

14001|2004-09-05 18:48:54|newyorkchango|Re: hoteph|
Roi,

Thanks for this site. I saw your Nubian Saints section before while surfing. It's all so informative.

Charles

--- In Ta_Seti@yahoogroups.com, "roikwabena" wrote:

> peace i am new to this group...i am an anthropologist from trinidad
> bsaed in the uk.. and i have lived and conducted field research in
> sudan...
> <http://nefertamu.tripod.com>
> walk in the light
> apedamak bash

| 14002|2004-09-05 19:30:39|newyorkchango|Re: Mande? My Website (incomplete)|
Amadou and Ta Seti,

I was reading your posts with yor discusssion of the serpert in Mande folklore. This serpert shows up across Africa, Asia to Early America. In the Bible, the Serpent is Evil. So, while reading it I was put back. I am reading up heavily on Judaism, and Christianity. While doing that I've come across the "Essenes" a mystical brotherhood which wore white and was the example probably for the disciples of Jesus. They were also the example for the Jewish Kabbalists of Safed, in the same Galilee where Jesus was centuries before.

This study has shown me beyond a doubt that Judaism came out of Ancient Egypt. Ta Meri has been the literal nursery for Jesus, the Kabbalists, and the great Jewish sage the Saadia Gaon. It was Egypt that provided the Judeo-Christian world with the example of monastic life, the Nag Hammadi Gnostic texts nd the Cairo Geniza of Jewish heritage. The Septuagint, Greek Version of the Hebrew Bible, was translated in Alexandria on the coast of Africa.

The Essenes wore white cloth, linen like the Egyptian priests! There is another strange MidEastern sect called the Mandaens. When I first heard the name I immediately thought - MANDE. They also claim Ancient Egyptian heritage and wear white. They live in mudbrick huts, often 12' x 16' which look very similar to Dogon and other Mande huts!

I asked you, Amadou, did the Mande wear white? You mentioned cotton if I can recollect. Just yesterday it came to me the great significance. Cotton is very similar to linen. It was cotton that American Black slaves grew in the American south. This material also grown in Kmt was our burden. I saw a picture in a local NYC newspaper

last February of slaves wearing nothing but white cloth around their middles. I quickly realized it was what the Ancient Egyptians wore. It was like the Ancient Egyptians were enslaved. But, it just hit me yesterday that the cloth they wore was probably cotton very similar to linen worn by the priests of Egypt, Israel, the Essenes and the disciples of Jesus.

Then in the tradition of the Yoruba, Obatala, the pure one (as the priests of Egypt were called "pure ones") and as Jewish pure ones are called Hasidim. Apedemak was the Lion of Nubia, Yehudah (Judah) was a Lion, and now the African Lion King you tell us was/is important to the Mande.

Megaliths - Tondidarou is part of complex stretching across from Ethiopia to Senegal. I read what you have described in the francophone book. What I was curious about is if the engravings on the obelisks match the characters of the Mandekan language? To me, Africa is megalithic and West Africa is megalithic. The Eredo Wall of Nigeria which the largest structure in 'Afriqah, is the second largest structure on Earth only shorter than China's Great Wall. Africa's megalithic secrets have not totally been revealed yet.

Our ancestors are speaking to us from the other side. This is like an archaeological seance. It's a mystical communion reviving something only partially suppressed.

What I have picked up is that the slave burials of the USA invoked traditions used in the constructions of graves in Africa from West to East. The graves cry out.

So much to learn-glad I am here,
Charles

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> Charles,
>
> Regarding your previous comment of the importance to black Americans of
> African cultures such as the Mande, let me add also that beyond the
> interest that places Africa center stage in ancient civilizations,
or to
> charges against that discourse, the interest is also in opening up
new
> perspectives of scientific research and on current events such as
the
> sense of identity of blacks deported in Americas. Your site along

with

> Clyde's and that of others and our exchanges here could be nurseries for

> such. I am glad you have Raimbault and Sanogo, a good reference.

>

> The mound height was not a correction but a complement, the height you

> have given is correct from the dune; the height from river level gives a

> more dramatic impression of its size (I do not know how high from sea

> level), and my mention of the well, both to suggest the idea that a ...

> queen (candace?) was buried there along with guard. These religious

> practices may be frowned upon but they make sense to the problems they

> had to solve. Mounds like El Walidi are everywhere in 10-15 km radius or

> less one from the other. They are anchored to a megalith site, that of

> Tondidarou (recent ones were uncovered from just below the sand), acting

> like the unifier of the belief system embedded in those burial

> architectures.

>

> Tondidarou is the most important megalith site in W. Africa, and has

> been very much tempered with as I told you last time. Archeologists and

> journalists in those colonial times have re-arranged the stones from

> their own conventions and habits (e.g Stonehenge), with an air of

> diffusionism and global pattern (circle, elliptic, etc., formation). But

> luckily the descriptions of Lt. Desplagnes suggest otherwise a kind of

> "wall", that is to say, totally original and native only to that place.

> The blacks there have come up with their own knowledge and belief

> systems year in and year out confirmed by nature. Thus the fecundity

> cult that pervades the phalliform, anthropomorphic monoliths. I think

> this is the heyday of the Ghana empire (6-11th cent. AD) that succumbed

> to the attack of a coalition of Almoravids from North and from South the

> Sosso, a variant of the Mande, and that founded the Mande empire with

> Sundiata Keita leading.
>
> Regards,
> Amadou Cisse
>
>
> -----Original Message-----
> From: newyorkchango [mailto:newyorkchango@y...]
> Sent: Monday, August 30, 2004 7:54 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Mande? My Website (incomplete)
>
> Wow Amadou!!
>
> Your words are precious and that's why I've downloaded your posts
for
> further study. That's something I don't often do except for big
> websites like that of Dr. Winters.
>
> Thanks for your correction of mound height. Is there something I
have
> overlooked?
>
> Merci beacoup,
> Charles
>
>
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:
> > Charles,
> >
> > Your words are authentic and effective, and I appreciate the
spirit.
> > Guess what? I was even more pleased with the monuments on your
site
> > because I know them directly, and visited them last time in May
> 2004.
> > This is the Niger bend, and Songhai country, that I often visit
and
> > enjoy the landscape and scenery.
> >
> > I could just see myself on the tumulus of El Waladji which I did
> last

> > time and each time I go there. The 12 m high is measured from the
> dune,
> > but from the average level of the Niger river, the official
records
> say,
> > it is 16.6 m high. The other measurements you gave are for the
> summit,
> > and the base is 72 x 72 m. There is a well on the summit that is
> 10.4 m
> > long and 0.8 m in diameter. But it is collapsing with erosion
> following
> > the poor handling of Lt. Desplagnes in 1904.
> >
> > Several of the Tondidarou megaliths have been taken in France
> (Muséum de
> > l'homme) and in Dakar. One was serving as a public bench in the
> garden
> > of the colonial administrator's residence since the early 1950s.
I
> sat
> > on it in 1965 when I first visited Niafunke, a city 15 kms away
> from the
> > site. Yes your description is accurate. This is ancient, this is
in
> > direct link with South Ethiopia/Nubia where similar obelisks and
> tumuli
> > are, and this is the Ghana empire.
> >
> > Thanks again.
> >
> > Regards,
> > Amadou Cisse
> >
> >
> > -----Original Message-----
> > From: newyorkchango [mailto:newyorkchango@y...]
> > Sent: Sunday, August 29, 2004 8:38 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: [Ta_Seti] Re: Mande? My Website (incomplete)
> >
> > Amadou,
> >
> > You just made me super happy. I've been looking for this type of
> > info for a loooong time. My prayers have been answered. As you
know
> > there is a strong component of Mande ancestry to the African

> > Americans and in the spirit of sharing info here are two pages of
> my
> > incomplete website. The ancestors are talking through you. What
has
> > been broken by slavery is being restored.
> >
> > From my website: African Megaliths and Other Stones
> >
> > <http://www.geocities.com/newyorkchango/mali.html>
> >
> > <http://www.geocities.com/newyorkchango/ivory.html>
> >
> >
> > Thank You,
> > Charles
> >
> >
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Amadou Cisse"
wrote:
> > > Clyde,
> > >
> > > The specialized term is "wotoro", "ouotoro" or "otoro". But
there
> is
> > > also a more generic word for wheeled vehicles in iron: the word
is
> > > "negeso", with nege for iron and so for horse. Would let you
know
> if
> > > more comes to mind.
> > >
> > > Regards,
> > > Amadou Cisse
> > >
> > > -----Original Message-----
> > > From: clyde winters [mailto:olmec982000@y...]
> > > Sent: Sunday, August 29, 2004 1:04 AM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: RE: [Ta_Seti] Mande?
> > >
> > > Hi
> > > Thanks for the information. Do you know the
> > > Malinke-Bambara term for wagon or cart? Thanks.

>>>
>>> C.A. Winters
>>>
>>> --- Amadou Cisse wrote:
>>>
>>>> Charles, Raymond, and Ta-Seti,
>>>>
>>>> I am catching the exchange and hope this helps. With
>>>> oral tradition
>>>> dominating in Mande there are many facets to
>>>> organize the relevant
>>>> information and transmit holistically the culture
>>>> and civilization.
>>>> Clyde's etymology is succinct and correct and
>>>> provides a window on
>>>> social organization. Here are some windows to
>>>> provide other angles on
>>>> the same scene. Mande means the same as Mali, which
>>>> means hippopotamus,
>>>> a sacred animal. Maa or Baa means mother, and baa
>>>> also means goat, the
>>>> numeral thousand, and is the standard reply in
>>>> greetings. Maa means also
>>>> the manatee, a most sacred animal especially the
>>>> female that has been
>>>> chosen by Faro (the pharaoh), the deity that
>>>> represents justice. Let me
>>>> just say that the Bozos (an ethnic designation) use
>>>> manatee skin on the
>>>> trough to drum on for the most sacred ceremonies. I
>>>> think the Hebrews
>>>> also did on their tabernacle. The animals are
>>>> amphibious and suggest a
>>>> navigating past.
>>>> Maa or mogho also means a person and is symbolized
>>>> by the Kaa, same as
>>>> in Kmt, here pictured as a stylized person with
>>>> raised arms.
>>>>
>>>> The Mande covers a huge part of West Africa, and its
>>>> social and
>>>> political influence areas even more so, and has kept
>>>> cultural memory of
>>>> ancient or adjacent groups such as in name matching
>>>> between ethnic
>>>> groups. And Mande languages are on par with Swahili

>>>> and Hausa for sheer
>>>> geographical spread. Despite spread there is an
>>>> acute awareness of
>>>> "national" unity. Every 7 years in the village of
>>>> Kaaba in Mali takes
>>>> place a ceremonial re-roofing of the scared Mande
>>>> hut, a sense of Mande
>>>> identity is fostered and preserved.

>>>>
>>>> As per national dress, there is quiet a variety
>>>> depending on occupation
>>>> (head gear and body garb). The base material is
>>>> cotton grown and weaved
>>>> locally from times immemorial. The Dogon have a
>>>> creation story in the
>>>> form of two cotton bands interwoven, highly
>>>> reminiscent of the ADN
>>>> double helix, plus an accurate description of the
>>>> Sirius star system in
>>>> cults, that made their cosmogony very famous (see
>>>> Dieterlen). Hunters
>>>> dye the clothing earthen (mud cloth) as decoy.
>>>> Farmers or other groups
>>>> akin to priests have kept the un-dyed cotton bands.
>>>> The old sun worship
>>>> led them to observe that sunlight through prism
>>>> produces 7 spectral
>>>> colors plus black and white that they use in
>>>> garments, to make the
>>>> symbolic 9. Black is the color of deity that absorbs
>>>> everything, and
>>>> where nothing is seen but known by meditation.

>>>>
>>>> Regards,
>>>> Amadou Cisse

>>>>
>>>> -----Original Message-----
>>>> From: newyorkchango [mailto:newyorkchango@y...]
>>>>

>>>> Sent: Friday, August 27, 2004 9:56 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Mande?

>>>>
>>>> Ta Seti,
>>>>
>>>> What does Mande or Mende mean? What is the

>>>> traditional dress?

>>>>

>>>> Did there priests where White clothes like the

>>>> Yoruba

>>>> initiates?,Ethiopian Jews?, Ethiopian Christians?,

>>>> Ancient Egyptians,

>>>> Essenes at Qumran? Practitioners of the Zar cults

>>>> along the Nile

>>>> today?

>>>>

>>>> Thank Y'all,

>>>> Charles

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| 14003|2004-09-05 19:41:46|kamenwati|Re: Preliminary Pranayama Part 1|

Raymond,

Thank you for your positive comments, they are much appreciated. Part II is also proving to be a challenge. In contextualizing this subject, which I am determined to do, I will try to do more on the neteru-- their archetypal forms and functions as defined and explicated in Kmt.

I am familiar with Reed's "The Field of Transformation." Stanza #19 in the "Revelation of the Soul of Shu" is of particular relevance to this thread. Isn't Reed absolutely brilliant? To me she's one of the most inspired translators in the field. Her output has been dynamic but minimal. As far as I can determine there have been only the two books, nothing before or since. Do you know if she's still alive? I would love to see a translation from her of some of the so-called Books of the Netherworld.

Also, I thought your recent commentary on "America" was informative and a much needed corrective.

Raymond, it is a struggle to keep up with you and Dr. Loga. You have initiated so many intriguing and stimulating points of discussion I am unable to digest them and comment in a timely manner. I would like to contribute more to the discussion of T's shrine II, but it will have to wait until I can get some of these other items completed. I also am behind in responding to Dr. Loga's comments to one of my long-winded posts. I am off for Labor Day, so I will labor at home to try to catch up.

Regards,

John C.

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> John C.,

>

> A thoughtfully conceived and well-written essay on
> the comparative technologies of pranayama (spiritual

> union through the art of breath control) in India and
> Kmt. I will yield to Loga on conceptualization and
> practice because of his expert knowledge of the literature
> on Yoga.
>
> I was interested in your interpretation of the functional
> significance of the Heliopolitan neters and how the con-
> clusions reached concerning the serpent icon is borne
> out in the Kmtc literature. Since that will appear in Part II,
> let me defer further comment until it has been posted --
> except to say this, I believe you have already made a
> contribution by bringing more coherence to this awesome
> task.
>
> John, you once mentioned Bika Reed's Rebel in the
> Soul. Are you familiar with, "The Revelation of the Soul
> of Shu", that appears at the end of her, The Fields of Trans-
> formations? It consists of 37 stanzas that may be of interest
> to you. Looking forward to receiving Part II.
>
> Regards,
> Raymond
| 14004|2004-09-05 20:00:12|Amadou Cisse|Re: Hieroglyphics|
I ni tie Raymond!

That's thank you in Bambara. Since we are in the realm of the dead living, I thought the language of mdw ntr might have been all along resurrected in circular reptilian renditions of more contemporaneous (not just Coptic) formulae with equivalent contents. Or would it be useful while looking at some art with archeological value, who knows? At any rate, you caused me to glance at some pieces of art for some oddity to interpret; maybe some day... Can you describe how would nini or djua be written? How would you write hotep, imhotep, and what all possible shades you know would they convey? On travel, it is said in W. Africa that the traveler has large eyes but does not see, a parable for looking beyond the obvious. I have been wide eyed but when I see someone saying to be "not conversant enough to know..." gives me comfort to ask about the elusive. I ni tie.

The posts to Marc were the ones I referred to.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Sunday, September 05, 2004 6:39 PM

To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Hieroglyphics

Nini Amadou,

the Medu Neter equivalent
of "hi!" Isn't that a roar? The closest I get is the expression "nini,"
which, according to the symbols, seems to mean to greet someone
with pure hands. There are at least 14 different forms of
greetings in Medu Neter based on the speakers intent, the context
in which they are offered and whether written, for example at the
start of a letter. The latter would have been s'udja-ab or Make glad
the heart. I could also have said Djua Amadou, but that would
have equated with greeting the sun-deity in an attitude of praise.
Wouldn't want to lay that greeting on you, Amadou! (smile)

If we are going to sort through these, it probably should be done
in the context of trying to interpret some piece of art or some
document; it is unlikely that we will run into a native speaker of
Medu Neter in our travels since it is, pardon the expression, a dead
language. I suppose we could always practice greeting each other
and so on.

What were the posts to which you referred? Were they in your ex-
changes with Charles?

Raymond

Yahoo! Groups Links

| 14005|2004-09-05 20:00:51|ulagankmy|Re: Icon Thinking in Sumeria- Uploaded.|
Dear Charles

I am not surprised at all for most of what I say are through exhaustive and
independent studies of Sumerian and Tamil philosophical and other texts.
Such studies have been marginalised by the dominant IndoAryanism which led
to a focus on Sanskrit texts with the presumption that the Sanskrit
language is the earliest words of Aryans and so forth. This fancy is NOT
dead and continues to influence Indological studies where the Dravidian is
overlooked almost totally.

Icon Thinking constitutes the BASIC mode of metaphysical thinking and which
slides naturally into Mantra Thinking,

You can familiarise yourself with my Sumerian studies by browsing through my publications at the following website:

<http://arutkural.tripod.com/sumstudies/sumtopics.html>

Now I discovered Icon Thinking only through an intensive study of the ARputat Tirvantati of the Punitavati (c. 5th cent AD) just as brilliant as Sumerian En Hudu Anna. It is this Punivati who resuscitated Agamic Hinduism in India. By the way by Agamic hinduism I mean the temple-centred Hinduism.

You can get to know a bit of this Icon Thinking by at least going through the first TEN verses of this remarkable book at the following address:

<http://arutkural.tripod.com/tmcampus/arputam-topics.htm>

Loga

--- In Ta_Seti@yahoogroups.com, "newyorkchango" wrote:

> Dr. Loga,

>

> I will be honest and say some of what you have written has been hard
> for me to follow because I do not have all the background knowledge.
> What books or subjects would one need as background info on
> Sumerian/Tamil culture in order not to be lost?

>

>

> Charles

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "K. Loganathan"

> wrote:

>> Dear Friends

>>

>> Among the Dravidians where metaphysical life developed basically as
> that centered on Bakti also involved Icon Thinking that allowed the
> enjoyment of meta[metaphysical meanings of a profound kind. In my
> study of Sumerian En Hudu Anna's enormously interesting Exordium of
> In-Anna that I have renamed Sirbiyam, taking a word that occurs in
> Sumerian Literature itself I discovered this Icon Thinking existing
> even the Third Millennium BC indicating that this way of THINKING
> and worshipping deities must be very ancient indeed. This must also
> be an integral part of Temple worship and hence something COMMON to
> the ancient temple cultures like the Kemetian Nubian and so forth

> >
> > I have uploaded this study and you can access them at the following
> address. Just scroll to the lowest title. It is divided into THREE
> parts.
> >
> > <http://arutkural.tripod.com/sumstudies/litttexts.html>
> >
> > Loga
> >
> >
> >
> > -----
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| 14006|2004-09-05 20:14:34|ulagankmy|Re: Preliminary Pranayama Part 1|
Dear John C

Again cautious but very positive. Congratulations. You have hit upon an area that is a common theme of NKSD cultures. I know of hundreds of books written by the Tamil Siddhas on such themes. They also tally with recent studies in neurobiology with hemispherical functioning of the brain and so forth. One of the most fascinating chapters of Tirumantiram related to this is the one on Metaphysical Genealogy.

I shall take up more detailed comments after you have mustered enough time to write up the second part.

I get the feeling that we are heading towards metaphysical depths that will be of universal interest. Breathing and hence Praa Nayama is common to all living creatures and any science based on it must be something quite universal.

Loga

--- In Ta_Seti@yahoogroups.com, "kamenwati" wrote:

> Dear Dr. Loga, Raymond, Ta Seti

>

>

| 14007|2004-09-05 20:19:41|Imnrnre|Re: Preliminary Pranayama Part 1|
John C.,

I don't know if we ever really catch up; certainly not with Loga. He's so dedicated, insightful and prolific!

I've heard that this is supposed to be about "the present moment." Then they feed us verses like #19 as a kind of Zen koan.

Enjoy your respite.

Raymond

| 14008|2004-09-05 20:45:30|Amadou Cisse|Re: FW: Sem Priest? Baptisms in Kemet?|
Ka i niso dia Raymond!

That is Sha-Re-Ma, or literally, may your heart be delighted!

Bull's eye, it indeed sounds ouroboros! The snake is both arranged as a circle and conveys a deified destiny (this case), but may also appear on a commoner level, figurative and at par with other animals, and used as a marker for groups or orders. In that case, it is a small black snake.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Sunday, September 05, 2004 9:11 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] FW: Sem Priest? Baptisms in Kemet?

Sha-Re-Ma Amadou,
(May you be content)

You wrote Mark:

The words are sung when a patriarch dies in Mande, such as when a hunter that has had a distinguished life, i.e., a master (in Mande, all occupations are regulated by striving to be a master in your field). The extreme purification of a hunter is his metamorphosis into a serpent. Most Short of a photo, let's try a sound rendering.

Ko I bara kalata (refrain)	You grabbed the bow
Dugu lamini sanjan	Great serpent
that encircles the village	
(refrain)	1/4br>
Jinyen (tile) lamini sanjan	Great serpent that
encircles the world (sun).	

This sounds homologous to the ouroboros that protects the head and feet of the king in the Tut panel. Except that here, the master warrior becomes the symbol of the great protector as well as the one who brings light, and therefore, life to the village and the earth as the sun.

He therefore not only becomes the great serpent, but is ritually transformed into the sun, the bringer of life. In Kmt the serpent symbolized several deities including the sun. That is why it was said to spit fire. A very striking similarity. Was this Mande snake a spitting black cobra or some other type arranged into a circle?

Raymond

Yahoo! Groups Links

| 14009|2004-09-05 21:51:28|Amadou Cisse|Re: Mande? My Website (incomplete)|
< What I was curious about is if the engravings on the obelisks match the characters of the Mandekan language? >

Charles, Ta-Seti,

Besides the obvious encompassing phallic, the megaliths at Tondidarou have triangles, anthropomorphic fish, a weapon in pouch also anthropomorphized... The signs are included in Mande and Dogon masks and Songhai symbols. The fertility cult is obvious but meditation suggests even more once factoring in space and time dimensions (metals around, lakeshore location, etc.).

Regards,
Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Sunday, September 05, 2004 10:30 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Mande? My Website (incomplete)

Amadou and Ta Seti,

I was reading your posts with your discussion of the serpent in Mande folklore. This serpent shows up across Africa, Asia to Early America.

In the Bible, the Serpent is Evil. So, while reading it I was put back. I am reading up heavily on Judaism, and Christianity. While doing that I've come across the "Essenes" a mystical brotherhood which wore white and was the example probably for the disciples of Jesus. They were also the example for the Jewish Kabbalists of Safed, in the same Galilee where Jesus was centuries before.

This study has shown me beyond a doubt that Judaism came out of Ancient Egypt. Ta Meri has been the literal nursery for Jesus, the Kabbalists, and the great Jewish sage the Saadia Gaon. It was Egypt that provided the Judeo-Christian world with the example of monastic life, the Nag Hammadi Gnostic texts and the Cairo Geniza of Jewish heritage. The Septuagint, Greek Version of the Hebrew Bible, was translated in Alexandria on the coast of Africa.

The Essenes wore white cloth, linen like the Egyptian priests! There is another strange MidEastern sect called the Mandaens. When I first heard the name I immediately thought - MANDE. They also claim Ancient Egyptian heritage and wear white. They live in mudbrick huts, often 12' x 16' which look very similar to Dogon and other Mande huts!

I asked you, Amadou, did the Mande wear white? You mentioned cotton if I can recollect. Just yesterday it came to me the great significance. Cotton is very similar to linen. It was cotton that American Black slaves grew in the American south. This material also grown in Kmt was our burden. I saw a picture in a local NYC newspaper last February of slaves wearing nothing but white cloth around their middles. I quickly realized it was what the Ancient Egyptians wore. It was like the Ancient Egyptians were enslaved. But, it just hit me yesterday that the cloth they wore was probably cotton very similar to linen worn by the priests of Egypt, Israel, the Essenes and the disciples of Jesus.

Then in the tradition of the Yoruba, Obatala, the pure one (as the priests of Egypt were called "pure ones") and as Jewish pure ones are called Hasidim. Apedemak was the Lion of Nubia, Yehudah (Judah) was a Lion, and now the African Lion King you tell us was/is important to the Mande.

Megaliths - Tondidarou is part of complex stretching across from Ethiopia to Senegal. I read what you have described in the francophone book. What I was curious about is if the engravings on the obelisks match the characters of the Mandekan language? To me, Africa is megalithic and West Africa is megalithic. The Eredo Wall of Nigeria which the largest structure in 'Afriqah, is the second largest structure on Earth only shorter than China's Great Wall.

Africa's megalithic secrets have not totally been revealed yet.

Our ancestors are speaking to us from the other side. This is like an archaeological seance. It's a mystical communion reviving something only partially suppressed.

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So much to learn-glad I am here,
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--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> Charles,
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> Regarding your previous comment of the importance to black Americans of
> African cultures such as the Mande, let me add also that beyond the
> interest that places Africa center stage in ancient civilizations, or to
> charges against that discourse, the interest is also in opening up new
> perspectives of scientific research and on current events such as the
> sense of identity of blacks deported in Americas. Your site along with
> Clyde's and that of others and our exchanges here could be nurseries for
> such. I am glad you have Raimbault and Sanogo, a good reference.
>
> The mound height was not a correction but a complement, the height you
> have given is correct from the dune; the height from river level gives a
> more dramatic impression of its size (I do not know how high from sea
> level), and my mention of the well, both to suggest the idea that a ...
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> practices may be frowned upon but they make sense to the problems they
> had to solve. Mounds like El Walidi are everywhere in 10-15 km radius or
> less one from the other. They are anchored to a megalith site, that of

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> Amadou Cisse
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> From: newyorkchango [mailto:newyorkchango@y...]
> Sent: Monday, August 30, 2004 7:54 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Mande? My Website (incomplete)
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>
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> further study. That's something I don't often do except for big
> websites like that of Dr. Winters.
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> > Guess what? I was even more pleased with the monuments on your site

> > because I know them directly, and visited them last time in May > 2004.

> > This is the Niger bend, and Songhai country, that I often visit and

> > enjoy the landscape and scenery.

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> > From: newyorkchango [mailto:newyorkchango@y...]
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> > To: Ta_Seti@yahoogroups.com
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> > info for a loooong time. My prayers have been answered. As you
know
> > there is a strong component of Mande ancestry to the African
> > Americans and in the spirit of sharing info here are two pages of
> my
> > incomplete website. The ancestors are talking through you. What
has
> > been broken by slavery is being restored.
> >
> > From my website: African Megaliths and Other Stones
> >
> > <http://www.geocities.com/newyorkchango/mali.html>
> >
> > <http://www.geocities.com/newyorkchango/ivory.html>
> >
> >
> > Thank You,
> > Charles
> >
> >
> >
> >
> >

> > --- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:
> > > Clyde,
> > >
> > > The specialized term is "wotoro", "ouotoro" or "otoro". But there
> is
> > > also a more generic word for wheeled vehicles in iron: the word is
> > > "negeso", with nege for iron and so for horse. Would let you know
> if
> > > more comes to mind.
> > >
> > > Regards,
> > > Amadou Cisse
> > >
> > > -----Original Message-----
> > > From: clyde winters [mailto:olmec982000@y...]
> > > Sent: Sunday, August 29, 2004 1:04 AM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: RE: [Ta_Seti] Mande?
> > >
> > > Hi
> > > Thanks for the information. Do you know the
> > > Malinke-Bambara term for wagon or cart? Thanks.
> > >
> > > C.A. Winters
> > >
> > > --- Amadou Cisse wrote:
> > >
> > > > Charles, Raymond, and Ta-Seti,
> > > >
> > > > I am catching the exchange and hope this helps. With
> > > > oral tradition
> > > > dominating in Mande there are many facets to
> > > > organize the relevant
> > > > information and transmit holistically the culture
> > > > and civilization.
> > > > Clyde's etymology is succinct and correct and
> > > > provides a window on
> > > > social organization. Here are some windows to
> > > > provide other angles on
> > > > the same scene. Mande means the same as Mali, which
> > > > means hippopotamus,
> > > > a sacred animal. Maa or Baa means mother, and baa

>>>> also means goat, the
>>>> numeral thousand, and is the standard reply in
>>>> greetings. Maa means also
>>>> the manatee, a most sacred animal especially the
>>>> female that has been
>>>> chosen by Faro (the pharaoh), the deity that
>>>> represents justice. Let me
>>>> just say that the Bozos (an ethnic designation) use
>>>> manatee skin on the
>>>> trough to drum on for the most sacred ceremonies. I
>>>> think the Hebrews
>>>> also did on their tabernacle. The animals are
>>>> amphibious and suggest a
>>>> navigating past.
>>>> Maa or mogho also means a person and is symbolized
>>>> by the Kaa, same as
>>>> in Kmt, here pictured as a stylized person with
>>>> raised arms.
>>>>
>>>> The Mande covers a huge part of West Africa, and its
>>>> social and
>>>> political influence areas even more so, and has kept
>>>> cultural memory of
>>>> ancient or adjacent groups such as in name matching
>>>> between ethnic
>>>> groups. And Mande languages are on par with Swahili
>>>> and Hausa for sheer
>>>> geographical spread. Despite spread there is an
>>>> acute awareness of
>>>> "national" unity. Every 7 years in the village of
>>>> Kaaba in Mali takes
>>>> place a ceremonial re-roofing of the sacred Mande
>>>> hut, a sense of Mande
>>>> identity is fostered and preserved.
>>>>
>>>> As per national dress, there is quite a variety
>>>> depending on occupation
>>>> (head gear and body garb). The base material is
>>>> cotton grown and weaved
>>>> locally from times immemorial. The Dogon have a
>>>> creation story in the
>>>> form of two cotton bands interwoven, highly
>>>> reminiscent of the ADN
>>>> double helix, plus an accurate description of the
>>>> Sirius star system in
>>>> cults, that made their cosmogony very famous (see

>>>> Dieterlen). Hunters
>>>> dye the clothing earthen (mud cloth) as decoy.
>>>> Farmers or other groups
>>>> akin to priests have kept the un-dyed cotton bands.
>>>> The old sun worship
>>>> led them to observe that sunlight through prism
>>>> produces 7 spectral
>>>> colors plus black and white that they use in
>>>> garments, to make the
>>>> symbolic 9. Black is the color of deity that absorbs
>>>> everything, and
>>>> where nothing is seen but known by meditation.
>>>>
>>>> Regards,
>>>> Amadou Cisse
>>>>
>>>> -----Original Message-----
>>>> From: newyorkchango [mailto:newyorkchango@y...]
>>>>
>>>> Sent: Friday, August 27, 2004 9:56 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Mande?
>>>>
>>>> Ta Seti,
>>>>
>>>> What does Mande or Mende mean? What is the
>>>> traditional dress?
>>>>
>>>> Did there priests where White clothes like the
>>>> Yoruba
>>>> initiates?,Ethiopian Jews?, Ethiopian Christians?,
>>>> Ancient Egyptians,
>>>> Essenes at Qumran? Practitioners of the Zar cults
>>>> along the Nile
>>>> today?
>>>>
>>>> Thank Y'all,
>>>> Charles
>>>>
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>>>> Yahoo! Groups Links
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| 14010|2004-09-05 22:00:59|Imnrnnre|Re: FW: Sem Priest? Baptisms in Kemet?|
S' Udja-Ab Amadou,

S = a causative meaning to make happen

Udja (or wedjat)=a human eye with stylized
markings from the side of a peregrine falcon's head.
This is a mythological symbol of the "healed," far-seeing
eye of the sun-deity. It was transformed into a serpent
and placed on his forehead in the myth.

S'udja-ab = Make sound (or far-seeing) the heart.
Translated by E.A. Wallis Budge as "Make glad the heart."

I'm also wondering whether this has anything to do with the mutual aid societies known as "susu" among West Indian ethnics in Panama. The word could be from a people in West Africa. Are you familiar with anything like it?

[illegible]

My interpretations and commentaries are as given below. While they may NOT be any more secrets, but clearly it is NOT given to all the FOLLOW the Sadhana recommended, being very demanding in itself to PRACTICE even when understood.

977.

**anjcuLa vaanai adaviyuL vaazvana
anjukkum anjcu ezuttu aGkusam aavana
anjcaiyum kuudat tadukka vallaarkadkee
anjcaati yaati akam pukalaamee**

Meaning:

The anmas roam around the forest of earthly life like elephants with the five senses. But there are the control weapons of their Mahout who manages these elephants that are in fact the mantras five Si-Vaa-Ya-Na-Ma. Now those who transcend the state of thus being pulled by the Five aksaras and ascend higher, not only reach the basis of all mantras but also the Primordial Cause i.e. BEING and enter the inside of the realms of BEING Himself.

978.

**aintu kalaiyil akaraati tannil
van_ta nakaraati maaRi malaraati
nan_tiyai muulattee n_aadaip paraiyodunj
canti ceyvaarkkuc cadaGkilai taanee**

Meaning:

Now among the FIVE forms of sensory learning as described above that in fact illuminate the truths about the physical realms, there is sliding into the cognitive processes of the PiGkalai Naadi that brings along with it the mantras of nakaaram i.e. the death processes. Now one should shift now to the IdakaLai Naadi to escape from that but which installs egotism in turn because of the mantras makaaram. Now those who are capable of defeating this by moving into Cuzi Munai Naadi and seek out BEING and nothing else, will ascend towards the Guru Naadi and encounter the ParaSakti there. Those who are able to get the blessings of the ParaSakti will not also have premature death rituals.

Comments:

The Siddhas developed the science of overcoming premature death and these two verses, cryptic as they are, are quite clearly as to the ROUTE of overcoming premature death and living well and to the ripe old age of 120 years or so as exemplified by many Siddhas.

The secret is actually a metaphysical journey of not only mind control but also that of reaching metaphysical realms within where the Psychic Energy, the KuNdalini can be earned and the life processes sustained so that youthful vitality come to prevail for a long time. The old age is defeated with the recovery of youthful state including the sexual virility.

The secret is simply this. The life of sensory commerce - active involvement with the PHYSICAL and hence the five senses is a life of Energy Dissipation - the Elan Vitale that sustains the life processes becomes gradually depleted so that by the time a person is in the fifties or sixties, he becomes an easy victim of heart failures and such other killer diseases. Now this can be avoided if the senses are WITHDRWAN and the energy dissipation reduced somewhat.

However this is only part of the technology of reserving the Elan Vitale. Further to this one must ascend and GO BEYOND the Pancaakras that allow us to regulate the sensorial commerce and hence desires for physical enjoyments and reach the Om, the Primordial Logos that allows the enjoyment of Civanjanam, the Absolute Understanding and with which BEING is in His most authentic Form. But the important point is that the ParaSakti, the Supreme Snake is there as one half of Him and those who gets blessed by the ParaSakti, will have boundless Psychic Energy, the KuNдалиni flowing into the physical body allowing it to be rejuvenated.

But this requires a journey along the Right Way - the way where the Bindu dominated PiGkalai Nadi and Natam dominated Idakalai Nadi are avoided and the travel is along the central Suzi Munai Nadi. The travel along the enticing Bindu contains also the nakaaram mantras, the mantras that bring about premature DEATH. The travel in the Natam dominated Idakalai contains the makaaram mantras that breed violence aggression egotism and so forth. One must free oneself from both of these and travel along the Cuзи Munai where both Bindu and Natam are equally present and which lead to the Guru Nadi on reaching which the anmas seek being-with-BEING and nothing else. Such an anma will also encounter ParaSakti, the equal half of BEING and get blessed by Her so that there is a further flow of KuNдалиni that would rejuvenate the person

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| 14012|2004-09-06 05:46:22|roikwabena|Re: hoteph|

> Charles

>

> many thanks for your kind sentiments...i do have further viatal

info on saynts of ta kash during the existence of nobita/ alodia/
and muqgurra..

not much has been shared on the rise and demise of these monotheist
christian empires and their influence in the wider world..
actually the british museum are planning to satge an exhibition in
co-operation with the Khartoum antiquities division later this
week..which may reveal some of these facts...

apedamak bash

| 14013|2004-09-06 05:57:12|roikwabena|Re: hoteph|

very impressive clyde
hoteeph to u
i once maintained a site at geocities before it was taken down and
out of my control in 1998-2000

i am researching your site at the moment
thanks again...walk well

apedamak bash
| 14014|2004-09-06 06:08:33|roikwabena|Re: hoteeph|
hoteeph
yes ...but sadly he passed away some years ago in Trinidad ..
your historical links are of direct interest to me >as all of dafur
extending to the west coast was of paramount importance as far as
trade and later adopted as a trail for hajj (re: mansa kantan
musa)...i am also aware of your quoted connections having resided
in nyala in the eighties among the fur and nuba:
yes i am also aware of many western afrikan peoples who settled on
the banks of elnyl and in addition have also forged lasting contacts
with the nilotic peoples of the south and the Beja/hadendowa of the
kassala region...
what will you reply to this???
walk well

apedamak bash
| 14015|2004-09-06 07:34:22|Art|Re: Mande? My Website (incomplete)|
I just completed the reading of a book by Robert Feather: "The Mystery of
the Copper Scroll of Qumran".
Robert Feather is a metallurgist, journalist, and scholar of world
religions.
Forest's research leads him to believe that the Essenes were associated with
the Amarna Pharoah Akhenaten.

Additionally, I also just completed a work called: "Secrets of the Exodus:
The Egyptian Origins of the Hebrew People" by Messod Sabbah and Roger
Sabbah.

Review: "The collaborative effort of Messod Sabbah and Roger Sabbah (two
French-Jewish researchers, who are themselves descendants of a long line of
high-ranking rabbi), Secrets Of The Exodus: The Egyptian Origins Of The
Hebrew People presents the boldly stated hypothesis that the ancient Hebrew
people described in Exodus were not slaves from another nation, but rather
Egyptian followers of that monotheistic pioneer and iconoclast -- Pharaoh
Akhenaten. Secrets Of The Exodus deftly examine decades of linguistic and

archaeological research that started a tremendous uproar in France when it was first published in 2000. A unique and seminal contribution to Egyptology, *Secrets Of The Exodus* may contain controversial ideas, but the authors approach them rationally and are well grounded in logical methodology."

Of worthy mention is that these Talmudic/Torah Scholars demonstrate linguistically that what became Ancient Hebrew had its origins at the City of Akhetaten (known today as Amarna).

They also indicate that the languages of the Ancient Cushites and the Hebrews have at least 500 roots which parallel one another thereby showing a common thread between KMT, Cush, and evrit.

AC

----- Original Message -----

From: "newyorkchango"

To:

Sent: Sunday, September 05, 2004 9:30 PM

Subject: [Ta_Seti] Re: Mande? My Website (incomplete)

Amadou and Ta Seti,

I was reading your posts with your discussion of the serpent in Mande folklore. This serpent shows up across Africa, Asia to Early America. In the Bible, the Serpent is Evil. So, while reading it I was put back. I am reading up heavily on Judaism, and Christianity. While doing that I've come across the "Essenes" a mystical brotherhood which wore white and was the example probably for the disciples of Jesus. They were also the example for the Jewish Kabbalists of Safed, in the same Galilee where Jesus was centuries before.

This study has shown me beyond a doubt that Judaism came out of Ancient Egypt. Ta Meri has been the literal nursery for Jesus, the Kabbalists, and the great Jewish sage the Saadia Gaon. It was Egypt that provided the Judeo-Christian world with the example of monastic life, the Nag Hammadi Gnostic texts and the Cairo Geniza of Jewish heritage. The Septuagint, Greek Version of the Hebrew Bible, was translated in Alexandria on the coast of Africa.

The Essenes wore white cloth, linen like the Egyptian priests! There is another strange Middle Eastern sect called the Mandaens. When I first heard the name I immediately thought - MANDE. They also claim Ancient Egyptian heritage and wear white. They live in mudbrick huts, often 12' x 16' which look very similar to Dogon and other Mande huts!

I asked you, Amadou, did the Mande wear white? You mentioned cotton if I can recollect. Just yesterday it came to me the great significance. Cotton is very similar to linen. It was cotton that American Black slaves grew in the American south. This material also grown in Kmt was our burden. I saw a picture in a local NYC newspaper last February of slaves wearing nothing but white cloth around their middles. I quickly realized it was what the Ancient Egyptians wore. It was like the Ancient Egyptians were enslaved. But, it just hit me yesterday that the cloth they wore was probably cotton very similar to linen worn by the priests of Egypt, Israel, the Essenes and the disciples of Jesus.

Then in the tradition of the Yoruba, Obatala, the pure one (as the priests of Egypt were called "pure ones") and as Jewish pure ones are called Hasidim. Apedemak was the Lion of Nubia, Yehudah (Judah) was a Lion, and now the African Lion King you tell us was/is important to the Mande.

Megaliths - Tondidarou is part of complex stretching across from Ethiopia to Senegal. I read what you have described in the francophone book. What I was curious about is if the engravings on the obelisks match the characters of the Mandekan language? To me, Africa is megalithic and West Africa is megalithic. The Eredo Wall of Nigeria which the largest structure in 'Afriqah, is the second largest structure on Earth only shorter than China's Great Wall. Africa's megalithic secrets have not totally been revealed yet.

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> Sent: Monday, August 30, 2004 7:54 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Mande? My Website (incomplete)

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know
> if
>>> more comes to mind.
>>>
>>> Regards,
>>> Amadou Cisse
>>>
>>> -----Original Message-----
>>> From: clyde winters [mailto:olmec982000@y...]

>>> Sent: Sunday, August 29, 2004 1:04 AM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: RE: [Ta_Seti] Mande?
>>>
>>> Hi
>>> Thanks for the information. Do you know the
>>> Malinke-Bambara term for wagon or cart? Thanks.
>>>
>>> C.A. Winters
>>>
>>> --- Amadou Cisse wrote:
>>>
>>>> Charles, Raymond, and Ta-Seti,
>>>>
>>>> I am catching the exchange and hope this helps. With
>>>> oral tradition
>>>> dominating in Mande there are many facets to
>>>> organize the relevant
>>>> information and transmit holistically the culture
>>>> and civilization.
>>>> Clyde's etymology is succinct and correct and
>>>> provides a window on
>>>> social organization. Here are some windows to
>>>> provide other angles on
>>>> the same scene. Mande means the same as Mali, which
>>>> means hippopotamus,
>>>> a sacred animal. Maa or Baa means mother, and baa
>>>> also means goat, the
>>>> numeral thousand, and is the standard reply in
>>>> greetings. Maa means also
>>>> the manatee, a most sacred animal especially the
>>>> female that has been
>>>> chosen by Faro (the pharaoh), the deity that
>>>> represents justice. Let me
>>>> just say that the Bozos (an ethnic designation) use
>>>> manatee skin on the
>>>> trough to drum on for the most sacred ceremonies. I
>>>> think the Hebrews
>>>> also did on their tabernacle. The animals are
>>>> amphibious and suggest a
>>>> navigating past.
>>>> Maa or mogho also means a person and is symbolized
>>>> by the Kaa, same as
>>>> in Kmt, here pictured as a stylized person with
>>>> raised arms.
>>>>

>>>> The Mande covers a huge part of West Africa, and its
>>>> social and
>>>> political influence areas even more so, and has kept
>>>> cultural memory of
>>>> ancient or adjacent groups such as in name matching
>>>> between ethnic
>>>> groups. And Mande languages are on par with Swahili
>>>> and Hausa for sheer
>>>> geographical spread. Despite spread there is an
>>>> acute awareness of
>>>> "national" unity. Every 7 years in the village of
>>>> Kaaba in Mali takes
>>>> place a ceremonial re-roofing of the sacred Mande
>>>> hut, a sense of Mande
>>>> identity is fostered and preserved.

>>>>
>>>> As per national dress, there is quite a variety
>>>> depending on occupation
>>>> (head gear and body garb). The base material is
>>>> cotton grown and weaved
>>>> locally from times immemorial. The Dogon have a
>>>> creation story in the
>>>> form of two cotton bands interwoven, highly
>>>> reminiscent of the ADN
>>>> double helix, plus an accurate description of the
>>>> Sirius star system in
>>>> cults, that made their cosmogony very famous (see
>>>> Dieterlen). Hunters
>>>> dye the clothing earthen (mud cloth) as decoy.
>>>> Farmers or other groups
>>>> akin to priests have kept the un-dyed cotton bands.
>>>> The old sun worship
>>>> led them to observe that sunlight through prism
>>>> produces 7 spectral
>>>> colors plus black and white that they use in
>>>> garments, to make the
>>>> symbolic 9. Black is the color of deity that absorbs
>>>> everything, and
>>>> where nothing is seen but known by meditation.

>>>>
>>>> Regards,
>>>> Amadou Cisse

>>>>
>>>> -----Original Message-----
>>>> From: newyorkchango [mailto:newyorkchango@y...]
>>>>

>>>> Sent: Friday, August 27, 2004 9:56 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Mande?
>>>>
>>>> Ta Seti,
>>>>
>>>> What does Mande or Mende mean? What is the
>>>> traditional dress?
>>>>
>>>> Did there priests where White clothes like the
>>>> Yoruba
>>>> initiates?,Ethiopian Jews?, Ethiopian Christians?,
>>>> Ancient Egyptians,
>>>> Essenes at Qumran? Practitioners of the Zar cults
>>>> along the Nile
>>>> today?
>>>>
>>>> Thank Y'all,
>>>> Charles
>>>>
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>>>>
>>>>
>>>> Yahoo! Groups Links
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| 14016|2004-09-06 07:34:29|Art|Re: African-American|

Glad you're here. Now join us to fight for freedom for the people of Sudan
and elsewhere .

AC

----- Original Message -----

From: "yahmose7"

To:

Sent: Sunday, September 05, 2004 12:12 PM

Subject: [Ta_Seti] Re: African-American

> Great article and study. I would just like to say so,ething to you
> though. I am an African, I am from Sudan. I moved here was around 11
> or 12, I am now 26. Before I came here I cound not reed or write. I
> had only been to a school a few times. I have fought and seen more
> death in one day than many of you will your whole lifes. I

> understand that America was founded on some bad principals, but you
> have come along way since then, we still have slavery in my country
> as you have seen. America is a good place to live and learn freely,
> knowledge depends on access to it. This country has great
> educational oportunities and medicine, although it can be
> expensive, you have it here. I dont think that Black people in
> Amereica are displaced, you were born here, and so were your parents
> and their parents and their parents, this is your home. I dont plan
> on ever returning to Africa, I couldnt bare to see some of those
> things again, I dont think I could hold up. If you dont like
> America, there is plenty of room over in Africa, I know some of my
> distant family would love to trade places with any of you, they
> would rather live on the streets here than in a home in Sudan. Only
> those who are thankful have something to be thankful for. Thats why
> people have so much here, but in they minds they feel they have
> nothing. You are blessed to even be able to write these things
> freely and unhibited, I honestly knew some who have died for less.

>

>

> Aaron

>

>

>

> --- In Ta_Seti@yahooogroups.com, Imnrnnre wrote:

>> Greetings Solomon,

>>

>> I can understand why you would choose to reter to

>> yourself as a displaced African.

>>

>> What I can't understand is why some Africans in the U.S.

>> would claim the sole right to be named after a European

>> who was a high official in the Spanish agency responsi-

>> ble for issuing licenses to enslavers wanting to bring our

>> ancestors to this part of the world. Amerigo Vespucci, a

>> wealthy Italian after whom America was named, was the Chief

>> Navigator of the Casa de Contratacion de las Indias

>> (The Commercial House for the West Indies). His job

>> was to assess the seaworthiness of ships and the com-

>> tetence of their pilots before their voyages to the so-called

>> New World. Frankly, I think we could use a new mascot.

>>

>> Not only did he issue licenses to the Spanish conquistadores

>> and slave merchants, he participated in expanding slavery

>> by issuing them to the Portuguese, Dutch and other European

>> nationalities as well. Vespucci petitioned the Spanish Crown for

>> the opportunity to engage in voyages himself, and when

>> turned down, he left Spain and offered his services to the
>> Portuguese. Under their auspices America's namesake undertook
>> two voyages taking him to Guyana, the mouth of the Amazon, as well
>> as the islands of Trinidad and Haiti. His claim to have completed
>> additional journeys to Maryland, Florida and the Gulf of Mexico are
>> in serious dispute and are likely outright lies.
>>
>> History will show that the name, America, did not even apply to
>> the U.S. at first, because there was as yet no U.S. to be so
> named. The
>> first mention of the word appeared in 1507 when another European,
>> Martin Waldseemuller, printed a pamphlet entitled, "Cosmographie
>> introductivo," in which he suggested that the newly invaded lands
>> be named "ab Americo Inventore . . . quasi Americi terram sine
>> Americam" (after Amerigo the discoverer . . . as if it were the
> land
>> of Americus"). It was only later that the word, America, took hold
>> and then it only applied to what we now call SOUTH AMERICA. It
>> only subsequently included North America as well. How citizens of
>> the U.S. came to view themselves as the only people worthy of the
>> name American is an exercise in blatant cultural imperialism. If
>> the people of the U.S. are Americans, every citizen of every
> country
>> from the tip of the antartica down to Tierra de Fuego is an
> American
>> too; if that is what they choose to call themselves. And if they
> are
>> the descendants of Africans, or African Immigrants, they are
> Africans
>> too; if that is what they choose to call themselves here on this
> continent.
>>
>> Truth is we are all living on stolen land whose names are for the
>> most part Europeanisms. Slavery and colonialism dumped us all
>> into an intercontinental caldron and forged us into external and
> internal colonies
>> wherever we found ourselves. We ought to acknowledge our kinship
> and
>> embrace one another, instead of allowing sellouts like Keyes to
> divide
>> us against each other. If he had any integrity, he would have
> declined
>> when asked by the Republicans to run against an uncontested Barak
>> Obama, if only in the name of African solidarity. Instead, he
> chose
>> to do their dirty work; work they would not have dared undertake by

>> themselves.

>>

>> Regards,

>> Raymond

>>

>>

>> We can do better.

>

>

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> Yahoo! Groups Links

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| 14017|2004-09-06 07:45:39|Paul Kekai Manansala|Re: African-American|

I'd also like to add that America was founded on brutality that was very similar to what is happening in Sudan now.

The victims of that brutality continue in many cases to live under harsh conditions. If you don't believe me, try visiting the Rosebud Sioux Indian Reservation, Navajo Nation or Pine Ridge Sioux Reservation (poorest county in U.S.).

I know that casino gambling has changed things impressively for many tribes, but the benefits are just beginning to filter to the poorest tribes.

Many of the wealthier tribes have been buying up big parcels of land and investing in businesses other than casinos. I guess all that "opportunity" is finally coming around full circle!

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Greetings Aaron,

>

> I'm glad you appreciated my comments. I too am an

> immigrant who came to the U.S. as a teenager, in my

> case, at fifteen. I too am greatly appreciative of the

> economic opportunities and political freedoms I now

> enjoy. The situation in my country of origin, Panama,

> was/is very different from that which you experienced

> in the Sudan. I did not witness anything like the deaths

> you described until Vietnam, a country also racked by civil

> war.

>

> When we arrived here, my father was denied the right to open a

> business because he was Black. He ended up taking a job as a
janitor.

> That after spending most of his adult life as a teacher and
entrepreneur.

> And when we searched for a place to live, there were large parts
of the city

> (Middletown, Ohio) that were offlimits to us. The school I
attended was

> not completely segregated by race, but the White and the Black
kids

> (then called Negroes) were not allowed to socialize except in
secret.

>

> This was not completely new to us. My family had similar
experiences

> on the Panama Canal Zone to which this country's racism had

> been exported right down to the segregated bathrooms, school-

> houses, restaurants, swimming pools, jobs, payscales and so on.

> So, you see, my views are the products of actual personal
experiences.

> Despite these limitations, I too have managed to achieve in

> ways that would have been extremely difficult in my country

> of origin.

>

> But, let me say something to you as a fellow Black immigrant.

> Never forget the horrendous sacrifices that Africans in this

> country have made so that you can enjoy the freedoms you

> now have. You have been here but a short time of 14 years.

> You know little of the struggle for liberation from racism that you

> have not seen on TV or read in books -- which for some people

> would be sufficient with diligent study.

>

> So never imply that 300 years of degradation, brutality, and
> segregation are just in the minds people here, or worse that
> they are a figment of people's imaginations which they stupidly
> refuse to let go. Doing so demeans them. The effects
> of slavery, Jim Crow racism and segregation are everywhere
> still evident in this country for those who care to notice them.
>
> If I were you, I would find ways of contributing to the struggle
> instead of saying, as you have, If you don't like it here,
immigrate
> to Africa. It comes close to the canard we have heard for years
> which is "If you don't like it here go back to Africa." I know,
you
> didn't use those exact words, but I've been here long enough to
> smell a skunk when I see one, even if it's dressed like a rabbit.
>
> Raymond
| 14018|2004-09-06 08:45:26|Paul Kekai Manansala|French Egyptologists Defend Pyramid
Theory|
<http://www.guardian.co.uk/worldlatest/story/0,1280,-4473237,00.html>

French Egyptologists Defend Pyramid Theory

Saturday September 4, 2004 8:46 AM

By PAUL GARWOOD

Associated Press Writer

CAIRO, Egypt (AP) - A pair of French Egyptologists who suspect they have found a previously unknown chamber in the Great Pyramid urged Egypt's antiquities chief to reconsider letting them test their theory by drilling new holes in the 4,600-year-old structure.

Jean Yves Verd'hurt and fellow Frenchman Gilles Dormion, who has studied pyramid construction for more than 20 years, are expected to raise their views during the ninth International Congress of Egyptologists in Grenoble, France, which starts Monday. They also published a book about their theory this week.

Standing in their way is Zahi Hawass, the director of Egypt's Supreme Council of Antiquities, who heatedly rejected the theories during a Cairo press conference this week.

``There are 300 theories concerning hidden rooms and other things

inside the pyramid, but if I let them all test their theories they will do untold damage to the pyramid, which was built with the blood of Egyptians," said Hawass. "I will not let Egyptian blood be damaged by amateurs."

He said earlier requests from the same pair were turned down in 1999 and 2003.

In their book, "The Room of Cheops," Dormion and Verd'hurt write that 1988 study of an area below the queen's burial chamber in the pyramid found what appeared to be an 11-foot structure," according to the French magazine Science and Future.

"The study of this part of the pyramid was always neglected because there had been a grill to block access," they wrote. "While we were working on ventilation in 1988, we were able to penetrate into the depths and study briefly but not enough to state anything essential."

Verd'hurt laughed off Hawass' "amateur" tag, citing previous close relationships with Egyptian antiquities officials and work that he and Dormion had conducted in 1998 on the Medium pyramid south of Cairo, which dates back more than 4,500 years to the 4th pharaonic dynasty.

The work at Medium, according to Verd'hurt, led to the discovery of two rooms and two passages that had been previously "undisturbed and unknown." They want to do similar work at the Great Pyramid, built by Khufu, a ruler also known as Cheops.

"To be sure of this process, we wanted to verify the result of our architectural works using a radar that confirmed the location of a passage and a system of closures. So I think that now we should at least take these results into account in order to go further in our work."

Verd'hurt said Egyptian opposition to his theory is a "shame." They are expected to raise the issue again with Hawass in Grenoble, but the Egyptian antiquities official said he will not speak to them.

Verd'hurt said he was disappointed by Hawass' refusal.

"It's true that Cheops arouses and attracts passions but, with regard to history, it's really too bad," he said. "I think it's too bad that he doesn't sit down with us to let us explain

ourselves."

^---

Associated Press reporter Kate Brumback in Paris contributed to this report.

Guardian Unlimited Guardian Newspapers Limited 2004
| 14019|2004-09-06 09:16:41|Paul Kekai Manansala|Jackal, wolf and dog in AE|
I'm presently compiling some data on the reverence of canids in
Ancient Egypt.

Wepawawet (wolf, jackal), Anubis (jackal, dog), Anpu (dog, jackal),
Osiris (dog, jackal), Duamutef (jackal), Thoth (jackal-headed
baboon) and other gods were revered in full or part canine form.

Wepawawet was one of the earliest gods found even on the Narmer Mace
and associate with Asyut (Greek Lycopolis "wolf city").

He was strongly associated with royalty and his standard represented
Upper Egypt in royal processions. He was depicted on and is often
shown holding the "shedshed" the royal standard said to represent
the Pharaoh's placenta.

I have read about some Greek traditions that stated the ancient
Ethiopians elected a dog as their king. Does anyone know the origin
of these traditions?

Also, in _The Origin of Races and Color_, Martin Delany states:

QUOTE

...the account in classic history, informing us that "the Egyptians
once elected a Dog for their King." We can well understand that this
idea originated in an allegorical representation, in the dog of Cush
as King of Egypt.

UNQUOTE

<http://www.libraries.wvu.edu/delany/firstgod.htm>

Does anyone know the origin of the quote "the Egyptians once elected
a Dog for their King"?

Regards,

Paul Kekai Manansala

| 14020|2004-09-06 12:34:40|Paul Kekai Manansala|Re: FW: Sem Priest? Baptisms in Kemet?|

In connection with some of the canine research I'm doing now, just wanted to add that during the 70 day mummification ritual the Sem priests wore the jackal mask of Anpu ("royal child").

Since jackals and dogs hung around burial grounds it was not unusual that they would become "gods of the dead."

Dogs and jackals along with gazelles, and more rarely rams and cattle were among the animals given apparent sacred burial by the predynastic Egyptians that lived near the Nile.

These burials included grave goods just as found with human burials.

The Sem ("image") priest represented Anpu, the jackal funerary god, the "opener of the way."

Regards,
Paul Kekai Manansala
| 14021|2004-09-06 12:53:29|Imnrnnre|Re: Jackal, wolf and dog in AE|
Paul,

"The Egyptians once elected a Dog for their king."

I don't, but it would fit quite nicely into a classical Greek or early Church Fathers critique of AE religion -- unless the word "Dog" is an anagram for "god." But that would work only in English; and the word "once" would render it ahistorical.

Raymond
| 14022|2004-09-06 14:10:01|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|
--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
> Paul,
>
>
> "The Egyptians once elected a Dog for their king."
>
> I don't, but it would fit quite nicely into a classical
> Greek or early Church Fathers critique of AE
> religion -- unless the word "Dog" is an anagram
> for "god." But that would work only in English;
> and the word "once" would render it ahistorical.
>
>

Raymond here is more info from the 1911 Encyclopedia. Unfortunately no refs are given.

Btw, in relation to the quote below the star Sirius was also linked with the dog or wolf by various Amerindian peoples.

<http://www.1911encyclopedia.org/D/DO/DOG.htm>

QUOTE

Dogs were held in considerable veneration by the Egyptians, from whose tyranny the Israelites had just escaped; figures of them appeared on the friezes of most of the temples, and they were regarded as emblems of the divine being. Herodotus, speaking of the sanctity in which some animals were held by the Egyptians, says that the people of every family in which a dog died shaved themselves as their expression of mourning adding that this was a custom of his own time.

The cause of this attachment to and veneration for the dog is, however, explained in a far more probable and pleasing way than by many of the fables of ancient mythology. The prosperity of Lower Egypt, and almost the very subsistence of its inhabitants, depended upon the annual overflowing of the Nile; and they looked for it with the utmost anxiety. Its approach was announced by the appearance of a certain star, Sirius, and as soon as that star was seen above the horizon the people hastened to remove their flocks to the higher ground and abandoned the lower pastures to the fertilizing influence of the stream. They hailed it as their guard and protector; and, associating with its apparent watchfulness the well-known fidelity of the dog, they called it the dog-star and worshipped it. It was in far later periods and in other countries that the appearance of the dogstar was regarded as the signal of insufferable heat or prevalent disease.

In Ethiopia, not only was great veneration paid to the dog, but the inhabitants used to elect a dog as their king. It was kept in great state, and surrounded by a numerous train of officers and guards: when it fawned upon them it was supposed to be pleased with their proceedings; when it growled, it disapproved of the manner in which their government was conducted. Such indications of will were implicitly obeyed, or were translated by the worshippers as their own caprice or interest indicated.

Even 1000 years after this period, the dog was highly esteemed in

Egypt for its sagacity and other excellent qualities; for when Pythagoras, after his return from Egypt, founded a new sect in Greece, and at Croton in southern Italy, he taught, with the Egyptian philosophers, that at the death of the body the soul entered into that of various animals. After the death of any of his favorite disciples he would hold a dog to the mouth of the man in order to receive the departing spirit, saying that there was no animal which could perpetuate his virtues better than that quadruped.

UNQUOTE

Regards,

Paul Kekai Manansala

| 14023|2004-09-06 14:10:52|Amadou Cisse|Re: FW: Sem Priest? Baptisms in Kemet?|

Mba Raymond,

Meaning you're welcome. Below, I have put back my post you responded to, in order to highlight something that could have been unclear. It appeared as if I gave Sha-Re-Ma the literal meaning of "may your heart be pleased", when nothing was to that; in fact, it was for "ka i niso dia".

While I wait that you get some time to respond to my post of yesterday under the "hieroglyphics" thread, let me do a little bambara detour:

You said: Sha-Re-Ma, may you be content

I said: Ka I niso dia, may you be content.

But I added the literal meaning, may your heart be pleased, because I wanted to convey how a Mandenka would conceive of that emotion, adjoining words into a new one. Some such words may conserve their meanings in their parts, and some may not. In the first case, e.g., niso is heart (abstractly; biologically it is dusukun), but literally it is the abode (so) of the soul (ni). By contrast, in the second case the sum of the parts no longer conserve their initial compact meaning, e.g., Mali the country or hippopotamus, but literally it is Ma, mother or person, and li, honey (or even bee), i.e., sweet mother.

Regards,

Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Monday, September 06, 2004 1:01 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] FW: Sem Priest? Baptisms in Kemet?

S' Udja-Ab Amadou,

S = a causative meaning to make happen

Udja (or wedjat)=a human eye with stylized markings from the side of a peregrine falcon's head. This is a mythological symbol of the "healed," far-seeing eye of the sun-deity. It was transformed into a serpent and placed on his forehead in the myth.

ab (or ib) = a stylized mammal's heart

S'udja-ab = Make sound (or far-seeing) the heart.
Translated by E.A. Wallis Budge as "Make glad the heart."

I ni tie for the response on the serpent. What were the groups and orders you mentioned? Men or women's secret societies? Does the small black snake have anything to do with the idea of protective or mutual assistance societies among commoners?

I'm also wondering whether this has anything to do with the mutual aid societies known as "susu" among West Indian ethnics in Panama. The word could be from a people in West Africa. Are you familiar with anything like it?

Raymond

-----Original Message-----

From: Amadou Cisse [mailto:Abcisse@earthlink.net]

Sent: Sunday, September 05, 2004 11:45 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] FW: Sem Priest? Baptisms in Kemet?

Ka i niso dia Raymond!

That is Sha-Re-Ma, or literally, may your heart be delighted!

Bull's eye, it indeed sounds ouroborus! The snake is both arranged as a circle and conveys a deified destiny (this case), but may also appear on a commoner level, figurative and at par with other animals, and used as a marker for groups or orders. In that case, it is a small black snake.

Regards,

Amadou Cisse

| 14024|2004-09-06 16:52:58|newyorkchango|Re: Mande? My Website (incomplete)|

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> < What I was curious about is if the engravings on the obelisks

match

> the characters of the Mandekan language? >

>

> Charles, Ta-Seti,

>

> Besides the obvious encompassing phallic, the megaliths at

Tondidarou

> have triangles, anthropomorphic fish, a weapon in pouch also

> anthropomorphized... The signs are included in Mande and Dogon

masks and

> Songhai symbols. The fertility cult is obvious but meditation

suggests

> even more once factoring in space and time dimensions (metals

around,

> lakeshore location, etc.).

>

> Regards,

> Amadou Cisse

| 14025|2004-09-06 16:58:07|newyorkchango|Re: Mande?|

Amadou,

Last post for a while to you. i need to take 3 - 4 weeks and read up on KMT, the Dravidians, the Mande and more and update my site. Meanwhile, I'll update my site and update my knowledge by reading all your excellent posts including all of Ta Seti's posts.

anthropomorphic fish = like the deity Dagon of the Philistines?

Merci et Au Revoir,

Charles

> >

> > Charles, Ta-Seti,

> >

> > Besides the obvious encompassing phallic, the megaliths at

> Tondidarou

> > have triangles, anthropomorphic fish, a weapon in pouch also

> > anthropomorphized... The signs are included in Mande and Dogon

> masks and

> > Songhai symbols. The fertility cult is obvious but meditation
> suggests
> > even more once factoring in space and time dimensions (metals
> around,
> > lakeshore location, etc.).
> >
> > Regards,
> > Amadou Cisse
| 14026|2004-09-06 17:06:03|newyorkchango|Re: Jackal, wolf and dog in AE|
Paul,

The Hebrew name Caleb, the one who accompanies Joshua (Yehoshu'a)
into Qeynan ahead of the Israelites, means "dog".

Charles

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

> --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
> > Paul,
> >
> >
> > "The Egyptians once elected a Dog for their king."
> >
> > I don't, but it would fit quite nicely into a classical
> > Greek or early Church Fathers critique of AE
> > religion -- unless the word "Dog" is an anagram
> > for "god." But that would work only in English;
> > and the word "once" would render it ahistorical.
> >
> >
>
> Raymond here is more info from the 1911 Encyclopedia. Unfortunately
> no refs are given.
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> Btw, in relation to the quote below the star Sirius was also linked
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> <http://www.1911encyclopedia.org/D/DO/DOG.htm>
>
> QUOTE
> Dogs were held in considerable veneration by the Egyptians, from
> whose tyranny the Israelites had just escaped; figures of them

> appeared on the friezes of most of the temples, and they were
> regarded as emblems of the divine being. Herodotus, speaking of the
> sanctity in which some animals were held by the Egyptians, says

that

> the people of every family in which a dog died shaved themselves as
> their expression of mourning adding that this was a custom of his
> own time.

>

> The cause of this attachment to and veneration for the dog is,
> however, explained in a far more probable and pleasing way than by
> many of the fables of ancient mythology. The prosperity of Lower
> Egypt, and almost the very subsistence of its inhabitants, depended
> upon the annual overflowing of the Nile; and they looked for it

with

> the utmost anxiety. Its approach was announced by the appearance of
> a certain star, Sirius, and as soon as that star was seen above the
> horizon the people hastened to remove their flocks to the higher
> ground and abandoned the lower pastures to the fertilizing

influence

> of the stream. They hailed it as their guard and protector; and,
> associating with its apparent watchfulness the well-known fidelity
> of the dog, they called it the dog-star and worshipped it. It was

in

> far later periods and in other countries that the appearance of the
> dogstar was regarded as the signal of insufferable heat or
> prevalent disease.

>

> In Ethiopia, not only was great veneration paid to the dog, but the
> inhabitants used to elect a dog as their king. It was kept in great
> state, and surrounded by a numerous train of officers and guards:
> when it fawned upon them it was supposed to be pleased with their
> proceedings; when it growled, it dis-. approved of the manner in
> which their government was conducted. Such indications of will were
> implicitly obeyed, or were translated by the worshippers as their
> own caprice or interest indicated.

>

> Even 1000 years after this period, the dog was highly esteemed in
> Egypt for its sagacity and other excellent qualities; for when
> Pythagoras, after his return from Egypt, founded a new sect in
> Greece, and at Croton in southern Italy, he taught, with the
> Egyptian philosophers, that at the death of the body the soul
> entered into that of various animals. After the death of any of his

> favorite disciples he would hold a dog to the mouth of the man in
> order to receive the departing spirit, saying that there was no
> animal which could perpetuate his virtues better than that
> quadruped.
> UNQUOTE
>
> Regards,
> Paul Kekai Manansala
| 14027|2004-09-06 19:26:40|willie bennett|Re: African-American|
Hello Raymond!

Interesting background! My wife and her two kids are from Panama. Can you tell me more about their history? They appear Ibo or Ashante and have a different way of speaking spanish than the mexicans here in Sacramento.

wb

>From: Imnrnre <anpugifts@earthlink.net>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: African-American
>Date: Sun, 5 Sep 2004 13:39:09 -0700 (PDT)
>
>Greetings Aaron,
>
>I'm glad you appreciated my comments. I too am an
>immigrant who came to the U.S. as a teenager, in my
>case, at fifteen. I too am greatly appreciative of the
>economic opportunities and political freedoms I now
>enjoy. The situation in my country of origin, Panama,
>was/is very different from that which you experienced
>in the Sudan. I did not witness anything like the deaths
>you described until Vietnam, a country also racked by civil
>war.
>
>When we arrived here, my father was denied the right to open a
>business because he was Black. He ended up taking a job as a janitor.
>That after spending most of his adult life as a teacher and entrepreneur.
>And when we searched for a place to live, there were large parts of the
>city
>(Middletown, Ohio) that were offlimits to us. The school I attended was
>not completely segregated by race, but the White and the Black kids
>(then called Negroes) were not allowed to socialize except in secret.
>
>This was not completely new to us. My family had similar experiences
>on the Panama Canal Zone to which this country's racism had

>been exported right down to the segregated bathrooms, school-
>houses, restaurants, swimming pools, jobs, payscales and so on.
>So, you see, my views are the products of actual personal experiences.
>Despite these limitations, I too have managed to achieve in
>ways that would have been extremely difficult in my country
>of origin.
>
>But, let me say something to you as a fellow Black immigrant.
>Never forget the horrendous sacrifices that Africans in this
>country have made so that you can enjoy the freedoms you
>now have. You have been here but a short time of 14 years.
>You know little of the struggle for liberation from racism that you
>have not seen on TV or read in books -- which for some people
>would be sufficient with diligent study.
>
>So never imply that 300 years of degradation, brutality, and
>segregation are just in the minds people here, or worse that
>they are a figment of people's imaginations which they stupidly
>refuse to let go. Doing so demeans them. The effects
>of slavery, Jim Crow racism and segregation are everywhere
>still evident in this country for those who care to notice them.
>
>If I were you, I would find ways of contributing to the struggle
>instead of saying, as you have, If you don't like it here, immigrate
>to Africa. It comes close to the canard we have heard for years
>which is "If you don't like it here go back to Africa." I know, you
>didn't use those exact words, but I've been here long enough to
>smell a skunk when I see one, even if it's dressed like a rabbit.
>
>Raymond

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| 14028|2004-09-06 19:34:33|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, "newyorkchango"

wrote:

> Paul,

>

> The Hebrew name Caleb, the one who accompanies Joshua (Yehoshu'a)

> into Qeynan ahead of the Israelites, means "dog".

>

>

Thanks Charles.

The dog was considered somewhat lowly in Israelite culture and that may be the reason it was generally not held in esteem in the literature of the Abrahamic religions. One of the worse things for a person to be called was a "dog" or a "dead dog."

The brahmins also considered the dog unclean, but this would not mean the dog was/is not revered in India.

In pre-brahmanic and non-brahmanic culture, dogs often held a very high place.

The four Vedas are portrayed as the four dogs of Yama, the god of justice and death in Vedic literature. Indra, the great hero god of the Rgveda, had a dog named Sarama that acted as his messenger and was famed for her faithfulness.

Dharmaraja, the king of the heroic Pandavas in the Mahabharata, had a pet dog which he would not abandon at the gates of heaven.

In parts of eastern and southern India, Bhairava, a form of Shiva, is the supreme god and has dog companions or is sometimes portrayed as a dog himself. The same can be said for the lesser god Dattatreya.

In Nepal they have a festival in which the dog is honored and worshipped.

Regards,
Paul Kekai Manansala
| 14029|2004-09-06 23:39:36|Imnrrnnre|Re: Jackal, wolf and dog in AE|
Paul,

A good amount of the information you've cited re: the place of animals in AE society can be found in Herodotus and is subsequently quoted and elaborated upon by Hegel. If you have access to the Great Books . . ., see Vol. 6, sections 65-67. There is also an interesting reference to King "Sethos" in section 141. That sounds to me like a flubbed allusion to Seti I of Dynasty XIX whose Sa Ra name was Meri Ptah, written with a Set determinative.

For Hegel's comments see Vol. 46, pp. 253-254.

Now, I did not see anything on a dog being appointed

king of Ethiopia or elsewhere, but a more thorough search of the above is probably justified. My hunch is this is allegory like the one about the bull-oracle called Hep who had a scarab on his tongue, a square on his forehead and a split tail. They were supposed to have sacrificed him at the end of his period of oracular service only to search for another one having his special marks. I believe that's somewhere in Herodotus too, along with flying serpents!

Raymond

Raymond

| 14030|2004-09-07 00:20:08|Imnrnnre|Re: Jackal, wolf and dog in AE|
Oh Paul,

While I am on legends, there is also the possibility that this could be about the pre-dynastic division of the Two Lands between Heru and Set in which the latter was appointed king of the South. Set's image during this period was very much like a canine's. Furthermore, the Greeks did have the habit of referring to Northeastern Africa as Ethiopia. Put these two together and you have an Ethiopian dog-king.

Just a thought.

Raymond

| 14031|2004-09-07 07:33:11|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Oh Paul,

>

> While I am on legends, there is also the possibility
> that this could be about the pre-dynastic division
> of the Two Lands between Heru and Set in which
> the latter was appointed king of the South.
> Set's image during this period was very much like
> a canine's. Furthermore, the Greeks did have the habit of
> referring to Northeastern Africa as Ethiopia. Put these
> two together and you have an Ethiopian dog-king.

>

> Just a thought.

Not a bad explanation. I was thinking that it may have something to do with the standard of Wepawawet.

Of the four royal standards, two were related to Wepawawet -- his own standard with a dog/wolf image, and the shedshed with an image of the royal placenta.

The other two were either a falcon and an ibex, or as on the Narmer Palette, two falcons.

At Saqqara, Djoser is shown with striding with the standard of Wepawawet in front of him. This may have portrayed the real life practice of always preceding the Pharaoh with an image of a dog/wolf elevated on a high pole above the king.

The standard of Wepawawet, btw, also stood for Upper Egypt, the unification and the "followers of Horus" i.e., the chief clans of Egypt.

Regards,

Paul Kekai Manansala

| 14032|2004-09-07 09:13:31|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Paul,

>

>

>

> Now, I did not see anything on a dog being appointed
> king of Ethiopia or elsewhere, but a more thorough
> search of the above is probably justified. My hunch
> is this is allegory like the one about the bull-oracle
> called Hep who had a scarab on his tongue, a square
> on his forehead and a split tail.

I found that Pliny is at least one source for this legend.

The Greeks might not have implied anything derogatory if this was indeed an allegory.

The pre-Christian Europeans apparently had rather positive views of canids.

Romulus and Remus, the Etruscan-Trojan founders and first monarchs of Rome were said to have been suckled by a she-wolf. The goddess Diana was associated with hunting dogs.

Paris, the prince of Troy, was also nursed by a she-wolf according

to Euripides.

Zeus Lycaeus, or Zeus in the form of a wolf was the primary deity of the Arcadians. Odin (Woden) of Scandinavian lore was said to have created two wolves as companions and was eventually killed by the Fenrir wolf -- seen as a fitting death for the god.

Dogs were very important in Celtic mythology.

Christianity brought new attitudes towards canines but did not totally wipe out the positive links with the dog at least (the wolf and serpent became linked with evil).

Check this link out for example on "dog-headed" saints:

<http://www.beyond-the-pale.co.uk/dogsaints.htm>

Regards,

Paul Kekai Manansala

| 14033|2004-09-07 09:24:36|Imnrnnre|Re: Jackal, wolf and dog in AE|

Hi Paul,

Yes, but the king's human image is usually plainly visible when accompanied by the standard. Why would anyone conclude that the standard identified the king-- whether Narmer, Den or Djoser -- as a dog? Narmer (Mena, Her Aha, Selk?) is also accompanied by a scorpion on the famous macehead at the top of which there is also a standard surmounted by a dog or jackal or wolf. Why would anyone mistake the king portrayed there for an actual scorpion?

By the way, in the sources I mentioned, Tehuti is described as having a dog's head, though I can't recall any reference to him as having been appointed king. I'm sure this is in reference to his personification as a baboon. We may be dealing with a similar distortion; but again, I have not found its source.

I remember having run across a report on pre-dynastic ownership of certain dogs as markers of high social status. I'm not sure I can find it, but I'll take a look if you're interested.

Raymond

Raymond

| 14034|2004-09-07 09:53:24|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|
--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Hi Paul,
>
> Yes, but the king's human image is usually plainly
> visible when accompanied by the standard. Why
> would anyone conclude that the standard identified
> the king-- whether Narmer, Den or Djoser -- as a
> dog? Narmer (Mena, Her Aha, Selk?) is also accompanied
> by a scorpion on the famous macehead at the top of
> which there is also a standard surmounted by a dog or
> jackal or wolf. Why would anyone mistake the king
> portrayed there for an actual scorpion?
>

If you see this particular relief, with the dog at a much higher level you might get the wrong impression about who was in charge.

It is not like the macehead where the standards are visibly carried in a procession. In this case it looks as if Pharaoh is directly under a platform with a dog standing high above. I'll try to scan this image when I have time.

> By the way, in the sources I mentioned, Tehuti is described as having a dog's head, though I can't recall
> any reference to him as having been appointed king.
> I'm sure this is in reference to his personification as
> a baboon. We may be dealing with a similar distortion;
> but again, I have not found its source.
>

Looked at in this sense, we could point to Osiris who was king of Egypt and Pharaoh by virtue of his position as "King of the Dead."

Osiris took dog/jackal form which may be a result of his taking over some of the duties of Wepwawet and Anpu. In fact, some texts indicate that Wepwawet was a form of Osiris.

> I remember having run across a report on pre-dynastic
> ownership of certain dogs as markers of high social status.
> I'm not sure I can find it, but I'll take a look if you're

interested.

>
>

Yes, I'm aware of this practice. Osiris was also the legendary ruler of pre-dynastic Egypt.

Regards,
Paul Kekai Manansala
| 14035|2004-09-07 10:37:23|Imnrnnre|Re: Jackal, wolf and dog in AE|
Paul,

Thanks for that truly fascinating link on dog-headed Christian saints! This is news to me! Saints Guinefort and Christopher as cynocephali, reminded me of the AE custom of divinizing animal attributes associated with spiritual principles. In Guinefort's case, protection from evil forces (for which he was martyred) and in St. Christopher's case, penitence leading to acquisition of the divine word.

David Wood's comment that the legend of St. Christopher can be traced to the city of Alexandria obviously identifies Kmt as the source. This means we should probably add dog-headed religious figures to Christian iconography alongside the cross, the Madonna and Child, the serpent, tree of life, light in the darkness, the void, resurrection from the dead and so forth and so on.

The jackal is interesting in this regard. As a scavenger it eats dead meat which it partially digests, stores in its craw, transports to its lair and regurgitates to feed its young. One could say this is analogous to what a priest does in gathering the divine word which he/she then presents to the flock in pre-digested form. This could be one of the reasons the jackal and wild dog became symbols of the AE priesthood. There may be similar reasons why they were selected to represent the king -- for example, as highly trained, carefully bred hunting dogs.

Again, thanks for a very interesting post. By the way, my reference to Hep, the sacred bull, wasn't intended as a negative; I associated him with the solstice. He was ritually slaughtered after a period of time, after which the temple priests scoured the countryside for another one just like him! His mother was associated with the sky. Hmmmm! Of course, others would say, oh that's just a form of Apis the sacred bull!

Raymond

| 14036|2004-09-07 11:18:18|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

>

> David Wood's comment that the legend of St. Christopher
> can be traced to the city of Alexandria obviously identifies
> Kmt as the source. This means we should probably add dog-
> headed religious figures to Christian iconography alongside
> the cross, the Madonna and Child, the serpent, tree of life,
> light in the darkness, the void, resurrection from the dead
> and so forth and so on.

>

And the other "Hermetic" stuff, Lefkowitz notwithstanding.

> The jackal is interesting in this regard. As a scavenger it eats
> dead meat which it partially digests, stores in its craw, trans-
> ports to its lair and regurgitates to feed its young. One could
> say this is analogous to what a priest does in gathering the
> divine word which he/she then presents to the flock in pre-
> digested form. This could be one of the reasons the jackal
> and wild dog became symbols of the AE priesthood.

The jackal as "opener of the way" may also be related to the belief
that the jackal consumes the dead body to transport it to the
Underworld.

The Sem priest takes on this role during the funerary rituals.

There

> may be similar reasons why they were selected to represent
> the king -- for example, as highly trained, carefully bred
> hunting dogs.

>

And maybe also to the family instincts of the wolf.

Wepwawet was one of the prime symbols of the unification of the Two
Lands and his standard was central in royal reunification ceremonies.

The link with the royal placenta might also indicate the existence of a totem ancestor (along possibly with the falcon and ibis).

> Again, thanks for a very interesting post. By the way, my reference
> to Hep, the sacred bull, wasn't intended as a negative; I

associated

> him with the solstice. He was ritually slaughtered after a period

of

> time, after which the temple priests scoured the countryside for
> another one just like him! His mother was associated with the sky.
> Hmmmmm! Of course, others would say, oh that's just a form of
> Apis the sacred bull!

>

>

Apis of course was the symbol of Lower Egypt, as Wepwawet the emblem of Upper Egypt.

Regards,

Paul Kekai Manansala

| 14037|2004-09-07 11:51:03|clyde winters|Re: FW: Sem Priest? Baptisms in Kemet?|

Hi Amadou

I am presently deciphering the Teo Mask. This artifact was constructed by the Olmec. On the mask there are three signs that appear to represent a dog, a jaguar and an eagle/bird. What significance do these three animals have in Mande spiritualism or social outlook. Also, how would you translate the word: Mbo.

C.A. Winters

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

> Mba Raymond,

>

> Meaning you're welcome. Below, I have put back my

> post you responded to,

> in order to highlight something that could have been

> unclear. It

> appeared as if I gave Sha-Re-Ma the literal meaning

> of "may your heart

> be pleased", when nothing was to that; in fact, it

> was for "ka i niso
> dia".
>
> While I wait that you get some time to respond to my
> post of yesterday
> under the "hieroglyphics" thread, let me do a little
> bambara detour:
>
> You said: Sha-Re-Ma, may you be content
> I said: Ka I niso dia, may you be content.
> But I added the literal meaning, may your heart be
> pleased, because I
> wanted to convey how a Mandenka would conceive of
> that emotion,
> adjoining words into a new one. Some such words may
> conserve their
> meanings in their parts, and some may not. In the
> first case, e.g., niso
> is heart (abstractly; biologically it is dusukun),
> but literally it is
> the abode (so) of the soul (ni). By contrast, in the
> second case the sum
> of the parts no longer conserve their initial
> compact meaning, e.g.,
> Mali the country or hippopotamus, but literally it
> is Ma, mother or
> person, and li, honey (or even bee), i.e., sweet
> mother.
>
> Regards,
> Amadou Cisse
>

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| 14038|2004-09-07 17:57:36|Imnrnnre|Re: Jackal, wolf and dog in AE|

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

that the jackal consumes the dead body to transport it to the
Underworld.>

I am reminded here that Anpu (or a priest wearing a jackal mask) is often shown leaning over the mummy in the embalming chamber re-enacting his role as first son of Asar and creator of the very first mummy. He too "Opened the Way" by preparing his "father" (the deceased) for his journey to the beyond.

There are scenes in which both Anpu and the Sem Priest appear. In one, Anpu embraces the mummy from behind while women wail, two white-clad priests bear the tool for "Opening the Mouth" and water jars, and the Sem Priest, wearing a leopard's pelt, pours a libation over a table of offerings. At other times it is Anpu or a white-clad priest or the one in the pelt who "Opens the Mouth" of the deceased. There appears to be flexibility with regard to who does what in this part of the ritual -- at least that is what the art suggests. (See various scenes in Kent Weeks', Valley of the Kings.)

From one point of view they are all opening the way, although the formal title does belong to Wepwawet whose name actually means exactly that. Have you noticed that his standard often includes, not only a placenta, but a rearing serpent as well? Isn't that Wadjet? Any idea why that particular grouping of signs? On one of Den's ivory labels they appear from right to left as placenta, serpent and jackal (or wild dog/wolf).

Raymond

Who among these characters is actually "Opening the Way," or are they all?

| 14039|2004-09-07 19:50:25|Imnrnre|Re: FW: Sem Priest? Baptisms in Kemet?|
Ka i niso dia Amadou,

You wrote that the overall meaning of a word sometimes changes if one breaks it into its constituent morphemes (smallest intelligible components). You demonstrated this by disaggregating the Bambara word /niso/ showing how combining /ni/ and /so/ no longer added up to the word "heart" contained in the above greeting, "May your heart be content." Rather it could then mean "soul" and "abode" respectively.

The same is true of the word /hotep/ about which you inquired. In its original WRITTEN FORM this word is /hatp/ the "a" being the "ayin," for which there may be

no equivalent in English. The word however caught-on among Africentrists as "hotep" and is still pronounced that way by some; although, the Egyptological form, /hetep/, is also used.

Hetep is written (or drawn) using a twisted candle wick made of flax, a loaf of bread, an offering table base and a prayer mat surmounted by a loaf of bread, the latter serving as what is called a determinative or explanatory sign. Combined in this way, the word means to be content, satisfied, glad, happy or at peace. For example, hetep is the basis of the name of the genius Imhotep /lu-em-hetep-a/ about whom you asked. His name literally means "I come in peace." (The last /a/ may have been moved to the front and combined with another sign.)

However, if we break the word into its components, we have all the components for a prayer vigil except a person like our honorable physician, architect, priest and councilor to the king. Furthermore /h/ by itself can mean "self," and /tep/ can mean "first". Only the determinative written by itself maintains the overall meaning. In fact that is its purpose, and one can actually consider the others complements explaining how that sign is to be pronounced.

Note also, Amadou, that the overall meaning can change depending on the intent of the speaker from peaceful to happy, so the intonation and inflection in the speaker's voice, and the context in which the word is used all help determine what the hearer believes the speaker meant to say.

You asked about the greeting /nini/ which has the overall sense of to greet, welcome or pay homage depending on the context in which it is used. Nini is written with the signs: water ripple /n/ beneath which are two short diagonal lines for the sound /i/. This group of signs is repeated twice to produce the sound of the word. This expression also includes a determinative, in this case, a standing person whose extended hands (palms up to receive something) each has a ripple of water just above it. Again we could have just used the standing man with the wet hands, but the other signs tell us how we should pronounce the consonants in this word.

Finally, the word dua is written with a hand, a knotted rope, a star and a determinative showing a person standing in a posture of praise with arms reaching high and outward with the palms turned away from the body. Written in this way, dua means to praise or honor. The star in this case is the morning

sun, and the expression is usually one of greeting the sun-deity in an attitude of adoration.

Most of this information is available in E.A. Wallis Budge, An Egyptian Hieroglyphic Dictionary, Vols. I-II, New York: Dover Publications. 1920 (1978).
The expository information is mine and somewhat subject to debate. (smile)

Hetep,
Raymond
| 14040|2004-09-07 19:55:12|Amadou Cisse|Re: Mande?|
Bon courage Charles,

Maybe the link is there, and research should tell as there is such a veiled aquatic affair around the Dogon, the Bozo, the Songhai, with all the amphibious gods and possible Hebrew and bible connections. I attended once (I think 1989) a show about ancient navigation systems in the Chicago planetary museum (or some name close) that was just like a replay of our African childhood nightly story sessions, laying on our backs gazing in the star-illuminated sky, and following the prompts of elders patiently walking us through the contours of such and such animal and their traits. The Chicago episode kept me wondering ever since about routes of deserts or waters thus memorized.

Best of inspirations,
Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]
Sent: Monday, September 06, 2004 7:58 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Mande?

Amadou,

Last post for a while to you. i need to take 3 - 4 weeks and read up on KMT, the Dravidians, the Mande and more and update my site. Meanwhile, I'll update my site and update my knowledge by reading all your excellent posts including all of Ta Seti's posts.

anthropomorphic fish = like the deity Dagon of the Philistines?

Merci et Au Revoir,

Charles

> >
> > Charles, Ta-Seti,
> >
> > Besides the obvious encompassing phallic, the megaliths at
> Tondidarou
> > have triangles, anthropomorphic fish, a weapon in pouch also
> > anthropomorphized... The signs are included in Mande and Dogon
> masks and
> > Songhai symbols. The fertility cult is obvious but meditation
> suggests
> > even more once factoring in space and time dimensions (metals
> around,
> > lakeshore location, etc.).
> >
> > Regards,
> > Amadou Cisse

Yahoo! Groups Links

| 14041|2004-09-07 20:09:05|Amadou Cisse|Re: FW: Sem Priest? Baptisms in Kemet?|
Raymond,

The groups refer to clans and orders refer to professional guilds or loges when initiations are underway. Both men and women are involved, depending on what is being ritualized, one group or the other take leading or recessed roles. Often they involve wearing masks, which often portray animals. Rituals are annual, septennial, or less or more frequent.

The little serpent plays a protective role including by symbolizing group identity thus fostering group solidarity. The big one, at village level or in the sky, plays the direct protective role.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Monday, September 06, 2004 1:01 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] FW: Sem Priest? Baptisms in Kemet?

S' Udja-Ab Amadou,

S = a causative meaning to make happen

Udja (or wedjat)=a human eye with stylized markings from the side of a peregrine falcon's head. This is a mythological symbol of the "healed," far-seeing eye of the sun-deity. It was transformed into a serpent and placed on his forehead in the myth.

ab (or ib) = a stylized mammal's heart

S'udja-ab = Make sound (or far-seeing) the heart.
Translated by E.A. Wallis Budge as "Make glad the heart."

I ni tie for the response on the serpent. What were the groups and orders you mentioned? Men or women's secret societies? Does the small black snake have anything to do with the idea of protective or mutual assistance societies among commoners?

I'm also wondering whether this has anything to do with the mutual aid societies known as "susu" among West Indian ethnics in Panama. The word could be from a people in West Africa. Are you familiar with anything like it?

Raymond

Yahoo! Groups Links

| 14042|2004-09-07 20:34:47|Amadou Cisse|FW: [Ta_Seti] Hieroglyphics|
Raymond,

Thanks for S'Udja-Ab! I'm just trying to save for reference until when I am in a position to verify possible pairings with some odd oral or pictorial traditions I've once heard or seen. Please bear with "pleasing to god" and "the one that comes in peace"... See below.

Regards,
Amadou Cisse

-----Original Message-----

From: Amadou Cisse [mailto:Abcisse@earthlink.net]
Sent: Sunday, September 05, 2004 11:00 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Hieroglyphics

I ni tie Raymond!

That's thank you in Bambara. Since we are in the realm of the dead living, I thought the language of mdw ntr might have been all along resurrected in circular reptilian renditions of more contemporaneous (not just Coptic) formulae with equivalent contents. Or would it be useful while looking at some art with archeological value, who knows? At any rate, you caused me to glance at some pieces of art for some oddity to interpret; maybe some day... Can you describe how would nini or djua be written? How would you write hotep, imhotep, and what all possible shades you know would they convey? On travel, it is said in W. Africa that the traveler has large eyes but does not see, a parable for looking beyond the obvious. I have been wide eyed but when I see someone saying to be "not conversant enough to know..." gives me comfort to ask about the elusive. I ni tie.

The posts to Marc were the ones I referred to.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]
Sent: Sunday, September 05, 2004 6:39 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Hieroglyphics

Nini Amadou,

the Medu Neter equivalent
of "hi!" Isn't that a roar? The closest I get is the expression "nini," which, according to the symbols, seems to mean to greet someone with pure hands. There are at least 14 different forms of greetings in Medu Neter based on the speakers intent, the context in which they are offered and whether written, for example at the start of a letter. The latter would have been s'udja-ab or Make glad the heart. I could also have said Djua Amadou, but that would have equated with greeting the sun-deity in an attitude of praise. Wouldn't want to lay that greeting on you, Amadou! (smile)

If we are going to sort through these, it probably should be done in the context of trying to interpret some piece of art or some

document; it is unlikely that we will run into a native speaker of Medu Neter in our travels since it is, pardon the expression, a dead language. I suppose we could always practice greeting each other and so on.

What were the posts to which you referred? Were they in your exchanges with Charles?

Raymond

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| 14043|2004-09-07 21:06:10|Imnrnnre|Re: African-American|
Greetings WB,

You wrote:

tell me more about their history?>

Can you tell me something about her background? When did her folks arrive in Panama? Where did they live? In what part of Panama did she grow up? When did she leave the country? What has she told you of her cultural background? Have the two of you done any reading on the subject? If so, what? Is there something specific the two of you would like to know?

Tell her I grew up in La Boca , Paraiso and Rio Abajo -- all on the side of Panama facing the Pacific Ocean. I left there in 1958 and have returned twice. If she arrived after 1962, she will know more about the national scene than I, including the depopulation of the Canal Zone, destruction of predominantly West Indian-Panamanian communities there, the assassination of Omar Torrijos, the U.S. invasion and so on.

But here's a sketch. Our people were part of a wave that swept the Central and

South American mainland after the end of slavery in the Caribbean. We dug canals in Colombia and Panama, planted and harvested bananas on American banana plantations stretching from Nicaragua to Colombia and for the most part remained in those countries to form communities that exist today. There AfriCaribbean culture heavily influenced by mainland Spanish is our way of life. This may account for the special way in which your wife expresses herself in Spanish. Most of the generation born before WWII spoke very little Spanish unless they managed to evade the heavy U.S. or British influences that existed in countries like Nicaragua, Costa Rica and Panama.

You will find among us people from throughout the lesser and greater Antilles. We are ourselves an interesting mix of Afri-French, Afri-Dutch and Afri-English influences, but those who trace their lineage to Jamaica and Barbados predominate. Those born after WWII tend to be bilingual (English-Spanish) in varying degrees depending on whether they attended English-speaking or Spanish-speaking schools. The younger generation tends to identify itself linguistically with the Spanish speaking population, sometimes with a nationalistic outlook that is quite vivid.

Because of fluctuations in the health of the banana industry, the decolonization of the Panama Canal Zone and other circumstances, your wife and I are part of a fairly recent wave of emigration from these countries to England and the U.S. So much so that sometimes I think there are more of us in New York than in all of Central America combined. If your wife has not done so already, she can find Panamanian social clubs in most major U.S. cities. They hold annual dances and conferences, as well as plan excursions to Panama at least once a year. San Francisco has one; although I have not hooked up with it for some time.

This is hard to say, but if you and your loved ones would like to do some reading on the subject, I may be able to recommend some sources for you. There are also some links on the NET that may be helpful. But I'm afraid there isn't much. We are in many ways an unknown people to most of the people in the U.S. with whom we have a connection they least suspect.

Regards,
Raymond

| 14044|2004-09-07 21:28:18|K. Loganathan|Tirumular on Metaphysical Gynecology-Uploaded|
Dear Friends

Tirumular is unusual in the sense that he developed many sciences as hermeneutic sciences and hence combined metaphysics with physics in a natural way and which does not exist in the Western positive sciences that set up a mental block towards the metaphysical. As a science of PraNayama Tirumular also analyses the metaphysical dimensions of the BREATHING processes called Nataantam and I have translated the relevant verses with

commentaries and uploaded at the following address. . Those who are interested in such sciences are most welcome to browse through them

<http://arutkural.tripod.com/tmcampus/tiru-topics.html>

The following is just one of the essays available:

The Metaphysical Gynecology of Tirumular-6

Gynecology as Hermeneutic Science

As Tirumular is fully aware, Saivism in contrast to Buddhism Vedanta and so forth developed the whole range of metaphysical disciplines as different branches of Hermeneutic Sciences and perhaps to this day it is Dravidian culture as a whole that remains faithful to this. In the verse below Tirumular attends to some of the philosophical issues by articulating the notion of Agentive Cause as the essential notion of causality with its attendant synchronicity of Cause and Effect. This notion is intuitable we look at the fact that an action can be a fact of life only when someone remains its agent - the moment the agent ceases his agency the actions also cease to be there as reality.

This carries along with it the notions of Deep Structure(DS) and Surface Structure(SS) that Tirumular seeks to communicate with such concepts as akam-puRam , cuukkumam-tuulam etc. This also brings along with it the notion of TEXTUALITY of understanding - a TEXT as that which has a SS that shows as its depth the DS and with the same kind of Agentive Causality. The DS is Nimitta Kaaranam for whatever SS features we notice. To understand a phenomenon scientifically is to locate the DS that determines the observable features of SS and gain knowledge of the causal linkage that exists between the two.

Thus it is in this vain that human gynecology is seen by Tirumular as the expression of the Cosmic Gynecology the causal basis of both of which is the SAME, viz. BEING, the Primordial Seed of all. The creature gynecology is ISOMORPHIC with cosmic gynecology and the various joyous experiences that configure the reproductive processes of creature sexuality are actually something present as cosmic reality and hence everywhere.

9.

1931.

atu vittilee ninRu aGku aNNikkum Nanti

ituittilee uLavaaRRai yuNaraar

matuvittilee malar anna mataakip

potuvittilee ninRa puNNiyan taanee

Meaning:

BEING who presents Himself as close to the anmas through serving as the Cosmic Seed for the genesis of the whole of the cosmos, also stands - and many do not appreciate this- as the seed for the genesis of the creatures (with a body and so forth). This seed as the KuNдалиni becomes the various kinds of pleasure producing experiences. Here too we have BEING as the Good One who is also the most universal Seed of all.

10.

1932.

vittilee anRi muLai illai ammauLai

vittinil anRi veLippadu maaRillai

vittum muLaiyum udananRi veeRalla

attanmai yaakum araneRi kaaNumee

Meaning:

There can be no sprouts without seeds. And such sprouts cannot also come into being-there without having something as its seed form. Now on the basis of the notion of agentive cause , both the seed and sprout forms are simultaneously present. This is the way the whole of causality and the genesis of everything is seen in the Way of Aran, i.e. Saivism

Comments:

Now in these verses Tirumular is at pains to show that the Causal Ground of the cosmos as a whole also serves as the causal basis of the local and individual. Thus the cause of the macroscopic cosmos is also present as the cause at the microscopic individual level imputing thereby an ISOMORPHISM of a kind. This is one of most well known insights of Tirumular where he links the cosmic with the local individual by noting the presence of the cosmic within the individual.

The focus here is the Causal Basis of cosmos and the various individuals inhering in it and where the notion of CAUSALITY is that of the Hermeneutic causality of Agentive Cause, the Nimitta KaaraNam, as they say.

The seed and the sprout that emerges from it are brought in to explain some aspects of this relationship. While seed-sprout relationship explains partly the notions of Cause and Effect, but that it is only at the death of the seed that the sprout emerges is denied here by saying that both are simultaneously present. The sprout is NOT the transformation of the seed but something emerges as there only because something else and which is simultaneously present along with the sprout. Thus what serves as the seed form agentively brings to birth the sprout form remaining there but as the Deep Structure.

Now in these verses Tirumular also descends upon the PHENOMENAL - the LOCAL, the experiences the creatures enjoy the FOOD-Like pleasures of life and which are central in the reproductive processes that perpetuates the species. The gynecological moves of the creatures are ultimately linked to the cosmic - there is the gynecology of the cosmos and creature gynecology is only a local expression of it

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| 14045|2004-09-07 21:38:47|Amadou Cisse|Re: FW: Sem Priest? Baptisms in Kemet?|
Clyde,

The eagle/bird symbolizes foremost the vulture, closely associated with the serpent to the master hunter in a holy trinity when the latter dies. The bird in this is wisdom and knowledge. He is in a holy relationship with the mother of the distinguished hunter (i.e., the one that did not die young, that succumbed the perils of the forest, visible and invisible), and represents the latter when he dies. This is why the old mande think it is used as a hairdo on Faro (pharaoh). There are other ancillary birdlings that I may tell you about when it comes back to mind (unfortunately I do not have a book, but please refer to authors I cited to Marc earlier).

I saw the thread concerning the dog a bit late but am still thinking about it. What is certain however is the role of the related fox to the Dogon who think it has supernatural powers. The village diviner derives

meaning and makes predictions from grids and symbols drawn in the sand (recall this is in fact sky grid of Sirius), laden with a question or inquiry of interest. In the morning he comes back to read off the fox prints on the sand and make interpretations.

Regarding the jaguar, am I correct to substitute the panther or leopard or even lion? They all symbolize royalty and offer protection. Whenever I see a pharaoh representation I always check to see a morsel of skin of the above. I just realized I forgot to add the ram. Bambara masks represent Faro in several animal depictions during ceremonies; after offerings they are buried, but remain watchful on earthlings and secure the order of the universe.

Mba, ba, baa mean you're welcome, but also the repetitive reply by males in greetings (the female reply is nse), and also mother, and also goat.

Regards,
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Tuesday, September 07, 2004 2:51 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] FW: Sem Priest? Baptisms in Kemet?

Hi Amadou

I am presently deciphering the Teo Mask. This artifact was constructed by the Olmec. On the mask there are three signs that appear to represent a dog, a jaguar and an eagle/bird. What significance do these three animals have in Mande spiritualism or social outlook. Also, how would you translate the word: Mbo.

C.A. Winters

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

> Mba Raymond,
>
> Meaning you're welcome. Below, I have put back my
> post you responded to,
> in order to highlight something that could have been
> unclear. It
> appeared as if I gave Sha-Re-Ma the literal meaning
> of "may your heart
> be pleased", when nothing was to that; in fact, it

> was for "ka i niso
> dia".
>
> While I wait that you get some time to respond to my
> post of yesterday
> under the "hieroglyphics" thread, let me do a little
> bambara detour:
>
> You said: Sha-Re-Ma, may you be content
> I said: Ka I niso dia, may you be content.
> But I added the literal meaning, may your heart be
> pleased, because I
> wanted to convey how a Mandenka would conceive of
> that emotion,
> adjoining words into a new one. Some such words may
> conserve their
> meanings in their parts, and some may not. In the
> first case, e.g., niso
> is heart (abstractly; biologically it is dusukun),
> but literally it is
> the abode (so) of the soul (ni). By contrast, in the
> second case the sum
> of the parts no longer conserve their initial
> compact meaning, e.g.,
> Mali the country or hippopotamus, but literally it
> is Ma, mother or
> person, and li, honey (or even bee), i.e., sweet
> mother.
>
> Regards,
> Amadou Cisse
>

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| 14046|2004-09-07 21:52:20|Amadou Cisse|Re: FW: Sem Priest? Baptisms in Kemet?|

Raymond, i ni tie i ni bara,

You know already i ni tie = polite thanks; Adding, i ni bara the whole thing means thank you... with the muted: for all that you have done...! (bara = work).

You may want to know the old mandenkas say \h\ in conversations, roughly close to English onomatopoeia uhuh. Conveys self.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Tuesday, September 07, 2004 10:50 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] FW: Sem Priest? Baptisms in Kemet?

Ka i niso dia Amadou,

You wrote that the overall meaning of a word sometimes changes if one breaks it into its constituent morphemes (smallest intelligible components). You demonstrated this by disaggregating the Bambara word /niso/ showing how combining /ni/ and /so/ no longer added up to the word "heart" contained in the above greeting, "May your heart be content." Rather it could then mean "soul" and "abode" respectively.

The same is true of the word /hotep/ about which you inquired. In its original WRITTEN FORM this word is /hatp/ the "a" being the "ayin," for which there may be no equivalent in English. The word however caught-on among Africentrists as "hotep" and is still pronounced that way by some; although, the Egyptological form, /hetep/, is also used.

Hetep is written (or drawn) using a twisted candle wick made of flax, a loaf of bread, an offering table base and a prayer mat surmounted by a loaf of bread, the latter serving as what is called a determinative or explanatory sign. Combined in this way, the word means to be content, satisfied, glad, happy or at peace. For example, hetep is the basis of the name of the genius Imhotep /Iu-em-hetep-a/ about whom you asked.

His name literally means "I come in peace." (The last /a/ may have been moved to the front and combined with another sign.)

However, if we break the word into its components, we have all the components for a prayer vigil except a person like our honorable physician, architect, priest and councilor to the king. Furthermore /h/ by itself can mean "self," and /tep/ can mean "first". Only the determinative written by itself maintains the overall meaning. In fact that is its purpose, and one can actually consider the others complements explaining how that sign is to be pronounced.

Note also, Amadou, that the overall meaning can change depending on the intent of the speaker from peaceful to happy, so the intonation and inflection in the speaker's voice, and the context in which the word is used all help determine what the hearer believes the speaker meant to say.

You asked about the greeting /nini/ which has the overall sense of to greet, welcome or pay homage depending on the context in which it is used. Nini is written with the signs: water ripple /n/ beneath which are two short diagonal lines for the sound /i/. This group of signs is repeated twice to produce the sound of the word. This expression also includes a determinative, in this case, a standing person whose extended hands (palms up to receive something) each has a ripple of water just above it. Again we could have just used the standing man with the wet hands, but the other signs tell us how we should pronounce the consonants in this word.

Finally, the word dua is written with a hand, a knotted rope, a star and a determinative showing a person standing in a posture of praise with arms reaching high and outward with the palms turned away from the body. Written in this way, dua means to praise or honor. The star in this case is the morning sun, and the expression is usually one of greeting the sun-deity in an attitude of adoration.

Most of this information is available in E.A. Wallis Budge, An Egyptian Hieroglyphic Dictionary, Vols. I-II, New York: Dover Publications. 1920

(1978).

The expository information is mine and somewhat subject to debate.

(smile)

Hetep,

Raymond

Yahoo! Groups Links

| 14047|2004-09-07 21:58:57|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Paul Kekai Manansala wrote:

>

> From one point of view they are all opening the way, although the

> formal title does belong to Wepwawet whose name actually means

> exactly that. Have you noticed that his standard often includes,

not

> only a placenta, but a rearing serpent as well? Isn't that Wadjet?

Yes, in addition Wepwawet is usually portrayed with the Uraeus.

> Any idea why that particular grouping of signs? On one of Den's

> ivory labels they appear from right to left as placenta, serpent

> and jackal (or wild dog/wolf).

>

> Raymond

>

> Who among these characters is actually "Opening the Way," or

> are they all?

Good question. I will keep my eyes and ears open for any answers.

Regards,

Paul Kekai Manansala

| 14048|2004-09-07 23:01:57|Imnrnnre|Re: African-American|

WB,

The thumbnail sketch I wrote at your request assumes that Mrs. WB is of the same ethnicity as I. Panama is a demographically diverse country, and my assumption could be dead wrong. In which case, let me just add the following:

Before the arrival of immigrants from the West Indies, the ports Puerto Bello and Panama city were predominantly Black, (less so the open countryside). This was because they served as important slave markets for much of Central and South America and as a depot for the storage and transport of colonial loot brought up from places like Peru. Throughout the colonial period, Panama was actually a province of Colombia with a history of slave revolts and the location of many maroon communities from which periodic raids were conducted against the Spanish settlements. There are still people in Puerto Bello today who worship a Black Christ and who hold an annual festival in his honor. There are also a valley and river named Bayano after a rebel leader whose forces were never defeated. Before it was abolished by the U.S., there was an elite brigade of the Panama National Guard called Cimarrones (a term roughly analogous to Jamaican maroons except that it refers to hard to reach places high in the mountains to which slaves had escaped).

Panama remained a fairly abandoned province until the gold rush in the U.S. which brought rowdy, racist fortune seekers from up North and turned the place into a virtual wild frontier complete with shootings, hangings and so on. Eventually, the U.S. acquired the right of way from Colombia to build a transcontinental railroad for ferrying people, mail and commercial products between the east coast and the west. An interesting feature of the contract was that no muslims and blacks were to be brought into the country or settled along the route. This was of course quickly ignored because the project required a huge source of cheap labor and the nearest supply was in the nearby West Indies.

The French also became interested in Panama as the possible site for a transcontinental canal. This effort failed and the U.S. took up the challenge. When Colombia hesitated, President, Theodore Roosevelt parked a battle ship off the coast and declared the Panama independent. The route taken by the railroad and then the canal ran through many of riverine communities established by runaway slaves in the interior of the country. Those will never be researched since they were either depopulated or buried under all that water.

So there are at least two groups of AfroPanamanian ethnics, and as far as I know, they have usually regarded each other with disinterest. Historically, the West Indian ethnic population has been painted by politicians as an outside group competing for scarce resources and jobs, and in the past, have tried to associate them solely with American dominance along the canal. The public schools did not teach about the African experience in Panamanian history (while I was there) so there was little Black consciousness among the Black hispanics. What there is has largely been, interestingly enough, the work of the Afri-West Indian group, on both sides of the English-Spanish divide. This cultural divide cuts through extended families and shows the interesting generational differences as I mentioned earlier. (But this may have changed since I was there, because efforts to completely assimilate the younger generation were underway when my family left.

There is a third group of African Panamanians I have not mentioned. They are the descendants of slaves who intermarried with the indigenous Amerindian population, especially in the region along the border with Colombia and to a lesser extent in the region along the north west coast of the country. I suspect, I need not say anything about them, unless your Mrs. considers herself a "Chola." She will know what I mean. It is a positive expression.

Regards,
Raymond

| 14049|2004-09-08 01:10:43|K. Loganathan|Sumerian as Archaic Tamil- Textual Evidences|
Dear Friends

In my attempts to communicate what I have discovered viz. that Sumerian is Archaic Tamil, I have published many articles ranging from phonological lexical morphological syntactical studies and so forth. Very recently I collected together excerpts from the large range of Sumerian Texts I have studied and sought to give a global view of the evolutionary linkages between these languages. Since these studies may not be that well known, now I have uploaded the series and you can read them at the following address.

<http://arutkural.tripod.com/sumstudies/sum-as-arch-tamil.htm>

I believe that for the recovery of the contributions of the ancient Dravidians who appear to be a group of people who branched off from the African blacks and developed the civilizations in Sumeria and possibly also Indus and who might have lived in Kumari (the location of which is uncertain) , the study of Sumerian literature is vital.

Such studies may also help in the recovery of the essences of the African Spirituality that seems to be essentially Icon Thinking of a sort with the various animals being an early understanding of the mantra complexes.

Loga

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| 14050|2004-09-08 08:00:03|Manu Ampim|Re: French Egyptologists Defend Pyramid Theory|
Paul,
Thanks for keeping us updated on these pyramid matters.

The problem with the French researchers' theory is that there is no credible evidence that the Great Pyramid was ever used as a "tomb" containing a "burial chamber." This "tomb" idea is simply speculation at best. Thus, to use the "pyramid as a tomb theory" as the basis of a research project allegedly discovering a new "burial chamber" in the Great Pyramid is not credible.

Hawass is correct to deny these researchers access to the pyramid to test their theory. Too many monuments have already been damaged by groups of researchers who have had carte blanche access to these structures.

Advancing the work,
Manu Ampim

From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>

<http://www.guardian.co.uk/world/latest/story/0,1280,-4473237,00.html>

French Egyptologists Defend Pyramid Theory

Saturday September 4, 2004 8:46 AM

By PAUL GARWOOD

Associated Press Writer

CAIRO, Egypt (AP) - A pair of French Egyptologists who suspect they have found a previously unknown chamber in the Great Pyramid urged Egypt's antiquities chief to reconsider letting them test their theory by drilling new holes in the 4,600-year-old structure.

Jean Yves Verd'hurt and fellow Frenchman Gilles Dormion, who has studied pyramid construction for more than 20 years, are expected to raise their views during the ninth International Congress of Egyptologists in Grenoble, France, which starts Monday. They also published a book about their theory this week.

Standing in their way is Zahi Hawass, the director of Egypt's Supreme Council of Antiquities, who heatedly rejected the theories during a Cairo press conference this week.

``There are 300 theories concerning hidden rooms and other things inside the pyramid, but if I let them all test their theories they will do untold damage to the pyramid, which was built with the blood of Egyptians," said Hawass. ``I will not let Egyptian blood be damaged by amateurs."

He said earlier requests from the same pair were turned down in 1999 and 2003.

In their book, "The Room of Cheops," Dormion and Verd'hurt write that 1988 study of an area below the queen's burial chamber in the pyramid found what appeared to be an 11-foot structure," according to the French magazine Science and Future.

"The study of this part of the pyramid was always neglected because there had been a grill to block access," they wrote. "While we were working on ventilation in 1988, we were able to penetrate into the depths and study briefly but not enough to state anything essential."

Verd'hurt laughed off Hawass' "amateur" tag, citing previous close relationships with Egyptian antiquities officials and work that he and Dormion had conducted in 1998 on the Medium pyramid south of Cairo, which dates back more than 4,500 years to the 4th pharaonic dynasty.

The work at Medium, according to Verd'hurt, led to the discovery of two rooms and two passages that had been previously "undisturbed and unknown." They want to do similar work at the Great Pyramid, built by Khufu, a ruler also known as Cheops.

"To be sure of this process, we wanted to verify the result of our architectural works using a radar that confirmed the location of a passage and a system of closures. So I think that now we should at least take these results into account in order to go further in our work."

Verd'hurt said Egyptian opposition to his theory is a "shame." They are expected to raise the issue again with Hawass in Grenoble, but the Egyptian antiquities official said he will not speak to them.

Verd'hurt said he was disappointed by Hawass' refusal.

"It's true that Cheops arouses and attracts passions but, with regard to history, it's really too bad," he said. "I think it's too bad that he doesn't sit down with us to let us explain ourselves."

^---

Associated Press reporter Kate Brumback in Paris contributed to this report.

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| 14051|2004-09-08 09:05:58|yahmose7|Re: Jackal, wolf and dog in AE|
I dont know if this helps any, but one thing to take in consideration is that as the old saying goes, man learned from the animals. With this in mind remember the most important trait of jackals or the dogs, they bury bones!

Also at the same time, they have been known to dig up graves, they howl at the beginning or end of the moons cycle, the full moon, thier nose can smell out anything, or anyone..... and, they bury bones.

Aaron

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul Kekai Manansala wrote:

>

>

belief

> that the jackal consumes the dead body to transport it to the

> Underworld.>

>

> I am reminded here that Anpu (or a priest wearing a jackal mask)

> is often shown leaning over the mummy in the embalming chamber

> re-enacting his role as first son of Asar and creator of the very first

> mummy. He too "Opened the Way" by preparing his "father" (the de-
> ceased) for his journey to the beyond.

>

>

>

> There are scenes in which both Anpu and the Sem Priest appear.

> In one, Anpu embraces the mummy from behind while women

> wail, two white-clad priests bear the tool for "Opening the Mouth"

> and water jars, and the Sem Priest, wearing a leopard's pelt,

> pours a libation over a table of offerings. At other times it is

Anpu

> or a white-clad priest or the one in the pelt who "Opens the Mouth"

> of the deceased. There appears to be flexibility with regard to who

> does what in this part of the ritual -- at least that is what the art

> suggests. (See various scenes in Kent Weeks', Valley of the Kings.)

>

> From one point of view they are all opening the way, although the

> formal title does belong to Wepwawet whose name actually means

> exactly that. Have you noticed that his standard often includes,
not
> only a placenta, but a rearing serpent as well? Isn't that Wadjet?
> Any idea why that particular grouping of signs? On one of Den's
> ivory labels they appear from right to left as placenta, serpent
> and jackal (or wild dog/wolf).
>
> Raymond
>
> Who among these characters is actually "Opening the Way," or
> are they all?
| 14052|2004-09-08 09:17:58|yahmose7|Re: Jackal, wolf and dog in AE|
Also, amongst the creators creatures dogs(etc) are the closest to
men. Women traditionally dont like them especially were I from
because the dogs can smell her when she is in cycle. We had a saying
amongst the very tribal vilages about the dogs, and many dont bury
thier dead because that is like being like a dog. And as for the
leopard they allways carry thier dead or spoils to the top of the
tree, they carry them or escort them to heaven so to speak if you
can understand what I am saying.

Aaron

I dont know if this helps any, but one thing to take in
consideration is that as the old saying goes, man learned from the
animals. With this in mind remember the most important trait of
jackals or the dogs, they bury bones!

Also at the same time, they have been known to dig up graves, they
howl at the beginning or end of the moons cycle, the full moon,
thier nose can smell out anything, or anyone..... and, they bury
bones.

Aaron

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

> I dont know if this helps any, but one thing to take in
> consideration is that as the old saying goes, man learned from the
> animals. With this in mind remember the most important trait of
> jackals or the dogs, they bury bones!

>

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>

> Aaron

>

>

>

> --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

>> Paul Kekai Manansala wrote:

>>

>>

> belief

>> that the jackal consumes the dead body to transport it to the

>> Underworld.>

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>> I am reminded here that Anpu (or a priest wearing a jackal mask)

>> is often shown leaning over the mummy in the embalming chamber

>> re-enacting his role as first son of Asar and creator of the

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>> mummy. He too "Opened the Way" by preparing his "father" (the de-

>> ceased) for his journey to the beyond.

>>

>>

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>> There are scenes in which both Anpu and the Sem Priest appear.

>> In one, Anpu embraces the mummy from behind while women

>> wail, two white-clad priests bear the tool for "Opening the

Mouth"

>> and water jars, and the Sem Priest, wearing a leopard's pelt,

>> pours a libation over a table of offerings. At other times it is

> Anpu

>> or a white-clad priest or the one in the pelt who "Opens the

> Mouth"

>> of the deceased. There appears to be flexibility with regard to

who

>> does what in this part of the ritual -- at least that is what

the

> art

>> suggests. (See various scenes in Kent Weeks', Valley of the

Kings.)

>>

>> From one point of view they are all opening the way, although the

>> formal title does belong to Wepwawet whose name actually means
>> exactly that. Have you noticed that his standard often includes,
> not
>> only a placenta, but a rearing serpent as well? Isn't that
Wadjet?
>> Any idea why that particular grouping of signs? On one of Den's
>> ivory labels they appear from right to left as placenta, serpent
>> and jackal (or wild dog/wolf).
>>
>> Raymond
>>
>> Who among these characters is actually "Opening the Way," or
>> are they all?
| 14053|2004-09-08 09:30:30|cristofori whitakara|Re: Jackal, wolf and dog in AE|
they are also loyal, which a king should be to his people, and protective which is also another
attribute that a leader of a nation should have.

yahmose7 wrote:

I dont know if this helps any, but one thing to take in
consideration is that as the old saying goes, man learned from the
animals. With this in mind remember the most important trait of
jackals or the dogs, they bury bones!

Also at the same time, they have been known to dig up graves, they
howl at the beginning or end of the moons cycle, the full moon,
thier nose can smell out anything, or anyone..... and, they bury
bones.

Aaron

--- In Ta_Seti@yahoogroups.com, Imnrrnnre wrote:

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| 14054|2004-09-08 09:46:42|cristofori whitakara|Re: African-American|
what happend to the africans of darien? did they intermix with the indian population or other
africans from the caribbean?

Imnrnnre wrote:

WB,

The thumbnail sketch I wrote at your request assumes that Mrs.
WB is of the same ethnicity as I. Panama is a demographically
diverse country, and my assumption could be dead wrong.
In which case, let me just add the following:

Before the arrival of immigrants from the West Indies, the ports
Puerto
Bello and Panama city were predominantly Black, (less so the open
countryside). This was because they served as important
slave markets for much of Central and South America and as a
depot for the storage and transport of colonial loot brought up
from places like Peru. Throughout the colonial period, Panama
was actually a province of Colombia with a history of slave revolts
and the location of many maroon communities from which periodic
raids were conducted against the Spanish settlements. There are
still people in Puerto Bello today who worship a Black Christ and
who hold an annual festival in his honor. There are also a valley and

river named Bayano after a rebel leader whose forces were never defeated. Before it was abolished by the U.S., there was an elite brigade of the Panama National Guard called Cimarrones (a term roughly analogous to Jamaican maroons except that it refers to hard to reach places high in the mountains to which slaves had escaped).

Panama remained a fairly abandoned province until the gold rush in the U.S. which brought rowdy, racist fortune seekers from up North and turned the place into a virtual wild frontier complete with shootings, hangings and so on. Eventually, the U.S. acquired the right of way from Colombia to build a transcontinental railroad for ferrying people, mail and commercial products between the east coast and the west. An interesting feature of the contract was that no muslims and blacks were to be brought into the country or settled along the route. This was of course quickly ignored because the project required a huge source of cheap labor and the nearest supply was in the nearby West Indies.

The French also became interested in Panama as the possible site for a transcontinental canal. This effort failed and the U.S. took up the challenge. When Colombia hesitated, President, Theodore Roosevelt parked a battle ship off the coast and declared the Panama independent. The route taken by the railroad and then the canal ran through many of riverine communities established by runaway slaves in the interior of the country. Those will never be researched since they were either depopulated or buried under all that water.

So there are at least two groups of AfroPanamanian ethnics, and as far as I know, they have usually regarded each other with disinterest. Historically, the West Indian ethnic population has been painted by politicians as an outside group competing for scarce resources and jobs, and in the past, have tried to associate them solely with American dominance along the canal. The public schools did not teach about the African experience in Panamanian history (while I was there) so there was little Black consciousness among the Black hispanics. What there is has largely been, interestingly enough, the work of the Afri-West Indian group, on both sides of the English-Spanish divide. This cultural divide cuts through extended families and show the interesting generational differences as I mentioned earlier. (But this may have changed since I was there, because efforts to completely assimilate the younger generation were underway when my family left.

There is a third group of African Panamanians I have not mentioned. They are the descendants of slaves who intermarried with the indigenous

Amerindian population, especially in the region along the border with Colombia and to a lesser extent in the region along north west coast of the country.

I suspect, I need not say anything about them, unless your Mrs. considers herself a "Chola." She will know what I mean. It is a positive expression.

Regards,
Raymond

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| 14055|2004-09-08 11:08:11|Imnrnre|Re: African-American|

Hi Chris,

The Republic of Panama has nine provinces and a semi-autonomous indigenous region inhabited by the Cuna people. Darien is the easternmost province adjacent to the Colombian border. The descendants of Africans who were enslaved by the Spanish still live there and have indeed intermixed with the indigenous people known as the Choco. But that does not mean you would not be able to identify them.

During slavery cohabitation between Africans and indigenous women was against the law, and could result in penalties as severe as amputation of a limb of the African involved. I believe this was done to reduce the number of safe havens to which slaves could flee. My impression is that the law was selectively enforced with the result that the people of Darien province now display a range of somatic characteristics. The people of Darien usually identify themselves, and are identified in the press, as people from Choco province and the towns thereabouts, not as Africans, Blacks or Afro-Panamanians.

The study of African retentions and syncretisms in Panama is a wide open field awaiting the interest and skills of a good anthropologist. But he/she would have to be ready to contend with the guerilla war that occasionally spills into Darien province from nearby Colombia.

Raymond

| 14056|2004-09-08 11:16:19|Imnrnnre|Re: Jackal, wolf and dog in AE|
Paul,

The source from which I drew my comment about Anpu embracing the mummy and so on was Lucia Gahlin, Egypt: Gods, Myths and Religion (2002) p. 169. I couldn't locate her book at the time.

Regards,
Raymond

| 14057|2004-09-08 13:01:15|Imnrnnre|Re: Jackal, wolf and dog in AE|
Greetings Aaron,

Very useful information about the behavior of dogs and leopards. The sort of thing one would know only by being from a culture where such attributes are highlighted by tradition or can be directly observed.

I once witnessed the shock and embarrassment of a woman, who on her way to a table at an outdoor cafe, was stopped in her tracks as a strange dog rush up to prod the front of her dress with its nose. The dog belonged to a nearby storekeeper who immediately dashed out to profusely apologize. Of course, by then the victim's sense of decorum and personal privacy had already been undone.

This same highly developed sense of smell (completely misused here), was and still is highly valued in a hunting dog. This is evidenced by a well-known predynastic "Hunter's Palette" showing a group of warriors carrying spears, boomerangs, a lasso as well as bows and arrows with which they attack various animals, ranging from hares to lions. Accompanying the hunting party are dogs that appear to be chasing and corralling the fleeing game.

The men are shown wearing round headdresses or coiffures that are topped by what seem to be two feathers or dog's ears and canine-like tails hang from their lower backs. One of the men appears to be carrying a standard surmounted by a falcon and another bears the sign for "east." (Michael Rice believes they resemble figures from regions east of Kmt (Egypt's Making, Fig. 69a, p. 164). Obviously the dog's sense of smell was made use of in flushing out game, just as it is today among hunters of quail.

There are other palettes in which dogs are prominently featured. There is, for example, the "Exotic Animals" palette on which appears a character playing a long flute (or derigidoo?) while various realistic and fantasy animals cavort about him. Interestingly this flute player has the torso of a human, the head of a dog(?) and is wearing a dog's tail. The penis sheath hanging from his pelvis seems to identify him as a shamanic figure acting as a sort of "master of the animals." He is the only one playing an instrument.

Apparently dogs were believed to have special powers over other animals, powers that may have originated in their use in finding and controlling prey. This obviously relied on the dog's keen sense of smell. The same talent enabled wild dogs to find food on the hoof and encouraged jackals to lurk around cemeteries. The domesticated dog must have also been highly regarded since their owners often had them buried in or adjacent to their own graves, as I think Paul may have pointed out.

Your comment about leopards lodging their kill in trees so as to place them close the the sky is interesting. This could be one of the reasons they were associated with certain mortuary priests.

Best regards,
Raymond

| 14058|2004-09-09 03:01:29|willie bennett|Re: African-American|

Very good information Raymond! Your leads are most welcome!

I will continue to get what information I can to you as my time will allow.

They are from Panama City, somewhat taller than the norm. The skin is brown to darker than norm,a runners body type. My wife arrived about four years ago and has relatives in the New York area. Aside from being Christian I don't have much of a grip on their culture. They have discussed a Black Jesus that many from their area make a pilgrimage to every year. They are nationalistic for Panama,

I do not have a specific question in mind. Their is just this drive to know ourstory; I have some drive to know everything we have been through from around 25,000 BC to present and make that information of value to people. When people like me were called Black Nationalists we seemed to speak mostly about Africans born in America and Africans born in Africa. Somehow the Olmecs kept my attention, and now I think any solution to our situation will rest equally on Africans in Latin America.

Thanks again,

Willie

>From: Imnrnre <anpugifts@earthlink.net>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: African-American
>Date: Tue, 7 Sep 2004 21:06:07 -0700 (PDT)
>
>Greetings WB,
>
>You wrote:
>
>
>tell me more about their history?>
>
>Can you tell me something about her background? When did her folks arrive
>in
>Panama? Where did they live? In what part of Panama did she grow up? When
>did
>she leave the country? What has she told you of her cultural background?
>Have the two of you done any reading on the subject? If so, what? Is there
>something specific the two of you would like to know?
>
>Tell her I grew up in La Boca , Paraiso and Rio Abajo -- all on the side of
>Panama
>facing the Pacific Ocean. I left there in 1958 and have returned twice. If
>she
>arrived after 1962, she will know more about the national scene than I,
>including
>the depopulation of the Canal Zone, destruction of predominantly West
>Indian-
>Panamanian communities there, the assassination of Omar Torrijos, the U.S.
>invasion
>and so on.
>
>But here's a sketch. Our people were part of a wave that swept the Central
>and
>South American mainland after the end of slavery in the Caribbean. We dug
>canals in Colombia and Panama, planted and harvested bananas on American
>banana plantations stretching from Nicaragua to Colombia and for the most
>part remained in those countries to form communities that exist today.
>There
>AfriCaribbean culture heavily influenced by mainland Spanish is our way of
>life.
>This may account for the special way in which your wife expresses herself
>in Spanish.

>Most of the generation born before WWII spoke very little Spanish unless
>they managed to evade the heavy U.S. or British influences that existed in
>countries like Nicaragua, Costa Rica and Panama.
>
>You will find among us people from throughout the lesser and greater
>Antilles.
>We are ourselves an interesting mix of Afri-French, Afri-Dutch and
>Afri-English
>influences, but those who trace their lineage to Jamaica and Barbados
>predominate.
>Those born after WWII tend to be bilingual (English-Spanish) in varying
>degrees
>depending on whether they attended English-speaking or Spanish-speaking
>schools. The younger generation tends to identify itself linguistically
>with the Spanish speaking population, sometimes with a nationalistic
>outlook
>that is quite vivid.
>
>Because of fluctuations in the health of the banana industry, the
>decolonization of the
>Panama Canal Zone and other circumstances, your wife and I are part of a
>fairly recent wave of emigration from these countries to England and the
>U.S.
>So much so that sometimes I think there are more of us in New York than
>in all of Central America combined. If your wife has not done so already,
>she
>can find Panamanian social clubs in most major U.S. cities. They hold
>annual
>dances and conferences, as well as plan excursions to Panama at least once
>a year.
>San Francisco has one; although I have not hooked up with it for some time.
>
>
>
>This is hard to say, but if you and your loved
>ones would like to do some reading on the subject, I may be able to
>recommend
>some sources for you. There are also some links on the NET that may be
>helpful.
>But I'm afraid there isn't much. We are in many ways an unknown people to
>most
>of the people in the U.S. with whom we have a connection they least
>suspect.
>
>Regards,
>Raymond

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| 14059|2004-09-09 06:25:56|yahmose7|Re: Jackal, wolf and dog in AE|

Thank you,

I am not an Egyptologist, but I am an African, and I can assure you that the funerary rite of burial comes from the Dogs in our cultures, we have many, but they are all very similar, some as AE who were very wealthy traders were able to leave more of a lasting visual legacy, but the essence is the same.

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Greetings Aaron,

>

> Very useful information about the behavior of dogs
> and leopards. The sort of thing one would know only
> by being from a culture where such attributes are
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> The men are shown wearing round headdresses or coiffures
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> One of the men appears to be carrying a standard surmounted by
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 > cemeteries. The domesticated dog must have also been highly
 > regarded since their owners often had them buried in or adjacent
 > to their own graves, as I think Paul may have pointed out.
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 > Your comment about leopards lodging their kill in trees so as
 > to place them close the the sky is interesting. This could be one
 > of the reasons they were associated with certain mortuary priests.

> Best regards,

> Raymond

| 14060|2004-09-09 15:39:22|solomon abdul-Rahman|Re: African-American|

**"An interesting feature of the contract was that no muslims and
 blacks
 were to be brought into the country or settled along the route."**

Middle East Quarterly

December 2000

Reviewed by Daniel Pipes

Slowly, out of the surprisingly full records of slavery, an
 important
 fact is coming to light: that Muslims constituted a significant
 percentage of the Africans brought to the Americas in servitude;
 and
 that, as the most educated and resistant of the captive peoples,
 they
 exerted a disproportionate influence on slave life in the

Americas.

Groundbreaking studies by Allan D. Austin and João José Reis showed

what riches lie in store for those who study this topic;

Sylviane

Diouf, a Ph.D. from the University of Paris now resident in New York,

has built on these and other studies, then done much research of her

own, and the result is a fascinating account of the three main topics: the background within Africa, the "difficult and sometimes

astonishing steps" of Muslims to maintain their faith and traditions,

and the legacy of this nearly-forgotten episode.

It is sobering to realize that next year, 2001, marks five centuries

of "almost uninterrupted" Islamic practices by people of African origin in the Western Hemisphere. When the Spanish brought the very

first Africans to the New World in 1501, however, they sought to ensure that these were not Muslims but ladinos - that is to say, captives who had spent some time in Spain where they had been forcibly converted to Christianity. As a royal Spanish order of 1543

explained, "in a new land like this one where [the Catholic] faith is

only recently being sowed, it is necessary not to allow to spread

there the sect of Mahomet or any other." The Spanish had a particular

dread of the native Indians converting; among other reasons for this

was the fact that if Africans, who knew about horses, converted the

Indians and then taught them equine skills, much of the Spaniards'

military advantage would have been lost. That the Spanish authorities

went on to issue five pieces of legislation to keep Muslims out of

the New World in the first fifty years of colonization suggests this

effort was less than completely successful. That the Northern Europeans, less concerned with Islam, did not even attempt to maintain this ban meant that Islam was the second monotheism

(after
Catholicism, before Protestantism) in the Americas.

The heart of Servants of Allah consists of a detailed reconstruction of Muslim slave efforts in the United States to maintain, as much as possible, an Islamic way of life: their reluctance to convert to Christianity, or their pseudo-conversions; praying, giving alms, and fasting; keeping Muslim names, dietary restrictions, and sexual taboos; wearing beards, turbans, and even veils; and keeping apart from non-Muslims. In all, the author finds, the experience of slavery, "far from making the Africans' religious fervor disappear, . . . deepened it."

Diouf finds that Muslim slaves included a disproportionate number of the intellectual elite in West Africa, men far better prepared than the average farmer to sustain their faith. Being Muslim helped them to do well in the horrifyingly difficult circumstances of American chattel slavery: "There is ample evidence that the Muslims actively used their cultural and social background and the formation they had received in Africa as tools to improve their condition in the Americas." The signs of this success were easy to see, even if slightly contradictory. On the one hand, Muslims rose to the top of the slave hierarchy (in at least one case, the slave kept his master's plantation records in Arabic), were manumitted more often, and returned to Africa more frequently. On the other hand, Muslims had a disproportionately large role in establishing maroon communities and leading slave rebellions, sometimes (most especially the great Bahia rebellion of 1835 in Brazil) dominating their planning and leadership. "Islam was an excellent organizing force," Diouf notes. In addition to the communal solidarity it imbued in Muslims, knowledge of Arabic at times served as a common and secret

language for those planning revolts .

Some of this prominence resulted from their sense of community and solidarity, which extended across linguistic boundaries to fellow Muslims in bondage and also back to Africa; some from their resistance to being dominated more than necessary by their Christian overlords; and much of it resulted from their education. On this final point, Diouf argues that "literacy became one of the most distinguishing marks of the Muslims." She even claims, somewhat implausibly, that the literacy rate among Muslim slaves was "in all probability" higher than among their masters. Islamic networks brought Arabic books produced in Africa to Brazil. Qur'anic instruction reached as distant an outpost as Lima, Peru.

The legacy of the Muslim slaves is somewhat controversial. It is fashionable among African-American Muslims in the United States today to call themselves not converts but reverts, alluding both to the fact that Islam claims to be the natural and original religion of each person at birth, and so turning to it later in life is a return; and to the fact that some African slaves were Muslims, so they see themselves reverting to that original faith, not converting to a new one. In this view, Christianity was enforced upon the slaves in America, not a faith they ever truly accepted. According to Eric Lincoln, a scholar of the subject, "The memory of Islam, however, tenuous, was never completely lost." Some analysts explicitly attribute Islam's success among blacks in the twentieth-century to their "can be explained only in terms of the Islamic roots of many black Americans." Others go further and contend that "the religion of Islam is part of the genetic memory of African-Americans."

Diouf sharply rejects this romantic notion; instead, she flat-out declares that "Islam as brought by the African slaves has not

survived." To be more precise: "in the Americas and the Caribbean, not one community currently practices Islam as passed on by preceding African generations." This discontinuity followed primarily from the Muslim slaves' inability to pass their religion on to their children, thanks to the gender disparities among slaves (far fewer women imported), disrupted family lives, the absence of proper schools, and the pressure to convert to Christianity. So remote had Islam become that some grandchildren of enslaved Muslims did not even know their grandparents had been Muslims but remembered them as worshippers of the sun and moon (a wildly ignorant interpretation of their praying at dawn and dusk). As a result, the last Muslims of slave background died in the 1920s, though the last semi-Muslim (a person who outwardly accepted Christianity) was alive in Brazil as late as 1959.

If slave Islam as a faith died out completely, it nonetheless left many vestiges behind, some of them quite unexpected. Diouf catalogues Islamic influence "found in certain religions, traditions, and artistic creations" among peoples of African descent in the Americas. Most notably, it can be seen in the syncretic black religions of the Americas such as Candomble in Brazil, Santeria in Cuba, Voodoo in Haiti, and other cults. In Voodoo temples, for example, when a deity appears, the priest greets it with Salam, Salam, then goes on his knees and raises his arms, much as Muslims do when praying. Even some Christian rites, for example among the "Shouters," Trinidadian Baptists, have practices reminiscent of Islam (they move about in a circle, perhaps an echo of the circumambulation of the Ka'ba in Mecca). African-style amulets are widespread.

Other, more subtle legacies, also exist. Diouf notes a tradition among whites, going back fully two centuries, of finding the educated

Muslims in their midst not to be African but rather "Moors" or "Arabs" or even "Turks." (Insisting that an educated African is

not an African helped sustain the racist ideology that undergirded

slavery.) This odd tradition lived on in the twentieth century and

explains the confusing tendency of the new black converts to Islam

repudiating their African heritage. The very first of these movements, founded in 1913, called itself the Moorish Science Temple

of America and prominently claimed that blacks are in fact "Moors," "Moorish-Americans," or "Asiatics." This tradition continued in the Nation of Islam, with its leader Elijah Muhammad

again and again telling his followers, "You are members of the Asiatic Nation, from the Tribe of Shabazz. There is no such thing as

a race of Negroes." NoI members have a history of taking this idea

very literally. Filling out a questionnaire from his draft board in

1953, Malcolm X filled in the blank for the question, "I am a citizen

of ____" with the word "Asia." The Five Percent Nation, an off-shoot

of the Nation of Islam, calls its membership the "Asiatic Black Man."

Islamic traces can be found in several kinds of music, such as the

Arabic words found in songs off the Georgian and Peruvian coasts, in

Cuba and Trinidad. More unexpected is the thesis, seemingly sound,

that the "high lonesome complaint" so characteristic of blues music

derives ultimately from recitations of the Qur'an by unhappy (but

educated) slaves. One musicologist, John Storm Roberts, finds that

the "long, blending and swooping notes" of the blues are

"similar to the Islam-influenced styles of much of West Africa." In some cases, whole songs (such as "Tangle Eyes") seem to have a Muslim African provenance.

Diouf speculates that the family name "Bailey" may in many cases derive from "Bilali," a common name for dark-skinned Muslims. She suggests that some leading African-Americans of the post-Emancipation era (Frederick Douglass, Harriet Tubman) had Muslim ancestors. She traces the common habit of black American males of wearing handkerchiefs, rags, and bandannas around their heads to their Muslim slave ancestors' always wearing a turban or skullcap.

Diouf goes a bit far in her lyrical praise of Islam under slave conditions, at times idealizing it in inappropriate and even anachronistic ways; thus, she calls Islam "democratic and progressive in a society that was despotic, repressive, tyrannical, and racist." This may be connected to the paucity of sources and therefore her having to rely heavily on just four written slave narratives, all of them presumably recounting the highly unusual experiences of their authors. Despite this mild distortion, Diouf's account of Muslim life in the most horrific of circumstances is a truly moving one and at times an inspiring one: "The African Muslims may have been, in the Americas, the slaves of Christian masters, but their minds were free. They were the servants of Allah."

Blacks in Amerca 500 yers before Colombu-BETCHA DIDN'T KNOW

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Native American

Before I begin this article, I would like to extend my thanks to the creators of the Internet. It was there that I found my research on the topic that follows, and it is to the people who wrote the various articles and references that credit for this article should go to. I merely put two and two together for the benefit of those reading this now.

The history surrounding the followers of our proud faith is one of

two shades; the truth and the lie.

The lies surrounding our history have been spread to every corner of the globe; that we were and are

(?) barbarians, no better than animals. The truth is that although there were certain parts of history that do show that some of our followers were ruthless and brutal (such as the Ottoman Empire), this is not unlike every nation and country in the world. And we have a much more worthy things to focus on.

Before the West declared themselves the great scientists of the earth, before their own Renaissance, Muslims already were making discoveries in science that took the West hundreds of years to even begin to imagine. What a shame that people in Europe were being persecuted by the Church for their suppositions that the earth was round; they should have come to the Islamic world--- an Afghan Muslim had proved that in 793 C.E.!

However, the studying of the universe brought forth more questions, and more curiosity. The Muslims in West Africa were so intrigued by what was on the other side of the Great Sea, that they began their expeditions into the great unknown. Early reports of these travels are sketchy, but we can be sure that they crossed the Atlantic by 889 C.E.

That was 603 years before Columbus. And that is not counting the actual physical evidence in the United States today that dates back even further; however, we do know, as De Lacy O'Leary pointed out, that Muslims definitely had the scientific knowledge and skill to make journeys across the Atlantic ocean.

We were in the Americas, hundreds of years before Columbus, and of that we can be sure.

Clyde-Ahmad Winters. Barry Fell. Alexander Von Wuthenau. Ivan Van Sertima. What do they have in common? A lot. They all provided evidence to the above statement; and it is a statement of fact, not an opinion, although many have chosen to ignore it in the past.

Now, we are all aware of the grave tragedy that befell the various African people after the discovery of America. Many people from there

were forcefully taken from their homes to America, to service the people who had taken over that land. Black slavery. We also know, for a fact, that many of these people were indeed Muslims; that has never been in dispute, nor should it be. Clyde Ahmad Winters has given us details of how huge numbers of Muslims were brought to Latin America in a 1978 issue of *Al-Ittihad: A Quarterly Journal of Islamic Studies*, although later on in 1543, Muslims in Spanish colonies were ejected from them by the residing government.

Dr. Barry Fell, a noted New Zealand archaeologist and linguist of Harvard University showed detailed existing evidence in his work, "Saga America" that Muslims were not only in the Americas before Columbus arrived, but very active there as well. The language of the Pima people in the South West and the Algonquian language had many words in their vocabulary that were Arabic in origin, and Islamic petroglyphs were found in places such as California.

In the Inyo county of the State of California, according to Fell, there is another petroglyph that states, "Yasus bin Maria" which means in Arabic, "Jesus, son of Mary". This is not a Christian phrase; in fact, the phrase is to be found in the verses and ayahs of the Holy Quran. This glyph, as Fell believes, is centuries older than the US. In the Western states of the US he found texts, diagrams and charts engraved on rocks that were used for schooling that dated back to 700-800 C.E. The schooling was in subjects such as mathematics, history, geography, astronomy and sea navigation. The language of instruction was Kufic Arabic, from North Africa.

The German art historian, Alexander Von Wuthenau, also provides evidence that Islamic peoples were in America, in the time between 300 and 900 C.E. This was at least half a millennium before Columbus was born! Carved heads, that were described as "Moorish-looking" were dated between 300 and 900 C.E. and another group of heads dated between 900 and 1500 C.E. An artifact found in the earlier group was photographed, and when later examined was found to resemble an old man in a Fez, like the Egyptians.

Ivan Van Sertima is widely renowned for his work, "They Came Before Columbus" which showed that there was definitely contact between the ancient and early African people with the Native Americans. This and another of his works, "African Presence in Early America" both prove that there were African Muslim settlements in the Americas, before the expedition of Columbus was even conceived. His research has shown that Arab Muslim trade was active in America and one can only imagine that the marvellous culture that the Native Americans had that shared so much with Islamic teachings was of great attraction to the Muslims that came so far across the sea.

And for the record, Christopher Columbus, the man who so-called discovered America, himself declared that his impression of the Carib people(i.e., Caribbean people) were "Mohammedans." He knew of the Mandinka presence in the New World(Muslims) and that Muslims from the West coast of Africa had settled down in the Carribean, Central, South and North America. Unlike Columbus, they had not come to enslave the populations or plunder the land; they had come to trade and they married among the Natives. Columbus further admitted that on October 21st, 1492, as he was sailing past Gibara on the coast of

Cuba, he saw a mosque, and remnants of other masjids have been found in Cuba, Mexico, Texas and Nevada.

On the second voyage Columbus took to the West Indies, the people of Haiti told him that "black" people had been there before him. They showed him spears of these visitors, and further study of the metals involved in their construction showed that they could have been made only in one place: Guinea.

Another historian, P.V. Ramos, also showed in his essay in "African Presence in Early America" that the dietary regulations of the Carib were similar to Islamic teachings.

But let us say that we are wrong. Perhaps it is all just a coincidence; after all, there are no living survivors of the Native American Muslims, are they?

Wrong. And this last part is what originally drew me into this quest for knowledge: an exposé written by a Native Muslim.

Brother Mahir Abdal-Razzaq El wrote in his account, recently posted on the Internet, about the Native Americans that were Muslims. He is of the Cherokee tribe; known as Eagle Sun Walker, and a Pipe Carrier Warrior of the Cherokees in New York. He tells of Muslim travellers that came to his land over one thousand years ago, and what is more important, existing evidence of legislation, treaties and resolutions that prove, beyond the shadow of a doubt that Muslims were in the Americas and very active. Although these documents have not been written after 1492, it is still interesting to note that Islam was in fact there. The Treaty of Peace and Friendship of 1787 have the signatures of Abdel-Khak and Mohammed Bin Abdulla. According to a federal court case from the Continental Congress,

Native Muslims helped put life into the constitution.

These are a matter of record; they cannot be disputed. Go to the National Archives or the Library of Congress and see for yourself; the Treaty of 1787 show that the Natives abided by an Islamic system in commerce, maritime shipping and government. The records of the State of Carolina has the Moors Sundry Act of 1790. The Cherokee Chief of 1866 was a man called Ramadhan Bin Wati. Native clothing up until 1832 was full Islamic wear. The name Tallahassee actually means, "Allah will deliver you sometime in the future." In North America, there are no less than 565 names of tribes, villages, cities, mountains and other lands sites of Islamic or Arabic roots.

The truth of Islam and the truth of the Native American culture is one and the same; many people hundreds of years ago realised that. The protection of the land and of the animals; the non-wastage of resources and the non-pollution of nature are all Islamic concepts.

I finish this article with a few Native sayings. And then, I want you to tell me that Islam is not nurtured in the hearts of these people.

"Our belief is that the Great Spirit has created all things. Not just mankind but animals, all plants, all rocks, all on earth and amongst

the stars with true soul. For us, all life is holy. All of nature is within us and we are part of all nature." Chief White Cloud

"What is life? It is the flash of a firefly in the night." Crowfoot

"In the life of the Indian there was only one inevitable duty- the duty of prayer - the daily recognition of the Unseen and the Eternal." Ohiyesa

Allahu akbar. Salaam wa allaykum wa rakhmatullah wa barakatu.

Hisham Zoubair

14 February 1998.

[Currently, he is at the University of Sheffield undertaking a multi-disciplinary degree in law. He has lived in Abu Dhabi, Cairo and London. His main interests delves into peace, equality, righteousness and spirituality.]

If you take one step towards Him, He runs 2 you! 🤖

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| 14061|2004-09-09 19:03:41|pkmanansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul,

>

> The source from which I drew my comment about

> Anpu embracing the mummy and so on was Lucia

> Gahlin, Egypt: Gods, Myths and Religion (2002)

> p. 169. I couldn't locate her book at the time.

>

Gracias Raymond.

Regards,

Paul Kekai Manansala

| 14062|2004-09-09 19:09:02|pkmanansala|Re: Jackal, wolf and dog in AE|

A bit of information on domestic dogs in Egypt. The scent type hounds were similar to the modern Basenji and the Rhodesian Ridgeback. Both these dogs come from the original Khoi or "Hottentot" Dog.

There was also a sight hound that eventually gave rise to the Saluki and the Italian Greyhound.

The former type of dog is often seen interchangeably with the jackal in images of Anpu, while the latter is often used to depict Wepwawet.

Regards,

Paul Kekai Manansala

| 14063|2004-09-09 19:49:04|K. Loganathan|Sumerian Gods are Dravidian-Uploaded|

Dear Friends

I believe that with the active participation of great scholars of African Spirituality, my series on "The Sumerian Gods are Dravidian" has registered a new departure in the study of the ancient world. The concept of Nubian-Kemetian-Sumerian-Dravidian cultural complex as that which initiated world civilization as such has been proposed and a wide range of evidences have been gathered together in support of it.

Before starting on the second part of this series, I have uploaded the first where I dealt with Siva and Muruka worship in Sumeria. But the most exciting part is the very interesting additional information Raymond Davies has proposed and which are included here.

These contributions of Raymond as much as that of many other scholars of African Spirituality (that will be uploaded in due course) have opened my eyes towards some NEW dimensions of Dravidian metaphysical understanding.

You can read the series with a dialog within at the following address:

<http://arutkural.tripod.com/sumstudies/hin-sum-dra.html>

Loga

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| 14064|2004-09-09 19:51:58|alberto34482@yahoo.com|Continuity between Modern Nubia and ancient Nubia|

I stumbled across the following literature while doing research on continuity in modern Upper Egypt amongst the Fellahin. I found that not only in Egypt but amongst the Nubians were cultural continuity that has been studied by scholars. I recommend people on Ta-Seti check out the following material:

Ritual and the River in Dahmit, Nubia. In Contemporary Egyptian Nubia: A Symposium of the Social Research Center, the American University in Cairo (Dar el-Thaqafa, Aswan, 1964), Volume II. Robert A. Fernea, editor. New Haven, Connecticut: Human Relations Area Files, pp. 239-256, 1966.

The Angels in the Nile: A Theme in Nubian Ritual. In Nubian Ceremonial

Life: Studies in Islamic Syncretism and Cultural Change. John G. Kennedy, editor. Cairo & Berkeley: The American University in Cairo Press & The University of California Press, pp. 104-501, 1978.

98.1115

ADAMS, Nettie K., Ancient lace of Nubia and the Sudan: a unique decorative tradition, CRIPEL

17/3 (1998), 17-23. (map, fig.).

Along a short stretch of the Nile on both sides of the Sudanese/Egyptian border, dozens of pieces of lacy cotton edgings have been recovered from Meroitic and X-Group archaeological sites. Some are from graves, but most have come from the fortress-city of Qasr Ibrim. This decorative openwork is found as borders on temple furnishings, curtains, towels, and skirts. Analysis indicates that it was made by a technique of thread wrapping which produced an infinite variety of delightful patterns. This same technique was used to make pot nets at Kerma some 1500 years earlier. The question of how this tradition stayed alive through the intervening time and space is discussed along with illustrations of this uniquely Sudanese tradition. Author

98.1123

EISA, Khider Adam, Les survivants de l'ancien temps au Soudan actuel, CRIPEL 17/3 (1998), 85-89.

Research on societies now living on the ancient territories of the Kushite Kingdom reveals the presence and continuity of certain objects and customs. Some examples of objects are given: such as pottery (jars in particular), feminine ornaments, gold, pearls, iron and other industrial objects, weavings, basketry, and leather work. Among the persisting traditions are: animal sacrifice, scarification, visits to the Nile on certain occasions. Ancient funerary customs still survive to today, thus including the Islamic Period. Author

| 14065|2004-09-09 19:55:13|Imnrnre|Re: African-American|
Sol,

Well, slavery had only been abolished 3 years before the railroad project got underway, and the "right of way" granted the Panama Railroad Company (a private consortium based in New York City) ran right through areas already inhabited by former slaves.

Earlier, during slavery, the Governor had repeatedly petitioned the Spanish Crown to discontinue sending black Muslims to the colony because, as one letter put it, "they quickly put on airs, escaped and joined with the natives, teaching them bad habits."

The Spanish Crown was in the process of consolidating its reconquest of Spain and busy deporting Muslims (Moors) who had refused conversion to Christianity. While Spain had an interest in deporting them, the colonial authorities understood that this only produced disorder and revolt. You can bet they didn't want anymore blacks there, and certainly not Muslims, who no one seemed able to keep in line.

Yet, the contract between the government of New Grenada (as Colombia was then called) and the railroad company spelled trouble anyway, because it included wording authorizing the latter to "colonize the route." What this in effect did was to transfer to the Americans the right to establish law and order as they saw fit in the lands along the railway line -- in other words, to subjugate the people living there in a way local authorities had not been able to do. The result was that the former Spanish slaves either refused to work for the company, did so for very short periods of time then went home and returned when they felt like it, or resorted to attacking the trains and robbing their passengers.

The decision was to bring in foreign workers who were poor, willing to work, didn't know the terrain, and far away from home -- mostly West Indians but some East Indians, Chinese and Southern Europeans too. By the time the canal project emerged, virtually all of the lower paid workers were Blacks and racial segregation would become as enshrined as it was in the southern United States. By then, of course, no one cared who was or was not a Muslim. There were only two classes of workers: "Silver Employees" and "Gold Employees," who were paid and treated accordingly.

Raymond

| 14066|2004-09-09 20:02:57|alberto34482@yahoo.com|On the mouldid trail----replacement of the nome neteru|

On the mouldid trail

Throughout the summer, millions of Copts travel to Middle Egypt to attend mouldids.

Claudia Wiens follows them in search of a miracle and captures them on film

It's moulid time! From May till October, Coptic moulids take place from the Nile Delta to Assyut. Birthdays of saints and martyrs are celebrated by the Copts from all over Egypt in annual pilgrimages. As part of my Master's in photography, I was researching a thesis on modern Coptic life in Egypt-a look at the religious, social and political life of the country's most important minority. Copts see saints' martyrdom as a "second birth" into eternal life, unlike Muslims who celebrate the real birthday of a saint. Those moulids are an integral part of the folk religion, which includes many aspects of personal and social life. Miracles and apparitions are expected to happen. It therefore seemed natural that moulids, a central part of the Coptic faith, should be part of my research-not to mention the potential for great photos that Middle Egypt offered. That was the beginning of many odd adventures.

I started off in June at the famous Deir Al Muharraq monastery at the foot of Qosqam Mountain, 50km north-west of Assyut. In many ways it was an inauspicious start-only a few days before, the Al Nabaa tabloid had published stories of the sexual proclivities of an ex-monk from Assyut, causing a national scandal and driving Copts into the streets in indignation.

Having assumed that security around the monastery would be tight and that journalists wouldn't be very welcomed, it was even more surprising that I reached the monastery completely unmolested by state security. The crowds around the monastery complex were overwhelming. Approximately 10,000 very poor down-to-earth people pitched up their makeshift tents, composed of dirty sheets and old plastic bags-a technicolor anthill. I forced my way through the colorful buzzing crowd in order to find a monk who could give me a room for the night and the permission to roam freely and take as many photos as I wanted to-a task I has mistakenly thought would be easy. The busy crowd made it impossible to find anything and anyone.

Thousand of attendees set up travelling circus-style tent cities

Moulid goes except to see miracles?both the celestial kind and the man-made variety

Parents line up for hours to baptize their newborns during a festival

Just when I thought it was too crowded to move, the monks found me-along with state security and the tourist police. A long and penetrating questioning about the purpose of my presence followed. Seemingly they were more concerned about my security than about me taking forbidden pictures. Sometimes it can be a true advantage to be a woman in a country where men don't believe women are capable of much.

The only available room hadn't been used for a long time; they even had to install light and a fan to make it habitable. To my disgust I had nasty company-at least 50 cockroaches called this room their home. I pushed my bed into the middle of the room, hoping the beasts will stick to the walls. Having secured the sanctity of my bed and armed with my camera, I threw myself into the masses. It was obvious that I appeared alien to them; especially to the little children who possibly had never seen fair skin and blond hair. Little hands kept constantly touching me and curious faces popped up unexpectedly in front of my lens. Struggling with all those obstacles, I made my way into the three different churches where masses of people were touching and kissing icons and shrines of saints-and imbibing themselves with baraka (blessings) in hopes of good fortune.

The mouldid tradition, common to the whole Middle East, dates far back in Egypt-some say as far as Ancient Egypt, when living men were worshipped as Pharaohs and gods. These days Pharaonic deities have been replaced by saints and martyrs-they just took Christian characteristics. The pilgrims who come to the monastery every year relate every saint and martyr to miraculous stories and hold them in fascination. Worshipping them is a more tangible and real object of religious identification than the abstract dogmas of the official religion. One man told me that just touching the holy ground of the monastery gives him the feeling of being in touch with God.

An important characteristic of a mouldid is the miraculous events that are related to it. They are the divine proof for the holiness of the feast. People (me too of course) expect miracles, which pertain to single individuals such as granting fertility to sterile women, therapies for mentally and emotionally sick people, exorcism or restoration of lost or stolen belongings. Many also expect apparitions such as sudden lights or the shape of the Holy Virgin-a frequently reported incident in Upper Egypt. Hoping to witness any of those wonders I kept walking through the churches, questioning people and watching the sky. But nothing happened. The only miracle that appeared to me was the omnipresence of state security, which rose to the surface out of nowhere wherever I was.

The monks of Deir Muharraq claim that the church of the Blessed Virgin was the first church to be built in Egypt in the first century AD. It is said that the current sanctuary of the church was the cave where the Holy Family rested for six months before they returned to the Holy Land. According to the Bible, it was there that an angel appeared to Joseph and said "Arise, and take the young child and his mother, and go into the land of Israel for they are dead which sought the young child's life" (Matthew 2:20.) The monastery itself was founded in 342AD by Anba Pachomius, one of the early founders of the Coptic Monastic tradition. It is the largest and wealthiest monastery in Egypt and it has a huge library of manuscripts and books. Until today the liturgy is held in Coptic language.

A moulid is a serious religious event, but is also associated with much fun and joy; families and friends gather and enjoy all kind of secular fun. Lasting 10 days, the Deir Al Muharraq moulid resembles a huge picnic with a fun fair-although without merry-go-rounds. Music is buzzing in the air, people are dancing themselves into a trance, and there are merchants selling kitch "Made in Taiwan" trinkets, nuts, fruits and massive quantities of tacky pictures of saints. Tattoo artists draw Coptic symbols and pictures of saints onto hands and shoulders, perhaps including hepatitis as an extra bonus since the needles are never changed. For the poor among the Copts, which is a high percentage in Middle Egypt, a moulid often is the only holiday they can get because they can't afford journeys to the sea.

Many families bring sheep and goats as sacrifices. There is a certain dark humor in the common practice of sharing one's sheets with a sheep-until its turn to be slaughtered in the monastery's butchery, which is itself worth a visit.

At night I had a long chat with one of the monks which gave me rest after this exhausting and exciting day. I collapsed on my bed and tried to ignore my little black friends running around me. No miracles, no apparitions, I was disappointed. But I wouldn't give up that easily-more moulids were to come.

On 2 July I traveled with some other people to Deir Abu Hinnis in Malawi. From Minya onwards we got the expected police escort, which would not leave us alone for a second. Every year at Deir Abu Hinnis, Copts commemorate the visit of the Holy Family who, according to legend, stayed in this area during their flight to Egypt. The tradition is that the Bishop of Mallawi, two other bishops, and several other clerical dignitaries cross the Nile in a splendidly decorated sailing boat. The crossing is meant to evoke the journey of the Holy Family on the Nile, which they started in Maadi.

Thousands of believers followed the sailing boat to the other riverbank. From there started a procession singing joyous sacred songs through the village, passing churches and Deir Abu Hinnis to the peak of the Kom Maria hill, famous for granting fertility to sterile women. Now and then one can see a woman rolling down the mountain praying for fertility. On top of Kom Maria, a festivity tent was pitched. A ceremony with singing children and speeches from the clerics lasted a couple of hours. Thousands of pilgrims turn up behind the fences of the tent to take part in the commemoration celebration. By sunset everything was over as this is only a one-day mouldid. And again no miracles!

August is mouldid high season because of the Assumption of the Virgin Mary on 22 August-the Holy Virgin is the most venerated saint among the Copts. I decided to go to Deir Al Adra (Monastery of the Holy Virgin) in Durunka, 10km from Assyut. This time I took a third class train from Cairo for 8LE and enjoyed sitting at the open door watching palm trees and green fields passing by, a cool breeze blowing around my face. Again I was surprised to reach the monastery undisturbed by state security.

Deir Al Adra is huge and lies on a hill; at the foot of the hill was a huge fun fair and this time even boasted a merry-go-around. A monk welcomed me with strange words. "You are coming at the right time, for five days now we are having apparitions of light every evening when the bishop is talking to the people," he said, sounding like he was announcing this evening's TV schedule. Eager as I was to finally see a miracle, I remained skeptical.

At sunset, thousands of people climbed the mountain and gathered inside the monastery walls and on the balconies and roofs of all available buildings. I was standing on a roof overlooking the whole complex together with nuns from the convent. I didn't know what to expect, the atmosphere was tense. The procession with the bishop and hundreds of clerics, carrying a picture of the Holy Virgin with her baby, started. They stopped in front of the cave church and the bishop began his speech addressing the people and heaven. And then the unbelievable started: sudden lights and light flashes were coming from all sides. The crowd got hysteric, shouting "Mary appear, Mary appear." My hair stood on end! I tried to find a logical explication but there was none. The light seemed to come from heaven. The nun beside me whispered "Heaven is talking to us." Seemingly she was right. The people were chanting, raising their hands to heaven, crying, somehow in trance and not able to control their feelings. Finally I got my miracle but I didn't know what to think about it. A

restless night followed.

The next morning I went down to the fun fair where I was escorted by two nice galabeya-clad bodyguards. One of them insisted that I ride a bumper car with him while the other took pictures of us with my camera. It was hilarious. To my great joy I found a wheel of death (a motorcyclist driving on the walls of cylindrical room,) a funfair show that I knew from my childhood. An old Greek, a really bizarre character, was bravely spinning around the walls up and down, sometimes with closed eyes, and the next moment without using his hands. Stunning!

One excitement followed the other. There was a fantastic rotten shabby magician tent made of old bedsheets and plastic with an Egyptian David Copperfield who cut people into pieces and made a woman fly. After hours of excellent amusement I went back into the monastery, just to watch the next unusual sight: mass baptism. A moulid is always a good occasion for baptizing babies, so it is common that monks baptize several hundred babies during the few days the moulid lasts. I had already seen the same thing at Deir Al Muharraq, but here in Deir al Adra it was massive. It went on for hours and hours, parents were lining up with their babies. The monks divided them into groups of 10 babies, and when it was their turn the parents had to swear on the Bible they believe only in one God and that Jesus was his son and so on. Every baby has to be immersed three times under water and then it receives 32 crosses with oil all over its body. A baby boy must be 40 days old and a baby girl 80 days old to become baptized. During this time the mothers are impure and not allowed to take part in any religious act such as the Holy Communion.

By this point, my need for adventure was sufficiently satiated. No moulids anymore for the time to come. Amen!

<http://www.cairotimes.com/content/archiv05/moulid.html>

[.....The moulid tradition, common to the whole Middle East, dates far back in Egypt-some say as far as Ancient Egypt, when living men were worshipped as Pharaohs and gods. These days Pharaonic deities have been replaced by saints and martyrs-they just took Christian characteristics.....]

Moulid traditions are celebrated by both Muslim and Christians in Middle and Upper Egypt. Most likely these practices have pre-Christian and pre-Islamic antecedents. The moulids replaced the nome deities in the form of Saints.

| 14067|2004-09-09 20:05:51|Imnrnnre|Re: Jackal, wolf and dog in AE|
Paul,

Thanks for the information on the types of AE dog.
Wasn't there a small domestic hound with a curled up tail? It doesn't seem to play any role in religious scenes, but it appears in many domestic scenes.

Raymond

| 14068|2004-09-09 20:40:04|Imnrnnre|Re: African-American|
Sol,

Thanks also for the information on the survival of Muslim influences in the Americas.

I'm sure Islam left its mark on the blues in the U.S. One can actually hear it especially if you've just been listening to certain forms of music from Africa where Islam has penetrated, often in ballads in which the singer plays a stringed gourd.

Muslim culture also affected certain types of Hispanic music and dance; some of it through the traditions of the slaves and some by way of a more generalized impact on Hispanic architecture, literature, and other forms of art. It's certainly a well-known aspect of the culture of Spain.

One only has to visit the old colonial sections of Latin American cities to see and experience it. I mean it's just everywhere. My wife and I were recently struck by the beautiful and spacious inner courtyards we saw in Puerto Rico awaiting behind the most inauspicious curbside doors. The balconies were of course dead giveaways. It is worth noting that virtually all of the masonry of these cities was done by slaves whether of homes, forts or seawalls. It's really quite an achievement when you think of it.

Raymond

| 14069|2004-09-10 05:41:46|jips japs|Conference of Intellectuals from Africa and the Diaspora (CIAD)|

Hotep,

Here's the website for

the Conference of Intellectuals from Africa and the
Diaspora (CIAD) in Senegal From 7 to 9 October 2004,
Dakar, Senegal

<http://www.au-ciad.org/ciad/HOME-EN.HTM>

Will be present Theophile Obenga, Molefi Kete Asante,
Samir Amin...

There is also a databasis for Panafrican Intellectuals
:

<http://www.au-ciad.org/ciad/Registration%20Form.pdf>

Ankh Wedja Seneb

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| 14070|2004-09-10 07:02:25|pmanansala@sbcglobal.net|Re: Jackal, wolf and dog in AE|
Does it look like this dog:

Anpu



Dog, First Intermediate Period

If so, it would be a "Pariah" type dog like the Basenji and Canaan Dog.

Regards,
Paul Kekai Manansala



| 14071|2004-09-10 08:11:46|solomon_abdulrahman|Re: African-American|
Brother Raymond,

Thankyou for, the excellent info!

sol

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Sol,

>

> Thanks also for the information on the survival
> of Muslim influences in the Americas.

>

> I'm sure Islam left its mark on the blues in the
> U.S. One can actually hear it especially if you've
> just been listening to certain forms of music from
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> One only has to visit the old colonial sections of Latin
> American cities to see and experience it. I mean it's just
> everywhere. My wife and I were recently struck by the
> beautiful and spacious inner courtyards we saw in Puerto
> Rico awaiting behind the most inauspicious curbside doors.
> The balconies were of course dead giveaways.

> It is worth noting that virtually all of the masonry of
> these cities was done by slaves whether of homes,
> forts or seawalls. It's really quite an achievement when
> you think of it.

>

> Raymond

| 14072|2004-09-10 09:14:45|Imnrnre|Re: Jackal, wolf and dog in AE|
Paul,

Yes, it does look like that one, except that the
tail is usually raised into a kind of short semi-
spiral. What would it be doing on Anpu's pedestal

which is usually occupied by a hound having a long, relaxed and fairly bushy tail?

The piece in this photo reminds me of products imported from Egypt by a firm called "Discoveries." They are based in Alexandria, Virginia. Could the features on this dog be an artistic distortion? Note that the tail is not prominently displayed. I would guess it's long in the back but not prominently shown.

Why would Tutankhamun's mask appear on the front of a base surmounted by a recumbent Anpu? The original features the classic hound and no mask.

I hope these questions do not surprise you. I used to own a business that in its early stages included items like this one. Do you know the source of the photo?

Regards,
Raymond

| 14073|2004-09-10 19:31:05|pmanansala@sbcglobal.net|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul, > > Yes, it does look like that one, except that the > tail is usually raised into a kind of short semi- > spiral. What would it be doing on Anpu's pedestal > which is usually occupied by a hound having a > long, relaxed and fairly bushy tail? >

That would be a jackal. Anpu could be portrayed as a jackal or a dog.

Is this the type of tail you are referring to:



Btw, the practice of burying dogs was also found among the Sumerians.

Dogs were sacred to Bau (aka Gula), the goddess of healing and life. At her temple in Isin, many dog burials have been found, many of them containing puppies who had died prematurely.

Inana was also associated with seven dogs that acted as her vehicles and hunting/war dogs.

The word _ur-sag_ "hero, warrior" in royal inscriptions means literally "top dog" hinting at the courage of hunting dogs perhaps.

> The piece in this photo reminds me of products > imported from Egypt by a firm called "Discoveries." > They are based in Alexandria, Virginia. Could the > features on this dog be an artistic distortion?

Possibly.

> > Why would Tutankhamun's mask appear on the > front of a base surmounted
by a recumbent Anpu? > The original features the classic hound and no mask. >

> I hope these questions do not surprise you. > I used to own a business that in its
early stages > included items like this one. Do you know the source > of the
photo? >

No, I got it off someone's Egypt travel diary on the Internet.

I'm thinking Egyptian Museum but will have to check it out.

Regards,
Paul Kekai Manansala



| 14074|2004-09-10 19:58:25|Imnrnre|Re: Jackal, wolf and dog in AE|
Dear Paul,

Michael Rice's Egypt's Making discusses Kmt's dogs in
an appendix that starts on p. 291. He equates Anpu
with a breed he calls Kelb al-Fenek (Pharaoh's Hound)
and which he believes originated as a cross between
a wild desert dog and a golden jackal. He believes
Wepwawet was from that breed as well. The saluki
was quite different according to him.

The domestic dog I asked about may have
been a Pharaoh's Hound with a cropped tail, hence its
curvature. I can't say one way or the other, but he says
it was used for hunting as well.

Raymond
| 14075|2004-09-10 20:14:40|Imnrnre|Re: Jackal, wolf and dog in AE|
Paul,

That's it! That's the one! You're right to mention Mesopotamia.
The same dog appears on the famous Jebel el Arak knife handle
which some believe depicts Sumerian-like invaders of Kmt during
pre-dynastic times. Again, see Michael Rice's book (Figures 56a and
56b), around page 158 (unnumbered) for the knife handle if you
have his work. If not, I'm sure you can find it elsewhere.

No need to follow-up on the recumbent Anpu image on my account.

Raymond

| 14076|2004-09-10 21:19:33|Alex van Deelen|Al-Zawahiri's skull|
He looks like he is missing a chunk out of his forehead.

<http://www.foxnews.com/story/0,2933,131949,00.html>

An accident, or trepanning for religious purposes?

Trepanning of the top of the head used to be popular
amongst monks during the middle ages.

Am I wrong on this track? He is a religious man.
Trepanning of the forehead was popular among
certain buddhists.

<http://www.braceface.com/medical/Pages/Trepanning.htm>

Alex

| 14077|2004-09-10 22:16:24|Imnrnre|Re: Al-Zawahiri's skull|
Hi Alex,

I did notice the strange spot during tonight's
news broadcast, but not the depression. Thanks
for pointing it out.

What would be the religious significance of
removing bone from the darkened area on
Al Zawahiri's forehead? Exposure of the pineal?
Sixth Chakra? The spot is fairly high. What
does the literature say?

Raymond

| 14078|2004-09-10 23:34:33|Paul Kekai Manansala|Re: Al-Zawahiri's skull|
According to the New Yorker this is not a depression but a "darkened
callus" formed after repeated praying with his forehead on the
ground.

http://www.newyorker.com/fact/content/?020916fa_fact2a

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

> He looks like he is missing a chunk out of his forehead.
>
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>
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> amongst monks during the middle ages.
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> Trepanning of the forehead was popular among
> certain buddhists.
>
> <http://www.braceface.com/medical/Pages/Trepanning.htm>
>
> Alex
| 14079|2004-09-11 00:26:29|terance pete|Re: Al-Zawahiri's skull|
In Egypt and other various Islamic countries you
will sometimes see people with what appears to be a
birth mark on their forehead. In some older photos of
Anwar Sadat you notice the distinguishing mark, and
what it signifies is devotion to Islamic practices. The
mark is an esteemed honor and a sign of piety for most
Muslims in Islamic countries. The effect is often of
the head rubbing against the floor or surface during
prayer.

Ya Asif Sa3eadi Masry,

Saidis_Aswan_Egy

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<http://shopping.yahoo.com/backtoschool>

| 14080|2004-09-11 00:56:15|K. Loganathan|Re: Jackal, wolf and dog in AE|

Dear Paul

I found the whole series of exchnages between you Raymond and others very interesting to say the least. The function of animal symbolism in those ancient worlds need to be investigated quite thoroughly to dig out the METAPHYSICAL or metaphorical meanings.

Now you say::

>>>>>>

Inana was also associated with seven dogs that acted as her vehicles and hunting/war dogs.

>>>>>>>

I could not help noticing a parallel here with Purusha Suktam which is included in Rig Veda and hence something quite ancient - 1500 BC or so.. Instead of dogs here we have Pure Horses:but the number is the same -SEVEN

1.7

saptaasyaacan paritaya: ./ tri: sapta: smita: krutaa: /

teeva yat yajnjam tanvaanaa: / apathnan prusham pacum//

The recovered Tamil form of this is:

sapta asya aasan pari tuu-ya / tri: sapta: sii-miitu-a kaalutua/

teeva atu yaajnam taN vaanaa / a-path-nan purusham pacum//

While there may be inaccuracies in such recoveries of what I cal base forms, the phrase ' **sapta asya aasan pari tuu-ya** ' meaning " His seven radiations that are pure horses".

It is interesting that we have here also'aasan' and which is similar to Su. & Kemerian 'Asar" etc allowing for the frequent n/r/l alteranations. The 'pari' can mean in Tamil both horses as well as 'sun'

In the temple nearby in Penang that I visit frequently there is a majestic statue of Sun God (Suriya Bagavan) riding on a chariot pulled by seven white horses atop the roof of ahall that has the navagrahas, the nine planetary(?) bodies installed

I must also mention that there is a mythical connection between dogs and horses and which is mentioned in biography of Manikkavasakar (9th cent AD?) who is said to have been rescued by BEING by transforming the jackals into horses.

I don't know the meaning of this mythical tale (as yet!)

Loga

pmanansala@sbcglobal.net wrote:

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote: > Paul, > > Yes, it does look like that one, except that the > tail is usually raised into a kind of short semi- > spiral. What would it be doing on Anpu's pedestal > which is usually occupied by a hound having a > long, relaxed and fairly bushy tail? >

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> The piece in this photo reminds me of products > imported from Egypt by a firm called "Discoveries." > They are based in Alexandria, Virginia. Could the > features on this dog be an artistic distortion?

Possibly.

> > Why would Tutankhamun's mask appear on the > front of a base surmounted by a recumbent Anpu? > The original features the classic hound and no mask. >

> I hope these questions do not surprise you. > I used to own a business that in its early stages > included items like this one. Do you know the source > of the photo? >

No, I got it off someone's Egypt travel diary on the Internet.

I'm thinking Egyptian Museum but will have to check it out.

Regards,
Paul Kekai Manansala



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| 14081|2004-09-11 07:27:19|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, "K. Loganathan"

wrote:

>

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dogs and horses and which is mentioned in biography of
Manikkavasakar (9th cent AD?) who is said to have been rescued by
BEING by transforming the jackals into horses.

>

Yes, I have found the link between dogs and horses also usually
having a solar connection.

The Native Americans used the term "sun dogs" to refer to the two
bright spots created by the atmospheric phenomenon known
as "perhelion."

They also thought of the horse as a big dog. Sometimes, horses do
have a condition known as "wolf teeth" in which they have dog-like
canine dentition.

Dogs and horses are often found together as the sacred animals of
certain deities. Among the Hebrews, the combined death by dog and
horse as in the case of Jezebel was considered as divine justice.

In ancient Europe, apparitions of black dogs and black horses were
an omen of impending death.

Regards,

Paul Kekai Manansala

| 14082|2004-09-11 07:52:30|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul,

>

> That's it! That's the one! You're right to mention Mesopotamia.

>

The longer non-curved tail also appears especially on some larger hunting dogs.

Hunters depicted in the Hunters Palette wear dog tails.

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/hunters.htm>

Compare to those on the Four Dog Palette.

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/4dogs.jpg>

Regards,

Paul Kekai Manansala

| 14083|2004-09-11 09:14:57|solomon abdul-Rahman|WALAIKUM-AS-SALAAM|

Yes, brother, I have visited that site. Here is one, you may find of interest. *Shall suggest more, later.*

1) ANACALYPSIS - You can use this as an excellent source referral. Here is an example... I entered the following in the "search engine" - "**anacalypsis, black virgin**"

And this is what I was searching for...

ANACALYPSIS

1. ... **ANACALYPSIS**. Godfrey Higgins. 1833. Volume I ... allegorical language, "That a male-**virgin** gave light and life to Eve ... yet continued, he is found **black** as jet, with the flat face ...

members.tripod.com/~pc93/anacv1b1.htm - 49k - Cached - More pages from this site

THIS WAS ACTUALLY THE 14TH SITE LISTED. SIMPLY LOOK FOR THE "TRIPOD ADDRESS", AS ABOVE. I OWN THE TWO BOOKS THAT MAKE UP "ANACALYPSIS" AND, I USE THEM AS A REFERENCE ALSO, BY SEARCHING THE GLOSSARY.

Synopsis:

Volume one of a two volume set. (This description is for all volumes.) Godfrey Higgins was convinced that a high civilization had flourished prior to all historical records. He believed that there had existed then a most ancient and universal religion from which all later creeds and doctrines sprang. His research lasted over 20 years. " He attempted to establish the existence of a prehistoric universal religion and to trace its development into contemporary times. He believed this religion possessed accurate knowledge of universal and cosmic phenomena and held neither priesthood nor institution as intermediary in man's communion with the Divine." This highly sought after book is extremely rare. Two volumes. Partial Contents: Probable Origin of Numbers and Letters; Etymology and its Use; Origin of the Adoration of the Bull, Phallic and Vernal Festivals; Age of the World; First God of the Ancients, The Sun, Metempsychosis, Moral Evil, Buddha, Genesis; The Sun the first object of Adoration of all Nations; Two Ancient Ethiopias, Great Black Nation in Asia, Hindoos and Egyptians similar; Ancient Persians, First Books of

Genesis, Disingenuous conduct in the Translators of the Bible, Abraham acknowledged more than one God; Jewish Trinity; Ancient Jewish Cabala, Sephiroths and Emanations; Melchizedek, Zoroaster, Zendavesta, All ancient Religions astrological; Character of the Old Testament; Orphic and Mithraic Trinity, Mithra, Opinions of Herodotus, Porphyry, Strabo, Julian, Times of Pythagoras and Zoroaster, The Vedas describe the Persian Religion; The word OM; The Christian Trinity, Its Origin, Philo's Trinity of the Jews; Life of Cristna; Crucifixion of Cristna, Immaculate Conception, from the History of Pythagoras; Buddha the Sun in Taurus, as Cristna was the Sun in Aries, Names and Meaning of the word Buddha; Isaiah's Prophecy known to the Egyptians and the Celts of Gaul, Mystical meaning of the Letter M, Oriental Astronomical Systems; Cross the meaning of it,

Subject: Excerpt from "ANACALYPSIS"

Excerpt from "ANACALYPSIS, AN
ATTEMPT TO DRAW ASIDE THE VEIL
OF THE SAITIC ISIS, OR AN INQUIRY
INTO THE ORIGIN OF LANGUAGES,
AND NATIONS"

ADVERTISEMENT

BOOK I - CHAPTER IV
TWO ANCIENT ETHIOPIAS? GREAT
BLACK NATION IN ASIA? THE BUDDHA
OF INDIA A NEGRO? THE ARABIANS
WERE CUSHITES? SHEPHERD
KINGS? HINDOOS AND EGYPTIANS
SIMILAR? SYRIA PEOPLED FROM
INDIA

Page 51

? but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove, that a black race, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some striking circumstances yet existing, that the effects of this influence have not entirely passed away.

It was the opinion of Sir William Jones, that a great nation of Blacks* formerly possessed the dominion of Asia, and held the seat of empire at Sidon. These must have been the people called by Mr. Maurice Cu***es or Cuthites, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word Cush by Ethiopia. ?**

Of this nation we have no account; but it must have flourished after the deluge. ? If I succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

The religion of Buddha, of India, is well known to have been very ancient. In the most

ancient temples scattered throughout Asia, where his worship is yet continued, he is found black as jet, with the flat face, thick lips, and curly hair of the Negro. Several statues of him may be met with the East-India Company. There are two exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro ? He will be proved to have been prior to Cristna. He must have been prior to or contemporaneous with the black empire, supposed by Sir William Jones to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous. ?

Page 53

The circumstance of the translators of the Septuagint version of the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cu****es could be African Ethiopia.

Page 54

Eusebius* states the Ethiopians to have come and settled in Egypt, in the time of Amenophis. According to this account, as well as to the account given by Philostratus,** there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstances named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, and would induce a person to suspect them as having crossed the Red Sea from Arabia; ?

* In Chron. ad Num. 402.

** In vita Apollon. Tyanei.

Herodotus says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptoian priests, a race of people who must have known the truth; ?

Philostratus* says, that the Gymnosophists of Ethiopia, who settle near the sources of the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.** This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

* Vita Apoll. C. vi.

** Crawford, Res. Vol. II p.193.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time

also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ?

Page 57

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us, that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India."

This is confirmed by Mr. Maurice, who says, **"The figures in the Hindoo caverns are of a very different character from the present race of Hindoos : their countenances are broad and full, the nose flat, and the lips, particularly the under lip, remarkably thick."** ?

Justin states, that the Phœnicians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "We find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Pallisthan, the seat of the Pallis or Shepherds." Palli, in India, means Shepherd.

? It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna.

The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proven beyond all doubt. ?

Page 59

? In my Essay on The Celtic Druids, I have shewn, that a great nation called Celt?, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremities of Britain. **Who these can have been but the early individuals of the black nation of whom we have been treating I know not, and in this opinion I am not singular.** The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."* **And the learned Mathematician, Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.**

* Maurice, Hist. Hind. Vol.II p.249.

<http://www.blackwebportal.com/forums/viewmessages.cfm?Forum=12&Topic=2898>

If you take one step towards Him, He runs 2 you! 🙏

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| 14084|2004-09-11 09:42:25|pmanansala@sbcglobal.net|Re: Jackal, wolf and dog in AE|

> Hunters depicted in the Hunters Palette wear dog tails. > >
<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/hunters.htm> >
Btw, the hunters in the predynastic Hunters Palette have been identified as Nubian.

Here is a depiction from the gravestone of the Nubian soldier Nenu who migrated to Egypt around 2250 BCE. You can see his wife, servants and pet dogs.



Regards,
Paul Kekai Manansala



| 14085|2004-09-11 14:08:53|Imnrnnre|Re: Jackal, wolf and dog in AE|
Paul Kekai Manansala

some larger hunting dogs.>

Yes, this is the hunting scene I described to Aaron. Thanks for pulling it up. I couldn't locate my Francesco Raffaele link at the time. Take a look at the hunting dogs shown chasing down various other animals.

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/hunters.htm>

They have pointed ears, but the ones in the Four Dogs palette have ears that are almost round. That seems to identify them as wild dogs or as Michael Rice suggests, "Golden Jackals." You can see them better, perhaps, on the following palette where some have their ears up and others (near the bottom of the piece) have them folded close to their heads:

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>

Now some other features of the first piece. One man is carrying a spear that appears to be decorated with symbols astride its blade. The effect is to create a standard reminiscent of the symbol for east, Gardiner's /iAbt/ (R15). This symbol figures in the name of Abdu (Abydos) which was a center of worship of the Golden Falcon. Note that several of the hunters are also carrying bird-headed standards. This seems to imply that the palette portrays a group of warriors from the city of Abdu and not invaders bringing civilization to Kmt as some detractors repeatedly assert. I would appreciate your reaction and that of others list members

to this insight.

Now if you look at the top right hand corner of the piece, you will see two more interesting things: a temple (or palace facade) and two bulls joined at the waist with their heads pointed in opposite directions. Paul, this is very reminiscent of the double lions known as Akher, whose opposing foreparts trace the journey of the sun from east to west (and back). The difference is that here we have bulls and not lions. Could it be that the two bulls shown here are Dynasty I precursors of the double lions or Ruti sometimes depicted as Shu and Tefnut?

By the way, those bulls also remind me of the insignia that usually appears at the end of your messages. Same concept perhaps?

Raymond

| 14086|2004-09-11 14:41:54|Mahari|Re: Jackal, wolf and dog in AE|

> I must also mention that there is a mythical connection between dogs and horses and which is mentioned in biography of Manikkavasakar (9th cent AD?) who is said to have been rescued by BEING by transforming the jackals into horses.
>

Hi,

Sorry if I'm redundant since I haven't been following this thread closely but don't you think that once you start delving into anything cultural or spiritual in KMT that has its origins after 0 AD and especially as recent as 9th Century AD that it is so corrupted by Euro and Eurasian influences that it doesn't mean very much?

In ancient Europe, apparitions of black dogs and black horses were an omen of impending death.

"BLACK" umm, what a surprise.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, September 11

In honor,

HTP,

Mahari

--- On Sat 09/11, Paul Kekai Manansala < pmanansala@sbcglobal.net > wrote:

From: Paul Kekai Manansala [mailto: pmanansala@sbcglobal.net]

To: Ta_Seti@yahooogroups.com

Date: Sat, 11 Sep 2004 14:26:56 -0000

Subject: [Ta_Seti] Re: Jackal, wolf and dog in AE

--- In Ta Seti@yahooogroups.com, "K. Loganathan"
wrote:

>

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Regards,
Paul Kekai Manansala

No banners. No pop-ups. No kidding.

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| 14087|2004-09-11 16:20:13|solomon abdul-Rahman|JEWS AND EGYPTIANS, BLACKNESS
OF|

VOLUME I - BOOK VIII - CHAPTER VII - ANALYSIS
BY Mr. Godfrey Higgins - 1833

JEWS HATE THE FEMALE PRINCIPLE--**JEWS AND EGYPTIANS, BLACKNESS
OF--**

OBSERVATIONS ON THE JEWS--SAMARITANS--GENERAL CONCLUSIONS

Page 433

The excessive hatred of the Jews to the adoration of the Queen
of
Heaven, Milcomb and Asteroth of the Sidonians, is visible every

where
in the Bible, as well as to that of the Bull Apis, under the
names of
Baal, Moloch, Thamas, &c., &c. though the hypothesis that the
Jews
were a branch of a sect which arose in the disputes of India
about
the Linga and Ioni may be new, when every thing is considered, I
trust it will not be thought improbable. It seems rationally to
account for circumstances which, as far as I am ware, have not
been
explained before, and to remove many difficulties. And I think
when
it is well understood and duly considered, it will be found to
be in
favour of Christian and Jewish religions, and not against them.

Page 434

"Major Orme* reckons eighty-four castes in India, each of which
has a
physiognomy peculiar to itself. The more civilized tribes," he
says, "are more comely in their appearance. The noble order of
the
Brahmins are the fairest and the most comely. The mountaineers
most
resemble Negroes in their countenances and their hair. **The
natives of
the hilly districts of Bengal and Bahar can hardly be
distinguished
by their features from the modern Ethiopians.**"** All this
accords
very well with my theory respecting the black Buddha. **Probably
at the
time the black Jews divided from their countrymen, they were
black--**
and, from being always few in number and low in rank, and
breeding
entirely in their own caste, they have kept their ancient sable
complexion. It has been observed, that the figures in all the
old
caves of India have the appearance of Negroes.*** This tends to
prove
not only the extreme antiquity of these caves, but also the
original
Negro character of the natives.

* Indostan, Introd. ** Pritchard, Phys. Hist. p.392.

*** Hunter, in Arch?ologia, Vol. VII.; Dr. F. Buchanan, Asiat. Res. Vol. VI.

Dr. Pritchard has most clearly proved, as I have stated in Book V.

Chap. XIII. Sect. 2, that the ancient Egyptians were Negroes. He observes that "the Greeks writers always mention the Egyptians as being black in their complexions. ... Herodotus, who was well acquainted with the Egyptians, mentions the blackness of their complexions more than once. ..."

* Pritchard, Phys. Hist. p.377.

For the truth of the theory which I have advanced--that the Jews did

originally come from India, in addition to the circumstantial evidence, I have as good proof as it is possible for written records

to afford. This I say roundly of the testimony of Megasthenes. He

cannot be supposed to have had any prejudice against the Jews : his

observations respecting their being an Indian tribe seems to have

fallen from him merely as illustrative of the character of the Hindoos. The Hindoos were the object of the book, not the Jews. He

had no interested motive to induce him to misrepresent or to deceive;

and the priests cannot here set up even their hackneyed argument of

hatred of the Jews to account for or obviate any thing which is unfavourable to them, as his assertion is merely confirmatory of Mose's narrative--that they came from the East, and is in praise of

them or their system. The passage, which I have noticed before, where

he observes that the Indians and the Jews were the only people who

had any true idea of chronology and the nature of the creation of the

world, is very striking, when coupled with what I have just laid before the reader. It all tends strongly to prove the close

**connexion
between the Indians and the Jews.**

Page 435

Another reason for the continuance of the dark complexion of the Jews, and their marked national character, is to be found in their ancient law, which forbade them from marrying out of their own tribe.

This law was long anterior to Moses, and was only re-enacted by him.

We have, perhaps, the first appearance of it, in the esoteric history

of Jacob and Esau. ... and he was excluded that his children might

not inherit.* The same thing happened to Moses, who married an Ethiopian woman, as I have before pointed out, and therefore his children did not inherit; but the supreme power and the priesthood

descended to the sons of Aaron, his nephews. ...

* Vide Gen. xxvi. 34, 35.

<http://members.tripod.com/~pc93/anacv1b8.htm>

If you take one step towards Him, He runs 2 you! 🤖

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| 14088|2004-09-11 16:39:05|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul Kekai Manansala

>

> <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/hunters.htm>

>

> They have pointed ears, but the ones in the

> Four Dogs palette have ears that are almost round. That

> seems to identify them as wild dogs or as Michael Rice suggests,

- > "Golden Jackals." You can see them better, perhaps, on the
- > following palette where some have their ears up and others
- > (near the bottom of the piece) have them folded close to
- > their heads:
- >

African Hunting Dogs have rounded ears but I don't know if they have ever ranged out of the savannah.

- > <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>
- >
- > Now some other features of the first piece. One man is carrying a
- > spear that appears to be decorated with symbols astride its blade.
- > The effect is to create a standard reminiscent of the symbol for
- > east, Gardiner's /iAbt/ (R15). This symbol figures in the name
- > of Abdju (Abydos) which was a center of worship of the Golden
- > Falcon. Note that several of the hunters are also carrying bird-
- > headed standards. This seems to imply that the palette portrays
- > a group of warriors from the city of Abdju and not invaders
- > bringing civilization to Kmt as some detractors repeatedly assert.
- > I would appreciate your reaction and that of others list members
- > to this insight.
- >

I believe caps of the type worn on the Hunters Palette have been found in A-Group (Nubian) burials.

- > Now if you look at the top right hand corner of the piece, you
- > will see two more interesting things: a temple (or palace facade)
- > and two bulls joined at the waist with their heads pointed
- > in opposite directions.

The horns remind a bit of the water buffalo.

- Paul, this is very reminiscent of the
- > double lions known as Akher, whose opposing foreparts trace
 - > the journey of the sun from east to west (and back). The
 - > difference is that here we have bulls and not lions.

> Could it be that the two bulls shown here are Dynasty I precursors
> of the double lions or Ruti sometimes depicted as Shu and Tefnut?
>

Yes, male-female, yin-yang, Sun-Moon and so.

> By the way, those bulls also remind me of the insignia that usually
> appears at the end of your messages. Same concept perhaps?
>

Yes, the bicephalous motif, but here more than the heads are included. This motif is indeed commonly linked with dualism concepts in a number of cultures.

Regards,
Paul Kekai Manansala
| 14089|2004-09-11 16:45:49|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|
--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

>In ancient Europe, apparitions of black dogs and black horses were
an omen of impending death.
>

>"BLACK" umm, what a surprise.

In many cultures, white is the color of death and mourning,
i.e. "Eastern cultures."

In Egypt, black represented both death and resurrection, as well as
Egypt itself.

Regards,
Paul Kekai Manansala
| 14090|2004-09-11 21:36:42|Imnrnnre|Re: Jackal, wolf and dog in AE|
Paul Kekai Manansala wrote:

that the artist departed from the usual circular shape for the mixing
slot at the center in preference for a square (or rectangle). I
believe he/she meant to signal that we should read this sign
phonetically, just like the others.

http://xoomer.virgilio.it/francescoraf/hesyra/palettes/Heluan-Ka_palette.htm

The only jackal here is the stylized head of Set atop the scepter on the extreme right. Set symbolizing welfare and well-being -- a protective figure. Interestingly this symbol of his benign nature during early dynastic times outlived his transformation into the quintessence of evil.

Raymond

| 14091|2004-09-12 11:57:02|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrrnre wrote:

> Paul Kekai Manansala wrote:

>

>

>

> Did you notice that this cosmetic palette has a message?

> Notice that the two lions with serpentine necks seem to be

> licking a downed gazelle as they ward off attack from two

> wild dogs (jackals) to the left and right.

The lion-like beasts are known as chimaeras, a combination of lion, serpent and goat. They are similar to the serpopards (serpent-leopard) shown with their long necks intertwined on the Narmer Palette.

On the other side of the Dog Palette, the chimaeras, some with short necks, appear to be nosing the gazelles and other ungulates. In the upper portion, the chimaera and gazelle appear to be nosing one another.

It has been theorized that one reason the Sumerian goddess of healing, Bau, was linked to dogs was the belief that dog's licking of wounds had a healing effect.

I think you're probably right with respect to the chimaeras licking the backs of the gazelles. Notice the dogs near the bottom of the palette are attacking the backs of the gazelles.

There is also another

> protected but injured animal just below the circular depression

> used for mixing eye paint (khol). The message is one of healing

> and protection. As you know, khol had medicinal properties that

> protected the eye from infection.

>

> Here is another palette with a message; this time with phonetic
> glyphs we can actually read. It seems to say, "Sunu sa was ka hep."
> or (The) physician protects (the) welfare (of the) hidden soul. As
> best I can determine, the glyph in the upper left hand corner is
> an arrow, the sign for physician or the physician's art. Note
> that the artist departed from the usual circular shape for the

mixing

> slot at the center in preference for a square (or rectangle). I
> believe he/she meant to signal that we should read this sign
> phonetically, just like the others.

>

> <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/Heluan->

Ka_palette.htm

| 14092|2004-09-12 12:19:33|solomon abdul-Rahman|Christianity and, the deity of Jesus|
...Without the belief that God and therefore Jesus
were (are) white, they cannot lay claim to having been made in
His image
and thereby justify the racial hierarchy that they have created
upon
which they claim the top spot....
...Throughout Europe there remain a number of places of worship
which
feature paintings, statues and frescoes of a dark-skinned Jesus
and His
mother Mary such as the cathedral of Moulins in France, the
Church of
Annunciata, the Church of St. Stephen at Genoa, the St.
Francisco at
Pisa, the Church of St. Theodore at Munich, etc. ...
I am aware that, some of you already possess this info. Over the
next few days, God willing, I shall post info, I have found.
sol

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good 🤖

If you take one step towards Him, He runs 2 you! 🤖

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| 14095|2004-09-12 13:54:09|solomon abdul-Rahman|BLACK "INDIAN" OR "AFRO-DARIENITE" FROM THE FORESTS OF PANAMA: BLAC|

The picture on the left is of a present-day inhabitant of the thick jungles of Panama and Colombia. This male belongs to the Afro-Darienite "Indians," who are 100 percent of Negro African racial stock. These are among the many Blacks who lived in the Americas before Columbus who were the builders of many of the "mysterious" civilizations that archeologists continue to pretend that they have no idea who built.

The picture on the right is of a Black Californian. The Black Californians are same Blacks mentioned in the book, "Journey to Esplandian," by Ordonez de Montalvo, in which he mentions that California is ruled by a Black Amazon Queen with many beautiful female warriors decked in gold.



This male is wearing his hair in a bundle and probably has long dread-locks and would be mistaken for a woman especially if the Spaniards saw him from afar, in their ships as they sailed along the California coast.

<http://community-2.webtv.net/BARNUBIANEMPIRE/BLACKPEOPLEBLACK/page4.html>

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 🤖

If you take one step towards Him, He runs 2 you! 🤖

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| 14096|2004-09-12 14:49:31|Imnrnre|Re: Jackal, wolf and dog in AE|

Paul Kekai Manansala <pmanansala@sbcglobal.net>

combination of lion, serpent and goat.>

Which part is goat?

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>

They are similar to the serpopards (serpent-leopard) shown with their long necks intertwined on the Narmer Palette.>

I'm surprised you can tell that those are leopards, Paul.
Perhaps with a little help, I will be able to see that too.

Now a little catching up on previously cited images:

Here is an ivory label in which the Wepwawet standard, mentioned earlier, appears bearing the canine, cobra and placenta. The inscriptions here are very interesting, and after discussions on another site, I'm not sure I understand them all. The pharaoh shown clubbing an enemy is Den, as the serekh bearing his name indicates.

<http://xoomer.virgilio.it/francescoraf/hesyra/labels/xxden31.htm>

And here are the knife handles, one of which shows the curly-tailed dog Michael Rice believes doubled as domestic pet and hunting dog, the one with the cropped tail. The art shown here is said to be Mesopotamian but revealing similarities with Kmt. I hope this url fits; sometimes they get broken into two lines due to limitations on line-width.

http://xoomer.virgilio.it/francescoraf/hesyra/egypt/Gebel_el-Arak.jpg

Now something new: There is, in the Book of Coming Forth by Day, (BOD) an utterance in which the speaker or chanter claims to be a jackal. (pp. 95-96) You, John C., Loga and others may take a special interest in this.

Medu Neter Version

Title: Ki Re En Erat Nifu

Nuk sab sabu
Nuk Shu
Athu nifu
Am-bah au Khu
Er djeru pet
Er djeru ta
Er djeru Shu
[Er djeru] en bau
Au erdiu nifu
En enen unnu

My English Translation (based on Budge)

Title: Another Utterance of Giving Breath

I am (the) jackal of jackals
I am Shu
(I) take in air
In the presence of the Great Light
At the limits of the sky
At the limits of the earth
At the limits of the air
[At the limits] of the souls
I give breath to those (who are) children

I mention this, not only because we are speaking of jackals, but to point out that when these lines are properly broken up, they have rhyme and rhythm. They also demonstrate the African tradition of assimilating with deity. And lastly, there are puns scattered throughout this utterance which reveal more than is apparent on the surface. These include the expressions: /sab sabu, Shu, au khu, en bau and en enen unnu/. All of which, in my opinion, can be easily decoded using a hieroglyphic dictionary.

Kind regards,
Raymond
| 14097|2004-09-12 15:08:01|Imnrnnre|Re: Dogs, Jackals,|
Paul,

Doesn't look like the knives will show, but
with a little luck, here are both sides of the Narmer Palette.
Is it the highly curved tail that defines these big cats as
leopards?

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/narmerp.htm>

Raymond
| 14098|2004-09-12 16:13:17|Imnrnnre|Postcard Images/Afro-Panamanians: 1900-1914|
Dear Sol, WB and Ta-Seti,

Thanks to Sol for his effort to mount an
image of Afro-Panamanians from Darien
province. Here are some postcard photos
that may be of interest. Almost all were
taken after the construction of the Panama

Railroad and before the completion of the canal. The first two are from the Darien region, but probably not near the border with Colombia. The others are from areas that would be more directly affected by the construction of the canal.

<http://www.postcardman.net/28318.jpg>
<http://www.postcardman.net/30305.jpg>
<http://www.postcardman.net/33561.jpg>
<http://www.postcardman.net/66645.jpg>
<http://www.postcardman.net/32905t.jpg>
<http://www.postcardman.net/50918.jpg>
<http://www.postcardman.net/33488.jpg>
<http://www.postcardman.net/33504.jpg>
<http://www.postcardman.net/33508.jpg>
<http://www.postcardman.net/40089.jpg>

If there is interest, I will later post some images of Afro-Caribbean workers involved with the Panama Canal. Just let me know.

Best Regards,
Raymond

| 14099|2004-09-12 18:56:43|ulagankmy|Re: Jackal, wolf and dog in AE|
Dear Raymond and Friends

Thanks for this post that contains a mantra. When I read it along with the meanings, I could not help seeing a kind of SumeroTamil languages there .

I give a version , a reconstruction more than anything else as below. This should be taken only as an initial input for more detailed and careful studies later. Could it be that this mantra is actually SumeroTamil but rendered in hieroglyphics?

I shall post later some Sumerian mantras with similar theme.

Loga

Title: Ki Re En Erat Nifu

Nuk sab sabu

(Ni-ku sep.u sep.u) [As for me I am he sayer among the sayers))

Notes:Su. ni Ta. nii: person, life. the Ta. ku Su. ke: genitive case

marker. sep.u: to say

Nuk Shu

(Ni-ku si-u) (As for me I am brilliant light (or divne or Siva)

Notes: si-u > shu. Also Su. su, sul, sur, sun: something very brilliant

Athu nifu

(anta nii-pu) (I breath in the sky)

Notes: anta . Su an-ta: at the sky, a metaphor for upper limits)

Am-bah au Khu

(ambaa av koo) [Ammbal is the great God)

Notes: Su. amma, umma (woman, mother) Ta. ambal, amman : mother goddess

Er djeru pet

(El teru paata) (The limit of all the paths]

Notes : el, ellai : limits. teru: street, path)

Er djeru ta

(El teru taa-u) [The limit of the ways of the places)

Notes: taa, taavu , talai: pl;ace)

Er djeru Shu

(El teru siu) [The limi of the ways of light)

[Er djeru] en bau

([El teru] eeN ba-u ([The Limit of the ways] of Lord who blesses)

Notes : Su en, Ta, eeN; Lord. eeN> veeN> veeL ; god, king)

Au erdiu nifu

(Av eridu nii-pu) (The breath of that Eridu)

Notes: eridu: the city famous for many temples and the Academy for cultivating Dance and Music)

En enen unnu

(en enem unnu) (A recitation of great words)

Notes : Su. en : to say, recite. enem: words. Su. ur, un Ta. unnu: tall and lofty>

My English Translation (based on Budge)

Title: Another Utterance of Giving Breath

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I am Shu

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At the limits of the earth

At the limits of the air

[At the limits] of the souls

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> Paul Kekai Manansala

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> combination of lion, serpent and goat.>

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> <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>

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> Palette.>

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 > expressions: /sab sabu, Shu, au khu, en bau
 > and en enen unnu/. All of which, in my opinion, can be
 > easily decoded using a hieroglyphic dictionary.
 >
 > Kind regards,
 > Raymond
 | 14100|2004-09-12 19:46:41|Paul Kekai Manansala|Re: Jackal, wolf and dog in AE|
 --- In Ta_Seti@yahoogroups.com, Imnrnre wrote:
 > Paul Kekai Manansala
 >
 >
 > combination of lion, serpent and goat.>
 >
 > Which part is goat?
 >

Supposedly the body is that of a goat.

> <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>
 >
 > They are similar to the serpopards (serpent-leopard)
 > shown with their long necks intertwined on the Narmer
 > Palette.>
 >
 > I'm surprised you can tell that those are leopards, Paul.
 > Perhaps with a little help, I will be able to see that too.
 >

Well they could be lionesses although the heads look a bit too small, short and round in profile view.

> And here are the knife handles, one of which shows the
> curly-tailed dog Michael Rice believes doubled as domestic
> pet and hunting dog, the one with the cropped tail. The art
> shown here is said to be Mesopotamian but revealing similarities with Kmt.

This is said to date to Naqada II but the art including the man holding two lions by the throat, a common Mesopotamian, Elamite and Harappan motif, looks like something from a much later period.

Notice the chiton worn by the "Master of Animals, the heavy beard and the head gear.

The Gebel el Arak knife was purchased from an antiquities dealer in Cairo.

Regards,

Paul Kekai Manansala

| 14101|2004-09-12 21:31:02|K. Loganathan|Sumerian Gods are Dravidian-Enlil-1|

Sumerian Gods are Dravidian-Enlil -1

Dear Friends

While the first Temple Hymn of En Hudu Anna was for EnKi (< EnSi) who later came to be known as Siva, the second hymn is for EnLil, another Sumerian god just as ancient and popular as EnSi (or An) and who is also known as Mu-ul-lil, Se-ir-ma-al and who exists even now Tirumaal, the Black God. While the worship of Ensi and related deities crystallized into the later day Saivism, the worship of EnLil and related deities appears to have crystallized into VaishNavism. But among the Tamils the cultic differentiations seem to be a post Bakti phenomenon and perhaps because of the differences in metaphysical understanding that were worked out. However in CaGkam times this cultic differentiation did not exist and we find the Baktas worshiping BOTH deities with the reverence they rightly deserve.

EnLil and the Breathing Universe

Now a word is necessary here about the name **Enlil** and the name of His consort Ninlil (the 3rd hymn is about her).

In Su. ?lil? is the WIND and appears to be related to ?la-la? (to move about . Ta. alai-alai; Malay lalu: to move, Telugu ra-ra: to come in haste) . It is still retained in Sk as liila: play where certainly the meaning is of secondary derivation from that of primary ?to move about? . Tirumaal (Vishnu) is liila vinootan : the god of bewildering plays

Now Su. en meaning ?Lord? etc is of wide occurrence and is the root of Tamil eeN (veeN > veeL: lord god etc) . Thus Enlil , the Deity of Wind is actually the Spirit that is the Deity of every movement in the world. There is BREATHING in the Cosmos and because of which the COSMOS is a living thing, a spiritual substance, an ORGANISM of cosmic proportions and the whole cosmos viewed as this BREATHING reality in EnLil, the Lord of this Breathing, the WIND that moves and makes possible the LIVING of all creatures. We shall see that it is this understanding of the cosmos that later became the Samkhya and Rig Vedic Purusha and so forth

Breathing and Enlil as the Power that Sustains.

Now as power that makes the Cosmos as a whole BREATH, EnLil also becomes the Power that SUSTAINS life. Every living creature breaths and this breathing is only an expression of the Cosmic BREATHING- the little creatures, the living things acquire their breathing capacity and hence the living itself from the primordial and pre-existent breathing processes itself and hence as the blessing of EnLil, the Tirumaal. Thus EnLil becomes the One who provides the Kaappu, preservation of the LIVING as such.

What is amazing is that this notion is quite clearly articulated by En Hudu Anna (c. 2300 BC) and in connection with Enlil in this hymn.

4.(28)

x[] x-bu-zu zi-da -zu gab-bu-zu ke-en-gi ki-uri (Your right and your left (hands are) Sumer and Akkad)

Ta. x[]x-bu-ju jittaju kaappuju kiz Engki kiiz Uri (You heart and care are always with Sumer and Akkad)

X[] x ?-?? ???? ?? ???? ?? ??? ???? ??? ???

I have given my own translations where I take ?zi-da-zu? as Ta. ciita-ju meaning your care and concern. Against this gab-bu-zu? can be more appropriately Ta. kaappu: preservation . protection etc. Enlil as the power that allows the whole universe to BREATH and hence live actively is understood also as the SUSTAINER of the life of both Sumer and Akkad and which is an oblique way of meaning the whole world.

It is interesting that to this day Tirumaal is the Kaappuk kadavuL , the deity of sustenance and preservation as opposed to Brahma , the creator and Rudra, the destroyer.

This makes sense when you see that breathing is the primordial processes that sustains life and hence a blessing of Enlil, the Lord of Breathing Processes in the Cosmos.

Breathing and Energy Production

Now we also know that the living creatures derive their psychic energy from breathing and that unless the breathing processes are in order, there cannot be the digestion of the food and extraction and transformation of some elements there into energy of various kinds. So Enlil, as the Deity that sustains breathing also becomes the Deity who gives ENERGY for the creatures for them to ACT and so forth. This notion is available, I believe, in the following lines:

3.(27)

x[xx]x a-dam (d) en-lil-la ([. . . .] of Enlil)

Ta. x[xx]x aatam eeN liilla

X[xx]x ??? ??????

The word ?a=dam? is Ta. aattam, aakkam etc the energy. It can be related Su.a Ta.aal meaning power, to spread out etc. The word aaRRal (< aal-al) still in use means Capacity, Competence, Power and so forth.

This may explain the essence of the first two lines as below:

1.(25)

x[x]x x es nam-tar-ra (x[xx]xx shrine where destiny is determined.)

Ta. x[xx]xx iisa tar-ra-nam

X[xx]xx ?? ????

2.(26)

x[x]x temen u-nir-ra il-la ([. . . with a strong] foundation standing high on the ziqqurat)

Ta. x[xx]x timman unniira iyalla (. . . A tall and steep tower rising on a strong foundation)

X[xx]x ????? ????? ????

The nam-tar-ra is Ta. taru-nam, the Sk dharma (< Ta. tarumam), the blessing of BEING. It can also be taken as ?nAam taru? that giving of Fate, the essence of living . This also makes the shrine where EnLil lives the ?temen u-nir-ra il-la? the TALL and hence STRONG foundation of the whole world taken here as the temple.

The BREATHING provides the ENERGY and hence the power to LIVE and hence the FATE as such. And since it is LIVING as such that allows continuous sustenance, the temple where EnLil resides also becomes the Strong Foundation of the nation

(to continue) 1

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| 14102|2004-09-12 23:04:14|Art|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE FRO|

Solomon,

Could you reference the location. I would like to observe the pictures w/o opening the attachment. Thanks,
Art Coleman

Outgoing mail is certified Virus Free.

Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.760 / Virus Database: 509 - Release Date: 9/10/2004

| 14103|2004-09-13 06:15:19|yahmose7|Interesting Articles|

I read this and thought it seemed interesting.

THE RUINS,

OR, MEDITATION ON THE REVOLUTIONS OF EMPIRES

AND THE LAW OF NATURE

by

C. F. VOLNEY

PUBLISHER'S PREFACE.

Having recently purchased a set of stereotyped plates of Volney's Ruins, with a view of reprinting the same, I found, on examination, that they were considerably worn by the many editions that had been printed from them and that they greatly needed both repairs and corrections. A careful estimate showed that the amount necessary for this purpose would go far towards reproducing this standard work in modern type and in an improved form. After due reflection this course was at length decided upon, and all the more readily, as by discarding the old plates and resetting the entire work, the publisher was enabled to greatly enhance its value, by inserting the translator's preface as it appeared in the original edition, and also to restore many notes and other valuable material which had been carelessly omitted in the American reprint.

An example of an important omission of this kind may be found on the fifteenth, sixteenth, and seventeenth pages of this volume, which may be appropriately referred to, in this connection. It is there stated, in describing the ancient kingdom of Ethiopia, and the ruins of Thebes, her opulent metropolis, that "There a people, now forgotten, discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe."

A voluminous note, in which standard authorities are cited, seems to prove that this statement is substantially correct, and that we are in reality indebted to the ancient Ethiopians, to the fervid imagination of the persecuted and despised negro, for the various religious systems now so highly revered by the different branches of both the Semitic and Aryan races. This fact, which is so frequently referred to in Mr. Volney's writings, may perhaps solve the question as to the origin of all religions, and may even suggest a solution to the secret so long concealed beneath the flat nose, thick lips, and negro features of the Egyptian Sphinx. It may also confirm the statement of Diodorus, that "the Ethiopians conceive themselves as the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices, and of every other religious practice."

That an imaginative and superstitious race of black men should have

invented and founded, in the dim obscurity of past ages, a system of religious belief that still entralls the minds and clouds the intellects of the leading representatives of modern theology,--that still clings to the thoughts, and tinges with its potential influence the literature and faith of the civilized and cultured nations of Europe and America, is indeed a strange illustration of the mad caprice of destiny, of the insignificant and apparently trivial causes that oft produce the most grave and momentous results.

The translation here given closely follows that published in Paris by Levrault, Quai Malaquais, in 1802, which was under the direction and careful supervision of the talented author; and whatever notes Count Volney then thought necessary to insert in his work, are here carefully reproduced without abridgment or modification.

The portrait, maps and illustrations are from a French edition of Volney's complete works, published by Bossange Freres at No. 12 Rue de Seine, Paris, in 1821,--one year after the death of Mr. Volney. It is a presentation copy "on the part of Madame, the Countess de Volney, and of the nephew of the author," and it may therefore be taken for granted that Mr. Volney's portrait, as here given, is correct, and was satisfactory to his family.

An explanation of the figures and diagrams shown on the map of the Astrological Heaven of the Ancients has been added in the appendix by the publisher.

PETER ECKLER.

New York, January 3, 1890.

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|14104|2004-09-13 06:24:50|aaron senbet|JAckals,dogs of AE|
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Anubis was a very old god of the ancient Egyptians, universally worshipped throughout the land. Typical of the deities from the Egyptian pantheon, Anubis is often pictured with a human body and an animal head--just what **species** of head is the subject of some debate. That so many of the Egyptian gods have animal heads or other "creature features" does not mean that this culture worshipped rams, ibises, hawks, beetles, hippopotamuses, or the like. Rather, the animal head illustrates "an attribute of the divinity that characterizes its being," or so claims Patrick Houlihan, author of [The Animal World of the Pharaohs](#). Thus, the hawk head of Horus might have represented this majestic bird's grace, far sight, speed, or strength.

Animal-headed gods might at first seem disconcerting to members of a Judeo-Christian culture. Ancient Egyptians, however, would not have understood why we have a problem with the pictures. Barbara Watterson, author of [Gods of Ancient Egypt](#), has this on-target insight: "Seen objectively, the Egyptians' worship of a falcon god, for example, is surely no more strange a manifestation of religious belief than was the image of the Angel Gabriel with his halo and enormous wings."

Photo from [World Art Treasures](#)

Photo from [The Egyptian Book of the Dead](#)

At an early point in Egyptian history, Anubis ruled the underworld, a powerful position in the pantheon because the Egyptian culture so heavily emphasized death and the afterlife. This position was usurped, however, by Osiris, a god that the ancients found more sympathetic as their judge after death, possibly because Osiris had a man-head like their own. Even after his "demotion," Anubis still held considerable power for the Ancient Egyptians. His divine duties included the following:

Photo from [World Art Treasures](#)

He cared for the bodies of the dead, guiding souls across the stony western desert to the Paradise of Osiris.

He observed the weighing of the deceased's heart against the feather of Maat (Truth) and reported his findings to the jury of the gods.

He became the patron of embalmers, for he had made the first mummy by caring for Osiris' body after this god's death.

Many proud basenji owners who are aware of their breed's link to ancient Egypt will argue that **basenjis** were the inspiration for Anubis. Evidence does exist to support this claim. For one thing, when Anubis appears with the body of a man, Egyptologists cannot with absolute certainty say whether this god is dog-headed or jackal-headed. In [From Fetish to God in Ancient Egypt](#), Sir A. E. Wallis Budge sums up the problem this way: "On funerary stelae Anubis is depicted as a man-god with the head of what is now generally thought to be a jackal, but in some drawings the head might well be that of a jackal, or wolf, or dog; in the small funerary figures the head often resembles that of a fox."

Anubis can also be pictured as a full animal. Even in this form, scholars cannot agree on what he is. One of the most famous artifacts is the Anubis statue found in King Tutankhamun's tomb. Watterson analyzes the statue like this:

Tutankhamun's Anubis, like so many others, bears many features characteristic of a dog: long muzzle, eyes with round pupils, five-toed forefeet and four-toed hind feet. But the tail, drooping down the side of the shrine, is long and straight; and club-shaped at the tip, more like the brush of a fox than the curved tail of a dog, which is normally carried in an upright position rather than low down like that of a jackal, wolf, or fox. Howard Carter recorded having seen two animals resembling this jackal-like dog, one in 1926, the other in 1928, but neither had the characteristic tail, a fact which led him to suppose that the original Anubis-animal may have been a jackal crossed with a sub-genus of the canine family.

Any other minor differences, like the exceptionally long ears, can be explained as artistic enhancement. Today, for example, female comic book or video game super heroes always have large, unwieldy breasts, but everyone still recognizes these characters as human women.

When Howard Carter, the Egyptologist who discovered King Tutankhamun's tomb, opened what he called "the Treasury," he found this statue of Anubis guarding the doorway.

Photo from [Tutankhamen: Life and Death of a Pharaoh](#)



[World Art Treasures](#)

Modern scholars are not the only ones confused about which animal species was the inspiration for Anubis. The behavior of the ancients seems to indicate that even **they** weren't sure whether Anubis was a jackal or a dog (or a wolf, or a fox).

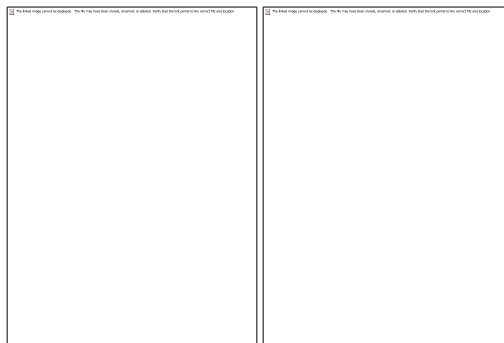
For example, Anubis was the totem god for el-Qeis, the 17th Upper Egyptian Nome. (Nomes were geographical divisions similar to states.) Watterson and Budge both note that the ancient Greeks called this nome Cynopolis or "City of the Dogs," not "City of the Jackals."

In addition, during the Roman Period, animal mummies became a religious fad. Egyptians thought that offering a mummy associated with a specific god at that god's temple was a "concrete" prayer. According to [The British Museum Book of Ancient Egypt](#), the mummies left for Anubis were those of dogs, not jackals. (For detailed information on animal embalming, see [the dog mummy](#).)

Another problem connected to the debate over whether Anubis has a dog head or a jackal head is that scholars are not certain which Egyptian words mean **dog** and which ones mean **jackal**, so even if an ancient text said definitively, "Anubis is a ___-headed god," no modern scholar could with certainty translate the word in the blank! (For detailed information on the basenji in Egyptian language, see the [hieroglyphics](#) section of this site.)

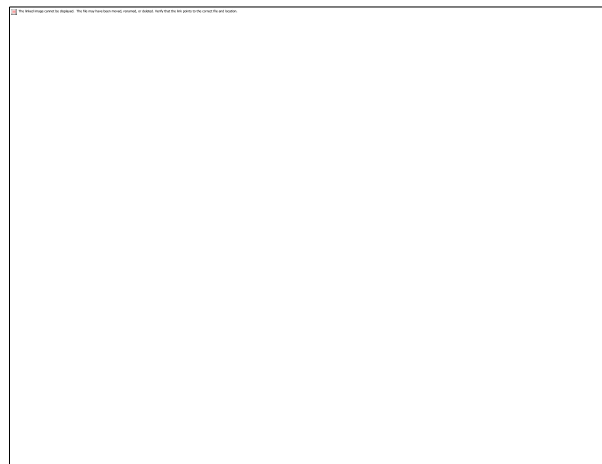
What satisfaction it would have been for ancient Egyptian basenji owners to have-- curled up on the furniture, begging at the table--little Anubises of their own!What satisfaction it would be for modern basenji owners to think that **their** dogs were once inspiration for an important god in the Egyptian pantheon! Well, lovers of the breed-- both ancient and modern--might want **their** animals to be the inspiration for Anubis, but the evidence really points to the jackal being the species represented by this Egyptian god. Two key pieces of evidence point to this conclusion:

- 14 First, jackals were associated with Anubis' realm, which dealt with death and preparation for the afterlife.
- 15 Second, the vast majority of Anubis depictions in ancient Egyptian art show a jackal tail on the god, not a dog tail.



[Museum in Cairo](#)

[Egyptian Treasures form the Egyptian](#)



[World Art Treasures](#)

Every book on ancient Egyptian mythology will make this point: Ancient Egyptians buried their dead at the desert's edge. Jackals roamed the high ground in this area and had a habit of prowling around these cemeteries, scavenging for remains. Apparently, this jackal behavior can be observed even today in modern Egypt. Jackals are, for the Egyptians of all periods, associated with cemeteries and burial, and this fact makes

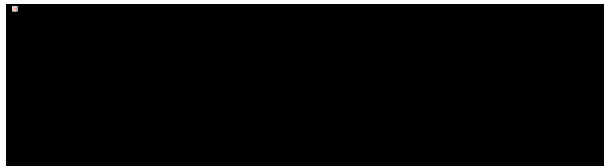
them the best candidate as inspiration for Anubis, the god responsible for dead souls and the burial of human remains.

A few rare artifacts do show Anubis in full animal form without the characteristic bushy jackal tail. See, for example, [the stela of Hermene and of Atilion and his children](#). It is important to note, however, that these pieces are A) late in Egyptian history and B) atypical depictions of the god. Some of them might even be falsely identified as Anubis, portraying, in fact, a dog and not the god.

The similarities that people see among basenjis, Anubis, and jackals ***might*** be the result of basenjis being used as models during the sculpture or painting process. Would an Egyptian artisan have had the luxury of traveling out to the desert to see a jackal first-hand? Or would this artisan have used what was available in the city? A verbal description of the animal and study of his own or a neighbor's dog--maybe even palace pets--might have been all that he needed to portray his subject realistically.

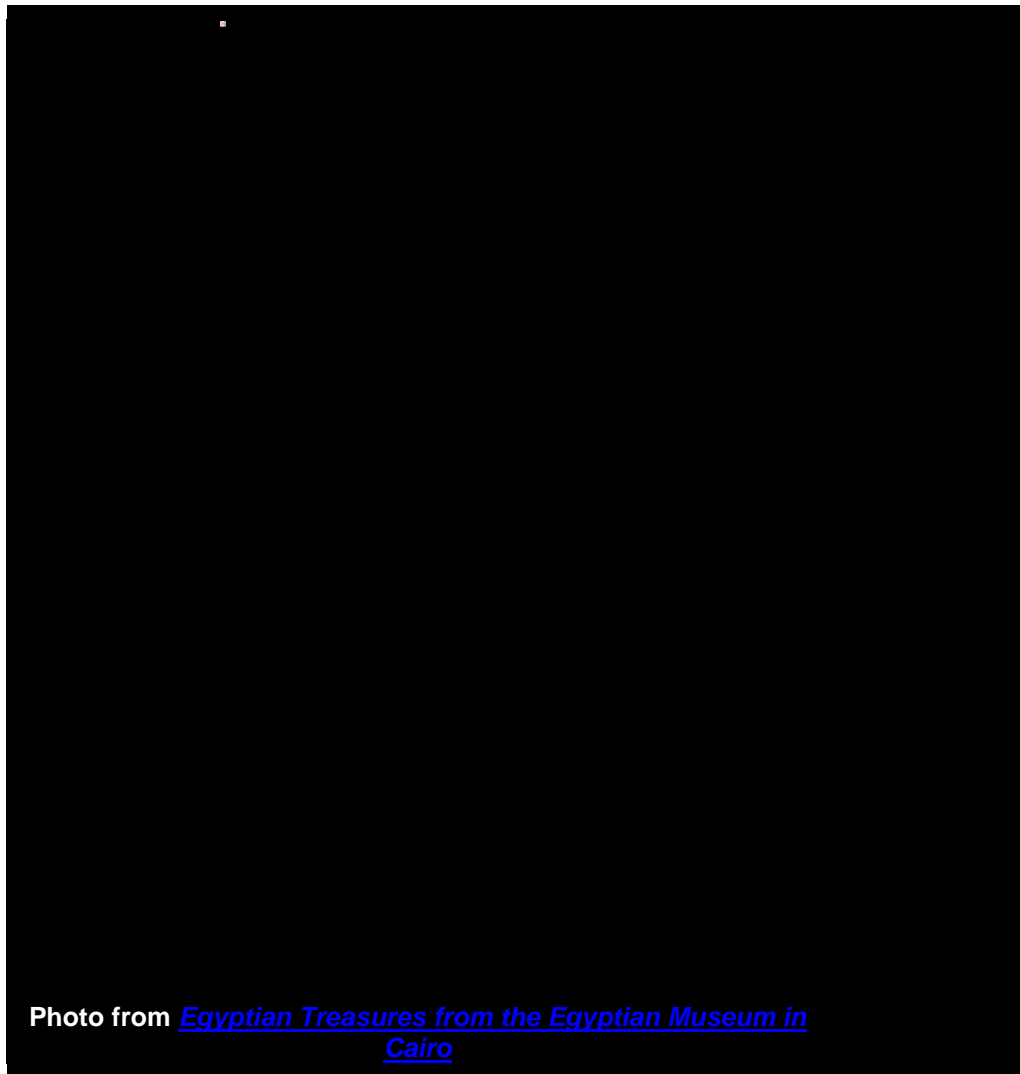
Michelangelo used men as models for the depictions of women in the Sistine Chapel paintings because male apprentices were conveniently present in his workshop.

Sending an Egyptian artisan out to the desert to find and then study a jackal might have been too inconvenient for ancient Egyptians, especially if similarly shaped animals were lying around close by.



[The Animal World of the Pharaohs](#)





The stela on the left was found at Abydos and comes from the Middle Kingdom (c. 2040 -1640 BCE). It was made for Dedusobek, a man about whom scholars know little.

Notice the small dog under the deceased's chair. Some dachshund owners believe that their breed has ancient Egyptian origins, and this stela might give them proof. The dog has a long, stocky body and short legs, typical of the breed.

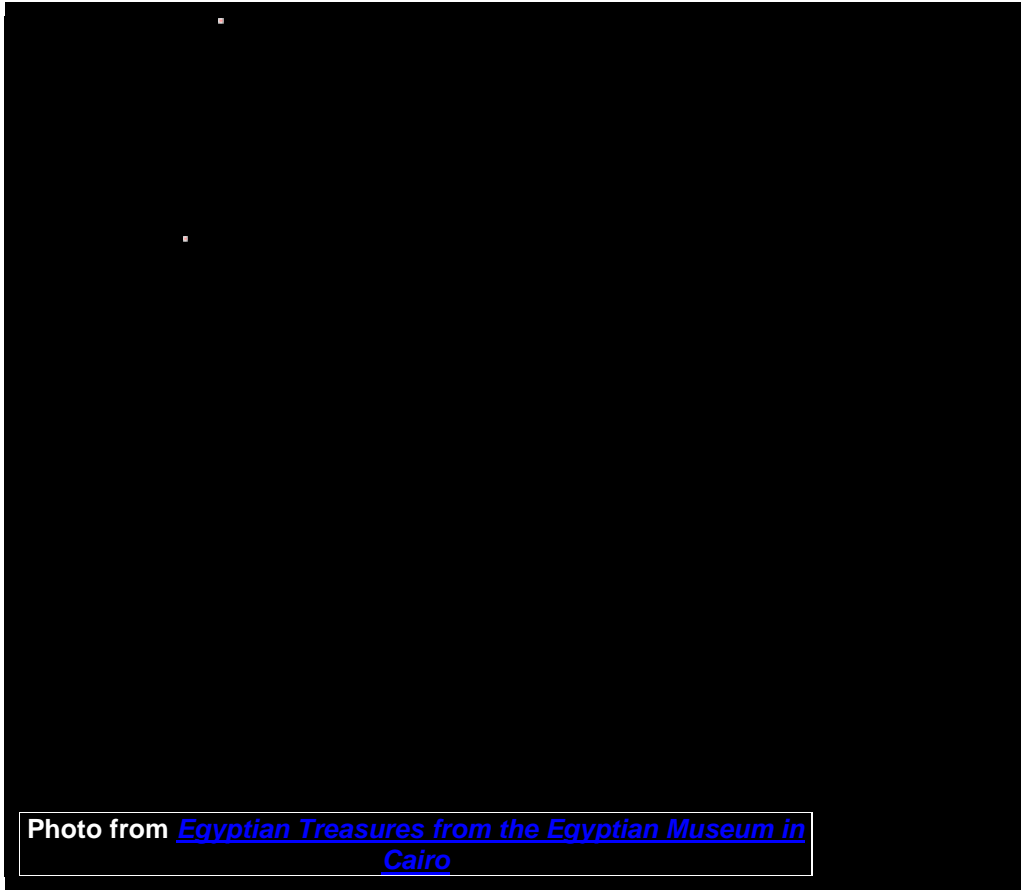
Another plausible identification is that this dog is a basenji, either full-grown or a puppy. It has the basenji's upright ears and curly tail. Its legs and build, however, do not fit the breed profile. Notice, though, that the artist who carved this piece has trouble with legs and torsos ***in general***. Although Dedusobek, the seated man, is in relatively good form, the child on his lap is not. One factor contributing to the young boy's odd look is his disproportionately long legs; another is his unnaturally long and thin midriff. If the artist was having trouble getting ***human*** legs and torsos right, he might have had the same difficulty with those of dogs. Or, perhaps, dachshund owners are correct, and their breed has origins as ancient as those of basenjis.

These two wall paintings come from Beni Hasan, a necropolis containing tombs primarily from the Eleventh and Twelfth Dynasties. Many of the rock-cut tombs belong to the nomarchs (provincial governors) of the "Oryx" nome and provide important insight into culture of Middle Kingdom Egypt.

Notice that the top dog has the general build of a basenji, but the long rat tail flowing behind it makes the animal either a mix or member of another breed, perhaps a pharaoh or Ibizan hound. The collar makes it unmistakably a domesticated animal and not a jackal or other wild canid sneaking up on the man in front of it.

The bottom dog has the lean build and long legs of a typical site hound. It resembles a greyhound or general Egyptian "hunting" hound.

Photos from [World Art Treasures](#)



The Twelfth-Dynasty coffin on the left belongs to Khui, a man wealthy enough to have a decorated casket--a luxury which only members of the highest ranking classes could afford.

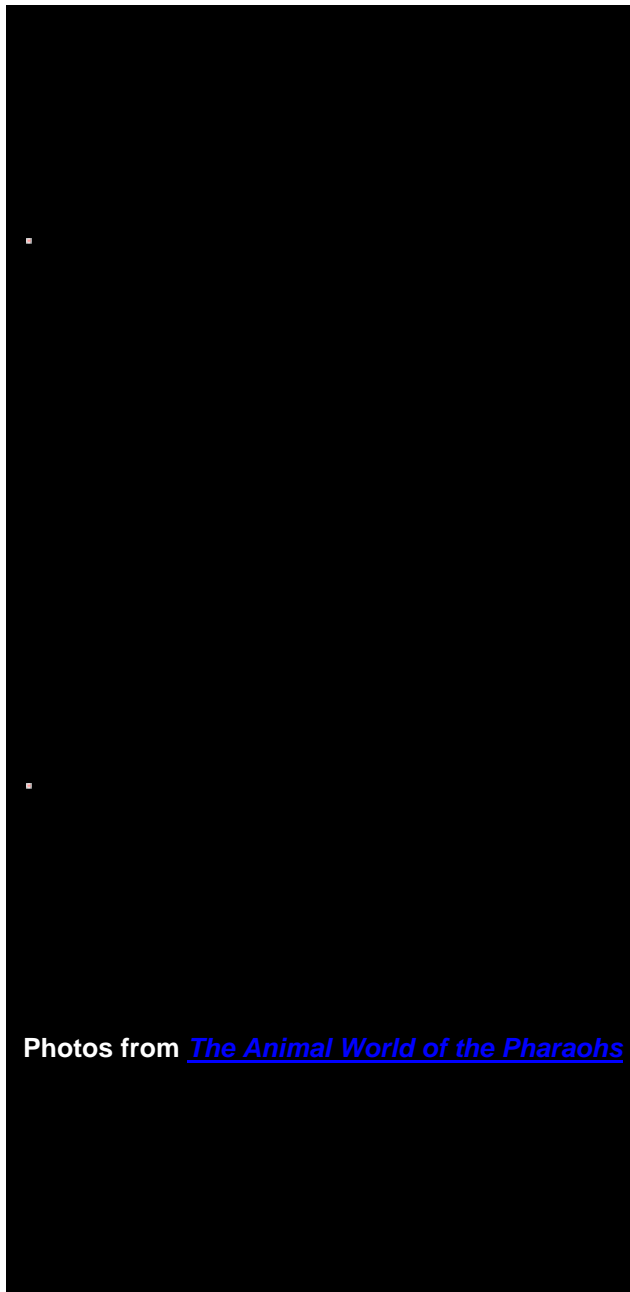
Khui is here depicted with his favorite dog, Iupu. [Egyptian Treasures from the Egyptian Museum in Cairo](#) analyzes the scene thus: "The touching tenderness of the master towards his faithful canine servant is typical of the spirit of the Middle Kingdom, an age when sentiment frequently prevailed over form, leading to the creation of delightful works of art that are characterized by freshness and immediacy."

Notice that the dog has the form of a basenji: thin build, long legs, upright ears, and curled tail. Its coloring is all wrong, however. Dalmatian owners like to claim that their breed has ancient Egyptian origins, and this canine representation might be their evidence. [Egyptian Treasures](#) notes that the dog is "very similar to the dogs that can be still seen in the Egyptian countryside today."

This wall painting is from the tomb-chapel of Rekhmire at Thebes. Rekhmire served Thutmose III and Amenhotep II during the Eighteenth Dynasty. The dogs at the top left are part of a scene illustrating the arrival of foreign tribute from Nubia, Syria, and Crete.

According to [*The Dictionary of Ancient Egypt*](#), scholars find this scene especially important because it includes "valuable information on trade and tribute, indicating the kinds of raw materials and artefacts that were acquired from particular geographical areas, which has also proved useful in dating surviving imported goods."

Patrick Houlihan, author of [*The Animal World of the Pharaohs*](#), identifies these dogs as a "pack of hunting hounds."



Photos from [*The Animal World of the Pharaohs*](#)

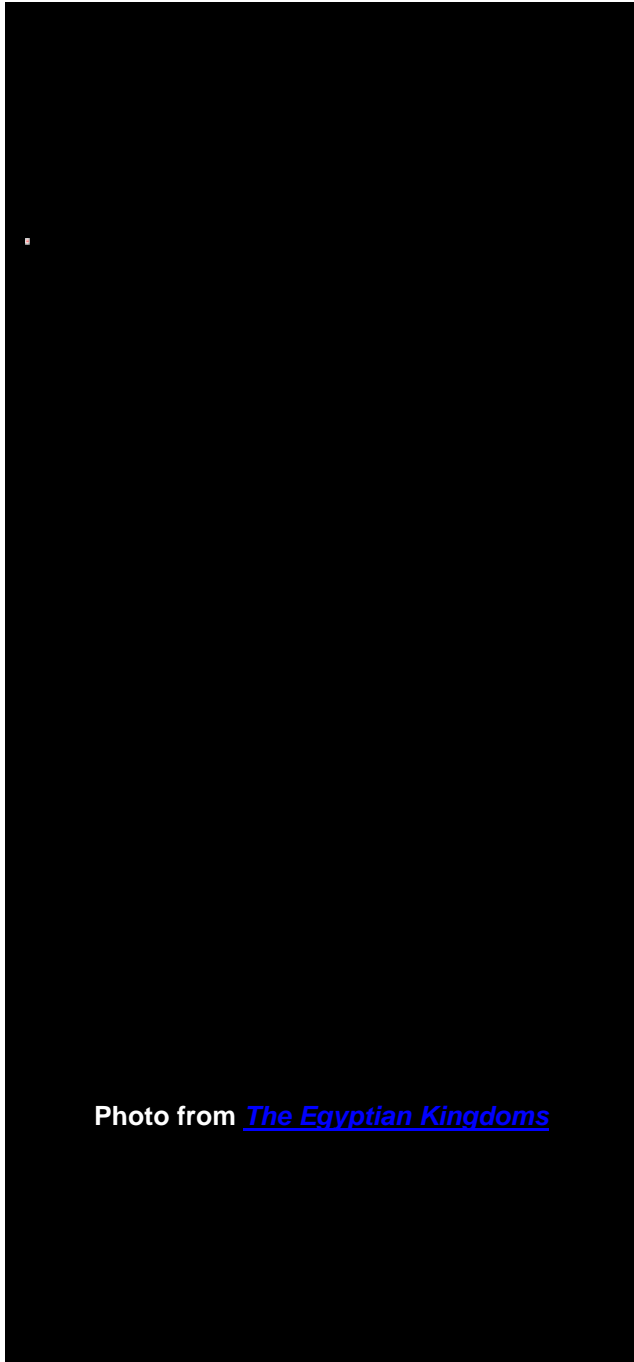


Photo from [*The Egyptian Kingdoms*](#)

The wall painting on the left is from the tomb of Ipy, which is located at Deir el-Medineh. Ipy is with his pet dog drawing water from the Nile with the **shaduf**.

[*Egypt, The World of the Pharaohs*](#) describes the device like this: "A long stick hangs on an upright post that is free to swivel. On one end there is a heavy stone or lump of Nile mud serving as a counterpoise. At the other end is a bucket at the end of a long rope that is dipped into a low-lying canal and the water then transferred to a higher canal."

Although Ipy lived during the Nineteenth Dynasty (c. 1240 BCE), the shaduf that he employs here is still in use today as a method of irrigating gardens and obtaining drinking water.

The dog is perhaps a whippet or greyhound puppy.

Papyrus was very expensive, so ancient Egyptian artisans made rough sketches, notes, and doodles on other available material, primarily flat flakes of white limestone or shards of broken pots. These "rough drafts" are called ***ostraca***.

This New Kingdom piece contains a hunting scene in which three dogs are attacking a striped hyena. According to Patrick Houlihan, author of [*The Animal World of the Pharaohs*](#), the Egyptians "kept hyenas in captivity ... [where] they were fattened for the funerary table--and presumably eaten in everyday life too. ... Most hyenas were caught alive during hunting forays along the desert margins and then held and fed until slaughter."

Houlihan identifies the dogs as salukis; however, these animals do not conform to the modern day standard, lacking the feathering typical of the breed.

Photo from [The Louvre: Egyptian Antiquities](#)

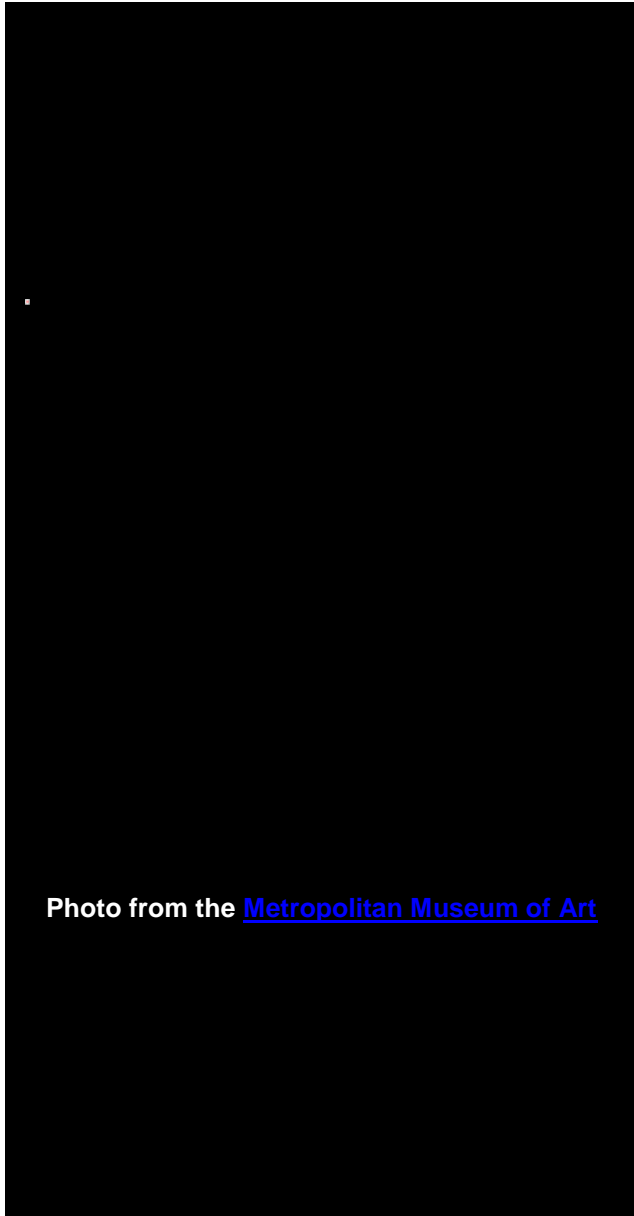


Photo from the [Metropolitan Museum of Art](#)

Howard Carter, the archeologist famous for discovering King Tutankhamun's tomb, found this New Kingdom ostracon during his excavations in the Valley of the Kings.

The piece shows a king and his dog slaying a lion, a scene which scholars believe symbolically represents the pharaoh overcoming the enemies of Egypt.

This ostracon is atypical. Unlike most of the "rough drafts" that ostraca are, this one does not contain a scene found in any royal tomb.

Houlihan identifies this dog as a saluki, although, like the example above, the animal lacks the feathering that modern members of the breed have.

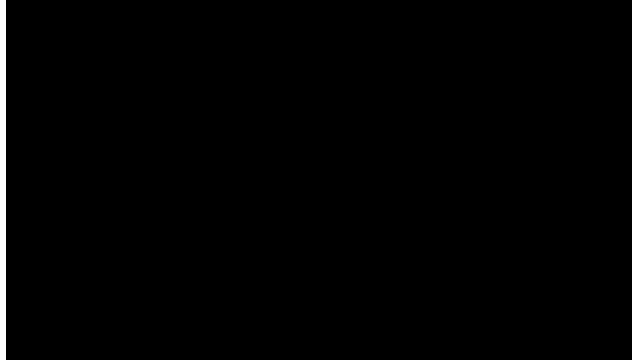
The most exciting twentieth-century discovery in Egypt was, of course, the tomb of King Tutankhamun, found in 1922 by Howard Carter in the Valley of the Kings, west of Luxor. Unlike most royal burial sites, this one had never suffered the thieving of looters. The tomb had been virtually undisturbed since Tutankhamun's death in 1327 BCE, so it held all of the items originally buried with the king. This treasury of beautiful artifacts has allowed scholars to draw more complete and accurate conclusions about New Kingdom royal burial practices.

On the right is one artifact from the collection--the king's fly-whisk. It is made of wood covered in gold. The curved edge is pierced with thirty holes into which white and dark brown ostrich feathers were once fixed.

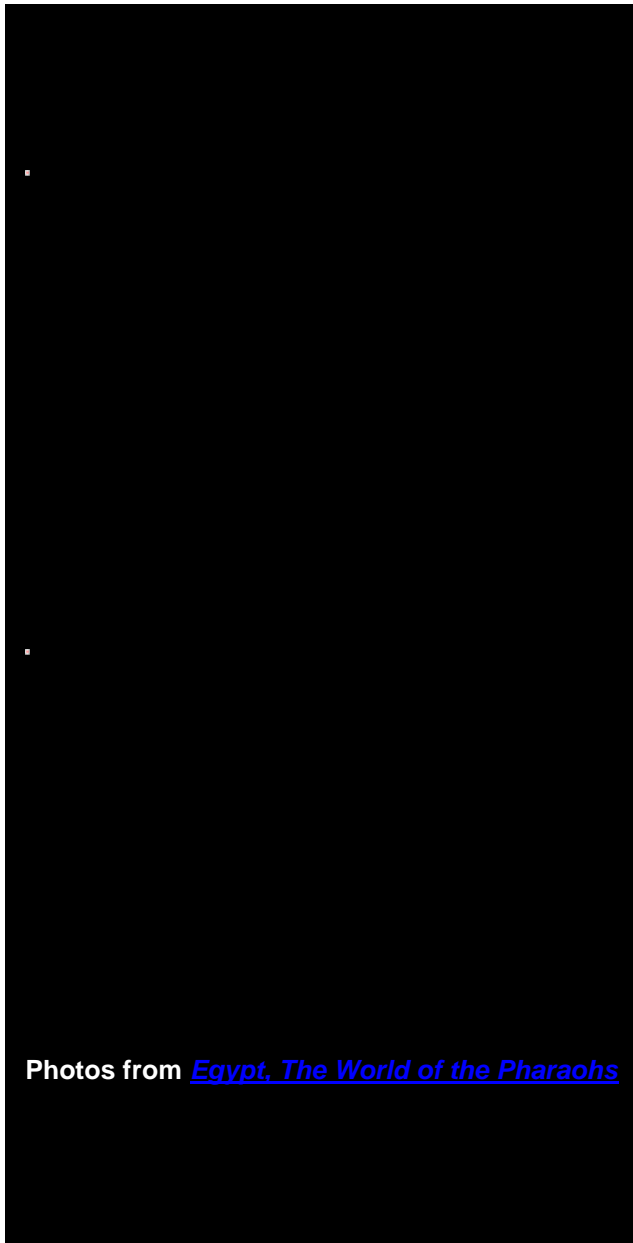
One side contains a scene of the young king hunting ostriches from his chariot. Notice that beside the chariot running full out is a heavy boned hunting dog. Obviously, the dog is fast, for it can keep up

Photos from [Tutankhamen: Life and Death of a Pharaoh](#)

with a horse-drawn chariot to chase an ostrich, a bird capable of running 40 miles per hour. Although it shares some characteristics with a greyhound, its lion-like, long tail and heavy build make it a different breed.



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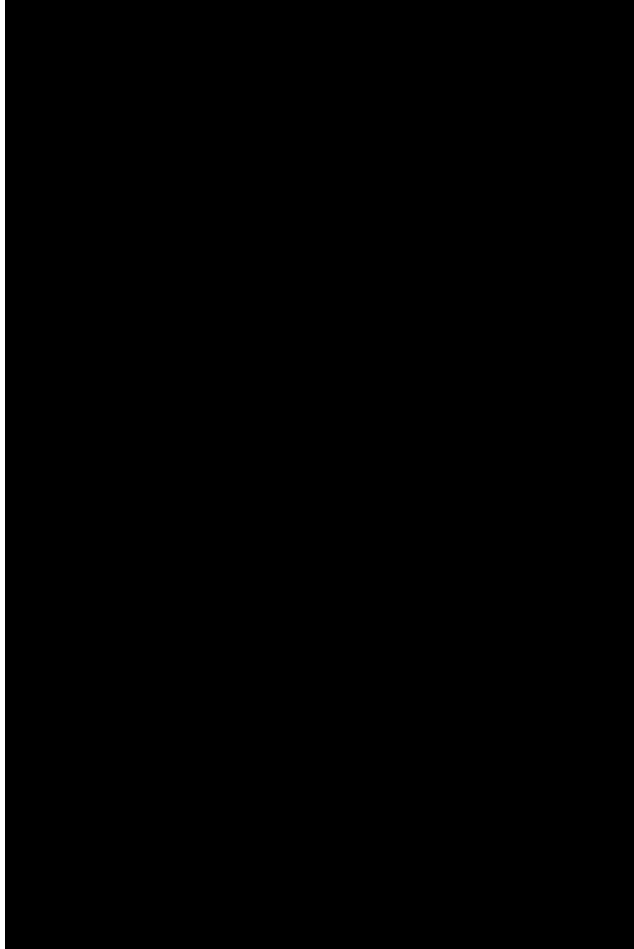


Photos from [Egypt, The World of the Pharaohs](#)

The scene to the left comes from a painted sandal box found by Howard Carter in King Tutankhamun's tomb.

[*Egyptian Treasures from the Egyptian Museum in Cairo*](#) describes the scene thus:

The dominant figure is that of Tutankhamun in his chariot with the reins tied around his waist, leaving his hands free to shoot arrows into the confused mass of enemies. The pharaoh ... represents the guarantor of order, while the enemy hordes ...



personify
chaos.

Notice the two dogs who have accompanied their master into battle. Determining their breed is difficult because of the lack of realistic proportion. "Size encodes importance in Egyptian art," says Gay Robins, author of [*The Art of Ancient Egypt*](#). The largest figure is typically the tomb owner, in this case Tutankhamun. Are the dogs in proportion to their master and his horses? Then they might be whippets or greyhounds. Or are they in proportion to the Nubians they are attacking? If so, then they are a much more frightening breed of dog.

The wall decoration on the right is a painted **sunk** relief. It depicts Pabasa and his dog, both of whom lived during the Twenty-sixth Dynasty. His tomb-chapel is located at Thebes, specifically in an ongoing excavation at the Asasif necropolis.

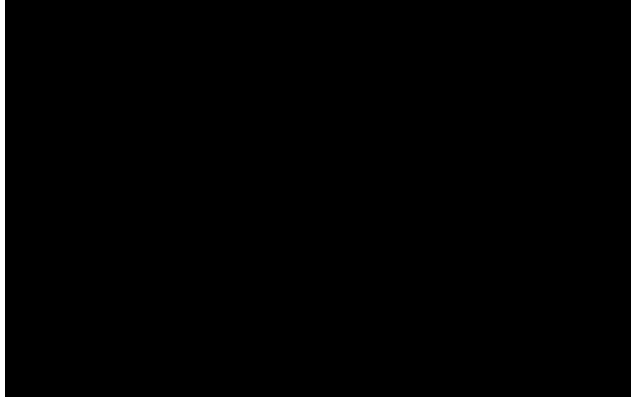
The deceased with a favorite pet beneath his chair is a typical motif in ancient Egyptian art, found in tombs for both royalty and more common citizens. Pabasa was merely the steward of a priestess of Amun.

Houlihan identifies the dog beneath the chair as a saluki. Its thin build, floppy ears, and long tail might also make it a whippet or young greyhound. The dog's name, Hekenu or "Exultation," is recorded in the hieroglyphics.

Ancient Egyptians recorded over seventy dog names. According to [**Egyptian Household Animals**](#), these names "refer to colour ('Blacky,' 'Ebony'), to character ('Good Herdsman,' 'Reliable,' 'Brave One'), and to qualities such as speed ('North-wind,'

Photo from [**The Animal World of the Pharaohs**](#)

'Antelope'). Some were even given numbers as names ('the Fifth,' 'the Sixth'), on par with the Roman first names Quintus and Sextus. ... Whether the appellation 'Useless' is an insult or a name of affection remains uncertain."



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| 14105|2004-09-13 06:28:20|yahmose7|Re: JAckals,dogs of AE|

Not at all in that debate, but the site does have some nice pictures you know.

| 14106|2004-09-13 06:39:55|aaron senbet|Re: Index of Peoples in Sudan|

aaron senbet wrote:

Index of Peoples in Sudan

<http://www.ad2000.org/peoples/jpcSDN.htm>

- [Amri](#)
- [Anuak](#)
- [Arabized Burun](#)
- [Arabized Ghulfan](#)
- [Arabized Karko](#)
- [Arabized Mararit](#)
- [Arabized Midob \(Tidda\)](#)
- [Arabized Nyimang](#)
- [Arabized Tagale](#)
- [Arabized Temein](#)
- [Arabized Tira](#)
- [Arabized Zaghawa](#)
- [Atwot](#)
- [Awlad Hassan](#)
- [Awlad Mana](#)
- [Batahin](#)
- [Bederia](#)
- [Beni-Amer \(Beja\)](#)
- [Burun \(Barun, Borun\)](#)
- [Dar Fur Daju](#)
- [Dar Hamid](#)

- [Dar Sila Daju](#)
- [Didinga \(Xaroxa,Toi\)](#)
- [Dinka, Central](#)
- [Dubasiyin](#)
- [Fezara](#)
- [Fulani, \(Sudanese Fula\)](#)
- [Fur \(Furawi\)](#)
- [Gaaliin](#)
- [Gawamaa](#)
- [Ghulfan \(Gulfan\)](#)
- [Gimma](#)
- [Guhayna](#)
- [Gule \(Fung, Hameg\)](#)
- [Gumuz \(Debatsa\)](#)
- [Habbania \(Baggara\)](#)
- [Hamar](#)
- [Hasania](#)
- [Hausa Fulani](#)
- [Hawawir](#)
- [Husseinat](#)
- [Ingessana \(Tabi\)](#)
- [Kababish](#)
- [Kanuri, Yerwa](#)
- [Katla \(Akalak\)](#)
- [Kawahla \(Fezara\)](#)
- [Kenuzi-Dongolese Nubi](#)
- [Kerarish](#)
- [Koma, Central \(Komo\)](#)
- [Krongo Nuba](#)
- [Lahawin](#)
- [Liri](#)
- [Maalia](#)
- [Maba \(Borgu, Mabang\)](#)
- [Maban \(Jumjum, Wadega\)](#)
- [Maban-Jumjum \(Meban\)](#)
- [Maghrib Arab](#)
- [Mararit \(Abiyi, Ebiri, Masalit\)](#)
- [Masalit](#)
- [Mesakin \(Masakin\)](#)
- [Messiria \(Baggara\)](#)
- [Midob \(Meidob, Tiddi\)](#)
- [Mima \(Mimi\)](#)
- [Mongallese Arab](#)
- [Murle \(Boma\)](#)
- [Nyimang \(Nyima, Ama\)](#)
- [Pari \(Lokoro\)](#)

- [Rashaida](#)
- [Rizeiqat \(Habbania\)](#)
- [Rufaa \(Rufaiyin\)](#)
- [Selim \(Baggara\)](#)
- [Shaikia](#)
- [Shatt \(Daju\)](#)
- [Sherifi](#)
- [Shukria](#)
- [Sudanese Arab](#)
- [Sungor \(Assagori\)](#)
- [Swahili](#)
- [Tagale \(Taqalawin\)](#)
- [Tagoi \(Moreb\)](#)
- [Tama \(Gimr\)](#)
- [Tamongobo](#)
- [Temein](#)
- [Tigre](#)
- [Tira \(Thiro\)](#)
- [Tornasi](#)
- [Tungur](#)
- [Yazeed](#)
- [Yemeni Arab](#)
- [Zaghawa](#)

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| 14107|2004-09-13 08:11:13|Imnrnnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA;
BLACK CALIFORNIAN MOJAVE FRO|
Solomon,

The Darien photo did not open for me at all.
Instead I got that awful little red x where the
shot should have been. Am I the only one who
had this problem?

Raymond

| 14108|2004-09-13 08:39:25|Imnrnnre|Re: JAckals,dogs of AE|
Aaron,

Excellent article. Anpu does look like a Basenji
even if he is called a jackal. Yet in the photo of
the Basenji supposedly chasing a jackal, they

look the same. Perhaps we need to see more photos of North African jackals, which I understand are usually golden yellow, not jet black. Perhaps the Basenji was used as a convenient model for Anpu, as the author suggests.

Raymond

| 14109|2004-09-13 10:12:57|Imnrnnre|Re: Jackal, wolf and dog in AE|
ulagankmy <ulagankmy@yahoo.com> wrote:

meanings, I could not help seeing a kind of SumeroTamil languages there .

I give a version , a reconstruction more than anything else as below. This should be taken only as an initial input for more detailed and careful studies later. Could it be that this mantra is actually SumeroTamil but rendered in hieroglyphics?>

Well, let's take a look. Here's the English translation followed by your version. If we are dealing here with the same hekau (mantra) written in two different languages, the meanings should be the same. In other words, we should end up with the same hekau (mantra).

From the Book (Utterances) of Coming Forth by Day:

Title: Another Utterance of Giving Breath

I am (the) jackal of jackals
I am Shu
(I) take in air
In the presence of the Great Light
At the limits of the sky
At the limits of the earth
At the limits of the air
[At the limits] of the souls
I give breath to those (who are) children

Now, your hypothetical version in Sumero-Tamil:

As for me, I am (t)he sayer among the sayers
As for me, I am the brilliant light
I breath(e) in the sky
Ammbal is the great God (or Mother Goddess)
The limit of all the paths
The limit of the ways of (the) Lord who blesses

The breath of that (City of) Eridu
A recitation of great words

As you can see these are two different compositions having two different sets of meanings and cultural contexts. In other words, they are not the same *djed medu* (words to be said) and would produce entirely different sets of auditory effects when recited. In short, they are not the same "mantras."

Loga, *medu neter* is a pictographic and phonetic language. It does not lend itself to accurate translation in the absence of the actual signs. The same sounds may have different meanings and have to be further clarified by the symbols themselves. For example, your "sayer among the sayers" is actually determined by the sign for "jackal" and not that for "seated man with his hand to his mouth," which is a usual way of indicating active speech.

Furthermore, we are not certain of the actual pronunciation, so using our approximations as the basis for translation into another language is well, to put it mildly, highly problematic.

I will look forward to reading any parallel Sumero-Tamil mantras you would like to share.

Raymond
| 14111|2004-09-13 10:40:00|solomon abdul-Rahman|Christian History was pre-extant as Egyptian Mythology.|

**"Instead of taking the word of Gerald Massey or anyone else who
didn't
know what they were talking about, why not actually research the
matter? Gerald Massey wasn't even credible in his own time much
less
a hundred years later...."**

**This may be true but, I do not believe Mr. Massey simply "made
this up".**

**"Eighteen centuries are a long while in the life-time of a lie,
but a
brief span in the eternity of Truth. The Fiction is sure to be
found
out, and the Lie will fall at last! At last! At last!!! "**

Gerald Massey's Lectures

Originally published in a private edition c. 1900

The Historical Jesus and Mythical Christ

(All necessary references to the original authorities may be found in the Author's "Natural Genesis.")

In presenting my readers with some of the data which show that much of the Christian History was pre-extant as Egyptian Mythology. I have to ask you to bear in mind that the facts, like other foundations, have been buried out of sight for thousands of years in a hieroglyphical language, that was never really read by Greek or Roman, and could not be read until the lost clue was discovered by Champollion, almost the other day! In this way the original sources of our Mytholatriy and Christology remained as hidden as those of the Nile, until the century in which we live. The mystical matter enshrouded in this language was sacredly entrusted to the keeping of the buried dead, who have faithfully preserved it as their Book of Life, which was placed beneath their pillows, or clasped to their bosoms, in their coffins and their tombs.

Secondly, although I am able to read the hieroglyphics, nothing offered to you is based on my translation. I work too warily for that! The transcription and literal rendering of the hieroglyphic texts herein employed are by scholars of indisputable authority. There is no loophole of escape that way. I lectured upon the subject of Jesus many years ago. At that time I did not know how we had been misled, or that the "Christian scheme" (as it is aptly called) in the New Testament is a fraud, founded on a fable in the Old!

I then accepted the Canonical Gospels as containing a veritable human history, and assumed, as others do, that the history proved itself. Finding that Jesus, or Jehoshua Ben-Pandira, was an historical character, known to the Talmud, I made the common mistake of

1

supposing that this proved the personal existence of the Jesus found portrayed in the Canonical Gospels. But after you have heard my story, and weighed the evidence now for the first time collected and presented to the public, you will not wonder that I should have changed my views, or that I should be impelled to tell the truth to others, as it now appears to myself; although I am only able to summarize here, in the briefest manner possible, a few of the facts that I have dealt with exhaustively elsewhere....

http://www.africawithin.com/massey/gml1_jesuschrist.htm

solomon = wise
abdul = servant of
Rahman = The Benificent or The Doer of Good
so, **the wise servant of, The Doer of Good** 🤖
If you take one step towards Him, He runs 2 you! 🤖

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| 14112|2004-09-13 11:40:25|solomon abdul-Rahman|the site|
<http://community-2.webtv.net/BARNUBIANEMPIRE/BLACKPEOPLEBLACK/page4.html>

solomon = wise
abdul = servant of
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| 14113|2004-09-13 18:12:11|Paul Kekai Manansala|Re: JAckals,dogs of AE|
--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:
> Aaron,
>
> Excellent article. Anpu does look like a Basenji
> even if he is called a jackal. Yet in the photo of
> the Basenji supposedly chasing a jackal, they
> look the same. Perhaps we need to see more
> photos of North African jackals, which I under-
> stand are usually golden yellow, not jet black.
> Perhaps the Basenji was used as a convenient
> model for Anpu, as the author suggests.
>

The basenji is thought to have originated in Central Africa near the sources of the Congo and the Nile, where some believe ultimately the Aqualitic ancestors of the Egyptians also came from.

Regards,
Paul Kekai Manansala
| 14114|2004-09-13 18:21:40|solomon abdul-Rahman|Subject: INFO I HAVE FOUND REGARDING THE ORIGIN OF CHRISTIAN RELIG|

Subject: INFO I HAVE FOUND REGARDING THE ORIGIN OF CHRISTIAN RELIGION AND THE "TRINITY".

ANACALYPSIS

Godfrey Higgins

1833

In contemplating the different, and often contradictory, circumstances of the religion of the ancient Persians, it is impossible not to observe the striking similarity both of its doctrine, and discipline or practices, to those of their Eastern neighbours of India, on one side; and their Western neighbours, the Christians of Europe, on the other. ...

...but on further inquiry it appears that this great First Cause, called Ormusd or Oromasdes, was a being like the Gods of the Hindoos and of the Christians, consisting of three persons. The triplicate Deity of the Hindoos of three persons and one God, Bramha the Creator, Vishnu or Cristna, of whom I shall soon treat, the Saviour or Preserver, and Siva the Destroyer; and yet this was all one God, in his different capacities. In the same manner the Supreme God of the Persians consisted of three persons, Oromasdes the Creator, Mithra the Saviour, Mediator, or Preserver, and Ahriman the Destroyer. The Christians had also their Gods, consisting of three persons and one God, the Father, Son and Holy Ghost...

...but it is extremely difficult to ascertain the exact truth; and the difficulty is increased by the circumstances that most ancient philosophers, and, in fact, almost all the early Christian fathers, held the opinion that God consisted of a subtile, ethereal, igneous fluid, which pervades all nature?that God was fire. ?...

The vedas are four very voluminous books, which contain the code of laws of Brahma. Mr. Dow supposes them to have been written 4887 years before the year 1769 [3118 B.C.]. Sir W. Jones informs us that the principal worship inculcated in them, is that of the solar fire; and, in the discourse on the Literature of the Hindoos, he acquaints us, that "The author of the Dabistan describes a race of old Persian sages, who appear, from the whole of this account, to have been Hindoos; that the book of Menu, said to be written in a celestial dialect, and alluded to by the author, means the Vedas, written in the Devanagari character, and that as Zeratust was only a reformer, in India may be discovered the true source of the Persian religion.* This is rendered extremely probable by the wonderful similarity of the caves, as well as the doctrines, of the two countries. The principle temple of the Magi in the time of Darius Hystaspes was at Balch, the capital of Bactria, the most Eastern province of Persia, situated on the North-west frontiers of India and very near to where

the religion of Bramha is yet in its greatest purity, and where the most ancient and famous temples and caverns of the Hindoos were situated."

* Asiat. Res. Vol. I p.349.

Mr. Maurice says, "Of exquisite workmanship, and of stupendous antiquity?antiquity to which neither the page of history nor human traditions can ascend?that magnificent piece of sculpture so often alluded to in the cavern of Elephanta decidedly establishes the solemn fact, that, from the remotest ?ras, the Indian nations have adored a Triune Deity. There the traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth near twenty feet, and no less than eighteen feet in altitude, by which amazing proportion, as well as its gorgeous decorations, it is known to be the image of the grand presiding Deity of that hallowed retreat : he beholds, I say, a bust composed of three heads united to one body, adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the Creator, the Preserver, and the Regenerator of mankind."*

* Maurice, Ind. Ant. Vol. IV. p.736.

To destroy, according to the Vedantas of India and Sufis of Persia, that is, the soFoi or wise men of Persia, is only to regenerate or reproduce in another form; and in this doctrine they are supported by many philosophers of our European schools. We may safely affirm, that we have no experience of the actual destruction,?the annihilation of any substance whatever. On this account it is that Mahadeva of India, the destroyer, is always said to preside over generation, is represented riding upon a bull, the emblem of the sun, when the vernal equinox took place in that sign, and when he triumphed in his youthful strength over the powers of hell and darkness : and near him generally stands the gigantic Lingham or Phallus, the emblem of the creative power. From this Indian deity came, through the medium of Egypt and Persia, the Grecian mythos of Jupiter Genitor, with the Bull of Europa, and his extraordinary title of Lapis?a title probably given to him on account of the stone pillar with which his statue is mostly accompanied, and the object of which is generally rendered unquestionable by the peculiar form of its summit or upper part. In India and Europe this God is represented as holding his court on the top of lofty mountains, In India they are called mountains of the Moon or Chandrasichara; in the Western countries Olympuses. He is called Trilochan and has three eyes. Pausanias tells us that Zeus was called Triophthalmos, and that, previous to the taking of Troy, he was represented with three eyes. As Mr. Forbes* says, the identity of the two Gods falls little short of being demonstrated.

* Mem. Orien. Vol. III. Ch. xxxv. p.444

In the Museum of the Asiatic Society is an Indian painting of a Cristna seated on a lotus with three eyes?emblems of the Trinity. ...

<http://members.tripod.com/~pc93/anacv1b3.htm>

THIS IS JUST A PORTION OF INFO I HAVE FOUND REGARDING THE ORIGIN OF
CHRISTIAN RELIGION AND THE "TRINITY".

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| 14115|2004-09-13 18:22:40|K. Loganathan|Re: Jackal, wolf and dog in AE|

Dear Raymond

Thanks and I note what you say below:

Furthermore, we are not certain of the actual pronunciation, so using our approximations as the basis for translation into another language is well, to put it mildly, highly problematic.

Perhaps because of these uncertainties and approximations, , trying various kinds of interpretations may help (I suppose). I have noticed Archaic Tamil words and sentences in the decipherment of Dr Winters of some texts in Nubian Meroitic as well as by some others of Crete Linear A script. Perhaps there was a language in the NKSD cultures very similar to each other though different SCRIPTS were used. Now as per Dr Winters claim and that of a growing

body of Tamil scholars, even the language of Indus is taken to be some kind of Tamil and where the Harappan script is taken to be more developed from the Sumerian Cuneiform and which in turn led to development of the Indian Brahmi script.

But any way let me mention that what really struck me was the final sentence " en enin unnu" where ;'en' inim /enem, and unnu are Sumerian as well as Tamil. The Su. en occurs in the incantation texts. See

209 en e-nu-ru (Enuru incantation)

*Ta. en en -uru

Notes: Ta. en ; utterance as a noun, to tell , narrate etc as a verb. The 'uru' is Ta. urai: to tell etc. The Ta. uru also means, to utter continuously as in Ta. urupoodutal. Thus here while 'en' can be the utterance or incantation, en-uru may actually be recitation, incantation

More on this at the following address:

<http://arutkural.tripod.com/sumstudies/sum-incan-1.html>

Now about Jackal and the reading of it as .'sab'; In Sumerian the dog is 'ur'and which also means Ta.'urai' : to tell speak etc. Perhaps a hieroglyphic of dog could be read as "ur' and take the meaning as 'to tell , speak, say' etc. This word also exists in Malay as 'hurai"

Now what is interesting is that there is Su. sab-be / ab-be meaning also to speak, converse, discuss etc and which exists in Tamil as 'sabai/ avai" but meaning an assembly where people discuss matters. Related to this is 'sebi, sabi" meaning to curse and Ta. seppu: to tell etc.

I can go on and point out such similarities and which prompted me to give the version I gave.

Now if it is far-fetched and just really impossible (I don't know anything about Egyptian hieroglyphics) please ignore the post.

Loga

Imnrrnre wrote:

ulagankmy wrote:

meanings, I could not help seeing a kind of Sumerian Tamil languages there .

I give a version , a reconstruction more than anything else as below. This should be taken only as an initial input for more detailed and careful studies later. Could it be that this mantra is actually Sumerian Tamil but rendered in hieroglyphics?>

Well, let's take a look. Here's the English translation followed by your version. If we are dealing here with the same hekau (mantra) written in two different languages, the meanings should be the same. In other words, we should end up with the same hekau (mantra).

From the Book (Utterances) of Coming Forth by Day:

Title: Another Utterance of Giving Breath

I am (the) jackal of jackals
I am Shu
(I) take in air
In the presence of the Great Light
At the limits of the sky
At the limits of the earth
At the limits of the air
[At the limits] of the souls
I give breath to those (who are) children

Now, your hypothetical version in Sumero-Tamil:

As for me, I am (t)he sayer among the sayers
As for me, I am the brilliant light
I breath(e) in the sky
Ammbal is the great God (or Mother Goddess)
The limit of all the paths
The limit of the ways of (the) Lord who blesses
The breath of that (City of) Eridu
A recitation of great words

As you can see these are two different compositions having two different sets of meanings and cultural contexts.

In other words, they are not the same djed medu (words to be said) and would produce entirely different sets of auditory effects when recited. In short, they are not the same "mantras."

Loga, medu neter is a pictographic and phonetic language. It does not lend itself to accurate translation in the absence of the actual signs. The same sounds may have different meanings and have to be further clarified by the symbols themselves. For example, your "sayer among the sayers" is actually determined by the sign for "jackal" and not that for "seated man with his hand to his mouth," which is a usual way of indicating active speech.

Furthermore, we are not certain of the actual pronunciation,

so using our approximations as the basis for translation into another language is well, to put it mildly, highly problematic.

I will look forward to reading any paralell Sumero-Tamil mantras you would like to share.

Raymond

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| 14116|2004-09-13 19:21:08|saidis_aswan_egy|Egypt,Africa and the Ancient World, CERVELL3AUTUORI, Joseph| 98.1016

CERVELL3AUTUORI, Joseph, Egypt, Africa and the Ancient World, in: Proceedings 7th Int. Congress of Egyptologists, 261-272. (fig.).

The traditional contextualisation of Egypt in the 'Mediterranean' or 'Near Eastern' world has been produced by a phenomenon of western historiography that we can classify as the 'forgotten Africa'. The reopening of the African question in Egyptology has proceeded from the pre- and protohistorians of the Nile Valley and of northern Africa in general. The inclusion of late prehistoric Egypt in Africa determines the essentially African nature of many of the central features of Pharaonic civilisation and explains the many parallels between ancient Egypt and both the ancient Saharan and modern black civilisations. The author discusses examples of the iconographic-symbolic parallels between Saharan rock art and Egyptian art, and the principal cultural characteristics shared by ancient Egypt and modern black Africa. The African nature of Egyptian civilisation can be seen most clearly in the institution of Pharaonic kingship. M.W.K.

| 14117|2004-09-13 19:59:04|K. Loganathan|Re: Subject: INFO I HAVE FOUND REGARDING THE ORIGIN OF CHRISTIAN R|

Dear Solomon

I found the following part very interesting:

>>>>>>>

We may safely affirm, that we have no experience of the actual destruction,?the annihilation of any substance whatever. On this account it is that Mahadeva of India, the destroyer, is always said to preside over generation, is represented riding upon a bull, the emblem of the sun

>>>>>>

This is the philosophical understanding that Meykandar establishes as the Siddhanta, the Final Conclusion in his magnificent Sivanjana Botham (c. 13th cent AD) where he says that 'sangkaraa kaanaNaakiya mutalaiyee mutalaaka udaittu ivvulakam" i.e. this cosmos has as its GROUND Siva the cause of the total annihilation of the cosmos as a whole (and hence He is also the power that regenerates it). It is also said that it is Siva who becomes the Brahm Vishnu and Rudra etc.

I have noted the presence of such notions in the Temple Hymn 1 of En Hudu Anna where BEING-as-Siva is described (I think) as En Nu-dim-mud-de i.e BEING who has NOT been configured to be by any power and hence a POWER unto Himseli.e One who self-destroys and self-regenrates.

By the way this is NOT Vedanta as genrally understood but Saiva Siddhanta. Many scholars make this mistake of ascribing to Vedanta what should be considered as Saiva Siddhanta which existed even before the Vedas were composed.

Loga

solomon abdul-Rahman wrote:

Subject: INFO I HAVE FOUND REGARDING THE ORIGIN OF CHRISTIAN RELIGION AND THE "TRINITY".

ANACALYPSIS

Godfrey Higgins

1833

In contemplating the different, and often contradictory, circumstances of the religion of the ancient Persians, it is impossible not to observe the striking similarity both of its doctrine, and discipline or practices, to those of their Eastern neighbours of India, on one side; and their Western neighbours, the Christians of Europe, on the other. ...

...but on further inquiry it appears that this great First Cause, called Ormusd or Oromasdes, was a being like the Gods of the Hindoos and of the Christians, consisting of three persons. The triplicate Deity of the Hindoos of three persons and one God, Bramha the Creator, Vishnu or Cristna, of whom I shall soon treat, the Saviour or Preserver, and Siva the Destroyer; and yet this was all one God, in his different capacities. In the same manner the Supreme God of the Persians consisted of three persons, Oromasdes the Creator, Mithra the Saviour, Mediator, or Preserver, and Ahriman the Destroyer. The Christians had also their Gods, consisting of three persons and one God, the Father, Son and Holy Ghost...

...but it is extremely difficult to ascertain the exact truth; and the difficulty is increased by the circumstances that most ancient philosophers, and, in fact, almost all the early Christian fathers, held the opinion that God consisted of a subtile, ethereal, igneous fluid, which pervades all nature?that God was fire. ?...

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* Asiat. Res. Vol. I p.349.

Mr. Maurice says, "Of exquisite workmanship, and of stupendous antiquity?antiquity to which neither the page of history nor human traditions can ascend?that magnificent piece of sculpture so often alluded to in the cavern of Elephanta decidedly establishes the solemn fact, that, from the remotest ?ras, the Indian nations have adored a Triune Deity. There the traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth near twenty feet, and no less than eighteen feet in altitude, by which amazing proportion, as well as its gorgeous decorations, it is known to be the image of the grand presiding Deity of that hallowed retreat : he beholds, I say, a bust composed of three heads united to one body, adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the Creator, the Preserver, and the Regenerator of mankind."*

* Maurice, Ind. Ant. Vol. IV. p.736.

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youthful strength over the powers of hell and darkness : and near him generally stands the gigantic Lingham or Phallus, the emblem of the creative power. From this Indian deity came, through the medium of Egypt and Persia, the Grecian mythos of Jupiter Genitor, with the Bull of Europa, and his extraordinary title of Lapis? a title probably given to him on account of the stone pillar with which his statue is mostly accompanied, and the object of which is generally rendered unquestionable by the peculiar form of its summit or upper part. In India and Europe this God is represented as holding his court on the top of lofty mountains, In India they are called mountains of the Moon or Chandrasichara; in the Western countries Olympuses. He is called Trilochan and has three eyes. Pausanias tells us that Zeus was called Triophthalmos, and that, previous to the taking of Troy, he was represented with three eyes. As Mr. Forbes* says, the identity of the two Gods falls little short of being demonstrated.

* Mem. Orien. Vol. III. Ch. xxxv. p.444

In the Museum of the Asiatic Society is an Indian painting of a Cristna seated on a lotus with three eyes? emblems of the Trinity. ...

<http://members.tripod.com/~pc93/anacv1b3.htm>

THIS IS JUST A PORTION OF INFO I HAVE FOUND REGARDING THE ORIGIN OF CHRISTIAN RELIGION AND THE "TRINITY".

if you take one step towards Him, He runs 2 you! 🙏

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solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good 🙏

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Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

sources of the Congo and the Nile, where some believe ultimately the Aqualithic ancestors of the Egyptians also came from.>

The Britannica (still valid I hope) mirrors what you say by referring to the Basenji as a "Congo Bush Dog" that originated in Central Africa. You place its origin more specifically in the Great Lakes Region just east of Lake Tanganyika, it seems. The dog could have accompanied early Africans as they moved north through the Aqualithic Sahara, into Kmt and later Asia, where I understand they are also found.

The Britannica refers to the breed as either reddish-brown, black, or black-and-tan in color, having a tightly curled tail, and 16 - 17 inches tall. (Vol. I, p.933) Elsewhere, it mentions that the up-curved tail is a mutation, thereby disputing Michael Rice's claim that it was deliberately cropped by owners. (Vol. 17, p. 450)

Now we have a dog with Anpu's facial features, color (black) but with the wrong tail. Where did Anpu get his long rear appendage? Well, the jackal has a long tail, doesn't it? We could be looking at a mixed-breed Basenji/Jackal. This would account for the presence of Basenji-like canids with both short and long tails. It would also account for the connection with the wild Basenji/Jackal of the cemeteries. They may have interbred in the wild. What say you?

Best regards,

Raymond

| 14119|2004-09-13 21:53:10|Paul Kekai Manansala|Re: Jackal, Wolf and Dog in AE|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Paul Kekai Manansala wrote:

>

The dog could have

> accompanied early Africans as they moved north through the

Aqualithic

> Sahara, into Kmt and later Asia, where I understand they are also

> found.

>

The oldest dogs in Asia are similar to the dingo. They are classified, along with the Basenji, as aboriginal, primitive or "pariah" dogs.

According to recent research by Peter Savolainen, the domesticated dog originated in East Asia via three lineages. I've read one noted geneticist though who, although agreeing that there are three major Asian lineages, believes that rarer breeds originated elsewhere.

>
> Now we have a dog with Anpu's facial features, color (black) but
> with the wrong tail. Where did Anpu get his long rear appendage?
> Well, the jackal has a long tail, doesn't it?

So does the Ethiopian wolf.

We could be looking at
> a mixed-breed Basenji/Jackal. This would account for the presence
> of Basenji-like canids with both short and long tails. It would

also
> account for the connection with the wild Basenji/Jackal of the
> cemeteries. They may have interbred in the wild. What say you?
>

Basenjis, jackals and wolves can all interbreed and produce fertile offspring, so it certainly is a possibility.

Regards,
Paul Kekai Manansala
| 14120|2004-09-13 23:21:39|Art|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK
CALIFORNIAN MOJAVE FRO|
Thanks Solomon,

<http://community-2.webtv.net/BARNUBIANEMPIRE/BLACKPEOPLEBLACK/page4.html>

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Art Coleman

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| 14121|2004-09-14 04:22:09|Alex van Deelen|Re: JAckals,dogs of AE|
Message: 6
Date: Mon, 13 Sep 2004 07:39:22 -0800 (GMT-08:00)
From: Immrnnre <anpugifts@earthlink.net>
Subject: Re: JAckals,dogs of AE

> Aaron,
>
> Excellent article. Anpu does look like a Basenji
> even if he is called a jackal. Yet in the photo of
> the Basenji supposedly chasing a jackal, they
> look the same. Perhaps we need to see more
> photos of North African jackals, which I under-
> stand are usually golden yellow, not jet black.
> Perhaps the Basenji was used as a convenient
> model for Anpu, as the author suggests.
>
> Raymond

There is a kind of dog called the "Pharaoh Hound",
also known as the Pharaoh Dog.

<http://www.akc.org/breeds/recbreeds/pharaoh.cfm>
<http://home.zonnet.nl/biarno/paginas/121.htm>

They're not unsimilar to the Basenji, but a lot
larger. They look a lot like Anubis - big non-floppy ears, etc.

Alex
| 14122|2004-09-14 06:30:15|yahmose7|Re: Jackal, Wolf and Dog in AE|
But the bushy tail of the Black dog on the picture does not look
basenji or jackal, it looks like a wolf's tale, while the torso and
such does look like a jackal to me, but also take into account
African representations, looks give of a certain feel, and Egyptians
also used that quality in thier paintings, I mean look at the
paintings, drawings sculptures and such, its a style as you know, I
doubt seriously very few pictorial representations in Egypt actually
fully mimiced their targets, the artist is giving you his version
of, or his own works from scratch. The feel you get from colors is
essintial in art and gives one certain emotions, thats why crazy
people are put in white rooms. The dog could be painted black
beacause it came out at night.

Aaron,
Born a Lamb , Die a Lion

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

> --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

>> Paul Kekai Manansala wrote:

>>

>

> The dog could have

>> accompanied early Africans as they moved north through the

> Aqualithic

>> Sahara, into Kmt and later Asia, where I understand they are also

>> found.

>>

>

> The oldest dogs in Asia are similar to the dingo. They are

> classified, along with the Basenji, as aboriginal, primitive

> or "pariah" dogs.

>

> According to recent research by Peter Savolainen, the domesticated

> dog originated in East Asia via three lineages. I've read one

noted

> geneticist though who, although agreeing that there are three

major

> Asian lineages, believes that rarer breeds originated elsewhere.

>

>

>

>>

>> Now we have a dog with Anpu's facial features, color (black) but

>> with the wrong tail. Where did Anpu get his long rear appendage?

>> Well, the jackal has a long tail, doesn't it?

>

> So does the Ethiopian wolf.

>

> We could be looking at

>> a mixed-breed Basenji/Jackal. This would account for the presence

>> of Basenji-like canids with both short and long tails. It would

> also

>> account for the connection with the wild Basenji/Jackal of the

>> cemeteries. They may have interbred in the wild. What say you?

> >

>

> Basenjis, jackals and wolves can all interbreed and produce

fertile

> offspring, so it certainly is a possibility.

>

> Regards,

> Paul Kekai Manansala

| 14123|2004-09-14 08:50:56|Imnrnnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA;
BLACK CALIFORNIAN MOJAVE FRO|
Solomon and Art,

I finally was able to pull up the site by shortening
the URL, but it wouldn't show me page 4. Guess
I'll have to be satisfied with turn of the Century
postcards and old newspapers from Panama.

What I did see of the site was terrific.

Thanks

Raymond

| 14125|2004-09-14 09:28:33|Imnrnnre|Re: JAckals,dogs of AE|
Alex,

The Pharaoh Hound has all the right characteristics
except the black color and bushy tail. It certainly
has the correct height, 23 - 35 inches compared to
only 16 to 17 for the Basenji. The video clip was
a plus; what a majestic, intelligent-looking, graceful
and fast dog!

The narrow snout, wrinkled brow, tall fanned out ears,
deep ribcage, narrow abdomen and tapered legs all
remind me of Anpu. But as I say, the tan color and
whip-like tail don't tally. Thanks for this info.

For some reason the second link wouldn't open up.

Regards,

Raymond

| 14126|2004-09-14 09:40:05|omowale32@aol.com|7th Annual Sankofa: Caravan To The
Ancestors : SPIRITUAL WARFARE|

Attachments :

Community Action Alert

For More Information Contact: For Immediate Release:

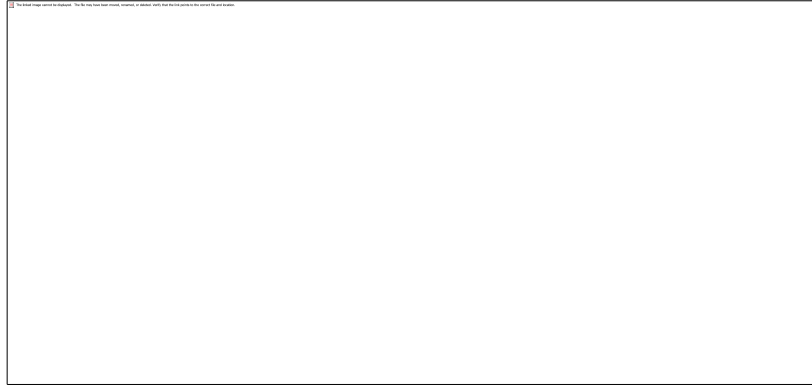
NBUF (713) 942-0365 Monday, September 6, 2004



7th Annual Sankofa:



Caravan To The Ancestors



SPIRITUAL WARFARE

SATURDAY, OCTOBER 16, 2004

1. Caravan Departs NBUF-Houston 7:30am Sharp

2428 Southmore, Houston , Texas 77004

2. Ceremony @ 9:00am 29th St. & Seawall Blvd. (Galveston) Free & Open To All Faiths, Wear White

3. Luncheon Follows Ceremony (Old Central Cultural Center 2627 Ave. M, Galveston)

For Luncheon Tickets, Bus Reservations, Vending
Call (713) 942-0365 or E-mail omowale32@aol.com

Special Luncheon Speaker from Atlanta , GA

Sister Dr. Marimba

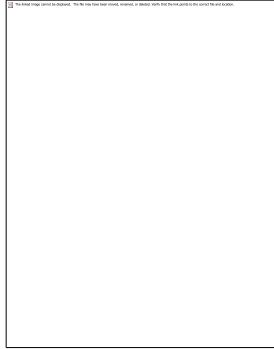
Ani

Field Organizer SNCC

Renowned Author

Yurugu & Let The Circle Be Unbroken

1st Appearance In Houston Area



Galveston Beach, Texas

Focus on SPIRITUAL WARFARE

Sister Dr. Marimba Ani Keynotes Post Ceremony Luncheon

On Saturday, October 16, 2004 the National Black United Front Houston Chapter (NBUF) will host the 7th Annual Sankofa: Caravan to the Ancestors to be held on Galveston, Beach (29th Street & Seawall Blvd.) in Galveston, Texas. The theme for this year will be SPIRITUAL WARFARE. The Caravan will depart from NBUF 2428 Southmore, Houston Texas 77004 at 7:30am in the morning. The ceremony on the beach will begin at 9:00am. This year we are honored to present a sister/warrior scholar Dr. Marimba Ani author of: Let The Circle Be Unbroken and Yurugu: An Afrikan-Centered Critique of European Cultural Thought and Behavior. The post ceremony luncheon will be held at the Old Central Cultural Center 2627 Avenue M Galveston, Texas. Round trip bus reservations, luncheon tickets and vending space are available. Participants dress in all white honoring the tradition of our ancestors and either ride the bus, join the caravan in their own vehicles or meet us in Galveston. The Caravan makes the Sankofa connection through prayer, ritual, African drumming and dancing, song, poetry, speakers and martial arts. The purpose of the Sankofa: Caravan to the Ancestors is as follows:

Give Praise & Thanksgiving to the Almighty Creator

Give Praise & Thanksgiving to our Holy African Ancestors

Educate our community on African and African-American Spirituality, History and Culture

Invoke the power of our spiritual traditions for blessings on our community in all worthy endeavors

All Faiths Are Welcome

Among the specific ancestors that are paid tribute to from the Houston area are:

Momma Ruby Cormier, Dr. Khallid Abdul Muhammad, Enomoyi Ama, Jaromoji Abebe Agyeman, Dr.

Jelani Williams and Sederick Sussberry

(A empty seat for each ancestor is placed on the beach with pictures)

Galveston beach is home to enormous history and spiritual energy as a former port of entry for enslaved Africans and as the place where General Gordon Granger delivered his decree of the emancipation of Africans held in slavery on June 19, 1865. Hence, the commemoration of the Juneteenth Holy Day. The days activities and Dr. Anis presentation will focus on the concept of the SPIRITUAL WARFARE that has and is being waged against Black people. Further, we will be exercising our spiritual energy to help us overcome the onslaught made manifest in our communities everyday. Her commitment to Pan African Liberation has spanned many years and contributions including:

v Field Organizer Student Non-Violent Coordinating Committee (SNCC)

v Student of Historian Dr. Henrik Clarke

v BA degree, Philosophy, University of Chicago

v Masters and Ph.D. degrees, Anthropology, New School University

v Author of aforementioned books

v Retired Professor of African Studies, Hunter College (25 years)

v Director Afrikan Heritage After school Program, Harlem New York (16 years)

v Consultant Afrikan Rites of Passage Programs

v Lecturer on the MAAT/MAAFA/SANKOFA paradigm

(construction, destruction and reconstruction of Afrikan society)

Officiating the beach ceremony will be Alaagba Ifa Yomi Fagbenro (Egbe Eegun Jobi Ancestral Society, Dallas, Texas) and Sister Oshunbunmi and Alaafia Ifalade of Houston, Texas. We extend an invitation to the Pan African community regardless of faith or ideology to join us for this day of cleansing and healing.

In order to support this sojourn you can:

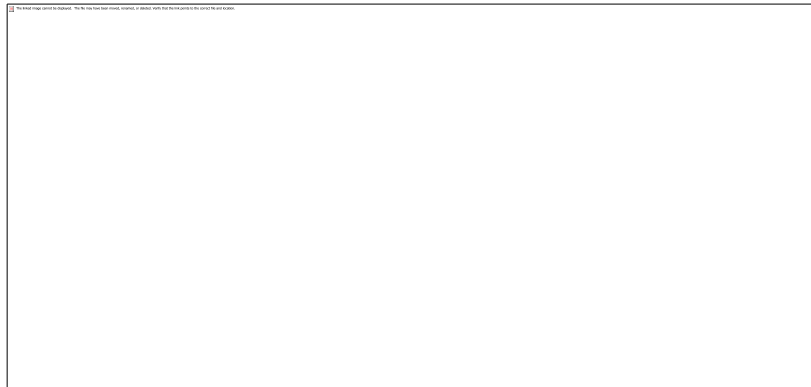
Bring a group to the Caravan
Prominently display promotional material in your organization or business
Make a donation to help defer the cost



7th Annual Sankofa:



Caravan To The Ancestors



SPIRITUAL WARFARE

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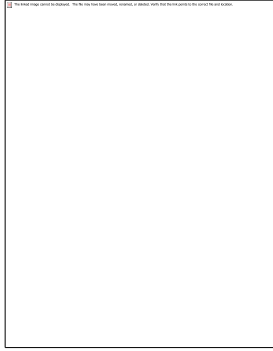
**Sister Dr. Marimba
Ani**

Field Organizer SNCC

Renowned Author

Yurugu & Let The Circle Be Unbroken

1st Appearance In Houston Area



| 14127|2004-09-14 09:58:43|Imnrnnre|Re: Jackal, Wolf and Dog in AE|
Greetings Aaron,

If the canine that served as a model for Anpu was a mixed breed Pharaoh Hound and wolf that would indeed account for its long-haired tail, but not necessarily its black color. It could be that this hound was represented as black because of its association with death and rebirth. Anpu was afterall called the "Lord of the Embalming Chamber," and there are tomb paintings showing a pack of these dogs (as dogs) leading the deceased to the Afterlife.

Kmtc art is highly formal and representational. With the noted exception of the Amarna Period, it is unlikely that deities would be rendered in a way that conveyed the personal views of the artist. Certain details may be included or left out, like the eye-paint that is sometimes omitted, but the role of color was pretty standardized it seems.

Paul has pointed out that wolves, jackals and dogs can interbreed and produce fertile offspring. Has anyone seen any art depicting Anpu-like dogs that were golden brown in color and had long bushy tails? If so, a black hound could have been selected from the range available because of the symbolism associated with that color.

You've raised an interesting point.

Raymond

| 14128|2004-09-14 10:12:32|solomon abdul-Rahman|how the New Testament came about...|
The quoting of Paul, proves absolutely nothing. Paul was not excuted
until 64-68 A.D. He never even knew Jesus. Paul claims to have seen

Jesus, in a "vision". So, in my opinion, the New Testament is not about believing the words of Jesus, it is about believing the story of

Paul! **He also wrote 13 of the 27 books of the New Testament and his opinions abound.**

Here is a very short history lesson, for those that don't know, the history, of the New Testament...Also, I have included info on Paul, for those who may be unaware.

When Paul wrote a letter to "the church at Corinth" (or any other city) his letter was passed around from church to church in that city to be read aloud. All of these congregations in Corinth were collectively called "the church of Corinth." The average first century Christian was fortunate if, in his lifetime, he was to hear even three such letters when they were read to a congregation. It was even more rare for anyone to have the privilege of reading three letters. Of course, copies of these manuscripts would eventually be stored (along with Old Testament scrolls) in church archives.

Early in the third century (around a.d. 210), Tertullian, an outstanding Christian writer, popularized the title, the "New Testament". The acceptance of this new title placed the New Testament Scripture on a level of inspiration and authority with the Old Testament for the first time.

Nobody owned a New Testament, much less a whole Bible in the first or second century because there weren't any. Period! However, an almost complete collection of all twenty-seven books that now make up the New Testament were in use for the first time in Rome by about a.d. 180?but this was only one set. The first church council to list

these

twenty-seven books was the Council of Carthage in a.d. 397.

The Gospels and the letters of Paul were circulated as working documents among churches, but **only the Old Testament books were formerly recognized as Scripture in the first century.**

The Gospels and the Pauline Epistles did not gain importance equal to the books of the Old Testament until the third century. Until then, the church could not accept even the possibility of there being a second or a New Testament.

This is comparable to us anguishing over the possibility of there

being a third Testament written after the Second Coming of Christ.

We instantly reject the idea as unthinkable, don't we? So did they.

Paul's significance in the history of Christianity can hardly be underestimated: an indefatigable missionary, the first interpreter of the Good News of Jesus Christ to the Gentile world, he is also the author of more New Testament books than any other writer.

BACKGROUND

When we first meet him in the Book of Acts (7:58-8:1) it is as Saul;

and later, Acts 13:9 describes him as "Saul, who is also called Paul." As a Jew he bore the name of Israel's first king (1 Samuel

9:2, 17); but as a free citizen of the Empire, he also bore a Roman

name. Many Jews of this period in history had two names, one Semitic

and the other Greek or Roman. A child of the tribe of Benjamin (Romans 11:1; Philippians 3:5; 2 Corinthians 11:22), Paul proudly

identified himself as an "Israelite" and a "Hebrew born of Hebrews,
as to the law a Pharisee" (Philippians 3:5) "extremely zealous for
the traditions of my fathers" who excelled his peers "in Judaism"
(Galatians 1:14). But he was also proud to be "a Jew from Tarsus in
Cilicia, a citizen of no mean city" (Acts 21:39). Tarsus was a
Hellenized city, famous for its university, gymnasium, theatre, art
school and gymnasium. It became the capital of the province of
Cilicia during Pompey's reorganization of Roman Asia Minor in 66
BC.
Later on, Mark Antony ? famous as Cleopatra's lover ? granted
freedom
and Roman citizenship to the people of Tarsus. In an age when
most of
the people living within the boundaries of the Pax Romana were
slaves, Paul was born a free citizen of the Empire.

St. Paul was "educated strictly according to the law of our
fathers"
at the rabbinical school conducted in Jerusalem by the great
rabbi
Gamaliel (Acts 22:3). Gamaliel was a Pharisee and a member of
the
Sanhedrin, "a teacher of the law respected by all the people"
(Acts
5:34). Although Gamaliel is depicted in the New Testament as
lenient
towards Christians (Acts 5:33-39), his disciple Saul was active
in
the earliest persecutions of Christianity and attended the
stoning of
St. Stephen the deacon and first Christian martyr (Acts 7:58).
**Paul "persecuted this Way to the death, binding and delivering
to
prison both men and women" (Acts 22:4).**

CONVERSION

**Intent on exterminating the new faith, Paul sought to travel to
Damascus to undertake the persecution of Christians there.** It
was
during his trip from Jerusalem to Damascus in Syria that his
life
would take a crucial turn when **he says he encountered the**

risen Jesus

in a searing vision of light that left him temporarily blind.

This

experience was revolutionary, engendering a complete transformation

and redirection of his life. As a result of this **said** "revelation"

(Galatians 1:12), Saul, the bloodthirsty persecutor of Christianity

converted to the faith he once hated, was baptized by Ananias and

received into the Church of Damascus, the very community he had set

out to suppress (Acts 9:10-31). From this moment on, he became

a "slave of Jesus Christ" (Romans 1:1) and in that slavery

discovered "the glorious freedom of the children of God" (Romans 8:21).

Luke recounts this Damascus experience three times in the Book of

Acts: once in the narrative, Acts 9:3-19; and twice, in speeches,

before a crowd in Jerusalem (22:6-16) and before Festus and King Agrippa (26:12-18).

"Saul, still breathing threats and murder against the disciples of

the Lord,

went to the high priest and asked him for letters to the synagogues of

Damascus, so that if he found any that belonged to the Way,

men or women, he might bring them bound to Jerusalem."

"While I was on my way and approaching Damascus, about noon, I saw

a great light from heaven, brighter than the sun, that suddenly shone

around me and my companions. When we had all fallen to the ground,

I heard a voice saying to me in the Hebrew language,

`Saul, Saul, why do you persecute me?'

I answered, asking, `Who are you, Lord?'

The Lord answered, `I am Jesus whom you are persecuting.

But get up and stand on your feet!

I have appeared to you for this purpose:

to appoint you to serve and testify to the things you have seen.

I will rescue you from your people and the Gentiles ? to whom I
am
sending you,

to open their eyes so that they may turn from darkness to light

and from the power of Satan to God, so that they may receive
forgiveness of their sins

and a place among those who are being made holy by faith in Me."

This vision of the glory of God - what later theologians and
saints
will call the uncreated light - is the call by which Paul
becomes the
Apostle to the Gentiles, the greatest missionary in the history
of
Christianity. It is through his missionary efforts that
Christianity,
originally a sect of Judaism, becomes a world religion.

PREACHING, MISSIONARY JOURNEYS AND THE APOSTOLIC COUNCIL IN JERUSALEM

After his encounter with the risen Lord on the road to Damascus
and
baptism at the hands of Ananias, Paul tells us in his letter to
the
Galatians that he "went away at once into Arabia," spending time
in
the desert wastes before returning to Damascus, where he
remained for
three years (1:17-18). By the time of his return to Damascus,
the

essentials of his teaching were crystal clear: God's promise to Abraham has been fulfilled in the resurrection of Jesus. The risen

Jesus is the climax of history for He is both the Messiah, the Christ, and "the power and wisdom of God" (1 Corinthians 1:24).

Teaching in the synagogues in Damascus that Jesus "is the Son of God," his preaching proved so controversial that there were plots to

kill him. He escaped Damascus by being lowered over the city walls in a basket at night (Acts 9:19-25).

Three years after his conversion, Paul journeyed to Jerusalem to meet

with Peter and stayed with him for fifteen days. "But I did not see

any other apostle except James, the Lord's brother" (Galatians 1:18-

19). In Acts 9:26-30 Luke describes the suspicion with which the leaders of the Church in Jerusalem greeted Paul and that it was Barnabas who secured Paul's acceptance. From Jerusalem, Paul returned

to Syria and ultimately went to its capital, Antioch, the third city

in the empire after Rome itself and Alexandria in Egypt.

It had been in Antioch of Syria that followers of the Way had first

been called Christians (Acts 11:26) and it was this community that

would commission Paul and Barnabas as missionaries (Acts 13:1-3).

Luke organizes Paul's missionary activity into three segments or journeys. Paul's missionary journeys cover roughly 46-58AD, the most

active years of his life, as he evangelized Greece and Asia Minor.

Paul's first missionary journey is recounted by Luke in Acts 13:3-

14:28 and lasted for three years, probably from 46 to 49AD.

However, Paul's message created controversy wherever he went. Initially preaching and teaching in the synagogues of the

various cities they visited, it was in Antioch of Pisidia that the conflict led Paul and Barnabas to declare that they were now "turning to the Gentiles" (Acts 13:46). This decision, to preach not only to the Jews but to all peoples, marks a decisive turning point in the history of Christianity. From that moment on the message of Jesus, the crucified yet risen Messiah, was clearly open to everyone and this was understood by Paul and Barnabas to be the fulfillment of the Old Testament scriptures (Acts 13:47-48). God had "opened the door of faith for the Gentiles" (Acts 14:27).

But it was in Antioch of Pisidia that Paul and Barnabas soon found themselves in conflict with other teachers in the Church, "believers who belonged to the sect of the Pharisees" (Acts 15:5), men "from Judea" who were teaching that "unless you are circumcised according to the custom of Moses, you cannot be saved" (Acts 15:1). When this leads to "no small dissension and debate, Paul, Barnabas and some of the others were appointed to go up to Jerusalem" to consult "the apostles and presbyters" about the status of Gentile converts and whether or not it was necessary for them to conform to the Mosaic covenant (Acts 15:1-5). This visit leads to the council of Jerusalem (circa 49-50AD). This council was to be a paradigmatic event in the life of the Church, the pattern for ecumenical councils yet to be called in the centuries to come. At this council there was "much debate" as Paul and Barnabas presented their Gospel before the assembled community, which included "James, Peter and John" who were "acknowledged" as "leaders" and "pillars" of the Church (Galatians 2:1-10). According to Acts 15:6-21, it was Peter's voice that carried the day in favor of Paul and Barnabas. But it was

James,
speaking on behalf of all, who announced the decision of the
council:
circumcision is not obligatory for salvation.

After the council of Jerusalem, Paul and Barnabas go their
separate
ways: Barnabas taking John Mark and sailing to Cyprus, Paul
choosing
Silas and traveling throughout Syria and Cilicia "strengthening
the
churches" (Acts 15:36-41).

In the decade to come, Paul was to embark on two more missionary
journeys, the second one from 50 to 53AD and the third and final
missionary journey lasting six years, from 53 to 59 AD. During
these
journeys Paul would travel throughout the ancient Mediterranean
world, preaching and teaching, establishing new churches
everywhere
he went. His Letters leave a trail of churches founded and/or
nurtured by him: Ephesus, Corinth, Thessaloniki, Philippi. He
preached in Athens and was to die in Rome, the intellectual and
political centers of the Empire.

To view maps of St. Paul's missionary journeys throughout the
ancient
Mediterranean world, click below:

St. Paul's First Missionary Journey

St. Paul's Second Missionary Journey

St. Paul's Third Missionary Journey

Paul's letters are the oldest Christian documents that we have.
Most
modern scholars believe that Paul's First Letter to the
Thessalonians
is the first book of the New Testament to be written, sometime
in
52AD. His letters are also the largest collection of writings by
any
one person in the New Testament. In modern Bibles, they are
placed in
order of their length, with the longest letter, that to the
Romans,

being first and then followed by letters to individuals (Timothy, Titus and Philemon) last. Paul's letters are exactly that: letters, occasional writings meant to deal with specific issues in the churches to which he addressed them. They are not systematic theological treatises in the modern sense. And yet, they have provided rich and deep theological insights that have never been surpassed in the Church's history.

To read more about each of the letters of St. Paul [click here](#).

To read excerpts from St. Paul's letters about living the Christian life, [click here](#).

IMPRISONMENT AND FINAL YEARS

It is during his last visit to Jerusalem "to visit James" (Acts 21:18) that Paul is arrested near the Temple after a small riot and taken by a Roman tribune before the Sanhedrin, the Jewish council. Paul defends himself before the Sanhedrin by playing on the dissension between the Pharisees and Sadducees and their conflict over the resurrection. After a plot to assassinate Paul is discovered, Paul's case is transferred to Antonius Felix, the procurator of Judea, who keeps him in prison for two years, expecting a bribe. When Felix's successor, Festus, arrives on the scene, Paul appeals his case to Caesar, requesting a trial in Rome by virtue of his Roman citizenship. "You have appealed to the emperor; to the emperor you will go," Festus replied (Acts 25:12). Paul's journey to Rome was to be an eventful one that included shipwreck. The Book of Acts closes with Paul under house arrest in Rome still carrying out his ministry of teaching and preaching ? faithful to his Master to the end.

During his thirty-year ministry as an apostle what had Paul suffered for the sake of the Gospel? Already in 2 Corinthians, Paul

describes
some of what he endured to preach the Good News of Jesus risen
from
the dead: "Five times I have received from the Jews the forty
lashes
minus one. Three times I was beaten with rods. Once I received a
stoning. Three times I was shipwrecked. For a night and a day I
was
adrift at sea. On frequent journeys, I was in danger from
rivers,
from bandits, from my own people, from Gentiles, in danger in
the
city, in danger in the wilderness, in danger at sea, in danger
from
false brethren; in toil and hardship, through many a sleepless
night,
hungry and thirsty, often without food, cold and naked. And,
besides
other things, I am under daily pressure because of my anxiety
for all
the churches" (11:24-29).

Eusebius, the 4th century bishop of Caesarea who is often called
the
first Church historian, records that the apostle Paul was
executed in
Rome during the persecution of the emperor and madman, Nero.
Nero's
persecution of Christians lasted for four years, from 64 to
68AD. It
was also during this persecution that the apostle Peter was
executed.

As a Roman citizen entitled to a quick death, Paul was beheaded.
St.

Gregory the Great, the 6th century pope, wrote that Paul's
execution
took place on the left bank of the Tiber River on the Via
Ostiensis,
the road to the port of Ostia, and is buried near the site of
the
basilica of St. Paul Outside the Walls.

**ULTIMATELY, JESUS DID NOT RESCUE PAUL, AS
HE SAID JESUS WOULD.**

"I will rescue you from your people and the Gentiles ? to whom I am sending you..."

Emperor Lucius Septimius Severus, the most distinguished of the African emperors of Rome, reigned from 193 to 211, and was born at Leptis Magna on the North African coast. Marcus Opellius Macrinus, Emperor of Rome for fourteen months, "was a Moor by birth." St. Miltiades, a Black priest from Africa, was elected the thirty-seventh pope in 311 C.E. Under Miltiades the Roman persecution of Christians ceased. The third African pope, St. Gelasius I, governed as pope from 492 to 496 C.E.

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 🤖

If you take one step towards Him, He runs 2 you! 🤖

Do you Yahoo!?

Express yourself with Y! Messenger! Free. [Download now.](#)

| 14129|2004-09-14 10:50:51|Paul Kekai Manansala|Re: Jackal, Wolf and Dog in AE|

With the exception of color, Wepwawet is often portrayed much like

Anpu.

However, his color is usually grey and sometimes white.

He often appears more strongly built and with a fiercer expression than Anpu which might be related to the fact that his standard led Pharaoh's armies into battle.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Greetings Aaron,

>

> If the canine that served as a model for Anpu was a
> mixed breed Pharaoh Hound and wolf that would
> indeed account for its long-haired tail, but not
> necessarily its black color. It could be that this hound
> was represented as black because of its association
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> anyone seen any art depicting Anpu-like dogs that
> were golden brown in color and had long bushy
> tails? If so, a black hound could have been selected
> from the range available because of the symbolism
> associated with that color.

>

> You've raised an interesting point.

>

> Raymond

| 14130|2004-09-14 11:07:54|Paul Kekai Manansala|Re: Jackal, Wolf and Dog in AE|

In relation to the article posted by Aaron which asked why people would worship an animal-headed god or a god that looked like an animal, many ancient peoples viewed themselves as genetically related to a totemic ancestor.

The idea of certain animals as *kindred spirits* prevented people from holding themselves above nature.

In ancient Greece, Leto the mother of Artemis and Apollo appeared as a she-wolf. Artemis had a wolf on her shield and was often was called the "Wolf Goddess." Apollo's childrens were said to have been partially raised by wolves.

The idea of descent from totems was also coupled with the idea of the animal "twin." I'm posting an informative article on the concept of the _nahuali_ in ancient Mesoamerica.

<http://www.tezcatlipoca.org/TezMyth/ky-ab2.htm>

THE CONTINUUM OF LIFE IN CODEX BORBONICUS ICONOGRAPHIC TEXT 2: XOLOTL: QUETZALCOATL'S DOG NAHUALI

In pre-Columbian Mexico, people were thought to have nahuali's, animal doubles or alter-egos. Human and animal shared parts of the same soul but lived in different bodies, usually never consciously encountering each other but informing each other's lives in a subconscious or mystical way. This invisible link was very strong: the death of one could bring about the death of the other.

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Dogs can be tough and persistent. They are god trackers and runners, able to follow and bring down prey considerably larger than themselves. In the present cosmic sense, the sun is the quarry. In image 3 we see sunset in the world framed by water. Xolotl, on the right, has shot the sun in the mouth with one of his darts. The sun, at left, wrapped in a funerary bundle, sinks into the jaws of earth. Xolotl is presented here as a dog, without human features, but wearing the emblems of his nahuali. He holds a sacrificial dagger in his paw and another, accompanied by a flower, comes from his mouth, indicating that he sings a sacrificial song for the sun. He wears shell earplugs and necklace, and, most important, the conch-based wind jewel, which appears on his chest.

Regards,

Paul Kekai Manansala

| 14131|2004-09-14 11:50:40|jips japs|16th annual Diop Conference organized by Molefi Asante| Hotep,

Here's the program of the 16th annual Diop Conference organized by Molefi Asante.

<http://www.asante.net/program2004.html>

It is to noticed the presence of african-centered scholars as Maulana Karenga and european scholar as the linguist Christopher Ehret who abandoned the idea of chamito-semitic family, after Obenga's lecture in a symposium in Barcelona , in 1996, organized by Cervello et al.

Ankh, Wedja, Seneb

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| 14132|2004-09-14 12:09:55|Imnrnnre|Re: Jackal, Wolf and Dog in AE|
Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

Anpu.

However, his color is usually grey and sometimes white.

He often appears more strongly built and with a fiercer expression than Anpu which might be related to the fact that his standard led Pharaoh's armies into battle.>

Paul, this is consistent with his appearance on Den's label, the theme of which is /seker aabit sep tep/ or "1st Time (of) Striking the East." See group of glyphs over on the right. But note the color here -- the result of being burnt into the material perhaps?

<http://xoomer.virgilio.it/francescoraf/hesyra/labels/xxden31.htm>

Regards,
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Regards,

Raymond

| 14134|2004-09-14 18:17:16|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

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2. The SEPARATION of the animal from the human and deity and which stage we see so abundantly in Agamism to this day. We have gods with animals as VEHICLES or weapons for effecting something. Saraswathi has as her vehicle the WHITE Swan and which is the Power that installs in the human mind the motivational dynamics for LEARNING. The WHITE color stands for scholarship that seeks CLARITY and Purity and the BIRD essence of the Swan may indicate the FLYING in the metaphysical realms. Kali has the LION as her vehicle and this may indicate as Kali , the WOMAN can command the destructive powers already available and the LION may symbolise it.

Such notions were already available even in Sumerian times. In-Anna is said to ride a lion in En-Hudu Anna's Sirbiyam

3. The next stage emerges with the understanding that these animal Icons are in fact Mantric Powers at the command of the deities. This is what we find so extensively in the Tirumantiram of Tirumular with some earlier articulations in some other texts such as some Upanishads. Such developmental possibilities suggest that the animal icons have MEANINGS and which are various kinds of PROCESSES in nature and which are seen also as powers exercised by various deities. Some human beings , the kings and priests, are also seen as something like the deities and hence their portraits with animal figures.

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| 14135|2004-09-14 20:43:54|Paul Kekai Manansala|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Hello Loga,

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| 14136|2004-09-15 00:14:56|Art|Re: He was crucified between two thieves... HORUS, of Egypt|
Good Stuff!
Often Messianics will separate themselves from Christianity by asserting that Christian is pagan and divorced from the original faith-
Netazarim Yehudi (Nazarine Judaism) of (Yeshua, Yehoshua, etc) Jesus, but KMT, Chaldean, etc borrowing, etc is still apparent even among Messianic Hebrewists.
I don't want to go off topic by discussing too much the Hebraic/Judaic-Christian Paradigm, but KMT is at the base although perverted when brought over into these institutions of, IMO, error.
Art

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Version: 6.0.760 / Virus Database: 509 - Release Date: 9/10/2004
| 14137|2004-09-15 02:02:42|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Paul
Let me bring my perspective into this after having studied both the Tamil and SumeroTamil scriptures where animal symbolism figure quite widely. This is only a brief statement- I shall return to it later with more textual details.
I think there is a difference between naturalistic observations and representations and dream experiences and the representations of the dream contents. When an animal figures within the naturalistic observations, including the emotion-toned viewing as kindred spirits and so forth, the artistic form can be naturalistic and the animals there are NOT icons at all. And here you are right.
But this 'naturalistic' does not seem to the way the bull, peacock swan garuda Snake and so forth figure in the artistic productions in the ancient world. So what can be difference?
Let me suggest that in artistic productions there are Representing the Dream-contents of some deep metaphysical dreams and when animals figure in such artistic productions they figure as ICONS.
Let me describe some dreams.
It is almost universal that when a young lady dreams sleeping with a snake wrapping around her, she will get married soon. This interpretation is quite widespread in Malaysia and also agrees with my interpretations. The snake here is NOT a recollection of the natural animal but rather an

Icon or Symbol of the Kundalini Sakti, the sexual libido. Usually the snake is actually a young man who loves her and whom she accepts as her would be husband. The snake form of the man is the form where he activates her sexual libido.

Now let me also describe another dream I have had about a young lady who is in the habit of consulting me about her problems.

When she comes out of the house a huge wolf-like dog bounces upon her and rapes her even though she puts up a violent struggle. Then the dog becomes an evil magician and then a young man who admires her.

So here the young man is also the wolf-like dog, the evil magician each shape implying a certain personality, not something objective but how she views him. When she views him as the dog that rapes her, it means the young man very violently enters her heart and whereby she, despite all her reluctance, succumbs to his stubborn advances and accepts him as her lover. The young man as the magician represents her view that he has some uncanny powers over her that she finds it difficult to understand. The young man as he is, indicates that she begins to view him naturally - just a charming young man etc.

Now let us see how an artist would represent this dream experience. There are many possibilities. We can have polycephalic forms where we can have the young man with three faces - himself, that of the dog and the magician. We can also have a peculiar figure - a dog with a human face or a human with a dog face etc. We can also have a totem where we may have at the base the dog, then the magician and then the young man. The order can also be reversed.

In such art forms what we have is NOT a naturalistic observation and representation but rather a dream-like experience and its representation where it makes sense to ask : What is the MEANING of the young man as the dog that rapes her? etc. In naturalistic observations and representations such questions do NOT arise. The naturalistic sketch communicates exactly the anatomical features as faithfully as possible and after looking at it we LEARN how exactly a dog would look like and so forth. There is NO meaning to be arrived at through a process akin to dream interpretation.

So what I think is that when animal figures in such dream-like experience they become ANIMAL ICONS, a text with a duality of structure - DS and SS and where the MEANING is the DS.

I suspect most of the ancient art especially those that feature in the temples and tombs are of this sort and hence ICONS of a kind.

The dream-experiences and experiences akin to that was the way of life in Sumeria and perhaps the whole of the ancient world . This is also the substance of PuraNas and so forth

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What about cultures where the snake does not exist? And how do you determine whether the artistic representations are the result of dream rather than naturalistic observation?

> I suspect most of the ancient art especially those that feature in

the temples and tombs are of this sort and hence ICONS of a kind.

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Based on what evidence? Are you making this statement generally across many cultures?

For example, my last reference on Mesoamerican cultures gives

details on the many animal representations in those cultures.

In this case, we know that the people did believe in the concept of the nahuali, the animal twin, whose behavior and characteristics were also well-known.

With regard to the dog, jackal and wolf in Ancient Egypt, we know that since predynastic times, dog burials have been prevalent in this culture. According to Herdotus, an Egyptian family would shave its head when a family dog dies. There are many cases where humans are buried together with their dogs.

This indicates something personal in the relationship that undoubtedly must have played a role in the importance of the canine in Egyptian religion.

The falcon is associated with Pharaoh and is said to be the protector of Pharaoh and indeed Egyptians kept falcons as pets also.

Now there is no doubt that the Egyptians used animals as icons also. The serpent of the uraeus, for example, represented the powers of the king, in addition to its association with the cobra goddess Wadjet.

Now Wadjet herself was most often portrayed as a cobra poised to strike. But the association with the cobra was not only abstract. In her statuettes, we find mummified mongooses and shrew mice both sacred to the goddess and of course linked with the actual animal.

Regards,

Paul Kekai Manansala

| 14139|2004-09-15 03:41:13|Paul Kekai Manansala|Re: Jackal, Wolf and Dog in AE: Animal Icons|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

> --- In Ta_Seti@yahoogroups.com, "K. Loganathan"

> wrote:

>

>

According to Herdotus, an Egyptian family would shave
> its head when a family dog dies.

That should be "an Egyptian family would shave their heads" i.e., in mourning of the deceased dog.

Similar mourning is recorded to have been practiced among some North American Indian tribes. Among some of them, a person was often described as the "father" or "mother" of a particular dog known in the community.

Regards,

Paul Kekai Manansala

| 14140|2004-09-15 05:03:07|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Paul

I think the difference in opinion between you and me is not that great especially when you say:

>>>>>>

Now there is no doubt that the Egyptians used animals as icons also.

The serpent of the uraeus, for example, represented the powers of the king, in addition to its association with the cobra goddess Wadjet.

>>>>>

This is the point I am making - that over and above the naturalistic or humanistic aspects of the representation of the animals in ancient art including the Kemetian, there was also ICON use especially when the experiences are of the dream sort and hence something metaphysical - the concealed and unconscious erupting into consciousness.

Perhaps this may not be true just of snake but also lion tiger wolf dog and so forth

Perhaps I should add that by way of agreeing with you and which I also discovered in Access Tests where I use drawings as a tool for accessing the depths or the unconscious that FEELINGS also affect the texture of the artistic representations, feeling like love, hate and so forth. Dogs are loved and this is true in many cultures even now. So are many other animals including the white skunk (in America). Of course even feelings can vary in depth where sometimes some creatures (like the cows horses etc) are felt as if divine. There may be ecological and cultural conditioning of such aspects.

When the loved animals are artistically depicted the feelings also enter into the textures of the sketch.

There is also reference to animals as analogies metaphors and so forth where the human behavior is compared with that of the animal (He barked like a dog, fought like a lion, was a lion in the battle etc)

But this is different from experiencing an animal as a DREAM element where the question of the MEANING it has in the dream arises.

Now I am not sure if snakes appear among people who have not seen a snake. Perhaps in such cases there will be some substitutes. But this does not invalidate the snake symbolism, the snakes occurring as an icon in many cultures. My studies so far do not go beyond the NKSD cultures and that too basically the Sumerian and Dravidian. So I wouldn't like to overgeneralise this notion. Later I shall dig up the Sumerian literature for all uses of animals and post it.

Any way I believe the animals that get represented as the vehicles of the gods as in Agamism (and which can be traced to even Sumerian times) are basically Iconic. To this perhaps we can also add WEAPONS of various kinds like Spear, Axe, Triculus, Net and so forth.

Can there be some similarities here in Kemetian and Nubian cultures also ? Perhaps the scholars in Ta Seti can provide some information on this.

Now how to differentiate between the two? A very difficult question Paul and one way I do is to see what kind of EXPERIENCE could be behind the artistic rendering. Where totemic polycephalic or in general non-natural sphinx like , we can occlude that the animals are icons. But even this is NOT as clear cut as it sounds - I admit.

Loga

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

> Let me suggest that in artistic productions there are
Representing
the Dream-contents of some deep metaphysical dreams and
when animals
figure in such artistic productions they figure as ICONS.

>

> Let me describe some dreams.

>

> It is almost universal that when a young lady dreams
sleeping with

a snake wrapping around her, she will get married soon.

This

interpretation is quite widespread in Malaysia and also
agrees with

my interpretations. The snake here is NOT a recollection
of the

natural animal but rather an Icon or Symbol of the

Kundalini Sakti,

the sexual libido. Usually the snake is actually a young
man who

loves her and whom she accepts as her would be husband.

The snake

form of the man is the form where he activates her sexual
libido.

>

What about cultures where the snake does not exist? And
how do you

determine whether the artistic representations are the
result of

dream rather than naturalistic observation?

> I suspect most of the ancient art especially those that
feature in

the temples and tombs are of this sort and hence ICONS of
a kind.

>

Based on what evidence? Are you making this statement

generally
across many cultures?

For example, my last reference on Mesoamerican cultures
gives
details on the many animal representations in those
cultures.

In this case, we know that the people did believe in the
concept of
the nahualí, the animal twin, whose behavior and
characteristics
were also well-known.

With regard to the dog, jackal and wolf in Ancient Egypt,
we know
that since predynastic times, dog burials have been
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This indicates something personal in the relationship that
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must have played a role in the importance of the canine in
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religion.

The falcon is associated with Pharaoh and is said to be
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protector of Pharaoh and indeed Egyptians kept falcons as
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Now there is no doubt that the Egyptians used animals as
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The serpent of the uraeus, for example, represented the
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strike. But the association with the cobra was not only
abstract.
In her statuettes, we find mummified mongooses and shrew
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sacred to the goddess and of course linked with the actual
animal.

Regards,
Paul Kekai Manansala

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| 14141|2004-09-15 06:29:44|Paul Kekai Manansala|Re: Jackal, Wolf and Dog in AE: Animal Icons|

--- In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

> >>>>>

>

> This is the point I am making - that over and above the

naturalistic or humanistic aspects of the representation of the animals in ancient art including the Kemetian, there was also ICON use especially when the experiences are of the dream sort and hence something metaphysical - the concealed and unconscious erupting into consciousness.

>

> Perhaps this may not be true just pf snake but also lion tiger

wolf dog and so forth

>

And humans. There is no great difference between portraying a god as human in comparison to portraying a god as animal. Would you agree?

>

>

> But this is different from experiencing an animal as a DREAM

element where the question of the MEANING it has in the dream arises.

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> Now I am not sure if snakes appear among people who have not seen

a snake. Perhaps in such cases there will be some substitutes. But this does not invalidate the snake symbolism, the snakes occurring as an icon in many cultures. My studies so far do not go beyond the NKSD cultures and that too basically the Sumerian and Dravidian. So

I wouldn't like to over generalize this notion. Later I shall dig up the Sumerian literature for all uses of animals and post it.

>

Does the snake occur as icon because of cultural conditioning which causes the subject to associate the snake with something, or is it something intrinsic. I would tend to favor the former possibility. Thus, a snake appears in a dream symbolizing what the culture has taught you it symbolizes -- directly or indirectly.

The question is how did the culture involved arrive this symbolism. Through observation perhaps?

> Any way I believe the animals that get represented as the vehicles

of the gods as in Agamism (and which can be traced to even Sumerian times) are basically Iconic. To this perhaps we can also add WEAPONS of various kinds like Spear. Axe, Tricul , Net and so forth.

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But these "vehicles" sometimes also have their own personalities as in the example of Nandi, the bull of Shiva or Garuda the eagle vahana of Visnu.

Both Nandi and Garuda are considered gods in their own right.

>

> Now how to differentiate between the two? A very difficult

question Paul and one way I do is to see what kind of EXPERIENCE could be behind the artistic rendering. Where totemic polycephalic or in general non-natural sphinx like , we can occlude that the animals are icons. But even this is NOT as clear cut as it sounds - I admit.

>

I think one first has to eliminate any signs of reverence of the animal in the first place. In Kmt and Nubia, we find burials and mummies of animals that appear in artistic representation. In such cases, these animals seem more than simply icons or symbols of something else. They were sacred in their own right.

However, something like the Ba bird, with bird body and human head, clearly is an icon of the spiritual aspect of a person known as the Ba. The bird's body may represent the ability of the Ba to "fly" away from the body after death.

Interestingly, many Kemetic gods have animal Bau (pl.), making the Ba slightly similar to the Nahualli.

Regards,

Paul Kekai Manansala

| 14142|2004-09-15 12:01:51|solomon abdul-Rahman|The Kemites, India and the truthful origins of Christianity|

you are certainly free to dispute this, if you can.

"...Throughout Europe there remain a number of places of worship which

feature paintings, statues and frescoes of a dark-skinned Jesus and His

mother Mary such as the cathedral of Moulins in France, the Church of Annunciata, the Church of St. Stephen at Genoa, the St. Francisco at

Pisa, the Church of St. Theodore at Munich, etc. **ORIGNALLY POSTED BT BROTHER ISHAQ**

WHY IS THIS?

*** The Christian Madonna is copied from the Egyptian Madonna. Worshiped**

in Egypt & Rome, Black Isis & Horus her son was the model for the

worship

of the Madonna & Christ. Millions of whites worship the Black Madonna &

Christ, found in Europe's most venerated shrines (formerly the sites of

temples of Isis). Titles such as Our Lady, The Great Mother, are the

same titles attributed to Isis. The word "Madonna" itself is from the

mater domina, a title used for Isis!

...that in all the Romish countries of Europe, in France, Italy, Germany, &c., the God Christ, as well as his mother,

are described in their old pictures and statues to be black. The infant God in the arms of his black mother, his eyes and drapery white, is himself perfectly black. ..There is scarcely an old church in Italy were some remains of the

worship of the BLACK VIRGIN and BLACK CHILD are not to be met with.
Very often the black figures have given way to white ones, and in these cases the black ones, as being held sacred, were put into retired places in the churches, but were not destroyed, but are yet to be found there. ... They are generally esteemed .
by the rabble with the most profound veneration
If the author had wished to invent a circumstance to corroborate the assertion, that the Romish Christ of Europe is the Cristna of India, how could he have desired anything more striking than the fact of the black Virgin and Child being so common in the Romish countries of Europe ? **A black virgin and child among the white Germans, Swiss, French, and Italians ! ! !**

The Romish Cristna is black in India, black in Europe, and black he must remain?like the ancient gods of Greece, as we have just seen.
But, after all, what was he but the Jupiter, the second person of their Trimurti or Trinity, the Logos of Parmenides and Plato, an incarnation or emanation of the solar power ?

<http://groups.yahoo.com/group/solomonsfacts/message/492>

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 😊

If you take one step towards Him, He runs 2 you! 😊

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| 14143|2004-09-15 13:13:26|Alex van Deelen|Re: JAckals,dogs of AE|

Message: 5

Date: Tue, 14 Sep 2004 08:28:30 -0800 (GMT-08:00)

From: Imnrnre <anpugifts@earthlink.net>

Subject: Re: Re: JAckals,dogs of AE

Hi Raymond,

> Alex,

>

> The Pharaoh Hound has all the right characteristics

> except the black color and bushy tail. It certainly

> has the correct height, 23 - 35 inches compared to

> only 16 to 17 for the Basenji. The video clip was

> a plus; what a majestic, intelligent-looking, graceful

> and fast dog!

>

> The narrow snout, wrinkled brow, tall fanned out ears,

> deep ribcage, narrow abdomen and tapered legs all

> remind me of Anpu. But as I say, the tan color and

> whip-like tail don't tally. Thanks for this info.

I think it's a great looking dog too. It's more like a "windhond" (I don't know the english language equivalent, sight hounds?), like a Greyhound, Whippet, Saluki or a Borzoi.

With it's long slim build, it seems made to hunt game in the desert on sight.

Also, I remember some image of the same dog in black and tan coloring.

There is more description of this dog breed, at:

http://pets.yahoo.com/pets/dogs/breed/pharaoh_hound

Alex

| 14144|2004-09-15 13:51:01|Paul Kekai Manansala|Re: JAckals,dogs of AE|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

> Message: 5

> Date: Tue, 14 Sep 2004 08:28:30 -0800 (GMT-08:00)

> From: Imnrnre

> Subject: Re: Re: JAckals,dogs of AE

>

> Hi Raymond,

>
> > Alex,
> >
> > The Pharaoh Hound has all the right characteristics
> > except the black color and bushy tail. It certainly
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> > whip-like tail don't tally. Thanks for this info.
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> I think it's a great looking dog too. It's more like
> a "windhound" (I don't know the english language
> equivalent, sight hounds?), like a Greyhound,
> Whippet, Saluki or a Borzoi.
>

Yes, sight hound is probably the most common term, others include gaze hound and coursing hound.

These dogs usually need humans or other dogs to flush game.

While Arabs generally looked at dogs as unclean, they called the Saluki by such honored names as El Hor "the Noble One," and also other names meaning "Blessed One," "Gift of God," and "Eyes of the Prophet."

The Basenji is an all-senses hunter even tasting the ground while on the trail, but mainly using scent and sight.

Regards,
Paul Kekai Manansala
| 14145|2004-09-15 17:35:59|Imnrnre|Re: JAckals,dogs of AE|
Hi Alex and Paul,

Alex, thanks for the additional information on the Pharaoh's Hound, Basenji and Saluki. According to the article, they are all excellent hunting dogs. That leads me to wonder why only the Pharaoh's Hound (Canis lupaster) was chosen to participate in the religious iconography and why it was referred to as a jackal. It could be that the epithet was

largely symbolic and not intended as a literal description of the breed.

Both you and Paul have mentioned the keen eyesight of these dogs. Do you suppose this was one of the reasons the AE artists placed gold-leaf eyepaint around the eyes of Anpu? We can only guess of course, but this decorative gesture does seem to have the effect of humanizing the animal's image while drawing attention to its eyes. Can either of you think of another reason?

This effect is particularly striking in the recumbent Anpu that was found in Tutankhamun's tomb. Its fanned-out erect ears, straight-ahead gaze, upright neck and pointed snout contrast interestingly with the highly relaxed tail that literally droops down the rear panel of the sarcophagus on which it rests. That it is colored jet black reminds me, at any rate, of the color of darkness in the dwat. If his tail is that of a fox, it would more than hint at the concept of rebirth, since that is what foxtails symbolize in the language, birth (mes).

Unfortunately, this symbolism often varies from statue to statue. Some standing figures of Anpu, where he is depicted anthropomorphically, bear either a black or reddish-brown complexion and a pencil-thin tail with a splay of hair at the end. So its best not to overgeneralize about such things, but let each usage reveal each own specific purpose.

Alex, if you should suddenly recall where you saw that black Pharaoh's Hound, please send up a signal.

Regards,
Raymond

| 14146|2004-09-15 18:07:57|Paul Kekai Manansala|Re: JAckals,dogs of AE|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Hi Alex and Paul,

>

> Alex, thanks for the additional information on the Pharaoh's

> Hound, Basenji and Saluki. According to the article, they

> are all excellent hunting dogs. That leads me to wonder

> why only the Pharaoh's Hound (Canis lupaster) was chosen

> to participate in the religious iconography and why it was

> referred to as a jackal.

Raymond, *Canis lupaster*, or more properly *Canis lupus lupaster*, is the Egyptian wolf.

Some people classify the Pharaoh Hound as *Canis lupaster domesticus* based on the idea that the Pharaoh Hound is a domesticated Egyptian Wolf but I don't know if this idea is widely accepted.

Regards,

Paul Kekai Manansala

| 14147|2004-09-15 18:25:53|Imnrnnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Loga and Paul,

In my humble opinion, the Kemetic language, not to mention the images of the various deities, is replete with iconography. The images of the various deities, whether animal, anthropomorphic or fully human often represent features of the natural world that the priests regarded as "signatures" which the demi-urgos left in nature. It was to these that they gave the name *neters*.

Often these patterns were observable by the naked eye, for example, in the behavior of the scarab, the diurnal cycle of the sun, the recurring seasons, the flooding of the Nile, the movements of the celestial bodies in the night sky and so on. This is the very basis of Kemetic spirituality and science, to which much more was added, including practices like dream interpretation and so much more.

Western industrial science has long since separated the spirit in all of this from the science. Nevertheless, they were once combined in a single form of sacred science with the magnificent results we marvel at today as the glory and mystery of AE. (See R.A. Schwaller de Lubicz, Isha Schwaller de Lubicz, Bika Reed and Luci Lami for their detailed comments on this subject.) Here I give less than a thumbnail sketch of their magnum opus both of which are subject to critique and review. The point I'm trying to make is that objectivity and subjectivity need not be viewed as mutually exclusive categories since spirit often reveals its nature in the concrete instance before our very eyes.

Best regards,

Raymond

| 14148|2004-09-15 18:45:54|Imnrnnre|Re: Jackals,dogs of AE|
Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

the Egyptian wolf.>

Of course, how did I not see that? Thanks for the correction Paul.

based on the idea that the Pharaoh Hound is a domesticated Egyptian Wolf but I don't know if this idea is widely accepted.>

I'm glad it isn't widely accepted. We haven't found it to be true. If it were, the Hound would have a wolf's tail, and we wouldn't be wondering where Anpu got his.

Think I'll get up outa this chair and have a cup of tea. That's should clear things up nicely. (smile)

Raymond

PS:

The reference came from Philippe Germond's, An Egyptian Bestiary (2001). I bought it at almost half price, so I don't feel too awfully bad. I could have paid full price!

| 14149|2004-09-15 18:47:57|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Paul

Yes . I agree to your suggestion below

>>>>>>>

And humans. There is no great difference between portraying a god as human in comparison to portraying a god as animal. Would you agree?

>>>>

The human-like figures are icons and such is the case with the deities like Muruka Krishna and so forth. Here we have also the male and females figures as well where BEING is understood as Male-Female., a notion quite cenral to Saivism. Some of the most charming female deities are also the most beautiful representations of women which are also spiritual. Here we can see spirituality coming through female beauty - through aesthe,tics of a kind. And again within this the bizarre breaks through into our consciousness dumbfounding our humanistic and naturalistic thinking and freeing it towards the metaphysical. The single faced Muruka conceals within that the six-faced KantaveeL, the aaRumuakan. The Siva or oridianry human shape (but copper or blue colored) become the three faced Trimurthi and the five faced Cataaciva where quite often only the FACE is visible. And in the Purusha Suktam, we have Purusha with a thousand faces and so forth. Earlier and as the precursor of Purusha we have Enlil as Ningrisu with feet so large that it covers the whole cosmo- the ulakaLanta Peruamal - the Great Person who measures out the whole cosmos.

Such superhuman figures are certainly metaphysical and belong to what I call Disclosive Evolution- BEING disclosing Himself in such forms by way of instructing the humanbeings about Himself.

Now you ask:

>>>>>>

Does the snake occur as icon because of cultural conditioning which causes the subject to associate the snake with something, or is it something intrinsic. I would tend to favor the former possibility. Thus, a snake appears in a dream symbolizing what the culture has taught you it symbolizes -- directly or indirectly.

>>>>>>>>>>

This is a very complex and difficult question and I don't think I am sufficiently equipped to answer it clearly. I can see that there need to be direct experiences with snakes with snake figures retained in the memory to be activated during dream-like experiences. But the problem is that there are dream-snakes that are NOT natural at all - there are golden snakes (that Siva wears) and snakes with five heads, thousand heads and so forth. These bizarre forms cannot be something natural but rather dream figures - real only in the dream-world and hence figures that have metaphysical meanings.

What can be said is that such figures that emerge only in dream-like experiences are possibly mantra figures configured by BEING and made to emerge in human consciousness by way of instructing them on some metaphysical truths by promoting Icon Thinking that is hermeneutic as well. So, some cultures retain it and some others do not.. As the person experiences such outlandish figures of animals and humans , perhaps some metaphysical questions are prompted and which lead the human mind acknowledge the presence of BEING in the depths and that He configures such creatures with the mantras at His disposal and able to TELL the humble human beings something about Himself.

Now you say:

>>>>

But these "vehicles" sometimes also have their own personalities as in the example of Nandi, the bull of Shiva or Garuda the eagle vahana of Visnu.

Both Nandi and Garuda are considered gods in their own right.

>>>>>>>>

Yes this is true - the divine can be seen even in animal forms and because of which they are seen as deities in themselves. But here we must also note that even trees caves hills rivers and so forth are seen as divine. The kami of Shintoism is such and most world religions particularly Agamism have also these elements. In Penang I have seen marriage rituals conducted for the 'wedding' of the Neem tree with that of Banyan where Mariamma is said to reside in the Neem Tree and Siva on the Banyan (this is as ancient as the CaGkam times. Siva is 'aala amar celvan' - the one who resides in the Banyan tree)

Now you say:

>>>>>>

However, something like the Ba bird, with bird body and human head, clearly is an icon of the spiritual aspect of a person known as the Ba. The bird's body may represent the ability of the Ba to "fly" away from the body after death

>>>>>>

Here you are entering into what I have called Hermenutic Semiotics - seeking out the MEANINGS of icons, translating what is communicated through the bird figure and seeing that as some kind of COMPETENCE the humans have or some metaphysical truths that it is impossible for humans to know unless such semiotics is practiced. I have written quite a lot on this and have also mentioned that this is how Mantrayana is arrived at.

The Siddhas admit such trabsductive perceptions and LEARNING from them as a VALID way of learning metaphysical truths. Perhaps this is also true of the Kemetians as it is certainly true of the Sumerians. Dreaming and dream analysis are widely present in Sumerian culture. I shall write separately on this later.

Loga

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

> >>>>>

>

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Through observation perhaps?

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"fly"
away from the body after death.

Interestingly, many Kemetic gods have animal Bau (pl.),
making the
Ba slightly similar to the Nahualli.

Regards,
Paul Kekai Manansala

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| 14150|2004-09-15 19:11:11|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Raymond

Thank-you for this. And you are very right in saying :

>>>>>>>

Western industrial science has long since separated the spirit in all
of this from the science. Nevertheless, they were once combined
in a single form of sacred science with the magnificent results we
marvel at today as the glory and mystery of AE.

>>>>>>>>>

This is what I have been saying but perhaps with some technical terms. What you are hinting at
is that the ancients practiced Hermeneutic Sciences where the world was seen both physical and
metaphysical with NO filtering out the metaphysical that the positive sciences of the West have
done so aggressively. The world is a TEXT with DULAIT of strucue the SS(the physical)
DS(the metaphysical) There can be an understanding of the physical only when how the

metaphysical elements configure them are understood. The flood is physical as SS but at the same metaphysical as the DS elements that configure it and hence an ACT of the gods.

The West sees only the Physical and remains BLIND to the metaphysical. The Agamism of the Dravidians remains to this day physical-metaphysical and this perhaps the SAME as the Nubian and Kemetian as it is certainly the same as the Sumerian

In recapturing the essence of African and Dravidian spirituality we are also recapturing the Hermeneutic Sciences within which the gifted among understood nature.

Loga

Imnrrnnre wrote:

Dear Loga and Paul,

In my humble opinion, the Kemetic language, not to mention the images of the various deities, is replete with iconography. The images of the various deities, whether animal, anthropomorphic or fully human often represent features of the natural world that the priests regarded as "signatures" which the demi-urgos left in nature. It was to these that they gave the name neters.

Often these patterns were observable by the naked eye, for example, in the behavior of the scarab, the diurnal cycle of the sun, the recurring seasons, the flooding of the Nile, the movements of the celestial bodies in the night sky and so on.

This is the very basis of Kemetic spirituality and science, to which much more was added, including practices like dream interpretation and so much more.

Western industrial science has long since separated the spirit in all of this from the science. Nevertheless, they were once combined in a single form of sacred science with the magnificent results we marvel at today as the glory and mystery of AE. (See R.A. Schwaller de Lubicz, Isha Schwaller de Lubicz, Bika Reed and Luci Lami for their detailed comments on this subject.) Here I give less than a thumbnail sketch of their magnum opus both of which are subject to critique and review. The point I'm trying to make is that objectivity and subjectivity need not be viewed as mutually exclusive categories since spirit often reveals its nature

in the concrete
instance before our very eyes.

Best regards,
Raymond

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| 14151|2004-09-15 20:21:38|Imnrnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Loga,

I'm please that you believe I may have in some
way made plain what is really quite complex.

Western science, having split the atom, has run out
of explanations for the origin of matter. It has
never really explained matter only observed that
it is transformable into energy. In other words,
the shell (matter) is ephemeral, but something
remains after it has decayed, that upon which
matter "floats."

Physists are now trying to figure out how quanta,
can appear and disappear as if at will, and how
they seem to change position by virtue of being
detected. It is as if science has gone, as we say,
"off the hook." They're back to smashing things
into each other to see what gives.

Not a pretty picture at all. (smile)

Regards,
Raymond

| 14152|2004-09-15 21:19:29|ulagankmy|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Raymond

Glad to hear it. Yes we are making some progress in the recapture of
Hermetic Sciences where while the physical and metaphysical distinctions
are allowed for, it is also believed that a PROPER and the RIGHT
understanding of the NATURAL is impossible without reference to the
METAPHYSICAL. The NKSD cultures DID NOT FEAR the metaphysical dimensions
as does the West. It looks to me that it takes some inner courage to
recognize that the human events -= both the social and personal, are NOT
the makings of man but rather that of the gods and hence ultimately that of

BEING (An, Asar, Sivam , Brahmam etc)

What stands on the way is the EGO and the West is very egoistic and because of which they IMPOSE themselves upon other civilizations and cultures and hijack the contributions of others make them their own. The earliest Western cultures like that Macedonian Alexander was aggressive and destructive. So was the Roman Empire which eventually destroyed the mighty Egyptian empire. It was very moving to see that Cleopatra, who called herself the daughter of Isis just as Sulgi called himself the son of Nina, the Mother Goddess , committed suicide by letting a poisonous snake bite her and with that defeated the Romans. Isis , I understand was also worshipped as a Snake as was also the Sumerian In-Anna.

Please ignore these remarks if they sound irrelevant. I feel that there is something deeply MISSING in the Western cultures and which can be rectified only by the recovery of the Hermeneutic Sciences and standing on our grounds

Loga

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Dear Loga,

>

> I'm pleased that you believe I may have in some
> way made plain what is really quite complex.

>

> Western science, having split the atom, has run out
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> never really explained matter only observed that
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> "off the hook." They're back to smashing things
> into each other to see what gives.

>

> Not a pretty picture at all. (smile)

>

> Regards,

> Raymond

| 14153|2004-09-15 22:26:30|Imnrnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Loga,

You wrote:

herself the daughter of Isis just as Sulgi called himself the son of Nina, the Mother Goddess, committed suicide by letting a poisonous snake bite her and with that defeated the Romans. Isis, I understand was also worshipped as a Snake as was also the Sumerian In-Anna.>

There is good reason why the early goddesses were associated with snakes as anyone who knows of their periodic molting will attest. What I didn't realize until quite recently is that in their natural environment, and away from intrusive human presence, snakes pair up and actually dance. Yes, two snakes will approach each other, rise up halfway off the ground and move back and forth in a sinuous wavy motion. Did you know that? It was first suspected that they paired up male to female, but it's been discovered that this behavior is most characteristic of males and less so females.

It wouldn't be too far fetched, I believe, to see in this the origin of the intertwining serpents motif that appears in both Mesopotamian and Kemetic art -- of course also in the so-called Caduceus of Hermes (Tehuti) which is now the symbol of the medical profession in our times. This is just another example of how sacred art imitates nature.

Raymond

| 14154|2004-09-15 22:27:52|IMJs@webtv.net|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|

That page is one of the ones I posted here about two years ago....

Here's the other one:

<http://community-2.webtv.net/NUBIANEM/CHARTOFBLACK/>

As I've said before, I've tried to contact the page owner [Paul Barton?] to ask about some of his sources, but haven't heard anything from him in a long time.

See this other Barton page for images:

<http://www.raceandhistory.com/historicalviews/ancientamerica.htm>

IMJ

| 14155|2004-09-16 00:36:03|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Raymond

Yes I have seen some discovery channel programs where, as you say, a pair of snakes rise half way up and intertwining dance - a sinusoidal movement right to left.

But I come back to the question Paul raised: Why the Snake as the symbol or the Icon of In-Anna Isis and so forth? And why the coupling snake has become the symbol of the medical profession? And why snake in dreams as well in dream-like metaphysical experiences is a symbol of sexual libido, the KuNдалиni?

The word "kuNдалиni" is NOT Sanskrit as popularly known but rather Tamil with the root kuNdam, kudam (pot, something round and globular) or perhaps even kuuda (to unite , join etc). This root in Sumerian as gu-du, gu-da (I think)

Could it be that the emergence of the sexual libido is something like the crawl of a reptile in the depths or the loins to the other parts of the body? The sexual libido is also called muulaakni, the Fire in the realms of the sexual organs. Could it be that this emergence and spread of the sexual libido is AKIN to that of the snake becoming awake and moving to the different parts of the body?

Or could it be that we have the phylogenetic memory of our reptilian past deposited somewhere in the brains and which is also linked with sexual libido?

From the practices of snake worship among the agamists I have heard and observed, women who suffer delay in child birth, worship the snake especially the intertwining pair (quite common even in Malaysia) so that they can enjoy pregnancy. This may be linked to the activation of the sexual libido by the snakes within. The snake goddess within has to bless a woman so that she can conceive.

Just thinking loud as I am not quite clear about the origins at all.

Loga

Immrnnre wrote:

Loga,

You wrote:

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first suspected that they paired up male to female, but its been discovered that this behavior is most characteristic of males and less so females.

It wouldn't be too far fetched, I believe, to see in this the origin of the intertwining serpents motif that appears in both Mesopotamian and Kemetic art -- of course also in the so-called Caduceus of Hermes (Tehuti) which is now the symbol of the medical profession in our times. This is just another example of how sacred art imitates nature.

Raymond

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| 14156|2004-09-16 07:56:43|clyde winters|Re: The Kushite View of "The Pure Soul"|

Loga brings up an important point about the identification and character of the soul among Kametians, Sumerians, Olmecs and Dravidians. For purposes of this paper we will call the Sumerians, Olmecs and Dravidians Kushites, since the ancestors of these people lived in the Highland Areas of Middle Africa: the Proto-Sahara, and practiced a culture and civilization ?as typified by the rock art in the region--similar to that of the C-Group people. Below we discover the ultimate objective of the Kushite for the soul to become pure or white.

If Loga is correct in this interpretation of the Kametian-Sumerian- Kushite-Dravidian view of man?s soul it should be present in the languages of these people. To test this hypothesis we will discuss the culture terms from these languages related to the term ?soul?.

In most of these languages the basic ideas about purity and the soul is indicated by two words ba/pa and or bo/po, with the possible addition of an / l / or /r/ as a final element to these monosyllabic terms.

We learn from the seals of the Dravidian speaking Harappans that they sought righteousness and a spotlessly pure mind, for purity of mind was the sine

quo non for happiness within. You can find out more about Harappan religion and writing at the following sites:

<http://www.geocities.com/olmec982000/Indus.html>

<http://geocities.com/olmec982000/grammar1.pdf>

<http://geocities.com/olmec982000/IndusInspiration.pdf>

Tolkappiyam makes it clear that in Tamil pa(l), denoted Karma. In Sangam times pal was considered the sum and the consequences of a person's action, i.e., his Fate or destiny. Tiruvallur used pal to denote Fate or the Law of Nature. K. Appadurai, in the Mind and Thoughts of Tiruvallur, noted that pal in its external form is the veda, or word of God that makes everything perfect, undying, everlasting and that forever grows, and is growing internal Bliss. The fact that pal represents that undying and perfect aspect of man corresponds to Loga's interpretation of the Kushite view of the soul reflected that this aspect of man was both eternal and perfect.

In Dravidian we also find that in addition to pal meaning 'Fate', it also meant distribution, while pala in Tamil means 'many and diverse'.

The Tamil concept of pal corresponds to that of the Sumerians. In Sumerian we find the word bar . Bar has several meanings including 'soul' and 'white'. The view here that the bar is both the soul and also something that is white or pure corresponds favorably to pal the Tamil conception of that aspect of man which is both everlasting and pure.

The Dravidians and Mande people who founded the Shang and Xia civilizations, respectively in China, also took the concept that the soul was pure to the Mongoloid Chinese people. We know very little about the sounds of ancient Chinese because Ancient Chinese was different from Old Chinese and Middle Chinese and the modern Chinese dialects. (Ramsey 1987, pp.137-138)

This results from the fact that the Chinese dynasties were founded by diverse ethnic groups e.g., Xia and Shang li (i.e., Black Shang) were founded by Dravidian and Manding speakers. Shang-Yin was founded by classical mongoloids, and the Zhou by the contemporary Chinese.) This explains the difference in pronunciation for Ancient Chinese spoken by the Xia and Shang peoples who were Africans and Dravidians formerly belonging to the C-Group people of Middle

Africa, and Old and Middle Chinese or a variant there of, which was probably spoken by the Zhou and later Mongoloid Chinese people. See:

<http://geocities.com/olmec982000/xia.htm>

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

<http://geocities.com/olmec982000/blshang2.htm>

<http://clyde.winters.tripod.com/junezine/id1.html>

The Shang characters compare favorably to the ancient Proto- Saharan script used by the Harappans in the Indus Valley and the Manding script used in the ancient Sahara and Crete . Winters (1985c) outlined the spread of the Proto-Saharan script to Harappa, and throughout Saharan Africa and Asia by the Dravidians and Manding.

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

Evidence of Chinese writing first appears around 2000 B.C. as pottery marks. The shell-and-bone characters represented writing they were not pictures. The Shang symbols compare favorably with ancient Manding symbols.

In Chinese the term for 'white' is bai, while the term for 'soul' is bo. Because the pronunciation of Chinese has changed over the centuries because of the frequent conquest of the 'country' by diverse people since the fall of the Xia and Shang civilizations Chinese researchers have developed many theories to explain the origin of bai in Chinese for the terms white (and soul). Some scholars believe that bai , may have got its meaning for white, from bo 'soul', through the idea that soul, represents emptiness . I believe that this view for the origin of bai , may be wrong. This results from the fact that many people have attempted to use bai, in relation to its association with humans and ethnic groups to describe these people as literally white. Thus they may translate bai ren as 'white men/man'.

During Zhou, times many Dravidians (Shang) and Xia (Mande) people were sacrificed by the Mongoloid Chinese. Theses people were later called li Qiang 'Black Qiang' by the Zhou. In many of the oral bone inscriptions of the Zhou we see the phrase bai Qiang, some Chinese researchers have translated this phrase as 'white Qiang'. This interpretation is probably

wrong. The fact that bai, is related to ?soul? and ?white? suggest that bai Qiang, may be interpreted as ?holy Qiang? or ?Pure Qiang?, in reference to the sacrifice of Qiang religious men during Zhou rituals. This believe in sacrificing Qiang (Dravidians and Mande) by the Zhou to obtain blessing from their gods, may correspond to the popularity during the lated 19th Century and first half of the 20th Century of burning and lynching blacks by the KKK as a form of ritual sacrifice of Blacks to purify the white racists of the American South and Midwest. This suggest that just as bar in Sumerian meant both ?soul? and ?white?, bai and bo had similar meanings because they entered the Chinese language via the Dravidians and Mande who founded Chinese civilization.

The view that the soul is pure, appears to have also been the belief of the Olmec people. The Olmec people of Mexico are considered to be the ?Mother Civilization? of all Meso-American civilizations. The Olmec called themselves Xi (Shi), they spoke a language similar to Malinke-Bambara which is a member of the Mande family of languages. It is interesting to note that the symbol for bai in Chinese, is a box. Among the Olmec the box shaped symbol is pronounced po ?pure, superlative of white and clean?, just as in the Mande languages. Among the Olmec the term bo meant ?spirit, principal of life, great, moral gradeur and ghost?. The identification of the Olmec representation of ?white, pure and spirit (which may denote an aspect of man akin to soul)? as po/ bo highlights Loga?s identification of the Kushite concept of this aspect of man as both the soul and purity/ white.

In conclusion, although their are different contemporary pronunciations ba/pa and bo/po , along with the symbols used to represent these words in Chinese and Olmec writing, they have the same meaning and shape. This suggest a genetic relationship between the idea of the soul as pure among the Kametians-Dravidians-Olmecs-Mande-Sumerians. The present pronunciation of the Chinese symbols probably has little relationship to the ancient pronunciation of Chinese spoken in Xia and Shang times when these characters were first used, but the recovery of the actual meaning of these words from looking at Olmec and Tamil, make it clear that Chinese bai did not come from emptiness, it obtained its meaning from the

recognition that represents the soul's migration to attain purity. This cognation of specialized terms for soul, and white; and the writing systems supports the proposed Dravidian and Manding migration and settlement of ancient Sumer, Mexico, China during Xia times and the Indus Valley. It was in these diverse geographical areas that the Kushites left their recognition that the soul is pure.

C.A. Winters

--- "K. Loganathan" <ulagankmy@yahoo.com> wrote:

- > The Mantrayana of Tirumular- 65
- >
- > The Siva Mantra and Moksa as HOME Coming
- >
- > It can be said that all Indian philosophical
- > thinking (also the Eastern) and in contrast to the
- > Western and Semitic, centers on attaining Moksa
- > called here Viidu PeeRu, attaining and enjoying the
- > Final Home and which the Tillai ManRu (the Sumerian
- > Til-mun) the Paradise where dances Siva His DANCE of
- > Bliss with His Sakti and which was put as the DANCE
- > of Ensi with NinSukil-la in Til-mun. This is the
- > HOME, the final HOME and the whole of the
- > evolutionary dynamics already there as part of the
- > phenomenal world is to facilitate all creatures to
- > reach this final HOME and continue to LIVE there.
- > This metaphysical world also appeared as the Pyramid
- > of the pyro cultures and which Agamism enshrines
- > even today as the Gopuram of the temples.
- >
- > The soul as a substance can never be destroyed,
- > evaporated into a non-entity or even into Brahman
- > and so forth. BEING is BEING and the soul is the
- > soul each maintaining their substantial difference
- > forever. However on attaining this final HOME, there
- > is a fundamental transmutation where the soul ceases
- > to be a finite self but rather infinite and
- > unconditioned and absolutely Pure just like BEING.
- > In the slow progress towards this Home or Moksa, the
- > soul suffers continuous alchemical transmutations
- > where on the way, its body becomes golden or
- > diamond that allows the enjoying of further

- > pleasures and Njaanam so that it becomes fully
- > saturated wanting NOTHING further through bodily
- > existence. The psychodynamics for further embodied
- > existence is also rooted out by this act of
- > saturation and purification
- >
- > Tirumular succeeds magnificently in unfolding such
- > deep metaphysical insights, hoarded by so many
- > others as Divine secrets, very clearly in these two
- > verses.
- >
- >

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| 14157|2004-09-16 09:01:22|Art|Re: The Kushite View of "The Pure Soul"|

Thank you Dr. Winters for your taking the time to input to this forum.

You are to be esteemed and appreciated.

I am learning so much.

Art Coleman

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| 14158|2004-09-16 09:41:03|Dexter Harper|How Did Curly Hair become Straight?|

Can anyone here provide some insight on how curly hair became straight hair? By observing the Afrikans of India and their history, I have done some research on this question, and here is what I have concluded:

"Enviromental conditions had something to do with the change as well as alien species was introduced in the bloodline. For example, aryaans with "black" indians, would yield straight hair. The change was not an overnight thing. According to some scientists, it took at least 40,000 years for the changes to take place. Its a compilation of a variety of factors. When you get the basis of hair anatomy and physiology, everything else is relative. We know that nature shapes creatures according to their geographic locale and climate, to insure

the survival of their species

So, my guess is that the amount of protein present in the hair determines hair strength, texture and your environment plays a significant role as well. The environment and genetics become very important in this case because people with straight hair have far less protein in their bodies than people with curly hair. From what I understand the shape of the hair follicle determines the curl of hair. Round follicles produce straight hair and square follicles produce curly hair. The squarer the follicle, the curlier the hair. Hair is made of protein just like pretty much everything else in the body. I think if we knew the scientific reason as to why "non-Africans" (Asians for example) have hollow hair, that would lead us to more answers."

I have sought out the counsel of those more knowledgeable than myself about this question. If anyone here can assist me with this, it would be GREATLY appreciated.

Thanks,

Dexter

| 14159|2004-09-16 09:45:01|Asar Imhotep|Complex organic chemical balms of Pharaonic animal mummies|

<http://www.nature.com/cgi-taf/DynaPage.taf?>

file=/nature/journal/v431/n7006/abs/nature02849_fs.html&dynoptions=doi1095353290

Complex organic chemical balms of Pharaonic animal mummies

STEPHEN A. BUCKLEY*, KATHERINE A. CLARK & RICHARD P. EVERSLED

Organic Geochemistry Unit, Bristol Biogeochemistry Research Centre,
School of Chemistry, Cantock's Close, Bristol BS8 1TS, UK

* Present address: Department of Archaeology, University of York,
King's Manor, York YO1 7EP, UK

Correspondence and requests for materials should be addressed to
R.P.E. (r.p.evershed@bristol.ac.uk).

Millions of votive mummies of mammals, birds and reptiles were produced throughout ancient Egypt, with their popularity increasing during the reign of Amenhotep III (1400 BC) and thereafter. The scale of production has been taken to indicate that relatively little care and expense was involved in their preparation compared with human mummies. The accepted view is that animals were merely wrapped in coarse linen bandages and/or dipped in 'resin' before death. However, as with human mummification there was a range of qualities of treatments, and visual inspection of animal mummies suggests that the procedures used were often as complex as those used in humans (for example, evisceration and elaborate bandaging). Moreover, the ancient Egyptians treated animals with great respect, regarding them both as domestic pets and representatives of the gods; for example, the cat symbolized the goddess Bastet; the hawk, Horus; the ibis, Thoth, and so on. We report here the results of chemical investigations of tissues and wrappings from Pharaonic cat, hawk and ibis mummies using gas chromatography, gas chromatography/mass spectrometry, thermal desorption/gas chromatography/mass spectrometry and pyrolysis/gas chromatography/mass spectrometry. The analyses reveal the presence of highly complex mixtures of n-alkyl and cyclic biomarker components characteristic of fats, oils, beeswax, sugar gum, petroleum bitumen, and coniferous, Pistacia and possibly cedar resins. The mixture of balms is of comparable complexity to those used to mummify humans from the same period.

Asar Imhotep

<http://www.mochasuite.com>

| 14160|2004-09-16 10:01:50|Imnrrnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Loga,

Do you not agree with the observation that snakes have become symbols of regeneration because they periodically shed their skin? What would be more indicative of this notion of giving birth to a new body by extrusion than a viviparous female of any species? Could not the Mother Goddesses be in part a means of personifying this natural function which one can observe with ones own eyes?

I understand that in their natural environment snakes will lie as if dead for extended periods of time until they are stimulated by the radiant energy of the sun. This interestingly occurs even in the protected and darkened places where they reside. It must be fascinating to

watch a snake suddenly come to life in this way.
Is this not reminiscent of the inert Kundalini
which as is often said lies inert at the base of
the spine until it awakens and strikes the one
who has bothered to warm it with his/her inward
gaze?

Does not the sinuous coiling motion of the snake
remind you of vibrations caused by alternating
energy? Is it not an example of an icon in the
sense of a symbol whose form communicates
its meaning? In the medu neter, the expression
"coming forth" (pert iu) is sometimes written by
drawing a horned viper slithering out of a cavity
(represented by the sign for /m/). See Budge, An
Egyptian Hieroglyphic Vol. I, p. 240). What
do you suppose that is?

I will depend on you to tell me how this phenomenon
ends up in our dreams, but it must be connected as
you say to activity in the reptilian part of our brain,
which still functions quite well, particularly it seems,
when the cortex is at rest.

Raymond

| 14161|2004-09-16 10:03:53|clyde winters|Re: The Kushite View of "The Pure Soul"|

Hi

Thank you for your support.

C.A. Winters

--- Art wrote:

- > Thank you Dr. Winters for your taking the time to
- > input to this forum.
- > You are to be esteemed and appreciated.
- > I am learning so much.
- >
- > Art Coleman
- >
- >
- > ---
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- > Version: 6.0.760 / Virus Database: 509 - Release
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| 14162|2004-09-16 10:51:36|Ta-Mareye|Mende Mendes|

Does Anyone Know If There Is A Connection Between The Mende People
Of Sierra Leone And The City Of Mendes In Ancient Egypt?

| 14163|2004-09-16 10:52:03|solomon_abdulrahman|Re: AFRO-DARIENITE INDIAN FROM
PANAMA; BLACK CALIFORNIAN MOJAVE...|

THANK YOU, BROTHER

--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:

>

> That page is one of the ones I posted here about two years ago....

>

> Here's the other one:

> <http://community-2.webtv.net/NUBIANEM/CHARTOFBLACK/>

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>

> See this other Barton page for images:

> <http://www.raceandhistory.com/historicalviews/ancientamerica.htm>

>

> IMJ

| 14164|2004-09-16 11:30:13|Paul Kekai Manansala|Ramesses II Suffered From Arthritis|
<http://dsc.discovery.com/news/briefs/20040913/ramesses.html>

Ramesses II Suffered From Arthritis

By Rossella Lorenzi, Discovery News

Sept. 15, 2004 ?One of ancient Egypt's most illustrious pharaohs,
the warrior king Ramesses II the Great, was afflicted by a form of
degenerative arthritis, according to a team of Canadian and French
radiologists.

The study, to be published next month in the Canadian Association of
Radiologists Journal, reaches a diagnoses of diffuse skeletal
idiopathic hyperostosis (DISH).

Thought to be the second most common form of arthritis after osteoarthritis, the disease is mainly characterized by excessive bone growth along the sides of the spine's vertebrae.

" Ankylosing spondylitis would have certainly prevented Ramesses II from being that great warrior on a chariot. "

The finding challenges a previous diagnosis of ankylosing spondylitis (A.S), a condition by which some or all of the joints and bones of the spine fuse together. That would have meant that the pharaoh spent most of his life in pain, feeling feverish and experiencing night sweats.

"The diagnosis simply did not fit with Ramesses historical biography. A.S. normally occurs in the late 20s or early 30s and symptoms are quite severe," Rethy Chhem, professor of radiology and physical anthropology at University of Western Ontario, told Discovery News.

The third king of Egypt's 19th dynasty, Ramesses ruled for 67 years (1279-1212 B.C.). During his long reign, Ramesses build more temples and monuments, took more wives ? his favorite was the beautiful Nefertari ? and produced more children ? as many as 162, according some accounts ? than any other pharaoh.

Known as a courageous warrior, he created an empire that stretched from present-day Lybia to Iraq in the east, to Turkey in the north and to Sudan in the south.

"Ankylosing spondylitis would have certainly prevented Ramesses II from being that great warrior on a chariot," Chhem said.

To reach their diagnosis, Chhem and colleagues read and interpreted both the published and unpublished radiographs of the mummy. Changes that were detected in the mummy's spine and pelvis were not consistent with the diagnosis of ankylosing spondylitis suggested about 30 years ago, said the researchers.

"DISH occurs at the age of 50 and beyond with very mild symptoms and sometimes no symptoms at all. This would fit more to Ramesses II lifestyle. Also, radiological evidence shows a spinal disease of an old man," Chhem said.

Indeed, epigraphic data tell us that Ramesses II died very old. In a period when life expectancy was about 40, he is thought to have died

at the venerable age of 92.

"The new diagnosis would need to be validated by a CT scan of the mummy," said Chhem.

"The research shows once again that the diseases of the past are the same of today. It could be interesting to use the new, non-invasive technologies on the mummy. As it emerged at the recent mummy congress, state-of-the-art medical scanning and computer technology can really open up new perspectives in the study of the ancient civilizations," Emma Rabino Massa, director of the Museum of Anthropology and Ethnography of the University of Turin and president of the 5th world mummy congress, told Discovery News.

| 14165|2004-09-16 11:35:52|Paul Kekai Manansala|More on elaborate animal mummification|
<http://www.alertnet.org/thenews/newsdesk/L13194.htm>

Egyptians spared no expense on animal mummies
15 Sep 2004 19:00:11 GMT

By Patricia Reaney

LONDON, Sept 15 (Reuters) - Ancient Egyptians revered cats and other animals and took as much care in preparing them for their passage to the next life as they did with humans, scientists said on Wednesday.

A study of animal mummies from tombs dating back thousands of years showed the ingredients the Egyptians used to preserve them were the same as those used for humans.

"The sorts of compounds we were finding indicate they were embalming them in the much same way, with some exotic ingredients," said Richard Evershed, an expert in archaeological chemistry at the University of Bristol in southwest England.

Millions of mummified animals, birds and reptiles have been found in ancient Egyptian tombs, which has led scientists to assume that little care or expense was involved. It was thought they were simply wrapped in coarse linen bandages and dipped in preservatives.

But Evershed and his team, who studied the mummies of a cat, two hawks and an ibis dating from 818-715 BC and 380-343 BC, found traces of beeswax, tree resin, petroleum bitumen, Pistacia and possibly cedar resins and vegetable oil.

"The main aim of the study was to see if animals were mummified using the same sort of embalming agents as humans, and so

contributing to the debate on whether they were treated with the same sort of reverence," Evershed told Reuters.

The scientists used mass spectrometry and other sophisticated methods to detect the compounds in very small samples of balms and wrappings from the animal mummies. They reported their findings in the science journal Nature.

Evershed said even the wrappings of the animals were elaborate.

"It suggests some degree of sophistication in the way they were treated," he added.

The types of compounds used in embalming by the ancient Egyptians showed they were trying to halt microbial decay. Substances like beeswax have antibacterial properties and vegetable and animal fats prevent water from getting back into the body.

"They knew what they were doing," Evershed added.

| 14166|2004-09-16 11:48:44|Imnrnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Dear Loga,

Do you not agree with the observation that snakes have become symbols of regeneration because they periodically shed their skin? What would be more indicative of this notion of giving birth to a new body by extrusion than a viviparous female of any species? Could not the Mother Goddesses be in part a means of personifying this natural function which one can observe with ones own eyes?

I understand that in their natural environment snakes will lie as if dead for extended periods of time until they are stimulated by the radiant energy of the sun. This interestingly occurs even in the protected and darkened places where they reside. It must be fascinating to watch a snake suddenly come to life in this way. Is this not reminiscent of the inert Kundalini which as is often said lies inert at the base of the spine until it awakens and strikes the one who has bothered to warm it with his/her inward gaze?

Does not the sinuous coiling motion of the snake

remind you of vibrations caused by alternating energy? Is it not an example of an icon in the sense of a symbol whose form communicates its meaning? In the medu neter, the expression "coming forth" (per iu) is sometimes written by drawing a horned viper slithering out of a cavity (represented by the sign for /m/). See Budge, An Egyptian Hieroglyphic Vol. I, p. 240. What do you suppose that is?

I will depend on you to tell me how this phenomenon ends up in our dreams, but it must be connected as you say to activity in the reptilian part of our brain, which still functions quite well, particularly it seems, when the cortex is at rest. Perhaps the limbic system is better able to make us aware of its presence under these circumstances. At any rate, I offer this as an hypothesis, Freud and Jung notwithstanding.

Raymond

| 14167|2004-09-16 11:56:21|Imnrnnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA;
BLACK CALIFORNIAN MOJAVE...|

Hi Solomon,

I finally was able to see the photo of the "Afro-Darienite of Panama" and the accompanying text via that second link. Thanks.

I'm glad you've contacted the site owner asking for his sources, because his write-up doesn't provide evidence that distinguishes between pre-Colombian and post-Colombian Africans in Panama. I have read accounts (the notes are boxed up and in storage) that the Spanish encountered and fought off two or more groups of indigenous Africans in Panama before the European slave trade. Perhaps this is what the author is referring to. If so, I wish he had helped us by citing that incident and supplied an approximate date.

I also recall reading that the Spanish invader Vasco Nunez de Balboa, who waded into the Pacific Ocean and declared it El Mar del Sur (The Southern Sea) on behalf of his queen, recruited local Africans as porters. That was, I believe, in 1513, but these were slaves he collected at Puerto Bello (Porto Belo) after the trade had already begun. At least that is what I understand.

I know of no ancient pre-Colombian ruins in Panama. What there is are ruins of Old Panama City before it was bombarded by pirates who looted the place. I have actually seen these personally and

they bear no resemblance to pre-Colombian architecture. This does not mean that even more ancient ruins will never be found. If the author knows of such new discoveries, either in Panama or Columbia, he should mention them and provide his sources.

That hand-drawn portrait of a seated man who is described as a pre-Colombian resident of Darien needs to be substantiated as authentic as does the poster in the background. I too would like to see this evidence.

Thanks for taking the time to look up this older post.

Regards,
Raymond

| 14168|2004-09-16 12:48:36|Paul Kekai Manansala|Re: JAckals,dogs of AE|
Raymond, here is some additional information on the blurry lines between domestic dogs, wolves and jackals in Egypt and Nubia from Darwin's The variation of animals and plants under domestication:

"Ehrenberg²³ asserts that the domestic dogs of Lower Egypt, and certain mummied dogs, have for their wild type a species of wolf (*C. lupaster*) of the country; whereas the domestic dogs of Nubia and certain other mummied dogs have the closest relation to a wild species of the same country, viz. *C. sabbar*, which is only a form of the common jackal. Pallas asserts that jackals and dogs sometimes naturally cross in the East; and a case is on record in Algeria.²⁴ The greater number of naturalists divide the jackals of Asia and Africa into several species..."

²³ Quoted by De Blainville in his 'Ostéographie, Canidés' pp. 79, 98.

²⁴ See Pallas in 'Act. Acad. St. Petersburg,' 1780, part ii. p. 91. For Algeria, see Isid. Geoffroy St.-Hilaire 'Hist. Nat. Gènes,' tom. iii. p. 177. In both countries it is the male jackal which pairs with female domestic dogs.

Regards,
Paul Kekai Manansala
| 14169|2004-09-16 13:18:23|terance pete|Re: Mende Mendes|
Why would there be since Mendes was a Greek word and not an ancient Kemetian word? If you want to make a connection between somebody you have to trace the original name that was used by the indigenous people themselves. Do the ancient Kemetians call their

nomes[sepat] by Greek names? Is the word Mende what the people consider themselves of is it like Yoruba which is, in reality, a Hausa term used by them to denote "non-believers".

Your Sa3eeadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14170|2004-09-16 13:18:24|Imnrnre|Re: JAckals,dogs of AE|
Greetings Paul,

Thanks for this new information on mating between wild and domestic canids. It increases the likelihood that the model chosen for Anpu's image was a cross-breed, perhaps of a Pharaoh's Hound and the wild wolf or fox.

Yet, it remains a source of curiosity with me that they referred to him as a jackal. The verbal hekau I shared with the site has in its first line the epithet "jackal of jackals," which in my mind is none other than Anpu, particularly since it is homophonous with "judge of judges." This was a function he performed as "weigher of hearts" in the Hall of Judgment.

I hope we will continue to search for the source of his color; although, I note that the standing figure of the deity is not always black. It appears reddish-brown in a wall-frieze from the tomb of Seti I.

Regards,
Raymond
| 14171|2004-09-16 15:44:55|Imnrnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA;
BLACK CALIFORNIAN MOJAVE...|
Solomon and Ta_Seti,

The following link leads to a very detailed account of Vasco Nunez de Balboa's journey from Santa Maria del Darien southward in search of gold and what later became the Pacific Ocean. I was correct; the date was the month of September, 1513.

It contains, among other intriguing statements, the following observation regarding the presence of Africans in Panama during this period. The important phrase here is "a ship from Ethiopia:"

"The seat of the chief was attacked and taken on the night of the 24th. Peter Martyr took note of the occasion because he heard that the court of the chief included transvestites, forty of whom were killed by mastiffs, also that there were Negro slaves who had been taken from a province that lay two days distant. These, he surmised might be the progeny of a ship from Ethiopia that had been wrecked."

<http://www.angelfire.com/pa2/Panama2Hot/balboa.html>

It also mentions the tactic resorted to by the Spaniards of killing the local inhabitants by having devoured by dogs. There is a controversial but unsubstantiated reference to cannibalism. The reference to Africans can be found near the end of the piece.

Raymond
| 14172|2004-09-16 16:00:55|Paul Kekai Manansala|Re: JAckals,dogs of AE|
--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:
> Greetings Paul,
>
> Thanks for this new information on mating between
> wild and domestic canids. It increases the likelihood that
> the model chosen for Anpu's image was a cross-breed,
> perhaps of a Pharaoh's Hound and the wild wolf or fox.
>

Raymond, I don't believe that there is any evidence yet that a fox can interbreed with a dog.

This suggests the common ancestor of the dog, wolf and jackal is more recent than the common ancestor for these canids and the fox.

- > Yet, it remains a source of curiosity with me that they
- > referred to him as a jackal. The verbal hekau I shared
- > with the site has in its first line the epithet "jackal of

jackals,"

- > which in my mind is none other than Anpu, particularly
- > since it is homophonous with "judge of judges." This was a
- > function he performed as "weigher of hearts" in the Hall
- > of Judgment.
- >

It may be that the lines between dogs, jackals and wolves was not that important to the Egyptians, especially considering that these canids can interbreed to produce fertile offspring.

Thus, Anpu could be called a jackal -- whatever his true genetic identity (mixed or not). Note that in the Roman period mummies at Anpu temples were always dogs.

Note that in addition to _sb_ "jackal," Anpu was also less commonly called _iwiw_ "dog." His sacred city, Hardai, was known to the Greeks as _Cynopolis_ "Dog City," as opposed to _Lycopolis_ "Wolf City," the name for Asyut, the center of Wepwawet worship.

However, Anpu was the most important secondary god in Asyut just as Wepwawet held this position in Hardai.

With regard to Wepwawet, his link with Pharaoh may be also related to discernment as the king also acted as judge. I remember that there is a Tibetan dog that is considered an excellent guard dog despite its small size.

What makes this Tibetan dog so valuable is its ability to discern the intentions of strangers. Even when the stranger is smiling and offering gifts of food and the like the dog retains this uncanny discernment.

Here is an interesting Sumerian proverb on the matter of the dog's ability to discern:

"The dog recognises a man who loves him; as the dog is judge, so its tail acts as commissioner!"

Regards,
Paul Kekai Manansala

p.s. -- I just recalled that dogs were among the imports from Punt in the reliefs at Deir el-Bahri. If I remember correctly they are of the Basenji type, but will double-check.

| 14173|2004-09-16 18:08:44|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Raymond

Thank-you and what you say below make a lot of sense. Let me dig up a bit more of the verses of Pampatti Sittar to bring to light some aspects such as this.

In the verses I have studied Pampatti (the snake charmer) ends up saying that the Coiled Power that resides at the lowest part of the spinal colume also exists as the A-U-M, the Primordial Logos. Thus the snake especially the intertwining symbolism may be also a symbol of Natham-Bindu, the Male-Female Deity, the Yin-Yang ,the Siva-Sakti the Isis-Osiris and so forth.

See:

aakaara mutalilee paampataaka
aananta vayalilee padam virittee
uukaara mutalilee ottodungki
oodi vakaarattin naakkai niiddic
siikaarang kidantoor mantirattaic
sittap piradanaar pootac ceyya
maakarap piRappaiyum veer aRuttu
maaya pantang kadanttomenRu aadaay paambee!

Dance Dear Snake, Dance !

That having arisen as the primordial snake with the mantra aakaaram,
spreading the hood in the field that breeds bliss;
And having withdrawn into the uukaaram mantra
with complete agreement with itself
And having extended the tongue
in the form of the mantra vakaaram
And at that point being blessed by BEING Himself ,
the Snake Charmer who charms the desires of the souls,
with a mantra where lies the Supreme Illumination, the siikaaram
We have cut asunder the very roots of repeated births and deaths
through transcending all the worldly snares.

>>>>>>

This is also an interesting development where snakes are understood as mantras especially the A-U-M and Si-Vaa-Ya-Na-Ma which also suggests that the animal icons in general can be a way of rendering the various mantra complexes, the divine powers. Recall In_Anna was called Nin me-sar-ra(Ta Nin mey sarva: the Lady of all Powers)

Loga

Imnrrnnre wrote:

Dear Loga,

Do you not agree with the observation that snakes have become symbols of regeneration because they periodically shed their skin? What would be more indicative of this notion of giving birth to a new body by extrusion than a viviparous female of any species? Could not the Mother Goddesses be in part a means of personifying this natural function which one can observe with ones own eyes?

I understand that in their natural environment snakes will lie as if dead for extended periods of time until they are stimulated by the radiant energy of the sun. This interestingly occurs even in the protected and darkened places where they reside. It must be fascinating to watch a snake suddenly come to life in this way. Is this not reminiscent of the inert Kundalini which as is often said lies inert at the base of the spine until it awakens and strikes the one who has bothered to warm it with his/her inward gaze?

Does not the sinuous coiling motion of the snake remind you of vibrations caused by alternating energy? Is it not an example of an icon in the sense of a symbol whose form communicates its meaning? In the medu neter, the expression "coming forth" (pert iu) is sometimes written by drawing a horned viper slithering out of a cavity (represented by the sign for /m/). See Budge, An Egyptian Hieroglyphic Vol. I, p. 240. What do you suppose that is?

I will depend on you to tell me how this phenomenon ends up in our dreams, but it must be connected as you say to activity in the reptilian part of our brain, which still functions quite well, particularly it seems, when the cortex is at rest. Perhaps the limbic system is better able to make us aware of its presence under these circumstances. At any rate, I offer this as an hypothesis, Freud and Jung notwithstanding.

Raymond

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| 14174|2004-09-16 18:31:03|K. Loganathan|Re: [akandabaratam] Kushite view of the "The Pure Soul"

Dear Dr Winters

Thank-you so much for this excellent posting that, to me, constitutes an advance not only in the study of African-Dravidian spirituality but also in metaphysics. That the whole purpose of metaphysical life is to become PURE has become distorted by various 'religious' developments especially in those where some saw a way of engineering the understanding of man to establish their own supremacy either as warlords or priests. The Hindu VarNarsram Dharma is the most eloquent expression of this social engineering and which DENIES that all human beings have already BEING within them taking them towards the metaphysical pyramid, make them climb it and with that become Absolutely Pure. This Pure Soul is Paal, Sivam, Radiant (Aryan) and so forth.

Once we understand this we also understand the Primordial Meaning of Existence and which when man attains enjoys a Santhi, a quietude and contentment that makes him LOVING and CARING.

In the world situation now the religious are anything but Loving and Caring.

Such studies as ours have a larger global implications such as these.

The recovery of the African-Dravidian spirituality is simultaneously also recovery of the true impulses of civilization as such. It looks as though we have re-civilize the world by recovering the metaphysical foundations of the NKSD cultures or the Kushites as you say.

I think, at least the scholars of African Spirituality should begin a serious study of the important books and temple traditions of the Dravidian folks . I think you are showing yourself as an excellent pioneer in such studies.

Loga

clayde winters wrote:

Loga brings up an important point about the identification and character of the soul among Kametians, Sumerians, Olmecs and Dravidians. For purposes of this paper we will call the Sumerians, Olmecs and Dravidians Kushites, since the ancestors of these people lived in the Highland Areas of Middle Africa: the Proto-Sahara, and practiced a culture and civilization ?as typified by the rock art in the region--similar to that of the C-Group people. Below we discover the ultimate objective of the Kushite for the soul to become pure or white.

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| 14175|2004-09-16 20:48:52|Imnrnnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|
Greetings Loga,

Would you mind venturing a line-by-line
interpretation in terms of
the awakening of kundalini and its effects
on consciousness? I would try, but I cannot
read the original.

Thanks in advance,

Raymond

| 14176|2004-09-16 20:53:03|K. Loganathan|Re: [akandabaratam] Fwd: Re: [Ta_Seti] Re: Jackal,
Wolf and Dog in|

Dear Ganesh

Thanks for the information on the dream where Sai Baba appeared. Now about the meanings of
the following dreams:

>>>>>>

would like to have ur interpretations for the following dreams:

1. 75yr old woman, seen a lengthy snake lying near her while she was
sleeping in her dream.

Meaning:

While if such a dream is that of a young lady, I will say that Snake represents the activation of
the Sexual Libido, here we have a lady 75 years old and hence we have to see that its meaning
has to be different though related. I suspect that it has to be presence of Mother Goddess Herself
(In-Anna, Isis < nin-a etc) in her body energizing her so that she continues to lead an active and
energetic life despite the old age. (By the way I also have such dreams about myself quite
frequently and it may underlie why I am still intellectually quite active despite my old age(64
years. Chronologically I am old but as a matter of fact I may not be because the Mother Goddess
loves me and favors me with KuNdalini Sakti so that I can continue to write on such
metaphysical issues as I do)

2. 45yr old woman, seen an elephant first thought to squeeze her
(while she was lying in the ground flat)but fortunately left her
alone and moved away from her.

Meaning:

This is also quite a common dream about many people in my life. The elephant is Ganesha and
who tortures MENTALLY so that there is deep metaphysical thinking which results in self-
purification. Most people DO NOT think about metaphysical matters unless they encounter
serious problems in life. BEING-as-Ganesha emerges in their life, creates existential situations
that result in self torture. It is this which promotes metaphysical thinking of meaningful kind and
which results in self purification by flooding the inner self with metaphysical illuminations

Loga

Ganaesh Kumaar wrote:

Dear Dr Loganathan and all,

sorry to interrupt your deliberations on dreams and dream experiences.

Regarding cultural conditioning of dreamer, i feel, what Dr loga is talking is rite.

The dreamer can also dream of a object never seen his/her life before
or can dream of a object/person never experienced in her culture or environment.

I heard about a dream experience of a royal (belgium queen) through my neighbour whos a sai baba devotee. He said that, belgium queen whos a devotee of christ saw sai baba in her dream. he also said, the royal never heard/seen sai baba and total naive to indian culture/religion, godmen and sages. He even gone further to say that royal in her dream, been invited by sai baba, though the royal even dont know about who he saw in the dream.

but she came to know that the figure she saw in the dream was sai baba thru her palace inmate. So she had a visit to india to meet sai baba, and incidently sai baba cane near to her expressed his gratitude for accepting his invitation thru dream.

Though, i was sceptical about his rendering of royal's dream, in this instance, i want to produce this dream experience to this group truthfully for this discussion which may open further depth (though i cant guarantee its authenticity).

a request to Dr. Loganathan

i would like to have ur interpretations for the following

dreams:

1. 75yr old woman, seen a lengthy snake lying near her while she was sleeping in her dream.

2. 45yr old woman, seen an elephant first thought to squeeze her (while she was lying in the ground flat)but fortunately left her alone and moved away from her.

PLS REPLY

many many thanx
Ganaesh

>>>>>

>

> Does the snake occur as icon because of cultural conditioning which

> causes the subject to associate the snake with something, or is it

> something intrinsic. I would tend to favor the former possibility.

> Thus, a snake appears in a dream symbolizing what the culture has

> taught you it symbolizes -- directly or indirectly.

> >>>>>>>>

>

> This is a very complex and difficult question and I don't think I

am

> sufficiently equiped to answer it clearly. I can see that there need to

> be direct experiences with snakes with snake figures retained in

the

> memory to be activated during dream-like expericnes. But the

problem is

> that there are dream-snakes that are NOT natural at all - there are

golden

> snakes (that Siva wears) and snakes with five heads, thousnad

heads and

> so forth. These bizarre forms cannot be something natural but

rather dream

> figures - real only in the dream-world and hence figures that have

> metaphysical meanings.

>
> What can be said is that such figures that emerge only
in dream-
like
> experiences are possibly mantra figures configured by
BEING and
made to
> emerge in human consciousness by way of instructing them
on some
> metaphysical truths by promoting Icon Thinking that is
hermeneutic
as
> well. So, e cultures retain retain it and some others do
not.. As
the
> person experiences such outlandish figures of animals
and humans ,
perhaps
> some metaphysical questions are prompted and which lead
the human
mind
> acknowledge the presence of BEING in the depths and that
He
configures
> such creatures with the mantras at His disposal and aal
to TELL the
humble
> human beings something about Himself.

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| 14177|2004-09-16 21:12:50|Mahari|Re: JEWS AND EGYPTIANS, BLACKNESS OF|

Some of the points brought up in this post
supports a theory I have that the same group
who conquered the Indus Valley civilization
and turned their religion against them and
through ?social engineering? made the top
(black) the bottom (the untouchables) and
placed themselves on top, is the same group
or related group who invaded Kemet (Hyksos)

and brought the Ham story to the Middle East area and to the world (thus justifying slavery) as they formed their Afrikan identity as the jews. Of course, their identity as jews is based on the Afrikan/Nubian religion and culture; however, the strong patriarchal bent, anti-feminine, narrow-minded prejudice and racism, along with certain other aspects seem to have their origins in the Euro/Eurasian culture.

In addition, I recall that someone posted here that the term Brahmin is related to Abraham. . I don't know if this is true but if it is that strikes me as more evidence.

And of course, jews as well as arabs are supposed to be the children of Abraham.

Does anyone know if the two words are in fact related?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, September 17

In honor,

HTP,

Mahari

--- On Sat 09/11, solomon abdul-Rahman < solomon_abdulrahman@yahoo.com > wrote:

From: solomon abdul-Rahman [mailto: solomon_abdulrahman@yahoo.com]

To: africanclassicalhistory@yahoogroups.co.uk, solomonsfacts@yahoogroups.com, ta_seti@yahoogroups.com, THE_TRUTH_7@yahoogroups.com

Date: Sat, 11 Sep 2004 16:20:11 -0700 (PDT)

Subject: [Ta_Seti] JEWS AND EGYPTIANS, BLACKNESS OF

VOLUME I - BOOK VIII - CHAPTER VII - ANACALYSIS

BY Mr. Godfrey Higgins - 1833

JEWS HATE THE FEMALE PRINCIPLE--**JEWS AND EGYPTIANS, BLACKNESS OF**--
OBSERVATIONS ON THE JEWS--SAMARITANS--GENERAL CONCLUSIONS

The excessive hatred of the Jews to the adoration of the Queen of Heaven, Milcomb and Asteroth of the Sidonians, is visible every where in the Bible, as well as to that of the Bull Apis, under the names of Baal, Moloch, Thamas, &c., &c. though the hypothesis that the Jews were a branch of a sect which arose in the disputes of India about the Linga and Ioni may be new, when every thing is considered, I trust it will not be thought improbable. It seems rationally to account for circumstances which, as far as I am ware, have not been explained before, and to remove many difficulties. And I think when it is well understood and duly considered, it will be found to be in favour of Christian and Jewish religions, and not against them.

Page 434

"Major Orme* reckons eighty-four castes in India, each of which has a physiognomy peculiar to itself. The more civilized tribes," he says, "are more comely in their appearance. The noble order of the Brahmins are the fairest and the most comely. The mountaineers most resemble Negroes in their countenances and their hair. **The natives of the hilly districts of Bengal and Bahar can hardly be distinguished by their features from the modern Ethiopians.**"** All this accords very well with my theory respecting the black Buddha. **Probably at the time the black Jews divided from their countrymen, they were black--** and, from being always few in number and low in rank, and breeding entirely in their own caste, they have kept their ancient sable complexion. It has been observed, that the figures in all the old caves of India have the appearance of Negroes.*** This tends to prove not only the extreme antiquity of these caves, but also the original Negro character of the natives.

* Indostan, Introd. ** Pritchard, Phys. Hist. p.392.

*** Hunter, in Archæologia, Vol. VII.; Dr. F. Buchanan, Asiat. Res. Vol. VI.

Dr. Pritchard has most clearly proved, as I have stated in Book V. Chap. XIII. Sect. 2, that the ancient Egyptians were Negroes. He observes that "the Greek writers always mention the Egyptians as being black in their complexions. ... Herodotus, who was well acquainted with the Egyptians, mentions the blackness of their complexions more than once. ..."

* Pritchard, Phys. Hist. p.377.

For the truth of the theory which I have advanced--that the Jews did originally come from India, in addition to the circumstantial evidence, I have as good proof as it is possible for written records to afford. This I say roundly of the testimony of Megasthenes. He cannot be supposed to have had any prejudice against the Jews : his observations respecting their being an Indian tribe seems to have fallen from him merely as illustrative of the character of the Hindoos. The Hindoos were the object of the book, not the Jews. He had no interested motive to induce him to misrepresent or to deceive; and the priests cannot here set up even their hackneyed argument of hatred of the Jews to account for or obviate any thing which is unfavourable to them, as his assertion is merely confirmatory of

Mose's narrative--that they came from the East, and is in praise of them or their system. **The passage, which I have noticed before, where he observes that the Indians and the Jews were the only people who had any true idea of chronology and the nature of the creation of the world, is very striking, when coupled with what I have just laid before the reader. It all tends strongly to prove the close connexion between the Indians and the Jews.**< BR>

Page 435

Another reason for the continuance of the dark complexion of the Jews, and their marked national character, is to be found in their ancient law, which forbade them from marrying out of their own tribe. This law was long anterior to Moses, and was only re-enacted by him. We have, perhaps, the first appearance of it, in the esoteric history of Jacob and Esau. ... and he was excluded that his children might not inherit.* The same thing happened to Moses, who married an Ethiopian woman, as I have before pointed out, and therefore his children did not inherit; but the supreme power and the priesthood descended to the sons of Aaron, his nephews. ...

* Vide Gen. xxvi. 34, 35.

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| 14178|2004-09-16 21:29:07|Imnrnnre|Re: JAckals,dogs of AE|

Paul Kekai Manansala wrote:

that important to the Egyptians, especially considering that these canids can interbreed to produce fertile offspring.>

Philippe Germond supports this view, even going as far as to say that it was only in Graeco-Roman times that attention was paid to different breeds and their specialization for specific tasks like

hunting, warfare, herding, guarding livestock and so on. (An Egyptian Bestiary, p. 74) He believes that the selective breeding of dogs for such purposes is an invention of the mid-19th Century.

The following link may be of interest in that regard; it reports on a genetic study indicating that our favored Pharaoh's Hound may have emerged only 200 years ago in just this way. The URL is long, but let's take a chance that it will still work. If not try to access it at domestic dog in the second link:

<http://www.nytimes.com/2004/05/21/science/21dog.html?ex=1400472000&en=6b49c839cde80d81&ei=5007&partner=USERLAND>

<http://en.wikipedia.org/wiki/Canida>

identity (mixed or not).>

Yes, the name Anpu may refer to an iconic function not a breed of dog, wolf or jackal. The word _anpu_ may refer to powers of discernment as I believe we both have suggested. Yet, it is important that dogs were considered sacred to Anpu and wolves to Wepwawet, regardless of the actual sign used to represent these deities. As it stands I can't really tell the difference between the icons for each of them, although you've indicated that the latter was considered more aggressive. Their profiles look the same to me. Do you have a photo of Wepwawet as wolf?

Best,

Raymond

| 14179|2004-09-16 21:31:18|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Raymond

I guess your request is about the verse I posted earlier and which is

aakaara mutalilee paampataaka

aananta vayalilee padam virittee

uukaara mutalilee ottodungki

oodi vakaarattin naakkai niiddic

siikaarang kidantoor mantirattaic

sittap piradanaar pootac ceyya

maakarap piRappaiyum veer aRuttu

maaya pantang kadanttomenRu aadaay paambee!

Let me now try word by word meaning to the best of my ability. (Please note that such verses are very difficult to understand mainly because the key terms can be called word-hieroglyphics!)

aakaara mutalilee paampataaka: aakaaram, the mantra akaaram in A-U-M. mutalilee : at first initially, primordially. paampu: snake. paampataaka: as the snake

: the aakaram (A in A-U-M) merges first as the Snake

aananta vayalilee padam virittee :spreads its hood in the field of (sexual) bliss

aanantam: bliss, joy vayal : field, wet soil suitable for cultivation. aananata vayal: field where joys are cultivated.

padam: the hood viritte: to spread out . padam virittee: spreading out the hood. Thus : then spreading out the hood into field of bliss or joys

uukaara mutalilee ottodungki

uukaaram : the syllable U in A-U-M

ottodungki= ottu odungki: agreeing with aakaaram (ottu) and withdrawing 9 odungki)

oodi vakaarattin naakkai niiddic

oodi : having crawled or run vakaaram : the mantra syllable Va. naakku : the tongue niiddi: extending i.e then crawling extends its tongue of Vakaaram

siikaarang kidantoor mantirattaic

sikaaram : the mantra Si as Si-Vaa-Ya-Na-Ma

kidantoor mantirattaic : a mantra that remains inactive and dormant there

sittap piradanaar pootac ceyya

Sittap Piradanaar: BEING as the Siddha who charms this snake

pootac ceyya : cause metaphysical illuminations (pootam) to arise

maakarap piRappaiyum veer aRuttu

makaarap piRappu: the birth (piRappu) infected with the mantra makaaram i.e one with egotism
veer: roots , aRuttu: to cut off

i.e having cut the very roots of birth with egotism

maaya pantang kadanttomenRu aadaay paambee!

maaya pantang: bondage to the physical world

kadantamenRu: as having overcome such bindages

aadaay paambee: dance snake dance!

Let me now by way of essencing out the meaning add the notes I added earlier:

The Snake is actually the Coiled Power, the KuNдалиni, that which is the source of all motivational dynamics. It initially arises as the Libido, that which seeks worldly pleasures especially the sexual kind which is described here as the Ananta Vayal, the Field of Pleasures, an allusion to the sexual coitus that from ancient days was noted as similar to ploughing the field. At this point the mantra that transmutes this blind libido into Id (to use a Freudian term) is the aakaram -type of mantra. But as one lives through this kind of life there emerges the uukaaram, that which impels the soul towards the Light of Metaphysical Illumination and hence away from just simply seeking pleasures after pleasures of the worldly type. There comes to be also agreement with it only because the desire for Metaphysical Illumination is STRONGER than that for worldly pleasures including the sexual.

At this point occurs the extending of the tongue, seeking after not worldly pleasures but deeper metaphysical experiences, plunging into metaphysical realms of the Mysterious and the Mystical, a psychodynamics installed by the mantra vakaaram. And it is only at this point BEING seeing the soul is really earnest for true wisdom and is sufficiently ripe to be blessed with the mantra Siikaaram, that which nourishes Sivanjaanam, the Absolute Illumination, allows it emerge from the depths.

The KuNдалиni now transmuted into this enjoys the Sivanjanam and slowly brings about the total

destruction of Metaphysical IGNORANCE, that cast by the mantra of the makaaram-type and because of which it also conquers Historicality, being thrown into the cycle of repeated births and deaths, a tireless existential repetition.

Loga

Imnrnnre wrote:

Greetings Loga,

Would you mind venturing a line-by-line interpretation in terms of the awakening of kundalini and its effects on consciousness? I would try, but I cannot read the original.

Thanks in advance,

Raymond

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| 14180|2004-09-16 22:57:52|Imnrnnre|Re: JAckals,dogs of AE|

Paul, here's that second link, in case you're curious and don't already have it.

<http://en.wikipedia.org/wiki/Canidae>

Raymond

| 14181|2004-09-16 23:42:46|Imnrnnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Loga,

Yes, that is what I meant. Thank you for taking the time to explain each line word-by-word. Will you forgive me if I say I liked your first interpretation better? There the mantra initially comes forth as the snake to spread its hood and extend its tongue into the world of the senses only to be rescued from this folly by BEING.

Isn't the dance the workings out of this initial pitfall on the way to enlightenment? Or have I misunderstood? When you mentioned that the key terms are like "word hieroglyphs" did you mean that they could be interpreted in several ways?

By the way, did you run across this knife handle in your Francesco Raffaele file? More dancing snakes:

<http://xoomer.virgilio.it/francescoraf/hesyra/new/PetrieUC16294.jpg>

Raymond

| 14182|2004-09-16 23:57:49|Imnrnnre|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Sorry Loga,

Please click on this link and then on "Dynasty O."

Then go about 2/3rds of the way down the page
and look to the right. You should see the knife
there.

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes.htm>

Raymond

| 14183|2004-09-17 01:41:52|K. Loganathan|Re: Jackal, Wolf and Dog in AE: Animal Icons|

Dear Raymond

Thank-you for your feedback. I also located the knife and was surprised to see a falcon or eagle attacking a snake. This theme is a well-known theme in Agamic Mythology where Garuda, the vehicle of Vishnu whom I think is Sumerian Enlil, attacks a naga, snake. Heinrich Zimmer has provided a very interesting analysis of this mythological theme that I will locate and post the relevant parts later. It has something to do with the transforming the carnal sexuality into Love sexuality.

Now about 'word-hieroglyphs'. The language of Siddhas are quite enigmatic where while they sound common but have meanings quite different from the usual. It is something like metaphors and yes, that allows for reading different meanings. Let us take the phrase 'aananta vayal' where literally it means "a field of bliss", But what bliss is meant here? the Bliss of sexual union or the pleasures that flows when akaaram unites with ukaaram within or the union of Natham with Bindu or the union of the soul with BEING? All such meanings are possible and I usually bring the overall CONTEXT and the main thrust of the verse to disambiguate.

Yes the DANCE of the snake certainly has something to do with bringing the soul towards enlightenment by a process of inner purification. However your question has prompted me to reflect a bit further on this important verse.

You can see Logos is mentioned in TWO forms, the Primordial Logos as A-U-M and the more differentiated Si-Vaa-Ya-Na-Ma. The AUM is coiled snake while the Siva Mantra is awakened and active snake

The akaaram and ukaaram are also the mantra that activate the Bindu and Natam, the Female and Male aspects of BEING. The makaaram here is UNION of both and which is the source of BLISS that all creatures experience to various degrees. This can also be given Mantra interpretation of the iconic Siva-Sakti Isis-Osiris, An-Inanna Enlil-Ninlil and so forth. BEING is MALE when with Natam FEMALE when with Bindu. So we can see the AUM, seen as coiled Snake uncoils spreading out the head in search of BLISS and which is perhaps the joys of sexual union in a very wide sense.

Then begins the second level processes - those symbolized by the Siva Mantra above. Here nakaram is the mantra that leads to pitfalls (as you say) and makaaram towards what they call mamakaaram, the I-ness, Mine-ness that I put as egotism. The Siva mantras stand for metaphysical processes here where the vakaaram, extending the tongue is actually spending the psychic energy towards gaining metaphysical illuminations and which is provided si-kaaram if

activated now. It is the metaphysical illuminations or the rise of Njaanam that keeps away the infectious nakaaram and makaaram that are the causes of the FALL

This is a DANCE , a rhythmic movement . swaying hither and thither, falling and rising and so forth but however overall moving up as long as BEING helps along by activating the si-kaaram (for which reason BEING was called Siva(

I not sure what I say make any sense. I must add here that I am groping being not sure exactly what is meant by these Siddhas who are very enigmatic , with this Paampaatti Sittar being one of the most enigmatic. We cannot expect scientific precision and exactitude but perhaps this is how metaphysical truths are arrived at - through personal hermeneutic struggles and in which process we are helped along by the gods within.

I am still struggling , still climbing up the pyramid where the peak is still far away and so will not be surprised if what I say is not convincing at all.

Loga

Imnrnre wrote:

Dear Loga,

Yes, that is what I meant. Thank you for taking the time to explain each line word-by-word. Will you forgive me if I say I liked your first interpretation better?

There

the mantra initially comes forth as the snake to spread its hood and extend its tongue into the world of the senses

only to be rescued from this folly by BEING.

Isn't the dance the workings out of this initial pitfall on

the way to enlightenment? Or have I misunderstood?

When you mentioned that the key terms are like "word hieroglyphs" did you mean that they could be interpreted in several ways?

By the way, did you run across this knife handle in your Francesco Raffaele file? More dancing snakes:

<http://xoomer.virgilio.it/francescoraf/hesyra/new/PetrieUC16294.jpg>

Raymond

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| 14184|2004-09-17 02:21:33|K. Loganathan|Re: [akandabaratam] Fwd: Re: [Ta_Seti] Re: Jackal, Wolf and Dog in|

Dear Ganesh

Feel a bit relieved with your feedback. When my mother was in her late seventies, she frequently had dreams where she would have a nice bath in her favorite well in India that she enjoyed as a

child. My mother was stubborn in NOT going to clinics and hospitals even when sick. Such dreams occurred usually when she was a bit sick and I simply told her that she will be well soon. The Baptism of Waters of the soul as well as the body is cleansing and such dreams indicated to me that the 'dirt' in her body causing the sickness was being removed away allowing her to recover.

Now your grandma is like many old ladies in the S.Indian villages who counsel people around by DREAMING about them and providing solutions to their dilemmas by interpreting the dreams (if they occur)

Now coming to the second dream about the Anaconda inside a well. This Anaconda is perhaps the Python, the Kaddu viiriyam and you can see it is somewhere between the Atiseedan and the normal python. The Atiseedan has FIVE or Seven heads and coils itself in an ocean and over which Maha VishNu sleeps.

This is a majestic and wholesome dream-vision and your grand ma's comes quite close to that - the anaconda coiling itself inside a well instead of the ocean.

Now what can be the MEANING?

Maha Vishnu enjoys ARituyil while sleeping on this Atiseedan, the PaampaNai. And ARituyil is SEEING while sleeping and which the Sumerians called 'ku-ku -ulul-la' a FALSE sleep. This Icon is the icon that allows people to enjoy DREAMS or Dream-like visions and with that LEARN metaphysical truths that are difficult to access and learn otherwise.

Perhaps your grand ma is gifted to learn through DREAMS and dream-like experiences. She will come up with insights that are very profound but the routes of which she may not be aware. If pressed for it she will simply say - intuition, a blessing etc.

Also I have dreams quite frequently where as the Black Tirumal I sleep over Atiseedan.

Whenever I have lucid dreams of this (dreams while still awake) I know that that night I am going to have not only deep sleep but also a dream. Such sleeps are energizing - you wake up well replenished.

I can see that a large snake may stand for immense Psychic Energy and which may be requirement for having mythological dreams. But the well or the ocean? I am not sure but certainly it is the Paali, the desert where energy gets dissipated. Perhaps it stand for nourishing the body and soul.

Loga

Ganaesh Kumaar wrote:

Dear Dr Loganathan,

Thanx so much for your interpretations.

75yr old lady is none other than my own grand ma.
You r right, in one way that she very active as u put the word
intellectually. She still has good grasping power, she has
curiosity,
eagerness to learn languages. Shes learning french and
english though
her education must be elementary level (definitely not
more than
that).

Another thing i contacted her and she revealed another successive dream, which she dreamt, while she was in manali(hill resort)

'she seen the same lengthy snake (she calls it 'anaconda')in coiled posture inside a well'

(And she said, after the dream, the following day afternoon, she saw a snake charmercharming the very SAME snake, and she also added that she some how...has/have liking for snakes, since her childhood)

whats ur interpretation?

many thanx
Ganaesh

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| 14185|2004-09-17 04:39:20|clyde winters|Re: [akandabaratam] Kushite view of the 'The Pure Soul'|

Hi

I agree totally, religion is the cause for the absence of a migration to purity. In a religion you need a leader and a follower. For the believer, it is the religious leader who serves as the facilitator for believer in a religions relationship with God. It would appear that in the NKSD conception of Being, it was the duty of the individual believer to commune with his god directly, so as to maintain constant protection for his soul's voyage toward Purity, release and return home with the knowledge, "I did no great harm to others or myself".

C.A. Winters

--- "K. Loganathan" <ulagankmy@yahoo.com> wrote:

> Dear Dr Winters

>

> Thank-you so much for this excellent posting that, to
> me, constitutes an advance not only in the study of
> African-Dravidian spirituality but also in
> metaphysics. That the whole purpose of metaphysical
> life is to become PURE has become distorted by
> various 'religious' developments especially in those
> where some saw a way of engineering the
> understanding of man to establish their own
> supremacy either as warlords or priests. The Hindu
> VarNarsram Dharma is the most eloquent expression of
> this social engineering and which DENIES that all
> human beings have already BEING within them taking
> them towards the metaphysical pyramid, make them
> climb it and with that become Absolutely Pure. This
> Pure Soul is Paal, Sivam, Radiant (Aryan) and so
> forth.

>
> Once we understand this we also understand the
> Primordial Meaning of Existence and which when man
> attains enjoys a Santhi, a quietude and contentment
> that makes him LOVING and CARING.

>
> In the world situation now the religious are
> anything but Loving and Caring.

>
> Such studies as ours have a larger global
> implications such as these.

>
> The recovery of the African-Dravidian spirituality
> is simultaneously also recovery of the true
> impulses of civilization as such. It looks as though
> we have re-civilize the world by recovering the
> metaphysical foundations of the NKSD cultures or the
> Kushites as you say.

>
> I think, at least the scholars of African
> Spirituality should begin a serious study of the
> important books and temple traditions of the
> Dravidian folks . I think you are showing yourself
> as an excellent pioneer in such studies.

>
> Loga

>
> clyde winters <olmec982000@yahoo.com> wrote:
> Loga brings up an important point about the
> identification and character of the soul among

> Kametians, Sumerians, Olmecs and Dravidians. For
 > purposes of this paper we will call the Sumerians,
 > Olmecs and Dravidians Kushites, since the ancestors
 > of
 > these people lived in the Highland Areas of Middle
 > Africa: the Proto-Sahara, and practiced a culture
 > and
 > civilization ?as typified by the rock art in the
 > region--similar to that of the C-Group people. Below
 > we discover the ultimate objective of the Kushite
 > for
 > the soul to become pure or white.
 >
 >
 > -----
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 | 14186|2004-09-17 04:53:15|Ta-Mareye|Re: Mende Mendes|
 To The Best Of My Knowledge, The Mende People Of Sierra Leone Call
 Themselves Mende. I Will Research Further However.

--- In Ta_Seti@yahoogroups.com, terance pete
 wrote:
 > Why would there be since Mendes was a Greek word and
 > not an ancient Kemetian word? If you want to make a
 > connection between somebody you have to trace the
 > original name that was used by the indigenous people
 > themselves. Do the ancient Kemetians call their
 > nomes[sepat] by Greek names? Is the word Mende what
 > the people consider themselves of is it like Yoruba
 > which is, in reality, a Hausa term used by them to
 > denote "non-believers".
 >
 >
 >
 >
 >

> Your Sa3eeadi Egyptian Friend,

>

>

> Saidis_Aswan_Egy

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| 14187|2004-09-17 06:54:57|K. Loganathan|Re: [akandabaratam] Kushite view of the 'The Pure Soul'|

Dear Dr Winters

You got it absolutely right and I am so happy about it. This is the essence of NKSD cultures as much as Agamism that built pyramids temples and so forth. Once a person sees that it is his personal responsibility to make the metaphysical journey with the help of the gods, then all else become of secondary importance. We can have the help of the wise, the mystics the scriptures and so forth but they do not become authoritative and binding. Man is always FREE to REJECT all such things and pursue his journey on his own making sure that his mind is always OPEN and FEARLESS.

The other important thing is that only TRUTH is authoritative and nothing else.but Truth only can defeat untruth and only truth-experiences are purifying

Imagine now Dr Winters a situation where all key individuals belonging to all religions think like thisand understand the essence of religious life is a voyage towards inner PURITY and so forth.

Will there then be the stupid VIOLENCE that we see so much around and that too in the name of religion? Certainly not, I think.

Keep it up and please write more and more of such aspects of NKSD cultures. This is what the world needs today more than ever.

Loga

clyde winters wrote:

Hi

I agree totally, religion is the cause for the absence of a migration to purity. In a religion you need a leader and a follower. For the believer, it is the religious leader who serves as the facilitator for believer in a religions relationship with God.

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Yahoo! Groups Links

To visit your group on the web, go to:
http://groups.yahoo.com/group/Ta_Seti/

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

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| 14188|2004-09-17 10:08:20|mustafaansari2002|Special invite to Ta-seti members|

Hello Ta-Seti,

You are especially welcomed to come. We are arranging University and student exchanges. The Slave castle of Good Hope is right in the middle of town and we are arranging a special commission to study this slave castle, its artifacts and the 30 other slave castles in Ghana.

Below is a reproduction of a message/notice to ALL DIASPORA AFRICANS whom I have taken the liberty to address as "Repatriates." In brief, it is an invitation to partake in a CALL-IN telephone conference scheduled for 3 separate days:

11:00 a.m. to 1:00 p.m. EST on SATURDAY & SUNDAY, September 18 & 19;
and

8:00 to 10:00 p.m. EST on MONDAY September 20

I have also included a telephone number and code number you can dial to participate. Each conference will last (2) two hours and is free. This will be a discussion amongst brethren & sisters and will center on (1) our planned pilgrimages to the land, to see it & inspect it for yourself; (2) duration, obligations & deadlines to be met; (3) a description of the organization; and (4) your concerns/questions.

Please feel free to call in on any of these scheduled times. Feel Free also to spread the word.

Peace, joy and a good day to you.
Yours brotherly,

Kofi.
Chief Operations Officer
African American Center for Trade & Economic Development (A-ACTED)

September 9, 2004

Dear Repatriates:

Progress has been rolling along steadily. Soberly, the venture that we have undertaken is a tremendous undertaking. The launching of a modern self-sufficient, eco-friendly Township in the midst of a traditional fishing village is quite unique. Over the last several weeks there has been a series of meetings with our □Get it done team□ (our Lawyers and Land developers).

Our lawyers are establishing contacts at the highest level of Government in Ghana, thanks to our Ghanaian Board member, Dr. Kofi Baah-Arhin. In addition, we have reorganized and renamed our launching vehicle the □African American Center for Trade and Economic Development.□ We have registered our vehicle in California and with the Federal Government. And it will soon be registered in Ghana as well. Our addresses and 800# remain the same.

On the infrastructure side, we shall utilize indigenous materials and indigenous labor. Our community will have electric energy and satellite communications. We shall have street lights and parks & gardens. The adjoining beach is of white sand ringed with coconut trees.

In conjunction with the tour to Ghana, we have moved our deadline for reserving a seat up to October 15. In regard to the land site, the first phase of the community will be 20 homes? [the first 20 to 50 homes to be built as requisitioned/ordered by you the repatriates that are received by January 1st 2005] Models will be of 3, 4, and 5 bedrooms. The community will have a self-sufficient central plumbing and sewerage system, a public landfill and a school. The second phase will include construction of additional homes built to order and a 100-bed hospital. Homes may be built up to a total of 2,000 according to your customized architectural design on lots assigned to, or chosen by, you. Due to space availability, we can assure you that each repatriate/home may be allotted between a quarter and an acre of land parcel. You are invited to come examine the land on our upcoming tour to Ghana.

Notwithstanding, you can still receive your land parcel and your

preferential parcel numbers upon receipt of your application and payment of a nominal fee on first come first served basis.

We have scheduled a call-in telephone conference for all interested repatriates on 3 days [Saturday and Sunday □ September 18th and 19th at 11:00 a.m. to 1:00 p.m. EST; and Monday 9/20 at 8:00 to 10:00 p.m. EST] to enable us answer pertinent inquiries from you repatriate applicants & interested others.

Please call this Telephone Number to partake in this free Conference 641-497-7300. After prompting dial: Access code: 784315

A-ACTED

Dr. Mustafa Ansari, CEO, Dr. Kofi Baah-Arhin, COO, Naazim Hamed, CFO | 14189|2004-09-17 10:13:20|Paul Kekai Manansala|Re: JAckals,dogs of AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul Kekai Manansala wrote:

>
>
>

From what I've been able to find out most experts think not.

There are two factors that come into play when judging if these canids can interbreed. One is the difference in chromosome count, the other is the sequence divergence.

The higher both these factors are the lower the possibility of interbreeding.

The dog has a chromosome count of 78 compared to that of 34 for the fox. This is well above the usual difference that would allow interbreeding. The sequence divergence is about 8 percent, again very high making cross-fertility very unlikely (even for producing infertile hybrids).

>

> that important to the Egyptians, especially considering that these
> canids can interbreed to produce fertile offspring.>

>

> Philippe Germond supports this view, even going as far as to say
> that it was only in Graeco-Roman times that attention was paid

> to different breeds and their specialization for specific tasks

like

> hunting, warfare, herding, guarding livestock and so on. (An

Egyptian

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for

> such purposes is an invention of the mid-19th Century.

I agree. Selective breeding as practiced by the AKC, UKC and other kennel clubs is of recent origin.

The dogs pictured in Egyptian art probably represent the stock that was used to produce some members of Sighthounds-Pariah group (UKC) like the Pharaoh Hound, Saluki, Greyhound and Sloughi.

If they were bred at all it was probably for performance as hunting dogs.

The Native American Indians had a type of breeding that was very different than that used today. They often backcrossed wild stock into their domestic dogs. Maybe something similar was practiced in Ancient Egypt.

>

> Yes, the name Anpu may refer to an iconic function not a breed of

dog,

> wolf or jackal. The word _anpu_ may refer to powers of discernment

> as I believe we both have suggested. Yet, it is important that

dogs were

> considered sacred to Anpu and wolves to Wepwawet, regardless of the

> actual sign used to represent these deities. As it stands I can't

> really tell the difference between the icons for each of them,

although

> you've indicated that the latter was was considered more

aggressive.

> Their profiles look the same to me. Do you have a photo of Wepwawet

> as wolf?

>

Nothing at hand of good quality. Generally Wepwawet and Anpu do look the same, although I can remember some more robust and fierce-looking images of Wepwawet.

Yet something caused the Greeks and Romans to associate one with the dog and the other with the wolf.

Regards,

Paul Kekai Manansala

| 14190|2004-09-17 11:04:54|pmanansala@sbcglobal.net|The Royal Standards|

In the following image of what appears to be the four royal standards in procession, we see the falcon standard, the ibis standard and then two canine standards associated with Wepwawet.



Regards,

Paul Kekai Manansala



| 14191|2004-09-17 13:56:07|Mahari|Re: Jackal, wolf and dog in AE|

Paul,

Just wanted you to know my response was sarcasm-
in case I didn't make that clear.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, Sept. 17

In honor,

HTP,

Mahari

--- On Sat 09/11, Paul Kekai Manansala < pmanansala@sbcglobal.net > wrote:

From: Paul Kekai Manansala [mailto: pmanansala@sbcglobal.net]

To: Ta_Seti@yahooogroups.com

Date: Sat, 11 Sep 2004 23:45:46 -0000

Subject: [Ta_Seti] Re: Jackal, wolf and dog in AE

--- In Ta_Seti@yahooogroups.com, "Mahari" wrote:

>In ancient Europe, apparitions of black dogs and black horses were
an omen of impending death.

>

>"BLACK" umm, what a surprise.

In many cultures, white is the color of death and mourning,
i.e. "Eastern cultures."

In Egypt, black represented both death and resurrection, as well as
Egypt itself.

Regards,
Paul Kekai Manansala

No banners. No pop-ups. No kidding.

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| 14192|2004-09-17 15:56:49|Mahari|Re: [akandabaratam] Kushite view of the 'The Pure Soul'

HTFU,

I also agree. Obviously, that is the best way
to express your spirituality. However, IMHO,
for people of Afrikan descent it is imperative
to do that. It seems to me that it is precisely
due to our tendency (and this tendency is not
limited to blacks but we have lost more and
have more to lose) to defer to leadership in
the area of religion that has resulted in our
degraded state. For as invaders overran us
they imposed their white concepts of gods
and ultimately denigrated our own image of
God; thus denigrating our own status and
worth and our self-image, i.e., our godlike
status and godlike capacities to aggressively
assert ourselves onward and determine our
fate on our own ?black? terms.

I believe that we (not the power structure,
however) underestimate the power of
spiritual expression.

IMHO, we begin as one or more
appropriately we are one with the

universe and at birth we begin to feel
separateness from it. And the desire
to be 'at one with' never leaves us.
Of course, it gets re-directed and
refracted in other directions and other
pursuits but it remains there. But
God gives us a soul : we are soul
so it isn't something that anyone or
anything can take from us. You have
to throw it away or give it away.
Thus there is no need to look to
another to direct our soul ? just know
you have it and cherish it.
It is, of course, a huge leap to expect
people to think for themselves when
they have such adulation and need
for authority and such fear for their souls.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, September 17

In honor,

HTP,

Mahari

--- On Fri 09/17, clyde winters < olmec982000@yahoo.com > wrote:

From: clyde winters [mailto: olmec982000@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 17 Sep 2004 04:39:12 -0700 (PDT)

Subject: Re: [Ta_Seti] Re: [akandabaratam] Kushite view of the 'The Pure Soul'

Hi

I agree totally, religion is the cause for the absence
of a migration to purity. In a religion you need a
leader and a follower. For the believer, it is the
religious leader who serves as the facilitator for
believer in a religions relationship with God.
It would appear that in the NKSD conception of
Being, it was the duty of the individual believer to

commune with his god directly, so as to maintain constant protection for his soul's voyage toward Purity, release and return home with the knowledge, "I did no great harm to others or myself".

C.A. Winters

--- "K. Loganathan" wrote:

> Dear Dr Winters
>
> Thank-you so much for this excelent posting that, to
> me, constitutes an advance not only in the study of
> African-Dravidian spirituality but also in
> metaphysics. That the whole purpose of metaphysical
> life is to become PURE has become distorted by
> various 'religious' developments especially in those
> where some saw a way of engineering the
> understanding of man to establish their own
> supremacy either as warlords or priests. The Hindu
> VarNarsram Dharma is the most eloquent expression of
> this social engineering and which DENIES that all
> human beings have already BEING within them taking
> them towards the metaphysical pyramid, make them
> climb it and with that become Absolutely Pure. This
> Pure Soul is Paal, Sivam, Radiant (Aryan) and so
> forth.
>
> Once we understand this we also understand the
> Primordial Meaning of Existence and which when man
> attains enjoys a Santhi, a quietude and contentment
> that makes him LOVING and CARING.
>
> In the world situation now the religious are
> anything but Loving and Caring.
>
> Such studies as ours have a larger global
> implications such as these.
>
> The recovery of the African-Dravidian spirituality
> is simultaneously also recovery of the true
> impulses of civilization as such. It looks as though
> we have re-civilize the world by recovering the
> metaphysical foundations of the NKSD cultures or the
> Kushites as you say.
>
> I think, at least the scholars of African
> Spirituality sholud begin a serious study of the
> important books and temple traditions of the
> Dravidian folks . I think you are showing yourself
> as an excellent pioneer in such studies.
>
> Loga

>
> clyde winters wrote:
> Loga brings up an important point about the
> identification and character of the soul among
> Kametians, Sumerians, Olmecs and Dravidians. For
> purposes of this paper we will call the Sumerians,
> Olmecs and Dravidians Kushites, since the ancestors
> of
> these people lived in the Highland Areas of Middle
> Africa: the Proto-Sahara, and practiced a culture
> and
> civilization ?as typified by the rock art in the
> region--similar to that of the C-Group people. Below
> we discover the ultimate objective of the Kushite
> for
> the soul to become pure or white.
>
>
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-----~>

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To visit your group on the web, go to:
http://groups.yahoo.com/group/Ta_Seti/

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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| 14193|2004-09-17 16:09:00|Amadou Cisse|Blacks tap roots anew|
Interesting article elsewhere about taking a fresh look at a long history.

Blacks tap roots anew

BY DAHLEEN GLANTON

Chicago Tribune

NEW ORLEANS - (KRT) - Once each summer, African-Americans gather in Congo Square at sunrise to pay tribute to their ancestors - the slaves who congregated here two centuries ago to worship in their native languages and dance to African rhythms.

Dressed in white, members of the group walk hand-in-hand through the empty streets of the French Quarter to the Mississippi River, where after a brief ceremony they toss white carnations into the muddy water near the area that once served as a busy slave-trade port.

The ceremony that commemorates Maafa - a Swahili term that means "horrific tragedy" and has come to symbolize the African Diaspora - is one of many ways in which African-Americans are exploring their past in search of answers for the social problems blacks face today.

Just as Alex Haley's book "Roots" and the TV mini-series based on it ignited an African pride movement in the 1970s, the call for reparations - restitution to blacks for the wrongs of slavery - has sparked a similar movement 30 years later.

Thousands of African-Americans are seeking to learn more about the Middle Passage, or the transportation of slaves across the Atlantic, to reconcile the legacy of slavery in ways far beyond the "I'm black and I'm proud" movement of the 1970s, which manifested itself in big Afros and dashikis.

In the 21st century the process is more culturally driven, including everything from ceremonial events to DNA testing to determine where one's family originated in Africa. In some cases, it is more simple: taking an African dance or drumming class, enrolling in an African language course, observing Kwanzaa - a late December/early January event based on harvest celebrations in ancient Africa - or reading books about the Diaspora.

"Many of us have come to the conclusion that a lot of the things wrong

in our communities across the country are really residuals of the Maafa," said Carol Bebel, director of the ASHE Cultural Arts Center, which sponsored the event in New Orleans' Congo Square. "We look like our ancestors of five generations ago, we carry their names and we also carry their crosses. We have a lot of suppressed anger. And over generations, it has manifested itself and we have adopted a lot of dysfunctional behavior."

At age 81, Millie Charles, or "Mama Millie" as she is known in New Orleans, has seen generations of African-Americans achieve unprecedented success and never look back at the communities they left behind. That, she said, has created a caste system that threatens future generations.

"We are so divided within our race. Those of us who have advanced because of our education have moved ahead and left others behind to fend for themselves," said Charles, dean of the school of social work at Southern University at New Orleans. "We must have a sense of wholeness in order to connect with our ancestors. That is the unifying force that brings us together. And it is what kept us focused during the civil rights era."

Sister Jean Martinez, 58, a Catholic nun from Belize, said she grew up in a Central American culture that denied its African roots. She comes to New Orleans every year to learn about her heritage.

"I was not black where I came from in Belize," said Martinez, who is attending the Institute for Black Catholic Studies at Xavier University in New Orleans. "Though there were ethnic problems, we lived without recognition of color. Because of events such as this, I now understand what it means to be black. I read black books, and I identify myself as black. It is a new life and it is uplifting."

Rodrigo Fonseca, 65, and his wife, Sheila, 52, also participate in New Orleans every year. It is important, they said, because they are white.

"People our age can claim we were too young and that we didn't do anything. That's true, but our ancestors probably did do evil," said Rodrigo Fonesca, who grew up in Chattanooga, Tenn. "At some point, we have to repent and there should be atonement. For me, this is a reconciliation process for what my ancestors did."

While African-Americans have been calling for reparations for more than two decades, the movement has gained momentum in recent years as large cities, including Chicago, have passed measures requiring companies that

seek city contracts to reveal whether they profited from slavery.

Last spring, eight African-Americans filed a federal lawsuit in New York that seeks \$1 billion in damages and accuses Lloyd's of London, FleetBoston and R.J. Reynolds Co. of having benefited from the forced work of slaves.

Plaintiff Deadria Farmer-Paellmann used DNA tests that show that she descended from the Mende tribe in Sierra Leone, giving her a direct link to Africans who suffered during slavery. And during the past year, hundreds of African-Americans - many of whom have sought for years to trace their roots - have had their DNA tested in an attempt to learn more about their heritage.

"Because of Alex Haley's books, which were translated into several hundred African languages, Africans on both continents got a document linking us to each other, and it sent people digging to find out more," said the Rev. Al Sampson, a civil rights activist and pastor of Fernwood United Methodist Church in Chicago.

"In the 1970s and 1980s, we had a lot of family reunions, where people sat down with their grandparents and talked about family lineage," he said. "People also were searching state records and vital statistics data, but after a certain point you run into a roadblock. DNA takes it a step further."

Sampson, 65, is one of 1,500 people who have had their DNA tested through African Ancestry, a company in Washington, D.C.

Sampson, who was adopted as an infant, said he always had longed to know more about his ancestry. And the test told him his family originated from the Temne tribe in Sierra Leone.

As it turns out, he came from the same region as Farmer-Paellmann. So did Andrew Young, 72, another longtime civil rights activist and former ambassador to the United Nations. Young's DNA test revealed that he was part of the Mende tribe in Sierra Leone and is a distant cousin of the leader of the Amistad rebellion, in which slaves took over a trade ship in 1839.

Since DNA testing became more advanced in the past decade, private companies that offer tests for about \$350 are popping up across the country, offering African-Americans a genetic map. Some scientists, however, are skeptical.

"One of the greatest myths, and it will be a major problem if we are not careful, is that someone can link you to an African tribe," said Dr. Bruce Jackson, a molecular geneticist at Boston University's medical school and co-founder of the African-American DNA Roots Project. "Anyone who tells you they can is operating from a misconception. There are thousands of ethnic groups in Africa, and there are only a handful that these people are studying. So how can you take a person and link him to a tribe?"

Adding to some scientists' skepticism is that some African ethnic groups have very similar traits.

Jackson, whose Roots Project is studying the lineage of 5,000 African-Americans, said only about 20 African ethnic groups are being studied genetically. Nigeria, for example, has more than 263 ethnic groups, and of those, only three have been studied genetically, he said.

Gina Paige, president of African Ancestry, said the company's database consists of 22,000 indigenous Africans representing 135 ethnic groups. She acknowledged that the group is unable to make a match in about 15 percent of the cases, and that 30 percent of the time it cannot find a paternal African match, primarily because in those cases they tend to be European, the result of white men mating with African women.

"It's not a perfect science, but our goal is to give people some sense of place prior to the period of slavery," Paige said. "We're not telling people where they came from at the beginning of time."

For people such as Stephanie Pegues of Forest Park, Ill., that's sufficient. After more than 10 years of trying to trace her roots, she ran into a dead end because census records held little information about African-Americans. This summer she had a DNA test performed on her uncle Willie Dowell, 65, and found that he was a descendant of the Ewondo tribe in Cameroon.

"You get to a point in the census and the names just aren't there," said Pegues, 41. "So you try to find family Bibles or anything else. It's kind of a lost history, so you have to totally rely on word of mouth."

"When DNA came along, it was fascinating because I knew there was a linkage to Africa, but I didn't know how to get back to it. We didn't care where exactly it was that we came from, we just wanted to know. And this was a godsend."

Maafa also is recognized in more subtle ways. Customers lined up

recently at a booth at the Essence Music Festival in New Orleans where jewelry designer Phyllis Marie Bowdwin was selling her Middle Passage African Holocaust pin. The 4-inch pin, which sells for \$75 to \$120, is in the form of a slave ship, with its cargo - made from cowry shells or metal slave images - packed inside.

Aiyetoro Kamau, 32, manager of Afrikan Dieli Import Warehouse in Atlanta, also is seeing interest surging, with people traveling to Africa or taking African names.

"This is different than the '70s, during which the concept of black power was more political than cultural," Kamau said. "Though the political climate may be about the same, but not as overt, what we have seen since the 1990s is more of a cultural movement. People are looking at life in America, and not being excited about some of the aspects of it. They are looking for a better way to live and raise their families that is more in tune with who they are."

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| 14194|2004-09-17 16:33:50|Imnrnnre|Re: JAckals,dogs of AE|
wrote:

be doing right now. List members have also made suggestions we ought to take into account, for example that canids have the habit of burying and retrieving things from the earth. You may recall, that Schwaller de Lubicz made a similar comment with regard to jackals knowing when to dig up uneaten buried kill just before their remains rot. That was a reference to discernment, was it not? Do wild dogs and wolves do the same thing? Or did he just make that up? (lol)

Best to you,
Raymond

| 14195|2004-09-17 17:32:46|solomon_abdulrahman|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|
thank you, Brother Raymond!

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
> Solomon and Ta_Seti,

>
 > The following link leads to a very detailed account
 > of Vasco Nunez de Balboa's journey from Santa
 > Maria del Darien southward in search of gold and
 > what later became the Pacific Ocean. I was correct;
 > the date was the month of September, 1513.
 >
 > It contains, among other intriguing statements,
 > the following observation regarding the presence
 > of Africans in Panama during this period. The important
 > phrase here is "a ship from Ethiopia:"
 >
 > "The seat of the chief was attacked and taken on the
 > night of the 24th. Peter Martyr took note of the occas-
 > ion because he heard that the court of the chief in-
 > cluded transvestites, forty of whom were killed by
 > mastiffs, also that there were Negro slaves who had
 > been taken from a province that lay two days distant.
 > These, he surmised might be the progeny of a ship
 > from Ethiopia that had been wrecked."
 >
 > <http://www.angelfire.com/pa2/Panama2Hot/balboa.html>
 >
 > It also mentions the tactic resorted to by the Spaniards
 > of killing the local inhabitants by having devoured by
 > dogs. There is a controversial but unsubstantiated reference
 > to cannibalism. The reference to Africans can be found
 > near the end of the piece.
 >
 > Raymond
 | 14196|2004-09-17 18:12:55|Imnrnnre|The Royal Standards|
 <pmanansala@sbcglobal.net> wrote:

the four royal standards in procession, we see
 the falcon standard, the ibis standard and then
 two canine standards associated with Wepwawet.>

Thanks for posting these Paul. I see that Wepwawet
 also has that very pointed snout, flared erect ears
 and bushy tail. He does not seem to have the carriage
 of a wolf, but is much more delicate-looking. Don't
 you agree? No new information about his basic function
 here.

I take it that the first standard bears the king's placenta

(and umbilical?), symbolically, followed by Wadjet, his protector and Wepwawet as "he who is in front," therefore, The Opener. . . The second standard is certainly quieter, perhaps deliberately subordinated to the first?

The artist seems to have thought it necessary for the ways to be opened for the king as Lord of the Two Lands as well as for him as lord of the Delta, if I read the glyphs correctly.

What is that empty pole having no platform or animal deity? Looks as if the artist ran out of space. Do you think that was meant for a second Ibis (Tehuti)? The glyphs appearing between the first and second standards seem displaced. What do you think? Can you see what follows the Heru standard on the right where the photo has been cropped? Is it another Heru? And if so, do you know what the glyphs say above his head? Wish I could see more. That's what happens when you try to read this stuff and you can't see all of it.

Thanks again Paul.

Raymond

| 14197|2004-09-17 18:42:16|yahmose7|Re: JAckals,dogs of AE|
Well said and you should, be not so sci-en-tis-a-fied(Like Mr. Spok), and be more human, look at things, what do you see, think, feel, observe, mimic, etc. Things in Egypt too are displayed in a certain mannor, geometrical is what I am getting at here. The geometrical style gives it most of it peculiar aspects, square it up and see, also notice the triangular ears and the "Eye". All these things play a factor in its reasons.

Aaron

>List members have also made suggestions we ought to
> take into account, for example that canids have the habit of

burying

> and retrieving things from the earth. You may recall, that

Schwaller de Lubicz

> made a similar comment with regard to jackals knowing when to dig
> up uneaten buried kill just before their remains rot. That was a

reference to

> discernment, was it not? Do wild dogs and wolves do the same

thing? Or did

> he just make that up? (lol)

>

> Best to you,

> Raymond

| 14198|2004-09-17 18:51:44|Imnrnnre|Re: Mende Mendes|

Greetings,

The place you call Mendes, which as Saidis said is a Greek word, was Per Ba Neb Djedet, and before that Anpet, and prior to that Djedet -- if you are interested in its African names.

(See Baines and Malek, Cultural History of the World: Ancient Egypt (1984), p. 173)

Peace,

Raymond

| 14199|2004-09-17 19:12:10|Amadou Cisse|Re: The Kushite View of "The Pure Soul"|

< In most of these languages the basic ideas about purity and the soul is indicated by two words ba/pa and or bo/po, with the possible addition of an /l / or /r/ as a final element to these monosyllabic terms...

Among the Olmec the box shaped symbol is pronounced po 'pure, superlative of white and clean', just as in the Mande languages. >

Clyde,

I guess it befalls me the unattractive yet I hope still supportive role to let you know that the Mande terms I know unfortunately do not match here. Their languages are very contextual and tonal, and I wish I knew the context of "white as view of pure soul" then I would not have the cultural reflex for mba rather than mbo in your inquiry, as you would realize below.

The Mande word for the color white is je (adjective jeman) or lekese and the onomatopoeia thereof is pass and applies to the color black as well, that is, it is adjectival. In fact, je for white derives from yelen for sight and light; and lekese derives from kisse meaning the grain, the nut, figurative of the idea of truth. But bo means... excrement (and as a verb, to get out) and so have I set it aside for the more telling and cleaner ba.

Their concept of color is derived from the compelling presence of the sun, the worship of which is pervasive, and thus related to eyesight. The soul is recalled at death but remains spirit, a non-chromatic and

common repository that guards and guides the life of the community.

But as I told you before for these matters of language comparison, one unlucky mismatch or one lucky match for that matter should not sway a body of evidence that exists. For things spiritual, we as a people have an embarrassment of riches; and rather than a word, the whole practice of religion as the mirror of material life offers huge archeological data to inform of the beliefs of Kmt and contemporary Africa and their diaspora. In fact, plenty other evidence should there be to support or not the proposition, but necessary to compel especially because of the enduring counterfactual of skepticism.

Regards,
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Thursday, September 16, 2004 10:51 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: The Kushite View of "The Pure Soul"

Loga brings up an important point about the identification and character of the soul among Kametians, Sumerians, Olmecs and Dravidians. For purposes of this paper we will call the Sumerians, Olmecs and Dravidians Kushites, since the ancestors of these people lived in the Highland Areas of Middle Africa: the Proto-Sahara, and practiced a culture and civilization -as typified by the rock art in the region--similar to that of the C-Group people. Below we discover the ultimate objective of the Kushite for the soul to become pure or white.

If Loga is correct in this interpretation of the Kametian-Sumerian- Kushite-Dravidian view of man's soul it should be present in the languages of these people. To test this hypothesis we will discuss the culture terms from these languages related to the term 'soul'.

In most of these languages the basic ideas about purity and the soul is indicated by two words ba/pa and or bo/po, with the possible addition of an / l / or /r/ as a final element to these monosyllabic terms.

We learn from the seals of the Dravidian speaking

Harappans that they sought righteousness and a spotlessly pure mind, for purity of mind was the sine quo non for happiness within. You can find out more about Harappan religion and writing at the following sites:

<http://www.geocities.com/olmec982000/Indus.html>

<http://geocities.com/olmec982000/grammar1.pdf>

<http://geocities.com/olmec982000/IndusInspiration.pdf>

Tolkappiyam makes it clear that in Tamil pa(l), denoted Karma. In Sangam times pal was considered the sum and the consequences of a person's action, i.e., his Fate or destiny. Tiruvallur used pal to denote Fate or the Law of Nature. K. Appadurai, in the Mind and Thoughts of Tiruvallur, noted that pal in its external form is the veda, or word of God that makes everything perfect, undying, everlasting and that forever grows, and is growing internal Bliss. The fact that pal represents that undying and perfect aspect of man corresponds to Loga's interpretation of the Kushite view of the soul reflected that this aspect of man was both eternal and perfect.

In Dravidian we also find that in addition to pal meaning "Fate", it also meant distribution, while pala in Tamil means 'many and diverse'.

The Tamil concept of pal corresponds to that of the Sumerians. In Sumerian we find the word bar . Bar has several meanings including 'soul' and 'white'. The view here that the bar is both the soul and also something that is white or pure corresponds favorably to pal the Tamil conception of that aspect of man which is both everlasting and pure.

The Dravidians and Mande people who founded the Shang and Xia civilizations, respectively in China, also took the concept that the soul was pure to the Mongoloid Chinese people. We know very little about the sounds of ancient Chinese because Ancient Chinese was different from Old Chinese and Middle Chinese and the modern Chinese dialects. (Ramsey 1987, pp.137-138)

This results from the fact that the Chinese dynasties were founded by diverse ethnic groups e.g., Xia and Shang li (i.e., Black Shang) were founded by Dravidian and Manding speakers. Shang-Yin was founded by classical mongoloids, and the Zhou by the contemporary Chinese.) This explains the difference in pronunciation for Ancient Chinese spoken by the Xia

and Shang peoples who were Africans and Dravidians formerly belonging to the C-Group people of Middle Africa, and Old and Middle Chinese or a variant thereof, which was probably spoken by the Zhou and later Mongoloid Chinese people. See:

<http://geocities.com/olmec982000/xia.htm>

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

<http://geocities.com/olmec982000/blshang2.htm>

<http://clyde.winters.tripod.com/junezine/id1.html>

The Shang characters compare favorably to the ancient Proto-Saharan script used by the Harappans in the Indus Valley and the Manding script used in the ancient Sahara and Crete. Winters (1985c) outlined the spread of the Proto-Saharan script to Harappa, and throughout Saharan Africa and Asia by the Dravidians and Manding.

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

Evidence of Chinese writing first appears around 2000 B.C. as pottery marks. The shell-and-bone characters represented writing they were not pictures. The Shang symbols compare favorably with ancient Manding symbols.

In Chinese the term for 'white' is bai, while the term for 'soul' is bo. Because the pronunciation of Chinese has changed over the centuries because of the frequent conquest of the 'country' by diverse people since the fall of the Xia and Shang civilizations Chinese researchers have developed many theories to explain the origin of bai in Chinese for the terms white (and soul). Some scholars believe that bai, may have got its meaning for white, from bo 'soul', through the idea that soul, represents emptiness. I believe that this view for the origin of bai, may be wrong. This results from the fact that many people have attempted to use bai, in relation to its association with humans and ethnic groups to describe these people as literally white. Thus they may translate bai ren as "white men/man".

During Zhou, times many Dravidians (Shang) and Xia (Mande) people were sacrificed by the Mongoloid Chinese. These people were later called li Qiang 'Black Qiang' by the Zhou. In many of the oral bone inscriptions of the Zhou we see the phrase bai Qiang,

some Chinese researchers have translated this phrase as "white Qiang". This interpretation is probably wrong. The fact that bai, is related to 'soul' and 'white' suggest that bai Qiang, may be interpreted as "holy Qiang" or "Pure Qiang", in reference to the sacrifice of Qiang religious men during Zhou rituals. This believe in sacrificing Qiang (Dravidians and Mande) by the Zhou to obtain blessing from their gods, may correspond to the popularity during the lated 19th Century and first half of the 20th Century of burning and lynching blacks by the KKK as a form of ritual sacrifice of Blacks to purify the white racists of the American South and Midwest. This suggest that just as bar in Sumerian meant both 'soul' and 'white', bai and bo had similar meanings because they entered the Chinese language via the Dravidians and Mande who founded Chinese civilization.

The view that the soul is pure, appears to have also been the belief of the Olmec people. The Olmec people of Mexico are considered to be the "Mother Civilization" of all Meso-American civilizations. The Olmec called themselves Xi (Shi), they spoke a language similar to Malinke-Bambara which is a member of the Mande family of languages. It is interesting to note that the symbol for bai in Chinese, is a box.

Among the Olmec the box shaped symbol is pronounced po 'pure, superlative of white and clean', just as in the Mande languages. Among the Olmec the term bo meant 'spirit, principal of life, great, moral gradeur and ghost'. The identification of the Olmec representation of 'white, pure and spirit (which may denote an aspect of man akin to soul)' as po/ bo highlights Loga's identification of the Kushite concept of this aspect of man as both the soul and purity/ white.

In conclusion, although their are different contemporary pronunciations ba/pa and bo/po , along with the symbols used to represent these words in Chinese and Olmec writing, they have the same meaning and shape. This suggest a genetic relationship between the idea of the soul as pure among the Kametians-Dravidians-Olmecs-Mande-Sumerians. The present pronunciation of the Chinese symbols probably has little relationship to the ancient pronunciation of Chinese spoken in Xia and Shang times when these characters were first used, but the recovery of the actual meaning of these words from looking at Olmec

and Tamil, make it clear that Chinese bai did not come from emptiness, it obtained its meaning from the recognition that bo represents the soul's migration to attain purity. This cognation of specialized terms for soul, and white; and the writing systems supports the proposed Dravidian and Manding migration and settlement of ancient Sumer, Mexico , China during Xia times and the Indus Valley. It was in these diverse geographical areas that the Kushites left their recognition that the soul is pure.

C.A. Winters

--- "K. Loganathan" <ulagankmy@yahoo.com> wrote:

- > The Mantrayana of Tirumular- 65
- >
- > The Siva Mantra and Moksa as HOME Coming
- >
- > It can be said that all Indian philosophical
- > thinking9 (also the Eastern) and in contrast to the
- > Western and Semitic, centers on attaining Moksa
- > called here Viidu PeeRu, attaining and enjoying the
- > Final Home and which the Tillai ManRu (the Sumerian
- > Til-mun) the Paradise where dances Siva His DANCE of
- > Bliss with His Sakti and which was put as the DANCE
- > of Ensi with NinSukil-la in Til-mun. This is the
- > HOME, the final HOME and the whole of the
- > evolutionary dynamics already there as part of the
- > phenomenal world is to facilitate all creatures to
- > reach this final HOME and continue to LIVE there.
- > This metaphysical world also appeared as the Pyramid
- > of the pyro cultures and which Agamism enshrines
- > even today as the Gopuram of the temples.
- >
- > The soul as a substance can never be destroyed,
- > evaporated into a non-entity or even into Brahman
- > and so forth. BEING is BEING and the soul is the
- > soul each maintaining their substantial difference
- > forever. However on attaining this final HOME, there
- > is a fundamental transmutation where the soul ceases
- > to be a finite self but rather infinite and
- > unconditioned and absolutely Pure just like BEING.
- > In the slow progress towards this Home or Moksa, the
- > soul suffers continuous alchemical transmutations

> where on the way , its body becomes golden or
> diamond that allows the enjoying of further
> pleasures and Njaanam so that it becomes fully
> saturated wanting NOTHING further through bodily
> existence. The psychodynamics for further embodied
> existence is also rooted out by this act of
> saturation and purification
>
> Tirumular succeeds magnificently in unfolding such
> deep metaphysical insights, hoarded by so many
> others as Divine secrets, very clearly in these two
> verses.
>
>

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| 14200|2004-09-17 19:40:26|Imnrnre|Re: JAckals,dogs of AE|
Greetings Aaron,

You wrote:

and be more human, look at things, what do you see, think, feel,
observe, mimic, etc.>

I think you mean the television character Mr. Spock. Most
list members at Ta_Seti have only the best regard for each
other. We don't usually feel the need to compare group members
with television characters while participating in this forum.

Thanks for the support and advice. Each of us has his
or her own style and I am pleased with mine. It has developed
over a period of time that is almost three times as long as
you have been alive on this earth. I don believe you know me
well enough to be making personal remarks about my humanity.

Frankly, I don't appreciate your doing so and I wish you would refrain from doing so in the future.

manner, geometrical is what I am getting at here. The geometrical style gives it most of its peculiar aspects, square it up and see, also notice the triangular ears and the "Eye". All these things play a factor in its reasons.>

No, I don't know what you are getting at here, because you have not explained yourself. You appear to be writing about sacred geometry, but there isn't enough information here to form a judgment. I am willing to consider your views if you will tell me, and everyone reading this, what they are.

Regards,
Raymond
| 14201|2004-09-17 20:07:14|Amadou Cisse|Re: Mende Mendes|
Greetings,

Just in general, there is the possibility of cultures influencing one another in loan words or practices, and in the latter case the terms may even be dissimilar. Thus Bernal reminded of the plausible Egyptian origins of Muses and nymphs in Geek tradition, that of Pandora, or links of Oedipus to Akhenaton. There are pitfalls to over-reliance on cognates and despite the warning by the French that "comparison is no reason", it is a legitimate starting avenue of inquiry.

Regards,
Amadou Cisse

-----Original Message-----

From: terance pete [mailto:alberto34482@yahoo.com]

Sent: Thursday, September 16, 2004 4:18 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Mende Mendes

Why would there be since Mendes was a Greek word and not an ancient Kemetian word? If you want to make a connection between somebody you have to trace the original name that was used by the indigenous people themselves. Do the ancient Kemetians call their nomes[sepat] by Greek names? Is the word Mende what the people consider themselves of is it like Yoruba which is, in reality, a Hausa term used by them to

denote "non-believers".

Your Sa3eeadi Egyptian Friend,

Saidis_Aswan_Egy

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Yahoo! Groups Links

| 14202|2004-09-17 21:10:11|Amadou Cisse|Re: Jackal, wolf and dog in AE|
< Here is an ivory label in which the Wepwawet standard, mentioned
earlier, appears bearing the canine, cobra and placenta. >

Raymond,

What you cited above refers to the Hierakonpolis Palette (Little
Hieraconpolis, Two Dogs, Oxford, Ashmolean Palette).

The two dominating animals there on top of the palette are not dogs but
hyenas. They are associated to the vulture, as their diet include
carcasses, are understandably associated with death, and many cultural
practices in Africa assign them a role in magic, including that they are
thought to be hermaphrodite.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Sunday, September 12, 2004 5:49 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Jackal, wolf and dog in AE

Paul Kekai Manansala <pmanansala@sbcglobal.net>

combination of lion, serpent and goat.>

Which part is goat?

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>

They are similar to the serpopards (serpent-leopard) shown with their long necks intertwined on the Narmer Palette.>

I'm surprised you can tell that those are leopards, Paul. Perhaps with a little help, I will be able to see that too.

Now a little catching up on previously cited images:

Here is an ivory label in which the Wepwawet standard, mentioned earlier, appears bearing the canine, cobra and placenta. The inscriptions here are very interesting, and after discussions on another site, I'm not sure I understand them all. The pharaoh shown clubbing an enemy is Den, as the serekh bearing his name indicates.

<http://xoomer.virgilio.it/francescoraf/hesyra/labels/xxden31.htm>

And here are the knife handles, one of which shows the curly-tailed dog Michael Rice believes doubled as domestic pet and hunting dog, the one with the cropped tail. The art shown here is said to be Mesopotamian but revealing similarities with Kmt. I hope this url fits; sometimes they get broken into two lines due to limitations on line-width.

http://xoomer.virgilio.it/francescoraf/hesyra/egypt/Gebel_el-Arak.jpg

Now something new: There is, in the Book of Coming Forth by Day, (BOD) an utterance in which the speaker or chanter claims to be a jackal. (pp. 95-96) You, John C., Loga and others may take a special interest in this.

Medu Neter Version

Title: Ki Re En Erat Nifu

Nuk sab sabu
Nuk Shu
Athu nifu
Am-bah au Khu
Er djeru pet
Er djeru ta
Er djeru Shu
[Er djeru] en bau
Au erdiu nifu
En enen unnu

My English Translation (based on Budge)

Title: Another Utterance of Giving Breath

I am (the) jackal of jackals
I am Shu
(I) take in air
In the presence of the Great Light
At the limits of the sky
At the limits of the earth
At the limits of the air
[At the limits] of the souls
I give breath to those (who are) children

I mention this, not only because we are speaking of jackals, but to point out that when these lines are properly broken up, they have rhyme and rhythm. They also demonstrate the African tradition of assimilating with deity. And lastly, there are puns scattered throughout this utterance which reveal more than is apparent on the surface. These include the expressions: /sab sabu, Shu, au khu, en bau and en enen unnu/. All of which, in my opinion, can be easily decoded using a hieroglyphic dictionary.

Kind regards,
Raymond

Yahoo! Groups Links

| 14203|2004-09-17 21:20:02|clyde winters|Re: The Kushite View of "The Pure Soul"|

Hi Amadou

I must defer to your expertise in your own language.

Over the years I have studied many word list and dictionaries of Malinke Bambara. I am aware of the fact that in Malinke-Bambara the term for soul is ni. Somewhere I found the reference to bo/ ba, that I presented in my earlier post. I regret that over the years I have lost my notes. If not for this loss , I would post the source of my definitions.

Most of the meanings I use for my decipherment of Olmec are based on the phonetic values for Vai recorded by M. Delafosse. As a result, Malinke-Bambara terms and meanings used for this post are from Maurice Delafosse's, *La Langue Mandingue et ses Dialects*, Paris, 1955. The identification of /po/ as the superlative of white is found on page 596.

According to Delafosse, the term /bo/, can also mean grand, ample (p.66) and "white smoke" (p.69) and even house, in addition to 'excrement'. The fact that po is the ,superlative of white' and bo relates to 'white smoke'

makes it clear that the Malinke-Bambara did use these terms to correspond to 'white' in addition to /je/.

Any scholar dealing with dead languages, like Egyptian and Sumerian-- know that there are many homophones in these languages which may be explained by the original existence of the dead language as a tonal language. Moreover, the transcription of Malinke Bambara, by a French researcher and English researcher may result in different values e.g., Charles Bird and M. Delafosse, yet the salient fact that they sound similar may denote analogy.

My research makes it clear that the meanings of many Chinese symbols relate to the meaning of the Vai signs. A comparison of Chinese terms and

Malinke-Bambara indicate that these languages are related. This suggest that the analogy between bai and bo, in Chinese, may have formerly existed in Malinke-Bambara. This view may find some support in the use of po/bo to denote aspects of "whiteness" even today in Malinke-Bambara.

Since the introduction of Islam, many aspects of Malinke-Bambara society has changed, and Arabic terms and meanings have replaced original Malinke-Bambara terms. Given the analogy between Chinese and Malinke-Bambara support the view that /bo/, originally did have the meanings I list below, which I got from a source over 25 years ago when I first deciphered the Olmec writing. This is not impossible, because even though you provide, the meaning for /bo/ as 'excrement', this term has many other meanings as pointed out by Delafosse.

C.A. Winters

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

- > < In most of these languages the basic ideas about
- > purity and the soul
- > is indicated by two words ba/pa and or bo/po, with
- > the possible addition
- > of an /l / or /r/ as a final element to these
- > monosyllabic terms...
- > Among the Olmec the box shaped symbol is pronounced
- > po 'pure,
- > superlative of white and clean', just as in the
- > Mande languages. >
- >
- > Clyde,
- >
- > I guess it befalls me the unattractive yet I hope
- > still supportive role
- > to let you know that the Mande terms I know
- > unfortunately do not match
- > here. Their languages are very contextual and tonal,
- > and I wish I knew
- > the context of "white as view of pure soul" then I
- > would not have the
- > cultural reflex for mba rather than mbo in your
- > inquiry, as you would
- > realize below.

>
> The Mande word for the color white is je (adjective
> jeman) or lekese and
> the onomatopoeia thereof is pass and applies to the
> color black as well,
> that is, it is adjectival. In fact, je for white
> derives from yelen for
> sight and light; and lekese derives from kisse
> meaning the grain, the
> nut, figurative of the idea of truth. But bo
> means... excrement (and as
> a verb, to get out) and so have I set it aside for
> the more telling and
> cleaner ba.
> Their concept of color is derived from the
> compelling presence of the
> sun, the worship of which is pervasive, and thus
> related to eyesight.
> The soul is recalled at death but remains spirit, a
> non-chromatic and
> common repository that guards and guides the life of
> the community.
>
> But as I told you before for these matters of
> language comparison, one
> unlucky mismatch or one lucky match for that matter
> should not sway a
> body of evidence that exists. For things spiritual,
> we as a people have
> an embarrassment of riches; and rather than a word,
> the whole practice
> of religion as the mirror of material life offers
> huge archeological
> data to inform of the beliefs of Kmt and
> contemporary Africa and their
> diaspora. In fact, plenty other evidence should
> there be to support or
> not the proposition, but necessary to compel
> especially because of the
> enduring counterfactual of skepticism.
>
> Regards,
> Amadou Cisse
>
>
> -----Original Message-----

> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Thursday, September 16, 2004 10:51 AM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: The Kushite View of "The
> Pure Soul"
>
>
> Loga brings up an important point about the
> identification and character of the soul among
> Kametians, Sumerians, Olmecs and Dravidians. For
> purposes of this paper we will call the Sumerians,
> Olmecs and Dravidians Kushites, since the ancestors
> of
> these people lived in the Highland Areas of Middle
> Africa: the Proto-Sahara, and practiced a culture
> and
> civilization -as typified by the rock art in the
> region--similar to that of the C-Group people. Below
> we discover the ultimate objective of the Kushite
> for
> the soul to become pure or white.
> If Loga is correct in this interpretation of the
> Kametian-Sumerian- Kushite-Dravidian view of man's
> soul it should be present in the languages of these
> people. To test this hypothesis we will discuss the
> culture terms from these languages related to the
> term
> 'soul'.
> In most of these languages the basic ideas
> about purity and the soul is indicated by two words
> ba/pa and or bo/po, with the possible addition of an
> /
> l / or /r/ as a final element to these monosyllabic
> terms.
> We learn from the seals of the Dravidian
> speaking
> Harappans that they sought righteousness and a
> spotlessly pure mind, for purity of mind was the
> sine
> quo non for happiness within. You can find out more
> about Harappan religion and writing at the following
> sites:
> <http://www.geocities.com/olmec982000/Indus.html>
>
> <http://geocities.com/olmec982000/grammar1.pdf>

>

<http://geocities.com/olmec982000/IndusInspiration.pdf>

- > Tolkappiyam makes it clear that in Tamil pa(l),
- > denoted Karma. In Sangam times pal was considered
- > the
- > sum and the consequences of a person's action, i.e.,
- > his Fate or destiny. Tiruvallur used pal to denote
- > Fate or the Law of Nature. K. Appadurai, in the Mind
- > and Thoughts of Tiruvallur, noted that pal in its
- > external form is the veda, or word of God that makes
- > everything perfect, undying, everlasting and that
- > forever grows, and is growing internal Bliss. The
- > fact
- > that pal represents that undying and perfect aspect
- > of
- > man corresponds to Loga's interpretation of the
- > Kushite view of the soul reflected that this aspect
- > of
- > man was both eternal and perfect.
- > In Dravidian we also find that in addition to
- > pal
- > meaning "Fate", it also meant distribution, while
- > pala
- > in Tamil means 'many and diverse'.
- > The Tamil concept of pal corresponds to that of
- > the Sumerians. In Sumerian we find the word bar .
- > Bar
- > has several meanings including 'soul' and
- > 'white'.The
- > view here that the bar is both the soul and also
- > something that is white or pure corresponds
- > favorably
- > to pal the Tamil conception of that aspect of man
- > which is both everlasting and pure.
- > The Dravidians and Mande people who founded the
- > Shang and Xia civilizations, respectively in China,
- > also took the concept that the soul was pure to the
- > Mongoloid Chinese people. We know very little about
- > the sounds of ancient Chinese because Ancient
- > Chinese
- > was different from Old Chinese and Middle Chinese
- > and
- > the modern Chinese dialects. (Ramsey 1987,
- > pp.137-138)
- > This results from the fact that the Chinese

- > dynasties
- > were founded by diverse ethnic groups e.g., Xia and
- > Shang li (i.e., Black Shang) were founded by
- > Dravidian
- > and Manding speakers. Shang-Yin was founded by
- > classical mongoloids, and the Zhou by the
- > contemporary
- > Chinese.) This explains the difference in
- > pronunciation for Ancient Chinese spoken by the Xia
- > and Shang peoples who were Africans and Dravidians
- > formerly belonging to the C-Group people of Middle
- > Africa, and Old and Middle Chinese or a variant
- > there
- > of, which was probably spoken by the Zhou and later
- > Mongoloid Chinese people. See:
- > <http://geocities.com/olmec982000/xia.htm>
- >
- >

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

- >
- > <http://geocities.com/olmec982000/blshang2.htm>
- >
- > <http://clyde.winters.tripod.com/junezine/id1.html>
- > The Shang characters compare favorably to the
- > ancient
- > Proto- Saharan script used by the Harappans in the
- > Indus Valley and the Manding script used in the
- > ancient Sahara and Crete . Winters (1985c) outlined
- > the spread of the Proto-Saharan script to Harappa,
- > and
- > throughout Saharan Africa and Asia by the Dravidians
- > and Manding.
- > <http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>
- > Evidence of Chinese writing first appears around
- > 2000
- > B.C. as pottery marks. The shell-and-bone characters
- > represented writing they were not pictures. The
- > Shang
- > symbols compare favorably with ancient Manding
- > symbols.
- > In Chinese the term for 'white' is bai, while the
- > term for 'soul' is bo. Because the pronunciation
- > of
- >

=== message truncated ===

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| 14204|2004-09-17 21:55:12|K. Loganathan|Re: [akandabaratam] Fwd: RE: [Ta_Seti] Re: The Kushite View of "Th

Dear Amadou and Clyde

I don't know whether this may help but any way I provide them in the hope that it may go some way towards some clarifications

In Tamil there is paal (white, pure) ba/pa (person/s) poo (to go away) and pii(excreta) and paay: to jump ahead. to spray) In Sumerian there are pa/paa (to expand) bar(to shine) and pa(to chase away, to go away). as in magical practices of exorcising the evil spirits This magical practice of adjuring came to be called uccaadnam(the chasing way; Su. us-sa, Ta. ooccu)

See

226. i-re-ni-pa` sag i-re-ni-pa` (I adjure there, first I adjured you)

227. zi an-na i-re-pa` zi ki-a i-re-pa` (I adjured you by heaven, I adjure you by earth)

228. zi hendur-sag-ga nimgir ge i-re-pa` (I adjure you by Hendursag, the night watchman)

229. zi dingir gal-gal-e-ne i-re-pa` (I adjour you by the great gods)

Now corresponding to 'je' we have Su. izi, eji: fire, light . ejen: festival (of lights). The Su.zi/ji/si is also a living thing , the jiivan, a resplendent celestial entity (as zi dinger etc above) . In this way 'ji/zi/si' can mean 'brightness, clarity' and hence also purity. This is the reason (among many others) why BEING is called in Tamil adn Sumerian Sivam (< Su. si=pa)

Loga

clyde winters wrote:

Hi Amadou
I must defer to your expertise in your own language.
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the superlative of white is found on page 596. According to Delafosse, the term /bo/, can also mean grand, ample (p.66) and "white smoke" (p.69) and even house, in addition to 'excrement'. The fact that po is the ,superlative of white' and bo relates to 'white smoke'

makes it clear that the Malinke-Bambara did use these terms to correspond to 'white' in addition to /je/. Any scholar dealing with dead languages, like Egyptian and Sumerian-- know that there are many homophones in these languages which may be explained by the original existence of the dead language as a tonal language. Moreover, the transcription of Malinke Bambara, by a French researcher and English researcher may result in different values e.g., Charles Bird and M. Delafosse, yet the salient fact that they sound similar may denote analogy.

My research makes it clear that the meanings of many Chinese symbols relate to the meaning of the Vai signs. A comparison of Chinese terms and Malinke-Bambara indicate that these languages are related. This suggest that the analogy between bai and bo, in Chinese, may have formerly existed in Malinke-Bambara. This view may find some support in the use of po/bo to denote aspects of "whiteness" even today in Malinke-Bambara.

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C.A. Winters

--- ulagankmy wrote:

```
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> should not sway a
> body of evidence that exists. For things spiritual,
> we as a people have
> an embarrassment of riches; and rather than a word,
> the whole practice
> of religion as the mirror of material life offers
> huge archeological
> data to inform of the beliefs of Kmt and
> contemporary Africa and their
> diaspora. In fact, plenty other evidence should
> there be to support or
> not the proposition, but necessary to compel
> especially because of the
> enduring counterfactual of skepticism.
>
> Regards,
> Amadou Cisse
>
>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@y...]

> Sent: Thursday, September 16, 2004 10:51 AM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: The Kushite View of "The
> Pure Soul"
>
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>
>
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>

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vote.yahoo.com - Register online to vote today!

| 14205|2004-09-17 22:33:00|Imnrnnre|Re: Jackal, wolf and dog in AE|
Dear Amadou,

You wrote:

Hieraconpolis, Two Dogs, Oxford, Ashmolean Palette).
The two dominating animals there on top of the palette are not dogs but hyenas. They are associated to the vulture, as their diet include carcasses, are understandably associated with death, and many cultural practices in Africa assign them a role in magic, including that they are thought to be hermaphrodite.>

Amadou, the ivory label is actually a different artifact, but what say about the Heirakonpolis Palette is interesting. I believe all the texts I've read refer to wild dogs. You say they are hyenas. What is it about them that convinces you of this? Some of us who rarely see hyenas in real life may need your advice on this. What you say about the difficulty of telling the males from the females is reflected in the last link below. But why are the ones shown on the palette not "wild African dogs?" Is that just another Western finger to the wind guess?

Here are some links. I realize there are other types of hyenas than the one shown here. We can probably find additional photos on the Web if needed:

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>

http://en.wikipedia.org/wiki/African_Hunting_Dog

http://en.wikipedia.org/wiki/Spotted_Hyena

Regards,
Raymond

| 14206|2004-09-18 07:25:40|Amadou Cisse|Re: The Kushite View of "The Pure Soul"|
Clyde,

I am rushing but still managed to write a lengthy one. What you do is simply commendable, and as elsewhere, piecing up our torn brotherhood would fructify it even more. I see many inroads with the rise of your comfort level... I have been here long enough to see the stigma of the dominance of unilateral discourse, preventing with inertia or suspicion people from retrieving their commonalities, which can often be guessed from the wariness of even discussion groups!

We were saying? In fact it is with Malian Soninke encounters with ancient traders of gold (Kaya Magan Cisse was the first "black" emperor of Ghana), then with Christians before and after Islam and with Islam itself, that somehow colored the language but still not up to the soul. As you know Manding has been stable and the least and last of Malian languages affected by Islam and I so before encouraged your research. Decisive action against despotisms is heartening to advance history put sunshine on ideological narratives and myths that got too much mileage out of violence, fear, distraction or poor science. My dealing thus now with this language is as random as encountering you and helping however modestly by hint or silence. In same spirit you may try me on Malinke, Songhai, Peul (Pular or Fulani) but with contexts to help me extend my limits. Here you say it is a labor of love, and there we say helping yourself should be of quality. So no more energy is worth spent on scorecards that do not exist.

You now know about my cultural reflex away from bo and my silence about some other comparisons to guard against the amalgam of the spirit of solidarity with the defensive reflex on this side of our people. I bet you a guaranteed frank and direct style from your cousin Mande, Songhai, Fulani, etc.

Of the other meanings of bo by Delafosse, a good sourcebook, I should add the term bon meaning hut in Malinke, and as a verb to hit, to attack with magic; ben to agree/to meet, ban to refuse, etc., along tone declinations. The Olmec and Chinese links are such music to my brotherly ears. You should remind me when to dress in priestly robes (colorful, not white, like the 3 way traffic light invented by Garrett A. Morris) for your initiation as already omened by the Garamante spirit and that

of the paper you sent me on history...! Keep it up so as soon enough we will be working in an environment that would not force us to double the pain for a clean gain.

Regards,
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Saturday, September 18, 2004 12:20 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: The Kushite View of "The Pure Soul"

Hi Amadou

I must defer to your expertise in your own language.

Over the years I have studied many word list and dictionaries of Malinke Bambara. I am aware of the fact that in Malinke-Bambara the term for soul is ni.

Somewhere I found the reference to bo/ ba, that I presented in my earlier post. I regret that over the years I have lost my notes. If not for this loss , I would post the source of my definitions.

Most of the meanings I use for my decipherment of Olmec are based on the phonetic values for Vai recorded by M. Delafosse. As a result, Malinke-Bambara terms and meanings used for this post are from Maurice Delafosse's, *La Langue Mandingue et ses Dialects*, Paris, 1955. The identification of /po/ as the superlative of white is found on page 596.

According to Delafosse, the term /bo/, can also mean grand, ample (p.66) and "white smoke" (p.69) and even house, in addition to 'excrement'. The fact that po is the ,superlative of white' and bo relates to 'white smoke'

makes it clear that the Malinke-Bambara did use these terms to correspond to 'white' in addition to /je/.

Any scholar dealing with dead languages, like Egyptian and Sumerian-- know that there are many homophones in these languages which may be explained by the original existence of the dead language as a tonal language. Moreover, the transcription of Malinke Bambara, by a French researcher and English researcher may result in different values e.g., Charles Bird and M. Delafosse, yet the salient fact that they sound similar may denote analogy.

My research makes it clear that the meanings of many Chinese symbols relate to the meaning of the Vai signs. A comparison of Chinese terms and Malinke-Bambara indicate that these languages are related. This suggest that the analogy between bai and bo, in Chinese, may have formerly existed in Malinke-Bambara. This view may find some support in the use of po/bo to denote aspects of "whiteness" even today in Malinke-Bambara.

Since the introduction of Islam, many aspects of Malinke-Bambara society has changed, and Arabic terms and meanings have replaced original Malinke-Bambara terms. Given the analogy between Chinese and Malinke-Bambara support the view that /bo/, originally did have the meanings I list below, which I got from a source over 25 years ago when I first deciphered the Olmec writing. This is not impossible, because even though you provide, the meaning for /bo/ as 'excrement', this term has many other meanings as pointed out by Delafosse.

C.A. Winters

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

- > < In most of these languages the basic ideas about
- > purity and the soul
- > is indicated by two words ba/pa and or bo/po, with
- > the possible addition
- > of an /l / or /r/ as a final element to these
- > monosyllabic terms...
- > Among the Olmec the box shaped symbol is pronounced
- > po 'pure,
- > superlative of white and clean', just as in the
- > Mande languages. >
- >
- > Clyde,
- >
- > I guess it befalls me the unattractive yet I hope
- > still supportive role
- > to let you know that the Mande terms I know
- > unfortunately do not match
- > here. Their languages are very contextual and tonal,
- > and I wish I knew
- > the context of "white as view of pure soul" then I
- > would not have the

- > cultural reflex for mba rather than mbo in your
- > inquiry, as you would
- > realize below.
- >
- > The Mande word for the color white is je (adjective
- > jeman) or lekese and
- > the onomatopoeia thereof is pass and applies to the
- > color black as well,
- > that is, it is adjectival. In fact, je for white
- > derives from yelen for
- > sight and light; and lekese derives from kisse
- > meaning the grain, the
- > nut, figurative of the idea of truth. But bo
- > means... excrement (and as
- > a verb, to get out) and so have I set it aside for
- > the more telling and
- > cleaner ba.
- > Their concept of color is derived from the
- > compelling presence of the
- > sun, the worship of which is pervasive, and thus
- > related to eyesight.
- > The soul is recalled at death but remains spirit, a
- > non-chromatic and
- > common repository that guards and guides the life of
- > the community.
- >
- > But as I told you before for these matters of
- > language comparison, one
- > unlucky mismatch or one lucky match for that matter
- > should not sway a
- > body of evidence that exists. For things spiritual,
- > we as a people have
- > an embarrassment of riches; and rather than a word,
- > the whole practice
- > of religion as the mirror of material life offers
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- > data to inform of the beliefs of Kmt and
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- > diaspora. In fact, plenty other evidence should
- > there be to support or
- > not the proposition, but necessary to compel
- > especially because of the
- > enduring counterfactual of skepticism.
- >
- > Regards,
- > Amadou Cisse

>
>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Thursday, September 16, 2004 10:51 AM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: The Kushite View of "The
> Pure Soul"
>
>
> Loga brings up an important point about the
> identification and character of the soul among
> Kametians, Sumerians, Olmecs and Dravidians. For
> purposes of this paper we will call the Sumerians,
> Olmecs and Dravidians Kushites, since the ancestors
> of
> these people lived in the Highland Areas of Middle
> Africa: the Proto-Sahara, and practiced a culture
> and
> civilization -as typified by the rock art in the
> region--similar to that of the C-Group people. Below
> we discover the ultimate objective of the Kushite
> for
> the soul to become pure or white.
> If Loga is correct in this interpretation of the
> Kametian-Sumerian- Kushite-Dravidian view of man's
> soul it should be present in the languages of these
> people. To test this hypothesis we will discuss the
> culture terms from these languages related to the
> term
> 'soul'.
> In most of these languages the basic ideas
> about purity and the soul is indicated by two words
> ba/pa and or bo/po, with the possible addition of an
> /
> l / or /r/ as a final element to these monosyllabic
> terms.
> We learn from the seals of the Dravidian
> speaking
> Harappans that they sought righteousness and a
> spotlessly pure mind, for purity of mind was the
> sine
> quo non for happiness within. You can find out more
> about Harappan religion and writing at the following
> sites:
> <http://www.geocities.com/olmec982000/Indus.html>

>
> <http://geocities.com/olmec982000/grammar1.pdf>
>

<http://geocities.com/olmec982000/IndusInspiration.pdf>

> Tolkappiyam makes it clear that in Tamil pa(l),
> denoted Karma. In Sangam times pal was considered
> the
> sum and the consequences of a person's action, i.e.,
> his Fate or destiny. Tiruvallur used pal to denote
> Fate or the Law of Nature. K. Appadurai, in the Mind
> and Thoughts of Tiruvallur, noted that pal in its
> external form is the veda, or word of God that makes
> everything perfect, undying, everlasting and that
> forever grows, and is growing internal Bliss. The
> fact
> that pal represents that undying and perfect aspect
> of
> man corresponds to Loga's interpretation of the
> Kushite view of the soul reflected that this aspect
> of
> man was both eternal and perfect.
> In Dravidian we also find that in addition to
> pal
> meaning "Fate", it also meant distribution, while
> pala
> in Tamil means 'many and diverse'.
> The Tamil concept of pal corresponds to that of
> the Sumerians. In Sumerian we find the word bar .
> Bar
> has several meanings including 'soul' and
> 'white'.The
> view here that the bar is both the soul and also
> something that is white or pure corresponds
> favorably
> to pal the Tamil conception of that aspect of man
> which is both everlasting and pure.
> The Dravidians and Mande people who founded the
> Shang and Xia civilizations, respectively in China,
> also took the concept that the soul was pure to the
> Mongoloid Chinese people. We know very little about
> the sounds of ancient Chinese because Ancient
> Chinese
> was different from Old Chinese and Middle Chinese
> and
> the modern Chinese dialects. (Ramsey 1987,

- > pp.137-138)
- > This results from the fact that the Chinese
- > dynasties
- > were founded by diverse ethnic groups e.g., Xia and
- > Shang li (i.e., Black Shang) were founded by
- > Dravidian
- > and Manding speakers. Shang-Yin was founded by
- > classical mongoloids, and the Zhou by the
- > contemporary
- > Chinese.) This explains the difference in
- > pronunciation for Ancient Chinese spoken by the Xia
- > and Shang peoples who were Africans and Dravidians
- > formerly belonging to the C-Group people of Middle
- > Africa, and Old and Middle Chinese or a variant
- > there
- > of, which was probably spoken by the Zhou and later
- > Mongoloid Chinese people. See:
- > <http://geocities.com/olmec982000/xia.htm>
- >
- >

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

- >
- > <http://geocities.com/olmec982000/blshang2.htm>
- >
- > <http://clyde.winters.tripod.com/junezine/id1.html>
- > The Shang characters compare favorably to the
- > ancient
- > Proto- Saharan script used by the Harappans in the
- > Indus Valley and the Manding script used in the
- > ancient Sahara and Crete . Winters (1985c) outlined
- > the spread of the Proto-Saharan script to Harappa,
- > and
- > throughout Saharan Africa and Asia by the Dravidians
- > and Manding.
- > <http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>
- > Evidence of Chinese writing first appears around
- > 2000
- > B.C. as pottery marks. The shell-and-bone characters
- > represented writing they were not pictures. The
- > Shang
- > symbols compare favorably with ancient Manding
- > symbols.
- > In Chinese the term for 'white' is bai, while the
- > term for 'soul' is bo. Because the pronunciation
- > of

>

=== message truncated ===

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Yahoo! Groups Links

| 14207/2004-09-18 07:41:45|Amadou Cisse|Re: Jackal, wolf and dog in AE|
Raymond,

The ivory label is actually a different artifact? But I was just reproducing your own quote and reading off the caption from the corresponding picture. Huh? Explain or else, I'll invoke the hyena, as you would see below...

Bro., these animals are familiar to the lives of Africans especially the hyena the most popular animal so derided because of its greed, its smarts and foul play, its whitish droppings, its limping pace, its hauling as if humanly, and elusiveness. As a young man I have come across one, face to face, and managed to win the stare down that time and got to tell it to you all, but I assure you one comes to him by chance and not by choice! Really scary, he is always weighing you down whether to attack or not, would trail you hidden for a long time in the hope of a moment of weakness and would really has to see compelling reasons to let you go. The peasants even say that your balancing arms keep him hoping you will fall any step! Popular belief has him a transformed person on mission. This should tell you a bit how we lived there in symbiose with nature, but sadly the ill wind that separated us, you here and us there, has blown harder and made things fall apart as would speak Chinua Achebe, and the youth have lost most on the sensory range with TV for learning. Incidentally, the TV is the extent of icon-thinking in the culture, not the traditional ways and let alone Kmt.

I liked your Is that just another Western finger to the wind guess? And would answer yes indeed concernig the hyena's diet and robe and others in the sites. In continuing the response to your how would I tell them

apart, a hyena is told from the spotted to strippish gray, tawny to maroon robe and the rounded ears. The wild dog, considered a special type of hyena and called as such, has real big and pointier ears, and hunts in large packs (by contrast to hyenas who move in family with members dispersed, thus the lone encounters) have higher-pitched hauling repeated each after the top dog. Well you get the picture, this is a lowly and mischievous animal, by contrast to the shrewed human of a hyena. In parting let me tell you how familiar the hunting and court scenes of the artifacts have been, up to the spirituality that emanates from them. Now, if you promise not ask on cults which upsets the hyena, I may tell you, shh, he is the head priest, one male and one female, and this is in fact what the artifact is saying.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]
Sent: Saturday, September 18, 2004 1:33 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: Jackal, wolf and dog in AE

Dear Amadou,

You wrote:

Hierakonpolis, Two Dogs, Oxford, Ashmolean Palette).
The two dominating animals there on top of the palette are not dogs but hyenas. They are associated to the vulture, as their diet include carcasses, are understandably associated with death, and many cultural practices in Africa assign them a role in magic, including that they are thought to be hermaphrodite.>

Amadou, the ivory label is actually a different artifact, but what say about the Heirakonpolis Palette is interesting. I believe all the texts I've read refer to wild dogs. You say they are hyenas. What is it about them that convinces you of this? Some of us who rarely see hyenas in real life may need your advice on this. What you say about the difficulty of telling the males from the females is reflected in the last link below. But why are the ones shown on the palette not "wild African dogs?" Is that just another Western finger to the wind guess?

Here are some links. I realize there are other types of hyenas than the one shown here. We can probably find additional photos on the Web if needed:

<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/dogs.htm>

http://en.wikipedia.org/wiki/African_Hunting_Dog

http://en.wikipedia.org/wiki/Spotted_Hyena

Regards,
Raymond

Yahoo! Groups Links

| 14208|2004-09-18 07:48:40|Amadou Cisse|Re: [akandabaratom] Fwd: RE: [Ta_Seti] Re: The Kushite View of "Th

Dear Loga,/Clyde

Thanks about the Tamil input. Indeed very interesting and very helpful. The onomatopoeia for white, pure is also paal/baal in Songhai and in Pular, and as earlier said to Clyde, pass is that of Bambara). The Tamil ba/pa for person can be compared to maa/mogo for same in Bambara. To go away is poo in Tamil and boo in Bambara. To jump is paay in Tamil and pan in Bambara. For Sumerian pa is chase away, go away, and is close to the Bambara ta with the second meaning.

Smoke is sisi in Bambara, and su is the dead. Clyde, the bo of white smoke really intrigues me, does you have examples of use? Loga, I like the ancient sounding that come out of your boldface entries, they sound so much like Dogon, who are my cousins but what a shame that I do not know their language! Loga, do you have where you are this type of cousinage between ethnic groups that permit strangers to ban formalities and preventions, and enter instantly in a trusting relationship?

Regards,

Amadou Cisse

-----Original Message-----

From: K. Loganathan [mailto:ulagankmy@yahoo.com]

Sent: Saturday, September 18, 2004 12:55 AM

To: akandabaratom@yahoogroups.com; Ta_Seti@yahoogroups.com; tolkaappiyar@egroups.com

Subject: Re: [akandabaratom] Fwd: RE: [Ta_Seti] Re: The Kushite View of "The Pure Soul"

Dear Amadou and Clyde

I don't know whether this may help but any way I provide them in the hope that it may go some way towards some clarifications

In Tamil there is paal (white, pure) ba/pa (person/s) poo (to go away) and pii(excreta) and paay: to jump ahead. to spray) In Sumerian there are pa/paa (to expand) bar(to

shine) and pa(to chase away, to go away). as in magical practices of exorcising the evil spirits This magical practice of adjuring came to be called uccaadnam(the chasing way; Su. us-sa, Ta. ooccu)

See

226. i-re-ni-pa` sag i-re-ni-pa` (I adjure there, first I adjured you)

227. zi an-na i-re-pa` zi ki-a i-re-pa` (I adjured you by heaven, I adjure you by earth)

228. zi hendur-sag-ga nimgir ge i-re-pa` (I adjure you by Hendursag, the night watchman)

229. zi dingir gal-gal-e-ne i-re-pa` (I adjour you by the great gods)

Now corresponding to 'je' we have Su. izi, eji: fire, light . ejen: festival (of lights). The Su.zi/ji/si is also a living thing , the jiivan, a resplendent celestial entity (as zi dinger etc above) . In this way 'ji/zi/si' can mean 'brightness, clarity' and hence also purity. This is the reason (among many others) why BEING is called in Tamil adn Sumerian Sivam (< Su. si=pa)

Loga

clyde winters wrote:

Hi Amadou
I must defer to your expertise in your own language. Over the years I have studied many word list and dictionaries of Malinke Bambara. I am aware of the fact that in Malinke-Bambara the term for soul is ni. Somewhere I found the reference to bo/ ba, that I presented in my earlier post. I regret that over the years I have lost my notes. If not for this loss , I would post the source of my definitions. Most of the meanings I use for my decipherment of Olmec are based on the phonetic values for Vai recorded by M. Delafosse. As a result, Malinke-Bambara terms and meanings used for this post are from Maurice Delafosse's, La Langue Mandingue et ses Dialects, Paris, 1955. The identification of /po/ as the superlative of white is found on page 596. According to Delafosse, the term /bo/, can also mean grand, ample (p.66) and "white smoke" (p.69) and even house, in addition to 'excrement'. The fact that po is the ,superlative of white' and bo relates to 'white smoke' makes it clear that the Malinke-Bambara did use these terms to correspond to 'white' in addition to /je/.

Any scholar dealing with dead languages, like Egyptian and Sumerian-- know that there are many homophones in these languages which may be explained by the original existence of the dead language as a tonal language. Moreover, the transcription of Malinke Bambara, by a French researcher and English researcher may result in different values e.g., Charles Bird and M. Delafosse, yet the salient fact that they sound similar may denote analogy. My research makes it clear that the meanings of many Chinese symbols relate to the meaning of the Vai signs. A comparison of Chinese terms and Malinke-Bambara indicate that these languages are related. This suggest that the analogy between bai and bo, in Chinese, may have formerly existed in Malinke-Bambara. This view may find some support in the use of po/bo to denote aspects of "whiteness" even today in Malinke-Bambara. Since the introduction of Islam, many aspects of Malinke-Bambara society has changed, and Arabic terms and meanings have replaced original Malinke-Bambara terms. Given the analogy between Chinese and Malinke-Bambara support the view that /bo/, originally did have the meanings I list below, which I got from a source over 25 years ago when I first deciphered the Olmec writing. This is not impossible, because even though you provide, the meaning for /bo/ as 'excrement', this term has many other meanings as pointed out by Delafosse.

C.A. Winters

--- ulagankmy wrote:

> --- In Ta_Seti@yahoogroups.com, "Amadou Cisse"
> wrote:
> < In most of these languages the basic ideas about
> purity and the soul
> is indicated by two words ba/pa and or bo/po, with
> the possible addition
> of an /l / or /r/ as a final element to these
> monosyllabic terms...
> Among the Olmec the box shaped symbol is pronounced
> po 'pure,
> superlative of white and clean', just as in the
> Mande languages. >
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> Clyde,
>
> I guess it befalls me the unattractive yet I hope
> still supportive role
> to let you know that the Mande terms I know
> unfortunately do not match

> here. Their languages are very contextual and
> tonal,
> and I wish I knew
> the context of "white as view of pure soul" then I
> would not have the
> cultural reflex for mba rather than mbo in your
> inquiry, as you would
> realize below.
>
> The Mande word for the color white is je (adjective
> jeman) or lekese and
> the onomatopoeia thereof is pass and applies to the
> color black as well,
> that is, it is adjectival. In fact, je for white
> derives from yelen for
> sight and light; and lekese derives from kisse
> meaning the grain, the
> nut, figurative of the idea of truth. But bo
> means... excrement (and as
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> the more telling and
> cleaner ba.
> Their concept of color is derived from the
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> But as I told you before for these matters of
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> unlucky mismatch or one lucky match for that matter
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> there be to support or
> not the proposition, but necessary to compel
> especially because of the
> enduring counterfactual of skepticism.
>
> Regards,
> Amadou Cisse
>
>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@y...]
> Sent: Thursday, September 16, 2004 10:51 AM

> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: The Kushite View of "The
> Pure Soul"
>
>
>
>
>

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vote.yahoo.com - Register online to vote today!

| 14209|2004-09-18 09:49:40|Paul Kekai Manansala|Re: JAckals,dogs of AE|
--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> wrote:
>
>
>
> different than that used today. They often backcrossed wild stock
> into their domestic dogs. Maybe something similar was practiced in
> Ancient Egypt.>
>
> Yes, it is possible. Perhaps, as I said earlier, even with wolves

and
> jackals -- a prospect about which you have expressed no

reservations.
>

Raymond, dogs, wolves, coyotes and jackals all have the same
chromosome count.

Wolf hybrids are found all over today. In fact, the common German
Shepherd Dog has four pure wolves in its first stud book. There are
two other dogs in Europe, the Saarloos Wolfhound and the
Czechoslovakian Wolfdog with even greater wolf heritage.

List members have also made suggestions we ought to
> take into account, for example that canids have the habit of

burying
> and retrieving things from the earth. You may recall, that

Schwaller de Lubicz
> made a similar comment with regard to jackals knowing when to dig
> up uneaten buried kill just before their remains rot. That was a

reference to
> discernment, was it not? Do wild dogs and wolves do the same

thing? Or did
> he just make that up? (lol)
>

I know that coyotes know approximately how long a kill will last
before it rots. Not sure about dogs or wolves.

Regards,
Paul Kekai Manansala
| 14210|2004-09-18 09:58:29|clyde winters|Re: The Kushite View of "The Pure Soul"|
Hi

Thanks for your comments. In the spirit of the
decipherment of any dead language I have to be
prepared to make accomodation to new data. This
results from the fact that all interpretations are
preliminary and may deserve revision.
The reason I asked about the term mbo, is due to
the fact that one of the signs in the Teo mask, is of
the mbo symbol in the Vai script. I could not find the
meaning for mbo, so I asked you if you might know
what this term may mean in your own language.
You are right about the steady state nature of
Malinke-Bambara, I discussed this in an article some
time ago. I am not a native speaker so there may be
mistakes in my work. Moreover, when translating
ancient documents some interpretations my need
revision. This dialogue can only help further make
research.I thank you for your help in illuminating the
mysteries of Malinke-Bambara to myself and the group.

C.A. Winters

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

> Clyde,
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> I am rushing but still managed to write a lengthy
> one. What you do is
> simply commendable, and as elsewhere, piecing up our
> torn brotherhood
> would fructify it even more. I see many inroads with
> the rise of your
> comfort level... I have been here long enough to see
> the stigma of the
> dominance of unilateral discourse, preventing with
> inertia or suspicion
> people from retrieving their commonalities, which
> can often be guessed
> from the wariness of even discussion groups!
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> We were saying? In fact it is with Malian Soninke
> encounters with
> ancient traders of gold (Kaya Magan Cisse was the
> first "black" emperor
> of Ghana), then with Christians before and after
> Islam and with Islam
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> yourself should be of quality. So no more energy is
> worth spent on
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> cousin Mande, Songhai,
> Fulani, etc.
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> with magic; ben to agree/to meet, ban to refuse,
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> will be working in an environment that would not
> force us to double the
> pain for a clean gain.
>
> Regards,
> Amadou Cisse
>
>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Saturday, September 18, 2004 12:20 AM
> To: Ta_Seti@yahoogroups.com
> Subject: RE: [Ta_Seti] Re: The Kushite View of "The
> Pure Soul"
>
> Hi Amadou

> I must defer to your expertise in your own language.
 > Over the years I have studied many word list and
 > dictionaries of Malinke Bambara. I am aware of the
 > fact that in Malinke-Bambara the term for soul is
 > ni.
 > Somewhere I found the reference to bo/ ba, that I
 > presented in my earlier post. I regret that over the
 > years I have lost my notes. If not for this loss , I
 > would post the source of my definitions.
 > Most of the meanings I use for my decipherment
 > of
 > Olmec are based on the phonetic values for Vai
 > recorded by M. Delafosse. As a result,
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 > terms and meanings used for this post are from
 > Maurice Delafosse's, La Langue Mandingue et ses
 > Dialects, Paris, 1955. The identification of /po/ as
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 > the superlative of white is found on page 596.
 > According to Delafosse, the term /bo/, can also mean
 > grand, ample (p.66) and "white smoke" (p.69) and
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 > house, in addition to 'excrement'. The fact that po
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 > the ,superlative of white' and bo relates to 'white
 > smoke'
 > makes it clear that the Malinke-Bambara did use
 > these
 > terms to correspond to 'white' in addition to /je/.
 > Any scholar dealing with dead languages, like
 > Egyptian and Sumerian-- know that there are many
 > homophones in these languages which may be explained
 > by the original existence of the dead language as a
 > tonal language. Moreover, the transcription of
 > Malinke
 > Bambara, by a French researcher and English
 > researcher
 > may result in different values e.g., Charles Bird
 > and
 > M. Delafosse, yet the salient fact that they sound
 > similar may denote analogy.
 > My research makes it clear that the meanings
 > of
 > many Chinese symbols relate to the meaning of the
 > Vai
 > signs. A comparison of Chinese terms and

> Malinke-Bambara indicate that these languages are
 > related. This suggest that the analogy between bai
 > and
 > bo, in Chinese, may have formerly existed in
 > Malinke-Bambara. This view may find some support in
 > the use of po/bo to denote aspects of "whiteness"
 > even today in Malinke-Bambara.
 > Since the introduction of Islam, many aspects of
 > Malinke-Bambara society has changed, and Arabic
 > terms
 > and meanings have replaced original Malinke-Bambara
 > terms. Given the analogy between Chinese and
 > Malinke-Bambara support the view that /bo/,
 > originally
 > did have the meanings I list below, which I got from
 > a
 > source over 25 years ago when I first deciphered the
 > Olmec writing. This is not impossible, because even
 > though you provide, the meaning for /bo/ as
 > 'excrement', this term has many other meanings as
 > pointed out by Delafosse.
 > C.A. Winters
 >
 >
 >
 >
 > --- Amadou Cisse <Abcisse@earthlink.net> wrote:
 >
 >> < In most of these languages the basic ideas about
 >> purity and the soul
 >> is indicated by two words ba/pa and or bo/po, with
 >> the possible addition
 >> of an /l / or /r/ as a final element to these
 >> monosyllabic terms...
 >> Among the Olmec the box shaped symbol is
 > pronounced
 >> po 'pure,
 >> superlative of white and clean', just as in the
 >> Mande languages. >
 >>
 >> Clyde,
 >>
 >> I guess it befalls me the unattractive yet I hope
 >> still supportive role
 >> to let you know that the Mande terms I know
 >> unfortunately do not match
 >> here. Their languages are very contextual and

> tonal,
> > and I wish I knew
> > the context of "white as view of pure soul" then I
> > would not have the
> > cultural reflex for mba rather than mbo in your
> > inquiry, as you would
> > realize below.
> >
> > The Mande word for the color white is je
> (adjective
> > jeman) or lekese and
> > the onomatopoeia thereof is pass and applies to
> the
> > color black as well,
> > that is, it is adjectival. In fact, je for white
> > derives from yelen for
> > sight and light; and lekese derives from kisse
> > meaning the grain, the
> > nut, figurative of the idea of truth. But bo
> > means... excrement (and as
> > a verb, to get out) and so have I set it aside for
>

=== message truncated ===

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| 14211|2004-09-18 11:35:29|Imnrnnre|Re: JAckals,dogs of AE|

<pmanansala@sbcglobal.net> wrote:

chromosome count.>

It would be safe then to think of them as constituting a certain functional type which, in the case of dogs, jackals and wolves, the Kmtc priests sought to capture in their sacred iconography. More on this below.

before it rots. Not sure about dogs or wolves.

Here is a quote from R. A. Schwaller de Lubicz in which he describes the basis of Kmtc human and animal iconography, as he sees it, and in which he points to the role of the jackal:

Sacred science as taught through myth concerns the human being and it is addressed only to this being, Nature's final, actual issue, because the human being logically recapitulates all the aspects of gestation preceding his birth as a human creature. Pharaonic myth therefore anthropomorphizes the functions rather than humanizing them as did Greece and Rome. The human body, specified by a characteristic sign (scepters, crown, gesture, attribute) will be the support of the symbol because it epitomizes all the functions.

For example, a woman's body with the head of a cow signifies the femininity of the animal as well as the maternal character of the woman, but the animal itself takes on a sacred character because it is the incarnation of a specific quality and function.

Only our misguided mentality could venture to speak of zoolatry, taking the representation of the animal as the image of an idol. In the Pharaonic spirit, the animal is not adored but revered as the incarnation of a specific function of which it is the symbol. It is the function which is the Neter, and not the animal. Thus Anubis as a black jackal is portrayed lying on a closed treasure chest under the title of guardian of the secret. Treated as Neter, however, Anubis is simply depicted by a jackal's head on a human body, because the function characterizing the jackal is the Neter of digestion, an essential function of life. That is why a jackal's head is placed as lid on the Canopic jar containing the stomach and sometimes the small intestine.

The Egyptian sages thus searched the different realms for creatures typifying a particular quality, be it a functional character in the gestation of the universe, even in the realm of metals and minerals (iron and copper, for example), or the organic incarnation of an essential vital function among plants (for instance the lotus and the papyrus), or in the animal kingdom (such as certain vultures, the falcon, the cow, etc.) This choice was so strict that it can almost be inferred that animals not chosen for the symbolique, although part of Egyptian fauna, were considered as "incomplete types," or types more or less bastardized or deformed. [R. A. Schwaller de Lubicz , Sacred Science. (1961), p. 182]

Here the word "jackal" refers it seems to a function, not an animal per se. That digestive function, by which that which is life sustaining is distinguished from that which is decaying waste is a cosmic and

microcosmic function represented by the animal. That this function was evoked and honored at funerals should not be surprising if we consider that such rituals had to do with bringing forth the ba (soul) from a dead body. The offerings of mummified dogs and wolves were meant to invoke the successful completion of the process perhaps -- whether dog or wolf, as you say, varied by locale, and probably temple preference. But the function invoked was the same.

Regards,

Raymond Davis

| 14212|2004-09-18 13:21:57|IMJs@webtv.net|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|

Raymond,

Just to clear up the confusion, that post with the second link from RaceAndHistory was from me, IMJ... And as I said before I was *NOT* able to contact Mr. Barton about his sources on his msntv pages!

IMJ

| 14213|2004-09-18 15:15:57|Paul Kekai Manansala|Re: JAckals,dogs of AE|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> wrote:

>

Raymond, I have to differ from de Lubicz here, although he may be right in some instances.. I see the function as an attribute of the neter observed from nature in most of the more important cases.

Regards,

Paul Kekai Manansala

| 14214|2004-09-18 16:26:19|Paul Kekai Manansala|Re: The Royal Standards|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> wrote:

>

>

> the four royal standards in procession, we see

> the falcon standard, the ibis standard and then

> two canine standards associated with Wepwawet.>

>

> Thanks for posting these Paul. I see that Wepwawet

> also has that very pointed snout, flared erect ears

> and bushy tail. He does not seem to have the carriage

> of a wolf, but is much more delicate-looking.

Yes, but there are stouter representations of Wepwawet. I'll try to get some images.

- >
- > I take it that the first standard bears the king's placenta
- > (and umbilical?), symbolically, followed by Wadjet, his
- > protector and Wepwawet as "he who is in front," therefore,
- > The Opener. . . The second standard is certainly quieter,
- > perhaps deliberately subordinated to the first?
- >

Usually, Wepwawet is standing on the second standard as he is on the first one in this image.

The royal placenta is not readily visible. Often Wepwawet is depicted on the placenta itself rather than standing separately as in this case.

- > What is that empty pole having no platform
- > or animal deity?

A symbol of the standards. Sometimes it sprouts arms and carries one of the royal standards. The big paddle like object also between the royal standards is a symbol of Osiris and the Afterlife.

Looks as if the artist ran out of space.

- > Do you think that was meant for a second Ibis (Tehuti)?
- > The glyphs appearing between the first and second
- > standards seem displaced. What do you think? Can you
- > see what follows the Heru standard on the right where
- > the photo has been cropped? Is it another Heru?
- > And if so, do you know what the glyphs say above his
- > head? Wish I could see more. That's what happens when
- > you try to read this stuff and you can't see all of it.
- >

Sorry, I can't make these out either.

Regards,
Paul Kekai Manansala

| 14215|2004-09-18 16:49:58|Imnrnnre|Re: JAckals,dogs of AE|
Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

right in some instances.. I see the function as an attribute of
the neter observed from nature in most of the more important cases.>

I'm not sure I see the difference. By neter do you
mean Anpu as a jackal?

Best,

Raymond

| 14216|2004-09-18 17:08:47|Imnrnnre|Re: The Royal Standards|
Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

royal standards is a symbol of Osiris and the Afterlife.>

That I believe is the _khrp_ scepter, as you say,
a reference to Asar (Osiris); no doubt as "He Who
is at the Head of the Westerners," as in to have
authority over those who are in the Dwat.

Best,

Raymond

| 14217|2004-09-18 18:25:08|K. Loganathan|Re: JAckals,dogs of AE - The Sacred Science|
Dear Raymond

I find Lubicz's words on the sacred science of the Egyptian priests quite fascinating. I also feel
that just one more step in this direction of thinking will lead to Mantrayana such as that of
Tirumular where animal and human icons dissolve into various mantra-complexes with universal
functions of their own. For example the MOUSE of Ganesha- a per my dream analysis itstands
forthe various cognitive processes that lead the soul into thinking about metaphysical matters that
hav been e 'mystical' hitherto so that LIGHT of CLEAR UNDERSTANDING is brought into an
area that has been in the dark (or Unconscious).

TheAgamics/Tantric thinking has been ICONIC and which is a continuation of the Sumerian
where the various processes in the cosmos and human body were articulad in terms of animal
and human icons. The Icon Thinking (as I have already pointed out in several essays) leads on by
an inner dynamics of its own to Mantra Thinking where the icons are recast as various kinds of
mantra complexes. After that we have the birth of a science but where we do not have genes and
so forth but rather mantra-complexes by way of capturing the cosmic as well as bodily processes
within a single conceptual frame.

I provide the following two verses of Tirumular's Gynecology as evidencesof such
developmental progress where scientific notions articulated initially in the language of icons
become articulated in terms of mantras.

The whole series is available at :

<http://arutkural.tripod.com/tmcampus/tiru-topics.html>

>>>>>>>>

11.

1933.

**aruntiya annam avai muunRu kuuRu aam
poruntum udal manam poom malamennat
tiruntum udal mana maaGkuuRu ceerntiddu
iruntana munnaaL irata mataakumee**

Meaning:

The Natam and Vintu of the world transforms the Maamaayai into edible food stuffs, which when eaten by the jivas with a body, get transformed into three kinds of stuff - the tissues that go into building up the body, the power that serves the Manam or the cognitive tools and the excreta that gets thrown off from the body. But before such transformations the essences extracted from the food taken in, remains in the body as a kind of fluid or juice containing within these three possibilities.

12.

1934.

**irata mutalaana eeztaatu muunRin
uriya tinattin oru puR panipool
ariya tuLi vintuvaakum eezmuunRin
maruviya Vintu vaLaruG kaayattilee**

Meaning:

The elementary bodily stuffs are: the essence-fluid, blood, bone marrow, skin, flesh tissues, brain matter and the seminal fluid. Out of these and from the three, essence-fluid, blood and seminal fluid, in appropriate time emerges the ovum like dew on the blade of grass. It stays (in the body of a woman) for twenty-one days (and after which it disintegrates and leaves the body)

Comments:

After dealing with the most general and cosmological processes underlying the gynecological, in these two verses Tirumular comes to the details of how these cosmic mechanisms are at work and generate the OVUM, called here the drop-seed, the tuLi Vintu in the human body. With an amazing scientific accuracy 9 for that period in time), he notes that the food taken in gets transformed into three kinds of Taatu- the elementary building blocks of the body and out of these the food-essence, blood and seminal fluid bring forth the OVUM that lasts (in the body of a female) for 21 days and after which it gets disintegrated and rejected from the body.

It is implied that the anna-rasam, the fluid-like extract from the food already contains within it, the Cosmic Seed, the Potu Vittu and gets localized here as the ovum. It is also implied by this that BEING remains all along the POWER behind it all just as in the case of the cosmos as a whole.

Taking the human body as his local stage, BEING enacts the drama of generating the OVUM,

drop-like seed, that has the capacity to produce out of itself another life form and with that help in the process of perpetuating the species.

>>>>>>>>>

Loga

Imnrnre wrote:

wrote:

chromosome count.>

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Regards,
Raymond Davis

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| 14218|2004-09-18 18:38:14|Amadou Cisse|Re: The Kushite View of "The Pure Soul"|
Clyde,

You're welcome.

Regards,
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Saturday, September 18, 2004 12:58 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: The Kushite View of "The Pure Soul"

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> Decisive action against despotisms is heartening to
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> tonal language. Moreover, the transcription of
> Malinke
> Bambara, by a French researcher and English
> researcher
> may result in different values e.g., Charles Bird

> and
 > M. Delafosse, yet the salient fact that they sound
 > similar may denote analogy.
 > My research makes it clear that the meanings
 > of
 > many Chinese symbols relate to the meaning of the
 > Vai
 > signs. A comparison of Chinese terms and
 > Malinke-Bambara indicate that these languages are
 > related. This suggest that the analogy between bai
 > and
 > bo, in Chinese, may have formerly existed in
 > Malinke-Bambara. This view may find some support in
 > the use of po/bo to denote aspects of "whiteness"
 > even today in Malinke-Bambara.
 > Since the introduction of Islam, many aspects of
 > Malinke-Bambara society has changed, and Arabic
 > terms
 > and meanings have replaced original Malinke-Bambara
 > terms. Given the analogy between Chinese and
 > Malinke-Bambara support the view that /bo/,
 > originally
 > did have the meanings I list below, which I got from
 > a
 > source over 25 years ago when I first deciphered the
 > Olmec writing. This is not impossible, because even
 > though you provide, the meaning for /bo/ as
 > 'excrement', this term has many other meanings as
 > pointed out by Delafosse.
 > C.A. Winters
 >
 >
 >
 > --- Amadou Cisse <Abcisse@earthlink.net> wrote:
 >
 > > < In most of these languages the basic ideas about
 > > purity and the soul
 > > is indicated by two words ba/pa and or bo/po, with
 > > the possible addition
 > > of an /l / or /r/ as a final element to these
 > > monosyllabic terms...
 > > Among the Olmec the box shaped symbol is
 > pronounced
 > > po 'pure,
 > > superlative of white and clean', just as in the
 > > Mande languages. >

> >
> > Clyde,
> >
> > I guess it befalls me the unattractive yet I hope
> > still supportive role
> > to let you know that the Mande terms I know
> > unfortunately do not match
> > here. Their languages are very contextual and
> > tonal,
> > and I wish I knew
> > the context of "white as view of pure soul" then I
> > would not have the
> > cultural reflex for mba rather than mbo in your
> > inquiry, as you would
> > realize below.
> >
> > The Mande word for the color white is je
> > (adjective
> > jeman) or lekese and
> > the onomatopoeia thereof is pass and applies to
> > the
> > color black as well,
> > that is, it is adjectival. In fact, je for white
> > derives from yelen for
> > sight and light; and lekese derives from kisse
> > meaning the grain, the
> > nut, figurative of the idea of truth. But bo
> > means... excrement (and as
> > a verb, to get out) and so have I set it aside for
> >

=== message truncated ===

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Yahoo! Groups Links
| 14219|2004-09-18 20:07:26|Imnrnnre|Re: Jackal, wolf and dog in AE|

Dear Amadou,

reproducing your own quote and reading off the caption from the corresponding picture. Huh? Explain or else, I'll invoke the hyena, as you would see below...>

Oh no, not that!

Here is the original message so you can see for yourself:

http://groups.yahoo.com/group/Ta_Seti/message/14096

hyena the most popular animal so derided because of its greed, its smarts and foul play, its whitish droppings, its limping pace, its hauling as if humanly, and elusiveness.>

This is why it is such good fortune to have you here, so you can give us first-hand accounts -- as members from other countries do from time-to-time. I can see why lore would develop about the creature you describe. We have probably all known people who have many of these characteristics. I include in this those who stalk you waiting for a sign of weakness, one they can turn to their own advantage. From now on I will recognize their archetype in the hyena. This is the classic behavior in a dyed-in-the-fur scavenger.

there in symbiose with nature, but sadly the ill wind that separated us, you here and us there, has blown harder and made things fall apart as would speak Chinua Achebe, and the youth have lost most on the sensory range with TV for learning. Incidentally, the TV is the extent of icon-thinking in the culture, not the traditional ways and let alone Kmt.>

Yes, it is sad but true. I understand it is a problem as the old ways fade even in Africa and young people spring up without the benefits initiation can convey at all the appropriate stages in life.

But you know, Amadou, I have discovered that the primal senses can still be re-awaken and invigorated by trips into the forest -- if not the lore and skills needed to prepare one for the demands of social life. How to put this understanding to use in a postmodern environment is a difficult challenge, but one we must do our best to face.

By the way, I promise not to ask any in-depth questions about traditional secret societies. There is apparently a large number of members who

track what we write but never post anything of their own or who sometimes do so with the intent of disrupting our discussions.

would answer yes indeed concern the hyena's diet and robe and others in the sites. In continuing the response to your how would I tell them apart, a hyena is told from the spotted to strippish gray, tawny to maroon robe and the rounded ears.>

Thank you Amadou. Is this the one shown on the "Hierakonpolis Palette?"

<http://home19.inet.tele.dk/hyena/hyensc3thumb1c.jpg>

<http://home19.inet.tele.dk/hyena/045.jpg>

scenes of the artifacts have been, up to the spirituality that emanates from them. Now, if you promise not ask on cults which upsets the hyena, I may tell you, shh, he is the head priest, one male and one female, and this is in fact what the artifact is saying.>

I'm sure there are many list members who envy your encounters. Thanks for the information about the two hyenas. I believe I have mentioned that Anpu has also been referred to as the symbol of the Heriseshta, often translated as Chief of the Hidden Writings.

Best regards,

Raymond

| 14220|2004-09-18 20:26:23|Amadou Cisse|Re: Jackal, wolf and dog in AE|

Dear Raymond,

These are hyenas alright and akin to the ones on the Hierakonpolis! I agree with your comments on scavenging, prowling and free lunch... Thanks for a positive and most perceptive communication.

Best regards,

Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Saturday, September 18, 2004 11:07 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: Jackal, wolf and dog in AE

Dear Amadou,

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Oh no, not that!

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the

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and skills needed to prepare one for the demands of social life. How to put this understanding to use in a postmodern environment is a difficult

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<http://home19.inet.tele.dk/hyena/hyensc3thumb1c.jpg>
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I'm sure there are many list members who envy your encounters. Thanks for the information about the two hyenas. I believe I have mentioned that Anpu has also been referred to as the symbol of the Heriseshta, often translated as Chief of the Hidden Writings.

*Best regards,
Raymond*

Yahoo! Groups Links

| 14221|2004-09-18 20:44:09|Imnrnnre|Re: JAckals,dogs of AE - The Sacred Science|

Thank you Loga, and I believe that is what we may have in the hekau I shared called "Another Chapter of Giving Breath." The very first line associates it with Anpu, as "the Jackal of Jackals," the symbol of separation from that which is impermanent and foul, your maalam. And then in the second line it says, "I am Shu," which immediately associates the speaker with air, which is to say, the breath of life. Proof? He then in the third line says, I draw in the air . . ." This is of course a reference to your Pranayama.

Moving quickly along, he claims in the very last line, "I give breath to those children." Well the word _enen_ (those?) can also mean to be passive, and the last word _unnu_ (children) is also the name of a spiritual tradition associated with the deity Nu, who is a personification of the Primordial Waters.

I would say this is a good example of going from the incon to mantrayama, or as the Kemmau would say, to hekau.

Best regards,

Raymond

| 14222|2004-09-18 21:36:28|K. Loganathan|Sumerian gods are Dravidian-Enlil-2|

Sumerian gods are Dravidian-Enlil -2

That in the Icon Thinking centering on EnLil-NinLil, the Sumerians were concerned with seeking an understanding of both the local and cosmic is quite clear. This is an early form Hermeneutic Science where while the distinctions between the physical and metaphysical are noted but are not denied with, say the metaphysical in favor of the physical and so forth An understanding how both stand to each other is sought in the most rational way though the language is that of the Language of Icons.

We have seen in the first essay that for the Sumerians the Universe is a BREATHING universe, there are primordial breathing processes in the universe and by participation in which the living creatures also breath hence live exist and so forth. The movement of the WIND is simply a sign of this BREATHING and that which breaths is EnLil, the Intelligent Power and an expression of the supreme BEING (An?) It is this aspect which also leads En Hudu Anna to see EnLil as the Power that determines the fate and destiny of the people and nations and hence the very foundation of all. Without the presence of the Breathing Lord, there will not be the energy production and hence the very living itself.

The Birth of the Icon of Tirumaal-Siva or Sankara- Narayana

With this let us come to the following line where the Icon of Enlil in the human form is interpreted and the meaning established.

5. (29)

e-en-lil-la sa-zu te-te-en bar-zu nam-tar-ra (House of Enlil, your interior is cool, your back determines destiny)

Ta. il eeNliilla saayju taNtaN puRaju (or bara-ju) tarunam (O temple of EnLiil ! Your interior is cool and your warm exterior is generous)

?? ?????? ?????? ???? ???? ????.

Here referring the basic words to Tamil is a great help in recovering the original meanings. The line is about e-en-lil-la, i.e Ta. il eeNliilla, the temple of Enlil. The sa-zu is Ta. Saay-ju, the depression or the interior and which makes it clear that bar-zu is Ta. puRa_ju , the exterior or bara-ju, the bright exterior. Now te-te-en is definitely Ta. taN-taN where taN means cool or cold with its duplication implying 'extremely cold?'. The nam-tar-ra is Ta. nAam taru-a what which gives the nAam, the essences. As I have said it is this word in this sense that has become Ta. Tarumam and sanskritized as Dharma.

Thus the COLD interior of the temple and hence Enlil Himself is contrasted with the WARM exterior where the exterior gives generously and by implication the interior withholds, preserves conserves and so forth. Thus we have here a metaphysical understanding of the basic processes of conservation of energy and its expenditure - the cold inside preserves while the warm outside spends the energy and it is such expenditure of energy that becomes the tar-ra-nam, the basic blessings that allow the whole functioning of everything

We may note here as to why Tirumaal is both BLACK and RED. The extremely cold interior or the inside of EnLil can also be BLACK , the absence of radiating light and in contrast the exterior can be RED, the bright and clear sky of intense light . Such an understanding can also be seen as Sankara-Narayana a fusion of Black Tirumaal and Red or bright Siva - the conservative and destructive (expenditure of energy) processes of the universe

The Birth of Purusha Thinking.

The Purusha literally means Great (peri> puru?) person (sag, san) where the Tamil form of it ? PerumaaL? is quite unambiguous. This PerumaaL is a term for Vishnu that is still in use among Tamils. It appears that this Purusha Thinking had its birth with an understanding of EnLil as the Power of Cosmic Breathing , the Deity of the breathing itself and which is the primordial process of energy production. With the origins of Sankara-Narayana Icon as above we have this energy also conserved and expended with Tirumaal the Black and Cold as the conserver and Siva the

Red and Hot as the energy dissipater.

The following lines do not describe the interior-exterior anymore but move onto the various anatomical features Enlil - the head hips , head , the base i.e. the thighs and feet

>>>>>>>

7(31)

dub-la [za]-e-zu kur me-te-gal (Your dubla (with its . . . is a mountain, possessing all that is proper)

Ta. iduppu-alai saliju KunRu mey tikaz (Your moving and shining waist is indeed a mountain where power resides)

Dub> Ta. iduppu : the waist ; la> Ta alai : moving. Also la> Ta. izai: ornaments worn . za-e : Ta. caliyee, coliyee ; to shine forth

Me> Ta. mey: power , sakti; te-gal. Ta. tikaz: to exist, subsist etc.

8(32)

KA-ZU KA-] x.x. ad mus-nun-za (Your ?head? (is) a ?head? . . . of your princely . . .

Ta. KA-ZU KA-] x.x ati muuccu nuna-jaa (Your ?head? is a ?head? is something that reaches very high)

Ad. Ta. ati : extremely ; mus > Ta. muuccu : to rise up; nun > Ta. nuni : the very top

9(33)

ur-zu [a]n-ki-da kus-u-de (Your base serves? heaven and earth)

Ta. uuruju vaankiizodu kuushuttee (Your thighs are the heaven and earth)

Ur. Ta. uuru: the thighs; an> Ta. vaan, aan: the heavens; ki > Ta. kii, ku, kiiz: the earth ; kus-u-de> Ta. kuushuttee> kuuduttee : conjoin. Kuuduttee= kuuduttu-ee

>>>>>>>

We have in these lines the PYRAMID, the Metaphysical Mountain where resides all the powers which is simultaneously the Temple and Enlil.

But why this Purusha Thinking? Why Enlil is also the PerumaaL?

The cosmos as a whole is BRATHING reality and being the most high , has to understood in term of the human icon for among the creatures it is the human who is the most evolved. Of course is NOT a PERSON of any kind , He is above and infinitely superior to the humble human. One way, it appears to me, of indicating that BEING is beyond and human icon but at the same time INTELLIGENT is the see Him as Purusha where the whole Cosmos is seen something akin to human figure with head shoulders thigh feet and so forth. We have a mapping of the human onto the divine and in which the various processes of the cosmos are NOT described in terms Physical Laws but rather the various EXPRESSIONS of BEING. There are processes that emerge from the Head, meaning the intelligent, that which makes people aspire towards the metaphysical PEAK. those that emerge from the shoulders meaning activities that are heroic and the those from the thighs and feet meaning the fundamental and autonomous processes that sustain the heaven and earth.

Now this brings us to the line below:

11(35)

en za-[an-n]a en nam-tar-re-de (The Lord (who possesses) the utter limits of heaven, the Lord, who determines destiny)

Ta. eeN jia vaanna eeN nAamtaruttee (The Lord who is life of the cosmos, the Lord who gives the essence to all)

en: Ta. eeN (lofty) eeNi: the ladder, that which allows climbing up. eeN VeeN> veeL : kings, deities

Za-an-na= jia aanna : the life of the heavens. Here we have perhaps the same as VishNu as the antaryamin- the indweller within all. This notion may also underly the genesis of the word VishNu itself ; mii-ishNu > vii-shNu > VishNu; the life of the heavens above (mii)

Nam ; Ta. nAam, nalam, nayam: the essence

Tar-re-de> Ta. tar-uttu-ee > taruttee : gives ; Ta. taa, taru: to give

There is BREATHING everywhere in the cosmos as there are processes of energy production and expenditure and therefore Enlil must there to the LIMITS of the Heavens and Earth and hence the Purusha, the PerumaaL

This line of metaphysical thinking has a continuous history as the integral part of Agamism and where it has become more prominent in Tamil Vaishnavism but with a forgetfulness of Siva in some later developments.

(to continue)

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| 14223|2004-09-18 22:45:14|clyde winters|Re: Socializing Children AfroDravidian Religion:The Olmec|

.....
Attachments :
.....

The cult association was recognized as the major Olmec socializing element. The duties of the priests were to teach the children the laws of Olmec society and obedience to the cult.

Olmec Child Cult Associations

The Olmec child, as evident in Olmec art, was very important in Olmec symbolism. It would appear that the child was recognized as the only representative of the childhood of mankind. The childhood of mankind was the primitive state of man when man was pure and ignorant of nature. This is why we see frequent representations of children as jaguar children, and plumpness characteristic of healthy children, associated with the jo-fa. Thus the child in Olmec iconography represents the human being when he left the Creator's hands: uncircumcised and androgynous, possessing in one person the male and female characteristics.

Olmec children belonged to the n?domo brotherhood. This society was open to all Olmec children before circumcision.

Each initiate was given a jo fa, as illustrated by the Las Limas figure. The children of the association were called tigi-denw ?children of the tigi?, in recognition to the authority of the principle jo fa of the komo over the members of the cult association.

It is clear from the frequent representation of Children in Olmec art, that children were taken seriously and considered to be able to administer duties which in most societies were assigned to adults. This suggest that the members of the n?domo were the organizers and celebrants of their own association functions.

The depiction of children in Olmec art illustrates that adults respected children. This view is supported by the motifs on Altar No.5 of LaVenta. On this monument we have a personage emerging from the stone altar with the glyph po gbe ?Pure Righteousness? on his headdress. He is carrying a babe in his arms resting on his lap.

On the other side of Altar No.5, we find two personages, each with a different helmet style holding a child. In each instance the child appears to be in

different poses. In the scene on the left a seated man is holding a limp child on his lap. The child is looking directly at the face of the Olmec dignitary, as if they are engaged in an animated conversation. This scene probably presents the role of the *jo fa*, in instructing the child in the secrets of the society.

In the scene on the right the child appears to wear a headdress, and takes on the mouth of the jaguar. The personage in this scene is standing. He has a snake on his headdress, and is still carrying the child. But instead of carrying the child on his lap, the child is now carried in the personage's arm away to his side. The jaguar child in this scene appears to be offering the Olmec personage instructions on where they should go. This scene suggests that the Olmec child once he graduated from the initiation was recognized as an individual to be respected, and given recognition for his ability to consult with adults.

The Olmec cult associations emphasized the transmission of knowledge from the cult specialists or *jow*, to the young initiates. This view is made vividly clear by numerous Olmec monuments which show a jaguar child in the arms of a helmeted cult-leader who appears to be instructing, and introducing an Olmec child to the cultural and religious norms of Olmec society. A good example of this phenomenon is Altar No.5 at La Venta. At Altar No.5 we find a figure emerging from a niche holding a baby in his arms. The jaguar babies are usually nude and sexless. This suggests that the Olmec initiates into the cult association, were not circumcised and thus androgynous.

Another Olmec artifact that illustrates the importance of the cult specialist in Olmec society is the babe-in-arms figurine from Las Limas, Veracruz. The Las Limas figurine has symbols on the head and shoulders of the priest, and headband and chest of the babe.

P.D. Joraleman believes that the incised profile heads on the seated figurine's shoulders represent sky symbols because they are raptorial birds. He believes that the figures on the knees are a shark and serpent and represent the watery world.

Our knowledge of Olmec writing allows us to read

the authentic meaning of the glyphs on the babe-in-arms figure. The glyphs on the shoulder represent the bird and jaguar masks cult associations. The eyes on the masks engraved on the shoulder are open and probably represent active force or power.

The same masks or cult symbols are also found on the knees of the priest with their eyes closed. They may represent the inactive aspect of the cult symbols when associated with the Olmec children who lack intimate knowledge of the cult association. Symbolically, the mask emblems may mean that the child must obey the amatigi from birth to the grave. The Olmec signs on the face of the priest holding the babe are written in syllabic Olmec script. The glyph on the face is composed of three signs fa,

a, ta, or fa-a ta or ? The father is obedient to the order/association?.

Across the headband of the babe we find the

glyph or Po gbe 'pure virtue'. The glyph across the chest is

. This glyph has four signs bi, jo, po and gbe: bi jo po gbe. This means, 'To be consecrated to the cult and pure virtue'. The Olmec children played many specialized roles in Olmec cult associations. There are many figurines of children carrying torches, or both torches and knuckle busters like the jade figurine from San Cristobal Tepatlaxco, State of Puebla. These children were called tatuguw (fire bearers). The tatuguw represents the illumination and purification of the initiate's spirit.

The torch is a very interesting Olmec motif. The term for torch is moso. Moso, also means 'master key, magic pass (built around a person or object), magic charm and magic passage'. This suggests that the figures from Olmec art holding torches were assistants to the nama tigi, who would illustrate his high position through wearing the jaguar mask. The torch motif is evident in the jade figure from San Cristobal, Tepatlaxco.

Another interesting motif associated with the jaguar babies is eyebrows in the form of flames. These flames (tamla) probably acknowledge the numinous character of knowledge one learnt in the Olmec cult associations. The depiction of eyebrows in the form of flames probably indicates the illumination one obtains from acquiring knowledge.

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| 14224|2004-09-19 03:14:09|roikwabena|sudan under focus at british museum|
selected evidence (albeit insensitive) supporting the existence of

ta seti
ta nuhusi
ta kensat
nubia
nuballa
alodia
muqurra
alwa
bilad el soudan

is being currently shared with the general public through a series of talks, films and exhibitions at the british museum in co-operation with the antiquities dept of dem. republic of sudan...

donations are solicited for intrepid but necessary charitable work done in the dafur region as well..

but there are few images of kdk, alara few statues...
no chronology of regents..

so an uneasiness sits in the mind of the muur conscious individual on arrival and departure...

as usual
the full true story has not been told!
see links

<http://www.british-museum.ac.uk/>

in humility i give thanks to
MUT, AMANI RA, KHENSU, & APEDAMAK ,
for the rare opportunity to live and work there in the past not to
be cheated of the truth of our collective heritage

<http://nefertamu.tripod.com>
<http://www.bmag.org.uk/debate/>

apedamak bash
neferhoteph
| 14225|2004-09-19 07:11:49|D. McIntyre|Fwd: IBPFF: PBS POV to air "A Panther in Africa"
on Sept. 21|
This is more recent/history/social/science than ancient history. But
some Ta_Seti members may be interested in the documentary.

--> Deidra

--- In BlackPantherFilmFest@yahoogroups.com, "D. McIntyre" wrote:

The International
Black Panther Film Festival
(IBPFF) Newsletter

September 17, 2004
Volume 4 Issue 1

Visit the official website:
<http://www.pantherfilmfest.com>

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BlackPantherFilmFest-subscribe@yahoogroups.com

Inside today's issue:

- # PBS to air A PANTHER IN AFRICA documentary
- # Kansas City community honors Black Panther Pete O'Neal at documentary premiere
- # New Book by Mumia Abu-Jamal
- # Top 10 Book List
- # IBPFF Staff Update

"A PANTHER IN AFRICA" is a new documentary, by Aaron Matthews, about Pete and Charlotte O'Neal's work in Tanzania which P.O.V. (Point of View) will broadcast nationally on PBS.

<http://www.pbs.org/pov/pov2004/apantherinafrica/index.html>

BROADCAST DATE:

September 21, 2004 at 10 PM (90 minutes)

(NOTE: Days and times for P.O.V. broadcasts vary, so be sure to check local listings for your PBS station.)

ABOUT THE FILM:

On October 30, 1969, the leader of the Kansas City chapter of the Black Panther Party was arrested and charged with transporting a gun across state lines. His name was Pete O'Neal. After being convicted on false testimony, Pete recognized his four year sentence would probably lead to his death behind bars, and he and Charlotte

decided to leave the United States clandestinely. Having lived over thirty years in Tanzania, Pete and Charlotte O'Neal have transplanted their ideals to the village of Imbaseni, where they founded the United African Alliance Community Center. Its programs, classes, and contribution to the surrounding area have drawn the attention of scholars, activists, journalists and filmmakers.

Aaron Mathews, an award winning documentary film producer, explained his new film this way:

"A Panther in Africa started with the questions: What happened to the radicals from the 1960s? Where are they now? And what happened to the ideals of that era? Traveling through East Africa in 1998, I met Pete O'Neal, who embodied the answers I was looking for in many ways. I was captivated by Pete's predicament, as a man who seemed to be living in a vacuum, the only America he knew was that America of the 1960s. His life in exile had preserved and refined values that other 1960s radicals seemed to have left behind. I made this film in large part because Pete's life, both past and present, revealed a lot about America's past and present. But it was Pete, the character that drew me to the subject. He's an amazing person.

Making the film has also renewed my appreciation for political activism and dissent. It's made me realize that some things are worth fighting for. As Black Panthers, Pete, and his wife Charlotte had the courage to risk jail time as well as life and limb to stand up for what they believed in. Whatever you think of the Panthers, you have to acknowledge that some of their major accomplishments ? raising concern about significant issues of social justice, dramatically changing the way many African Americans saw themselves ? were achieved by taking great risk. Today, through his United African Alliance Community Center, Pete believes he and Charlotte are carrying on the legacy and principles of the Black Panther Party."

People You Meet in "A Panther in Africa":

Pete O'Neal former Black Panther Party leader in exile for thirty-two years

Charlotte O'Neal, Pete's wife and former Black Panther Party member

Omar Matatola, Tanzanian friend who describes what Pete was like when he first arrived

Derek Harris, youth visitor from Heal the Community, UAACC's

international exchange program,

Marty Young, youth visitor through UAACC's Heal the Community

Geronimo ji Jaga, former Black Panther Party leader and founder of Kuji Foundation

Florence O'Neal, Pete's mother, visiting her son for what seems to be the last time

VISIT THE FILM'S WEBSITE:

<http://www.pbs.org/pov/pov2004/apantherinafrica/index.html>

- + Watch a trailer of the film
- + Read an interview with the filmmaker
- + Find out more about the Black Panther Party
- + Hear from former Black Panthers Kathleen Cleaver, Barbara Easley, Elbert Howard, Billy Jennings, Yvonne King, and Bobby Seale, and
- + View a special gallery of photos from Ruth-Marion Baruch and Pirkle Jones's book, "Black Panthers 1968," with narration and text by Kathleen Cleaver.
- + Join in a discussion about the film

###

Kansas City community honors
Black Panther Pete O'Neal at documentary premiere

Sister Charlotte Hill O'Neal, artist, writer, and co- Director of the United African Alliance Community Center (UAACC) in Tanzania, East Africa, recently returned to tour several cities to assist the U.S. screening of "A Panther in Africa." We have excerpted her account of the premiere of the film in her Kansas City hometown, where she and Pete O'Neal first became active in the Black Panther Party, and which through UAACC efforts has become a sister city to Arusha, Tanzania.

Young Kansas City jazzman, Harold Mujahid O'Neal (who was born some twenty years ago to Brian O'Neal, Pete's brother, and a Tanzanian mother in our village of Imbaseni) provided jamming sounds on the piano as the people flowed into the Bruce R. Watkins community center to see the premiere of "A Panther in Africa." We danced in to the beats of the Djembe Kaan African Drummers and enjoyed food catered by

an Ethiopian restaurant. As I looked around the diverse crowd of people attending the gala event I was struck by the fact that this time around, people who would not have dared to support anything to do with Pete O'Neal back in the day (like city councilmen and state representatives, sons of governors, executives, and university professors) now showed no qualms about voicing support for UAACC and our Heal the Community Program alongside grassroots organizers and lumpen* youth!

(*NOTE: "lumpen" is the term widely used in the Black Panther days for what now can be referred to as unemployed urban youth.)

As I checked out folks enjoying themselves it felt distinctly like a family reunion. I smiled with the satisfaction of knowing we had done our job well, and felt elated that our hometown was so enthusiastically acknowledging our work at UAACC. Speaker after speaker, including Geronimo ji Jaga who flew in for the event, testified to the need for healin' in the streets of Kansas City as in so many cities around the globe. "Seize the time" was our battle cry once again as people recognized the urgency of keeping the ball rollin' and not permitting the enthusiasm among the people attending the event to die down. People laughed and cried and exclaimed loudly as we watched A Panther in Africa. At the end, Aaron Matthews, the filmmaker, received a rousing standing ovation. The community panel discussion evoked enthusiastic response and positive exchanges of ideas as to the way forward.

At the close of the evening, I preformed a ritual in homage to our Ancestors and the Creator... After dust from the African soil I sprinkled had settled, and the libation was poured, I lifted the sage bundle high into the air and prayed for all our aspirations and positive vibes to spread as freely into the world as the smoke swirling above us.

###

New Book Published by former Black Panther Mumia Abu-Jamal

"We Want Freedom: A Life in the Black Panther Party"

By Mumia Abu- Jamal

South End Press (2004)

Drawing from his own experience, research conducted for his

master's thesis, memoirs, government documents, and interviews, Mumia Abu-Jamal's new book offers a remarkable testament to the impact of his membership in the Black Panther Party. Readers will discover an inspiring, eye-opening interpretation of the historical significance of the Black Panther Party, combined with unforgettable vignettes of the author's encounters with fellow Panthers, hostile opponents, and brutal police. In his chapter entitled "A Woman's Party," Mumia concluded, "The Party may no longer exist, yet much of the spirit, the essence of collective resistance, of perseverance continues in the lives of [women] who aspire to change the realities into which they were born. They were, without question, the very best of the Black Panther Party."

Railroaded into prison back in 1982 for the murder of a Philadelphia policeman, Mumia Abu-Jamal has continued his career as a journalist from the confines of his cell on death row. "We Want Freedom: A Life in the Black Panther Party" is the fifth book he has published. To learn more about Mumia Abu-Jamal's situation, contact icffmaj@a... or visit <http://www.mumia2000.org>

###

Top 10 Book List

http://www.pantherfilmfest.com/bp_books.html

Our Books section lists 10 good books about the Black Panther Party and is on the International Black Panther Film Festival website. Clicking on text links or pictures of the book covers on our page will send you to the Amazon.com website enabling you to buy any of the books. A percentage of the proceeds from book sales clicked from our website will benefit the International Black Panther Film Festival.

###

International Black Panther Film Festival (IBPFF) Staff News

Website producer and email newsletter editor Deidra McIntyre starts a new career as a New York City Public School teacher at Franklin K. Lane High School in Brooklyn. She will work in the special education department teaching Business English Technology, Ramp-Up English (geared to improve reading and writing skills of high school freshmen reading at an elementary school level), and parenting. Deidra is one

of 2,000 new NYC teachers who are among the 2004 New York City Teaching Fellows, <http://www.nycteachingfellows.org> . Deidra leads a technology group called redIbis, <http://www.redibis.com> , and works with technology colleagues in a website hosting business called Red Ibis Hosting, <http://www.redibishosting.com> . Additionally, on Leap Year Day 2004 (Feb. 29), Deidra and her husband, Andre, had their first child, Xavier Justin.

###

Stay tuned for more news to come!

^^^^^^

Group Publisher: Kathleen Cleaver

Group Editor: Deidra McIntyre

Group Homepage:

<http://groups.yahoo.com/group/BlackPantherFilmFest>

To unsubscribe from this newsletter, send an email to:

BlackPantherFilmFest-unsubscribe@yahoogroups.com

-30-

--- End forwarded message ---

| 14226|2004-09-19 07:28:45|sherif|Are you interest in egypt postcards|
if you are interest in Egypt postcards please join this group

http://groups.yahoo.com/group/EGYPT_POSTCARDS/

thank you

Sherif from Egypt

| 14227|2004-09-19 10:13:24|Art|Re: Are you interest in egypt postcards|

Yahoo says:

"There is no group called EGYPT POSTCARDS"

Outgoing mail is certified Virus Free.

Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.766 / Virus Database: 513 - Release Date: 9/17/2004

| 14228|2004-09-19 15:16:59|Alex van Deelen|Black Madonnas (Isis) In Italy|
I haven't read it yet, but it may be interesting:

Black Madonnas: Feminism, Religion, and Politics in Italy

by Lucia Chiavola Birnbaum

From Book News, Inc.

Birnbaum (women's and gender studies, Stanford, U.) argues that in southern Italy, worship of the Goddess has survived Christian attempts to eradicate it more thoroughly than anywhere else in Europe. She notes the black madonnas, representing the fecundity of the earth, are on or near ancient sacred sites, and are centers both of nonstandard Christian practice and of feminism and radical politics, the values of which mirror those of the old ways. Annotation copyright Book News, Inc. Portland, Or. --This text refers to the Hardcover edition.

Book Description

In the 1993 edition, I considered black madonnas a metaphor for a memory of the time when the earth was believed to be the body of woman and all creatures were equal, a memory transmitted in vernacular traditions of earth-bonded cultures, historically expressed in cultural and political resistance, and glimpsed today in movements aiming for transformation. Since then my understanding of black madonnas has been deepened by geneticists finding that the origin of modern humans is Africa, that primordial migrations from Africa carried a belief in a sacred dark woman to all continents. Black madonnas may be considered a metaphor for healing millennial divisions of gender and race in concerted world movements for justice.

| 14229|2004-09-19 18:17:45|K. Loganathan|Re: [akandabaratham] Socializing Children and AfroDravidian Religion|

Dear Dr Winters

Thank-you for this fascinating post that comes as a revelation to me. Now you say that:

The Olmec child, as evident in Olmec art, was very important in Olmec symbolism. It would appear that the **child was recognized as the only representative of the childhood of mankind**. The childhood of mankind was the primitive state of man when man was pure and ignorant of nature. This is why we see frequent representations of children as jaguar children, and plumpness characteristic of healthy children, associated with the jo-fa. Thus the child in Olmec iconography represents the human being when he left the Creator's

hands: uncircumcised and androgynous, possessing in one person the male and female characteristics.

>>>>>

In the Dravidian Agamism the Child-Icon was also an icon of BEING where we have Child-Krishna Child-Muruka and now even Child-Siva.

I am not clear about its roots but at about the 7th-8th cent we have a famous Azwar- Periyazvar - who sang beautiful hymns on Child-Krishna where the element of Motherly Love towards BEING was articulated in great details and subtlety. It is this , I suspect, that led to a new kind developement in Sri Vaishnavism where unmoderated LOVE, Prapatti, becomes instituted as the primary dynamics of metaphysical life where Love unto BEING is said to override all other sadhanas. Pillai Lokacarya has given philosophical expressison to it in Mumuksup Padi.

Let me quote one verse about this Child-Icon of BEING and its peculiarity as sung by Periyazvar 18.

maNNum malaiyum kadalum ulakeezum
uNNun tiRattu makizntuNNum piLaikku
vaNNam ezil koL makarak kuzai ivai
tiNNam iruntavaak kaaNiiree neerizaiyiir vantu kaaNiiree

Meaning:

O ladies of brilliant ornamensts ! Come and see where the CHILD capable of consuing the Earth the Hills the Seas and the all the clestial worlds has on His ears crystal bands with briallt light!

More later. Perhaps scholars like VR who are living representative of this brand of Vaishnavism can add more substance to this theme. The verses of Periyazvar has led to the creation of a new genre of Tamil literature called PiLlait Tamil where not only God but also notable human beings are sung in in terms of this Child-Icon.

Loga

clyde winters wrote:

Do you Yahoo!?

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| 14230|2004-09-19 18:41:39|solomon_abdulrahman|Re: Black Madonnas (Isis) In Italy|
Now, you KNOW, I found this of interest! I consider it to be mor
evidence that, the story of Jesus(pbuh) is just a copy of ancient
Egyptian religion. MY THANKS!

sol

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

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> *****
> | 14231|2004-09-19 19:27:19|clyde winters|Re: [akandabaratam] Socializing Children and
AfroDravidian Religion|

Hi

Thanks for the information.

C.A. Winters

--- "K. Loganathan" <ulagankmy@yahoo.com> wrote:

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 > Loga
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 >
 > -----
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 > Yahoo! Mail - 50x more storage than other providers!

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| 14232|2004-09-19 20:54:39|thigazh azhagan|Re: [akandabaratam] Socializing Children and AfroDravidian Religion|

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 only a hindu could perceive saguna Brahman(A state of the creator
 who is involved in that process and his reflection is the creation
 and thus every atom of this creation is a wholesome part of Him.
 While the general belief among hindus is that a child upto the age

of six months exposites godly qualities communicates with Him and receives his sermons.

Now this only means that though the body is bound by Karmas soul is abound by chetana(desire) of what to liberate. This quality of the soul is suppressed by Karma where body starts dominating and creates communication gap between it and the soul and that is where Yog comes to play the metaphysics of yog is simple that is unite body and soul and prepare body to receive sermons of Brahman and act accordingly to liberate sooner than later.

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C.A. Winters

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| 14234|2004-09-20 06:59:57|thigazh azhagan|Re: [akandabaratam] Socializing Children and AfroDravidian Religion|

---It is not my personal Opinion but general thinking in the society. It is because the machinations of discord between Body and soul starts developing sooner the body recognises its independence and starts voluntary movements in disarray.

That is where Yog comes to play for synchronising Mind Body and soul.

Pranayama is well practised for such synchronising.

In Ta_Seti@yahoogroups.com, clyde winters wrote:

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 > > Krisha where the element of Motherly Love towards
 > > BEING was
 > > articulated in great details and subtlety. It is
 > > this , I suspect,
 > > that led to a new kind developement in Sri
 > > Vaishnavism where
 > > unmoderated LOVE, Prapatti, becomes instituted as
 > > the primary
 > > dynamics of metaphysical life where Love unto BEING
 > > is said to
 > > override all other sadhanas. Pillai Lokacarya has
 > > given
 > > philososphical expressison to it in Mumuksup Padi.
 > > >
 > > > Let me quote one verse about this Child-Icon of
 > > BEING and its
 > > peculiarity as sung by Periyazvar
 > > >
 > > > 18.
 > > >
 > > > maNNum malaiyum kadalum ulakeezum

> > > uNNun tiRattu makizntuNNum piLaikku
 > > > vaNNam ezil koL makarak kuzai ivai
 > > > tiNNam iruntavaak kaaNiiree neerizaiyir vantu
 > > kaaNiiree
 > > >
 > > > Meaning:
 > > >
 > > > O ladies of brilliant ornamensts ! Come and see
 > > where the CHILD
 > > capable of consuing the Earth the Hills the Seas and
 > > the all the
 > > clestial worlds has on His ears crystal bands with
 > > briallt light!
 > > >
 > > > More later. Perhaps scholars like VR who are
 > > living representative
 > > of this brand of Vaishnavism can add more substance
 > > to this theme.
 > > The verses of Periyazvar has led to the creation of
 > > a new genre of
 > > Tamil literature called PiLlait Tamil where not only
 > > God but also
 > > notable human beings are sung in in terms of this
 > > Child-Icon.
 > > >
 > > > Loga
 > > >
 > > >
 > > > clyde winters wrote:
 > > >
 > > >
 > > > -----
 > > > Do you Yahoo!?
 > > > Yahoo! Mail - 50x more storage than other
 > > providers!
 > >
 > >
 >
 >
 >
 >
 >
 > _____
 > Do you Yahoo!?
 > Y! Messenger - Communicate in real time. Download now.
 > <http://messenger.yahoo.com>

Egypt's Cats Got Pharaoh Treatment
AFP

Cat mummy

Sept. 15, 2004 ? The ancient Egyptians put as much care into mummifying their animals as they did their kings and relatives, according to a study to be published Thursday in the British scientific journal Nature.

Countless mammals, birds and reptiles were killed and mummified as an offering to the gods they represented, a cult that accelerated from 1400 B.C. under the pharaoh Amenhotep III.

Solve a history mystery in Unsolved History.

The goddess Bastet was embodied by the cat; Horus was represented by the falcon or baboon; Thoth was symbolized by the ibis; Sobek was worshipped in the form of a crocodile, and so on.

So many millions of animals were preserved that many experts assumed that, in order to meet demand, the Egyptians used a fast-track mummification process ? essentially wrapping the creature in coarse linen bandages and then plunging it into a vat of resin before it expired.

Not so, according to a team of British organic chemists.

The latest forensic tools of chromatography and mass spectrometry were applied to gain a chemical fingerprint from the tissues and wrappings of mummified cats, hawks and ibises that dated from the ninth to the fourth centuries B.C.

The study revealed that the embalmers carefully used a wide range of substances, some of them precious and costly, for ensuring that the animals' mortal remains would endure. The materials included oils, fats, bitumens, beeswax, as well as pine and possibly cedar resins.

"The mixture of balms is of comparable complexity to those used to mummify humans," the impressed scientists said.

The study was lead-authored by Richard Evershed of the University of Bristol, western England.

Regards,
Paul Kekai Manansala



| 14236|2004-09-20 08:41:17|Paul Kekai Manansala|Cavemen started bling-bling culture|
http://www.ananova.com/news/story/sm_1104798.html

Cavemen started bling-bling culture

Bling-bling culture started with Stone Age cavemen up to 280,000 years ago.

A new scientific study says hunters loved to be dripping in luxury goods, and the taste for flashy trinkets may have been what turned humans from savages into a civilised society.

Beads, jewellery and ornaments found at a cave in Blombos, South Africa, are thought to be status symbols dating back up to 77,000 years.

Until now it had been thought that an interest in fancy accessories only started around 40,000 years ago.

The New Scientist report says the earliest nomadic hunters were far more civilised than thought previously. And the lust for bling led to an early pecking-order in which people with the right gear seemed more important.

The report said: "Mass consumerism may be a 20th century invention but its roots go back to the dawn of humanity.

"Prestige goods could be the first step on the road to modern civilisation, paving the way for agriculture and urbanisation. "No one believes the guy who spends 670,000 on a Bugatti Veyron does so because he needs to travel at 250mph.

"We all know he is buying an exclusive status symbol. But don't knock it - he is just being civilised."

| 14237|2004-09-20 08:56:07|clyde winters|Re: [akandabaratam] Socializing Children and AfroDravidian Religion|

Hi

Thanks.

C.A. Winters

--- thigazh azhagan <vraghavan26@yahoo.com> wrote:

> ---It is not my personal Opinion but general
> thinking in the
> society.It is because the machinations of discord
> between Body and
> soul starts developing sooner the body recognises
> its independence
> and starts voluntary movements in disarray.
> That is where Yog comes to play for synchronising
> Mind Body and soul.

> Pranayama is well practised for such synchronising.

> In Ta_Seti@yahoogroups.com, clyde winters

> wrote:

>> Hi

>> Since language comes after 6 months, and language

>> provides clothes for our thoughts and desires why

> do

>> you think the belief that children only have Godly

>> qualities up to 6 months persist?

>>

>> C.A. Winters

>>

>>

>> --- thigazh azhagan wrote:

>>

>>> ---that latYou are right Dr.Loga Hinduism in the

>>> form of various

>>> sects ,as defined by shankara there were six

> major

>>> sects shoram

>>> (worship of sun)shawktha(worship of female god

> of

>>> power)Ganapathyam

>>> (worship of elephant god who is also raised to

> the

>>> status of 'All-

>>> First'by Lord shiva ,to be worshipped before any

> act

>>> and he is the

>>> vigna vinawshi one who destroyes all

>>> obstacles)Skandam(worship of

>>> murugan who is the commander of gods deva

>>> senawpathi)Shaivam(worship

>>> of Shiva or Ishvara)and Vaishnavam(worship of

> vishnu

>>> the protector

>>> among the trinity and also the creator of

> Brahma-the

>>> creator

>>> God),Have been dwelling along the path of life

> and

>>> its actualities

>>> only a hindu could perceive saguna Brahman(A

> state

>>> of the creator

>>> who is involved in that process and his

> reflection
>>> is the creation
>>> and thus every atom of this creation is a
> wholesome
>>> part of Him.
>>> While the general belief among hindus is that a
>>> child upto the age
>>> of six months exposites godly qualities
> communicates
>>> with Him and
>>> receives his sermons.
>>> Now this only means that though the body is
> bound by
>>> Karmas soul is
>>> abound by chetana(desire) of what to
> liberate.This
>>> quality of the
>>> soul is suppressed by Karma where body starts
>>> dominating and creates
>>> communication gap between it and the soul and
> that
>>> is where Yog
>>> comes to play the metaphysics of yog is simple
> that
>>> is unite body
>>> and soul and prepare body to receive sermons of
>>> Brahman and act
>>> accordingly to liberate sooner than later.
>>> In Ta_Seti@yahoogroups.com, "K. Loganathan"
>>> wrote:
>>>> Dear Dr Winters
>>>>
>>>> Thank-you for this fascinating post that comes
> as
>>> a revelaltion to
>>> me. Now you say that:
>>>>
>>>> The Olmec child, as evident in Olmec art, was
> very
>>>> important in Olmec symbolism. It would appear
> that
>>> the
>>>> child was recognized as the only
> representative of
>>> the
>>>> childhood of mankind. The childhood of mankind

> was
>>> the
>>>> primitive state of man when man was pure and
>>> ignorant
>>>> of nature. This is why we see frequent
>>> representations
>>>> of children as jaguar children, and plumpness
>>>> characteristic of healthy children, associated
>>> with
>>>> the jo-fa. Thus the child in Olmec iconography
>>>> represents the human being when he left the
>>> Creator's
>>>> hands: uncircumcised and androgynous,
> possessing
>>> in
>>>> one person the male and female
> characteristics.
>>>>>>>>>>
>>>>
>>>>> In the Dravidian Agamism the Child-Icon was
> also
>>> an icon of BEING
>>> where we have Child-Krishna Child-Muruka and now
>>> even Child-Siva.
>>>>
>>>>> I am not clear about its roots but at about
> the
>>> 7th-8th cent we
>>> have a famous Azwar- Periyazvar - who sang
> beautiful
>>> hymns on Child-
>>> Krishna where the element of Motherly Love
> towards
>>> BEING was
>>> articulated in great details and subtlety. It is
>>> this , I suspect,
>>> that led to a new kind developement in Sri
>>> Vaishnavism where
>>> unmoderated LOVE, Prapatti, becomes instituted
> as
>>> the primary
>>> dynamics of metaphysical life where Love unto
> BEING
>>> is said to
>>> override all other sadhanas. Pillai Lokacarya has
>>> given

>>> philosophical expression to it in Mumukshu
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>>>> uNNun tiRattu makizntuNNum piLaikku
>>>> vaNNam ezil koL makarak kuzai ivai
>>>> tiNNam iruntavaak kaaNiiree neerizaiyiir vantu
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>>>> Meaning:
>>>>
>>>> O ladies of brilliant ornaments ! Come and
> see
>>> where the CHILD
>>> capable of consuming the Earth the Hills the Seas
> and
>>> the all the
>>> celestial worlds has on His ears crystal bands
> with
>>> brilliant light!
>>>>
>>>> More later. Perhaps scholars like VR who are
>>> living representative
>>> of this brand of Vaishnavism can add more
> substance
>>> to this theme.
>>> The verses of Periyazvar has led to the creation
> of
>>> a new genre of
>>> Tamil literature called PiLlait Tamil where not
> only
>>> God but also
>>> notable human beings are sung in in terms of
> this
>>> Child-Icon.
>>>>
>>>> Loga
>>>>
>>>>

> > > clyde winters wrote:
> > >
> > >
> > > -----
> > > Do you Yahoo!?
> > > Yahoo! Mail - 50x more storage than other
> > > providers!
> > >
>

=== message truncated ===

Do you Yahoo!?
Yahoo! Mail - 50x more storage than other providers!
http://promotions.yahoo.com/new_mail
| 14238|2004-09-20 12:22:50|Paul Kekai Manansala|Re: Egypt's Cats Got Pharaoh Treatment|
After reading this again, I wanted to make a few comments.

--- In Ta_Seti@yahoogroups.com, pmanansala@s... wrote:

>
Countless mammals, birds and reptiles were killed and mummified as
an offering to the gods they represented, a cult that accelerated
from 1400 B.C. under the pharaoh Amenhotep III.
>

Is there any evidence these animals were killed.

According to Diodorus, killing a cat without good reason would lead
to capital punishment, even for a Roman citizen.

>
The goddess Bastet was embodied by the cat; Horus was represented by
the falcon or baboon; Thoth was symbolized by the ibis; Sobek was
worshipped in the form of a crocodile, and so on.
>

In such cases as can be discerned, the original form of the deity is
usually the animal rather than the hybrid or human form.

Regards,
Paul Kekai Manansala
| 14239|2004-09-20 13:35:42|alberto34482@yahoo.com|Re: Egypt's Cats Got Pharaoh
Treatment|

Don't know about animals killed to represent assorted dieties, but definitely in temple rituals animals were sacrificed. We have evidence of this.

The deception of the article also neglects that cats never became special until about the Later 22 dynasty which was attacked to a festival described by Herodotus. The so-called ideology of the cat has its origins in the lion instead of the house cat.

AE never worshipped animals but noticed certain attributes of these animals attaching them to the neteru. However, we do have evidence of animals serving as offering to various neteru in tombs.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14240|2004-09-20 14:47:26|Paul Kekai Manansala|Re: Egypt's Cats Got Pharaoh Treatment|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>

>

> Don't know about animals killed to represent assorted dieties, but

> definitely in temple rituals animals were sacrificed. We have

evidence

> of this.

>

>

>

> The deception of the article also neglects that cats never

became

> special until about the Later 22 dynasty which was attacked to a

> festival described by Herodotus. The so-called ideology of the

cat

> has its origins in the lion instead of the house cat.

>

Bastet was a cat goddess whose worship dates at least to the Old Kingdom and according to some to the predynastic.

Mummification of cats began only around the late Pharaonic period though.

>

>

> AE never whorshiped animals but noticed certain attributes of
> these animals attaching them to the neteru.

I think it was the other way around.

However,we do have

> evidence of animals serving as offering to various neteru in tombs.

>

What evidence is this?

Regards,

Paul Kekai Manansala

| 14241|2004-09-20 15:34:43|solomon abdul-Rahman|The Truth...|

Firstly, I should like to thank the Moderator for, allowing me to express my self, as long as I stayed w/in the rules. My sincere thanks.

dedicated to, Brother "Q".

AS-SALAAM-ALAIKUM

This post is not to claim that Blacks are "superior".

Blacks have been in the U. S. for over 400 years. The Caucasians have taught many people, of the world, Blacks were little better than mere animals. (many Arabs and Muslims were taught this)

Unfortunately, many believed this to be true. **I view it as my responsibility to spread the truth, not "supremacy".**

ON BLACK SUPREMACY

Allah has revealed that the black is the original Man, and that's what I teach. Now, where this supremacy teaching comes in that is charged by the disbelievers -- that I teach it in order to suit their particular purpose of charging us with being an aggressive movement, or intending to become such, because of the teachings of one being superior over the other.

24 We say that the black man is the first man in the sun, and then they take this and just change it around -- that he is teaching supremacy. And that we are not doing. We already know that we are inferior to you here in America.

25 We cannot say physically or even mentally that we are equal, nor say you're superior, when it comes to actual physical or educational ability.

Me. Elijah Muhammad()

Salaam alaikum

Just a question for Bean, why do you seem to be so focused on race? If I'm wrong please forgive me, but that is not what Islam is about, it is a universal message.

wa salaam

4.4 million-year-old human ancestor is found 1994

Tim White, Berhane Asfaw, and Gen Suwa, who have long worked together unearthing and analyzing fossils **in Africa**, made a new and remarkable discovery in 1993. **In Ethiopia**, they found hominid skull, jaw, and arm bones plus a few teeth that dated back to 4.4 million years ago. That would make these the oldest hominid ancestors yet identified, and the most primitive hominid species known.

Announcing these fossils in 1994, the group named them Australopithecus ramidus, putting them in the same genus as the 1.75-million-year-old Australopithecus boisei and the 3-million-year-old "Lucy." But eight months later, the researchers changed the name to Ardipithecus ramidus, moving the species represented by the fossils into a different genus. They did not fully explain the change, but were continuing to analyze the fossils and planned publication of their findings within a few years.

(According to naming convention, discoverers have the right to name the species, but acceptance of the genus they suggest depends upon the agreement of other workers in the field.)

The species looked to be a link between ancient African apes and Australopithecus. It shared physical features of both groups. Paleontologists Meave Leakey and Alan Walker write that "Ardipithecus, with its numerous chimplike features, appears to have taken the human fossil record back close to the time of the chimp-human split."

Discussion continues over whether Ardipithecus is a hominid or not, whether it walked on two feet or not, and what its relationship is to the 3.94.2 million year old fossils found in 1995 by Meave Leakey and Alan Walker in Kenya (Australopithecus anamensis). These latter show clear signs of walking upright and of living in a wooded area, throwing into doubt the usual explanation of bipedalism as an adaptation to living in the savannah. These recent discoveries provide important evidence in the search for human origins, but points out Walker, "As with so many scientific discoveries, this one also provokes more fascinating questions."

ONE DOES NOT NEED TO FOLLOW THE CULTURE OF THE ARABS TO BE A "MUSLIM". **"ISLAM" DID NOT BEGIN 1,400 YEARS AGO!!!**

019.058

YUSUFALI: Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

PICKTHAL: These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

SHAKIR: These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

Anacalypsis: An Attempt To Draw Aside The Veil Of The Saitic Isis; Or An Inquiry

Into The Origin Of Languages, Nations And Religion

Author: Higgins, Godfrey

1836

Volume one of a two volume set. (This description is for all volumes.) Godfrey Higgins was convinced that a high civilization had flourished prior to all historical records. He believed that there had existed then a most ancient and universal religion from which all later creeds and doctrines sprang. **His research lasted over 20 years.** He attempted to establish the existence of a prehistoric universal religion and to trace its development into contemporary times. He believed this religion possessed accurate knowledge of universal and cosmic phenomena and held neither priesthood nor institution as intermediary in man's communion with the Divine. This highly sought after book is extremely rare. Two volumes.

Subject: Excerpt from "ANACALYPSIS"

Excerpt from "ANACALYPSIS, AN ATTEMPT TO DRAW ASIDE THE VEIL OF THE SAITIC ISIS, OR AN INQUIRY INTO THE ORIGIN OF LANGUAGES, AND NATIONS"

BOOK I - CHAPTER IV

TWO ANCIENT ETHIOPIAS? **GREAT BLACK NATION IN ASIA? THE BUDDHA OF INDIA A NEGRO? THE ARABIANS WERE CUSHITES? SHEPHERD KINGS? HINDOOS AND EGYPTIANS SIMILAR? SYRIA PEOPLED FROM INDIA**

Page 51

? but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove, that **a black race**, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some striking circumstances yet existing, that the effects of this influence have not entirely passed away.

It was the opinion of Sir William Jones, **that a great nation of Blacks*** formerly possessed the dominion of Asia, and held the seat of empire at Sidon. These must have been the people called by Mr. Maurice Cu****es or Cuthites, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word Cush by Ethiopia. ?

Of this nation we have no account; but it must have flourished after the deluge. ? If I succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

The religion of Buddha, of India, is well known to have been very ancient. In the most ancient temples scattered throughout Asia, where his worship is yet continued, **he is found black as jet, with the flat face, thick lips, and curly hair of the Negro. Several statues of him may be met with the East-India Company. There are two** exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro ? He will be proved to have been prior to Cristna. He must have been prior to or contemporaneous with the black empire, supposed by Sir William Jones to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous. ?

Page 53

The circumstance of the translators of the Septuagint version of the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cu****es could be African Ethiopia.

Page 54

Eusebius* states the Ethiopians to have come and settled in Egypt, in the time of Amenophis. According to this account, as well as to the account given by Philostratus,** there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstances named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, **and would induce a person to suspect them as having crossed the Red Sea from Arabia; ?**

* In Chron. ad Num. 402.

** In vita Apollon. Tyanei.

Herodotus says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptoian priests, a race of people who must have known the truth; ?

Philostratus* says, that the Gymnosophists of Ethiopia, who settle near the sources of

the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.** This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

* Vita Apoll. C. vi.

** Crawford, Res. Vol. II p.193.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ?

Page 57

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us, **that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India."**This is confirmed by Mr. Maurice, who says, **"The figures in the Hindoo caverns are of a very different character from the present race of Hindoos : their countenances are broad and full, the nose flat, and the lips, particularly the under lip, remarkably thick."** ?Justin states, that the Phoenicians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "We find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Pallisthan, the seat of the Pallis or Shepherds." Palli, in India, means Shepherd.

? It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna.

The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proven beyond all doubt. ?

Page 59

? In my Essay on The Celtic Druids, I have shewn, that a great nation called Celt?, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremities of Britain. Who these can have been but the early individuals of the black nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."* **And the learned Mathematician,**

Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.

* Maurice, Hist. Hind. Vol.II p.249.

<http://www.blackwebportal.com/forums/viewm...m=12&Topic=2898>

If you take one step towards Him, He runs 2 you!

Griffith Taylor linked together Melanesians, Negroes, and American Indians. (95) The same authority proposed a relationship between Java Man and Rhodesian Man. (96) He related certain Swiss tribes which seem to be a pocket of an older racial stock with the people of northern China, the Sudanese, the Bushmen of South Africa, and the Aeta of the Philippines. (97) He would also link the Predmost Skull to Aurignacian folk and to the Australoids. (98) Macgowan (99) and Montagu (100) were convinced that the aboriginal populations of central and southern America contain an element of Negroid as well as Australoid people. **Grimaldi Man is almost universally admitted to have been Negroid even though his remains lie in Europe. (101) But indeed, so widespread is the Negroid type that even Pithecanthropus erectus was identified as Negroid by Buysens. (102)** <http://www.custance.org/old/earlyman/ch4v.html>

"An example of an important omission of this kind may be found on the fifteenth, sixteenth, and seventeenth pages of this volume, which may be appropriately referred to, in this connection. It is there stated, in describing the ancient kingdom of Ethiopia, and the ruins of Thebes, her opulent metropolis, that **"There a people, now forgotten, discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe."**

A voluminous note, in which standard authorities are cited, seems to prove that this statement is substantially correct, and that we are in reality indebted to the ancient Ethiopians, to the fervid imagination of the persecuted and despised negro, for the various

religious systems now so highly revered by the different branches of both the Semitic and Aryan races. This fact, which is so frequently referred to in Mr. Volney's writings, may perhaps solve the question as to the origin of all religions, and may even suggest a solution to the secret so long concealed beneath the flat nose, thick lips, and negro features of the Egyptian Sphinx. It may also confirm the statement of Diodorus, that "the Ethiopians conceive themselves as the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices, and of every other religious practice."

That an imaginative and superstitious race of black men should have invented and founded, in the dim obscurity of past ages, a system of religious belief that still enthalls the minds and clouds the intellects of the leading representatives of modern theology,--that still clings to the thoughts, and tinges with its potential influence the literature and faith of the civilized and cultured nations of Europe and America, is indeed a strange illustration of the mad caprice of destiny, of the insignificant and apparently trivial causes that oft produce the most grave and momentous results. The translation here given closely follows that published in Paris by Levrault, Quai Malaquais, in 1802, which was under the direction and careful supervision of the talented author; and whatever notes Count Volney then thought necessary to insert in his work, are here carefully reproduced without abridgment or modification...."

<ftp://sunsite.unc.edu/pub/docs/books/gute...t98/ruins10.txt>

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good

If you take one step towards Him, He runs 2 you!



[/B]

In his book, The Destruction of Black Civilization, black scholar, Chancellor Williams informs us that history has proven that a number of tactics were employed by anthropologists to blot out black accomplishments. Here is a list of Williams' observations about how anthropologists chose to operate:

1. "Ignore or refuse to publish any facts of African history" that would not support their racial theories.
2. "Create a religious and 'scientific' doctrine" to ease the white conscience for oppressing and enslaving African people.
3. "Flood the world with hastily thrown together African 'histories'" that contain European perspectives only.
4. "Start renaming people and places. Replace African names of persons, places, and things with Arabic and European names." This will disguise their true black identity.
5. Change the criteria for defining race. For example, one drop of Negro blood in America makes you a Negro, no matter how light your skin. When reporting ancient history, reverse the standard. Make one drop of white blood render someone a Caucasian no matter how dark the skin. (Test this criteria during the "riding-at-the-back-of the-bus" era of the South during the 1940s in the USA. Be assured that any of the Pharaoh's of Egypt, especially up to and including the 25th Dynasty, would have been required to sit at the back of the bus.)
6. When black participation in civilization is so obvious your best schemes can't hide it, find a way to attribute the success to outside white influence.
7. When all the ancient historians contradict your theory, seek to discredit them.

<http://www.freemaninstitute.com/RTGhistory.htm>

Return To Glory: The Powerful Stirring of the Black Man

In many sectors there seems to be some controversy about the racial make-up of the Egyptian people, i.e. whether they were White or Black. This is a simplistic approach to a much more complicated set of circumstances since Egypt's strategic location brought people in from the south with Nubian and equatorial African influence and from the northern coast of Africa and the Middle East with Afro-Mediterranean and Semitic influences. The Biblical record places Egypt among the "Black" countries. Melanin dosage tests of mummified remains (controversial due to damage caused by the embalming process) seem to indicate a level of melanocytes consistent with a people of a semi tropical to temperate climate zone.

Egypt continues to dominate the focus of our African oriented studies. These studies have clearly demonstrated that not only were early Egypt's origins African, but that through the whole of Egypt's Dynastic Era (the age of the Pharaohs), and during all of her many periods of national splendor, men and women with black skin complexions, broad noses, full lips, and tightly curled hair, were dominant in both the general population and governing elite.

In the intense and unrelenting struggle to establish scientifically the African foundations of Egyptian civilization, the late Senegalese scholar Dr. Cheikh Anta Diop remains a most fierce and ardent champion. Dr. Diop (1923-1986) was without a doubt one of the world's leading Egyptologist and held the position of Director of the Radiocarbon Laboratory at the Fundamental Institute of Black Africa in Dakar, Senegal. In stating the importance of the work, Diop noted emphatically and early on that, "The history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt."

The solid range of methodologies employed by Dr. Diop in the course of his extensive Afro-Egyptian labors included: examinations of the epidermis of the mummies of Egyptian kings for verification of their melanin content; precise osteological measurements and meticulous studies in the various relevant areas of anatomy and physical anthropology; careful examinations and comparisons of modern Upper Egyptian and West African blood-types; detailed Afro-Egyptian linguistic studies and the corroboration of distinct Afro-Egyptian cultural traits; documents of racial designations employed by the early Africans themselves; Biblical testimonies and references that address the ancient Egyptian's ethnicity, race and culture; and the writings of early Greek and Roman travelers and scholars describing the physical characteristics of the ancient Egyptians.

The original Egyptians were unmixed pure black folks. When they were at the pinnacle of their glory they were not a mixed group by any means. During the middle dynasties especially (and later) when people migrated to this great land there was some intermarrying. This is natural and doesn't need to be debated. It was even done within royalty lines at times to solidify alliances, which was a common practice between powers during that period of history. Chancellor Williams refers to this phenomenon in his book "The Destruction of Black Civilization." And frankly, he theorizes that this mixing was part of the reason for the fall of Black Civilization. Nevertheless, there was never so much of this that at any time the ancient Egyptians could ever be classified as other than a black people.

It's reasonable to say that Egypt was a gateway for the meeting and interchange of goods, ideas, and people; and that the Egyptians were themselves a unique _expression of human strength, beauty, intelligence and diversification. Ancient Egypt was an African civilization. It is also interesting to note that the Biblical record states "Israel also came into Egypt...the land of Ham." (Psalm 105: 23).

Plus we need to be reminded that Egypt is in Africa (not the Middle East) and that all

of the Pharaohs (up to and including the 25th Dynasty) would have been required to "sit at the back of a bus" in the 1940s in Montgomery Alabama. Let's allow the pictures to speak for themselves...Ready?

<http://www.freemaninstitute.com/RTGhistory.htm>

So, if Adam was the first man, guess what color the first Muslim was?

if you take one step towards Him, He runs 2 you!

solomon = wise
abdul = servant of
Rahman = The Benificent or The Doer of Good
so, the wise servant of, The Doer of Good

If you take one step towards Him, He runs 2

Daughtersof Amenhotep III and Queen Tiye --receiving gifts



<http://www.shiachat.com/forum/index.php?showtopic=40956&st=0&#entry509453>



solomon = wise
abdul = servant of
Rahman = The Benificent or The Doer of Good
so, the wise servant of, The Doer of Good 😊
If you take one step towards Him, He runs 2 you! 😊

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| 14242|2004-09-20 21:29:41|K. Loganathan|The Verses of the Snake Charmer-1|

The Verses of the Snake Charmer-1

The symbol of the snake constitutes a very important symbol of Agamism/Tantrism significant

also by its absence in the Vedic and Vedantic literature. It is also in many ancient cultures where snake worship survives despite many attempts to root it out. In the SeAsian countries Japan and China we also find it as a central figure in their metaphysical thinking. Now with thanks to Raymond and many other scholars of African spirituality, we also learn that it was very widely present in the Egyptian culture. I also suspect that the Egyptian ouroboros, the snake biting its own tail is perhaps the earliest Icon of the primordial Logos 'Om' which existed as 'am' (> Ta. aam, oom) a particle of agreement and emphasis in SumeroTamil.

I have decided to translate into English the whole of these very famous verses of Pampatti Sittar. So far I have translated only the final few verses with commentary and anyone interested in such studies can access them at the following address:

<http://ulagank.tripod.com/pampatti.htm>

One of the most fascinating aspects of the Siddha philosophy including that of this Pampatti Sittar is that they were vehemently against casteic or Jaati Thinking. It appears that they expounded a philosophy, a kind of Agamism/Tantrism that allowed transcending the Brahmanic caste thinking. It will be interesting to see the ROOTS of their social philosophy that is egalitarian in the true spirit of the very ancient Dravidian cultural ethos and which is NOT dead even now.

The original text I use is that which was included in Periya Njanak Koovai, a compilation of the workds of several pro,imet Siddhas, first published in the 19th cent itself.

I shall provide mainly a translation of the verses and will break into commentaries only when I deem it necessary. There are altogether 129 charming verses with a melody of their own that charm the mind as does the flute of the Snake Charmer the snake.

Loga

?????? ???? ???? The Verses of Pampaaddi Sittar

???? ???? In Praise of God

1.

**teLintu teLintu aadu paampee Civan
ciir paataG kaNdu teLintu aadu paampee
aadu paampee teLintu aadu paampee Civan
adiyinaik kaNdoom enRu aadu paampee!**

Meaning:

Dance Snake dance, having become clear with metaphysical reflections that has led to witnessing

the glorious Feet of Siva that has flooded the soul with Clear Light. Dance snake dance rejoicing at having witnessed the dancing feet of Siva (as He dances the dance of bliss with Uma) and that this is a metaphysical illumination (of the most certain kind)

Note: the snake here, the paambu is actually a reference to self where the soul is taken as a snake. The dance of BEING-as-Siva is also implied by the dance of the snake - the soul that has witnessed the Dancing Lord would also dance to the same rhythm.

2.

**n_iidu pata(m) n_amakku enRunj con_tamenRee
n_ttiyamenRee pru muttiyenRee
paadupadum pootum aatipati n_naintee
pannip pannip paravi n_inRu aadu paambee**

Meaning:

O my soul the snake! Understanding in the most certain terms that no matter what kind of birth, the Feet of BEING that has been spread all over always can be my own and that it is there as the absolute and that attaining that constitutes Moksa, dance O snake dance. Now even when you toil in existence in pursuit of this and that, without ever forgetting the Primordial Supreme Power, dance singing in praise of this BEING gaining metaphysical illuminations continuously

Note: Caste distinctions, the Brahmanic VarNas, religions, cults, nationalities and such other factors that serve for discriminations among people where there is DENIAL of access to metaphysical illuminations to some, is a FALSITY for the Divine Feet of BEING stands there as belonging to ALL and that attaining this divine FEET is in fact attaining the Absolute (nittiyam) as well as Moksa.

(To continue) 1

Do you Yahoo!?

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| 14243|2004-09-21 01:04:22|Imnrnnre|Re: PraNaayama and the True Religion|

Dear Loga, John C and Interested Others,

In keeping with our interest in the art of breathing (Pranayama), I thought I would share with you another utterance from the Book of Coming Forth by Day (a.k.a., The Egyptian Book of the Dead).

This utterance and the previous "The Chapter of Giving Breath," which we recently reviewed, are not the only examples of this genre contained in in the BCFD. This one just happens to be on the next page in the text, but it will do for the purpose of reiterating that the Kemmau (AE) paid great attention

to controlled breathing in the context of the funerary ritual, and perhaps in other ways as well.

In the previous example, you will recall that the focus was on the speaker's assimilation with the two *neteru* (deities) Anpu and Shu. In the one which appears below, the speaker appeals to the deity Tem for the breath of life and implicitly compares him/herself to an Ibis (or goose) reputed in the mythos to have uttered the first primordial sound, thereby spurring cosmic genesis. Having done so, this *logos* then lays an the egg from which the sun-deity hatches.

Notice that the speaker is also compared with the yolk evolving inside the egg, and therefore, with the developing solar fetus even while asking for breath from the "nostrils" of the same, this being a kind of sympathetic magic in which time does not unfold in a linear sequence of events. Here is the selection and English translation:

>>>>>>>>>>>>>>>

Re En S'senet Nifu Emma Ta:

Utterance of Breathing Air Within the Earth

Djed-f: He says

A Tem(u): Oh, Complete One

Di-k na nifu: Grant to me that breath
Nedjem ami sherti-k: Sweet within your two nostrils

Nuk seken asset tui: I embrace that seat
Urt her-ab Unnu: Great within (The City of) Unnu

Saa-na suhet tui: I guard that egg
Nekek ur: (Of the) Great Cackler

Rudj-a: I grow
Rudj-s: It grows

Ankh-a: I live
Ankh-s: It lives

Sen-a nifu: I smell the air
S'sen-s nifu: It smells the air

>>>>>>>>>>>>>>

Some final comments:

One understands that this process unfolds in the context of the funerary ritual, but I believe you can easily see how it could be used as a mantra for meditative purposes as well. For example, a hen incubates its egg in a manner that is homologous to seated meditation, and the word for egg (suhet) is homophonous with another word meaning breath. Hence, by guarding the egg, the speaker also attends to his breathing. (See Budge, *An Egyptian Hieroglyphic . . .* p. 593).

Furthermore, as I believe I stated, recently, the City of Unnu is associated with a spiritual tradition that honors the Ibis-deity Tehuti as logos and eight primordial neteru whose names (male and female) are the qualities of Nu (Nen, Nenu, Nun, etc.), the so-called Lake of a Thousand Years (Primordial Ocean, etc.) or an equivalent of the Buddhist "Ocean of Bliss."

The original translator, Budge, did not arrange this hekau into the couplets shown here. That is my doing. Nor did he break the lines at the points I have. It just seemed to me that this is what was intended by the ancient scribe. I think the results speak for themselves in terms of rhyme and meter.

I have changed some archaic expressions like "thee" and "thou" into their modern equivalents and done away with the phrase, "smelling the air" in favor of the more explicit, "breathing air." (See Budge, *The Egyptian Book of the Dead*, p. 96) I would appreciate your opinion as to whether we have in this kind of writing an implicit reference to pranayama, implicit in the sense that John C. alluded to in his Part I on this subject.

Best,
Raymond

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| 14244|2004-09-21 09:03:28|yahmose7|Re: The Truth...|

bROTHER,

I am from East Africa, and I find this statements ridiculous and without merrits. East Africans, Somalia, Ethiopia, Sudan, Eritrea, Djibouti, Kenya, Egypt, even Burundi and Uganda and Tanzania are 200% African, culturaly, ethnically, racially, mentally, and any other ally you or I can think of. We have no traditions in the Sudan amognst any one who states that we came from anywhere in India or the Tigris, those that do claim lineage to other places like the Mosaic sects, and yes they are in Sudan too, not just the Bete, do not claim that they were originally from that land, but they were from Africa, and inhabited that land, and returned when other ethnic groups gained control of that region, or basically took thier settlements. We are not the offshoot, combination, or any other thing you can think of or the people who write them books you read of a race mix from some mass migration of sorts from some Indian culture who decided to leave India for no apparent reason and journey all they way across a desert with all kinds of obstruction, food shortages and what ever to mix wit Egyptians and Ethiopians. Everywhere you go and have gone and will go ethnic groups are mixed with some, but this is not the greater expanse of that race or ours, like saying everybody Black in America is mixed with white or native americans, as if the people here that are good looking or not very dark have to be mixed with whites, are you making our race and culture that simple, Egypt came from brahmins, you profess things that you have no knowledge of, and this makes an inquistive man or woman look plain stupid in the eyes of others and themselves. i dont know who has been filling your head with these accustations and such, but I will tell you plain and simple, they lying, black man aint came from no east, ethiopia is in africa, so is cush and the land where they originated, you will have to come up with these thereys and such, cause the "Truth" is obvious, no one would have anything to say if we were to all speak the truth, the lie how ever

gives us plenty to talk about, that's why you have forums and groups to post on. Those who know, don't tell, those who tell, don't know.

Aaron Senbet

--- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman wrote:

> Firstly, I should like to thank the Moderator for, allowing me to

express my self, as long as I stayed w/in the rules. My sincere thanks.

>

>

> dedicated to, Brother "Q".

>

>

> AS-SALAAM-ALAIKUM

>

>

> This post is not to claim that Blacks are "superior".

>

> Blacks have been in the U. S. for over 400 years. The Caucasians

have taught many people, of the world, Blacks were little better than mere animals. (many Arabs and Muslims were taught this)

>

> Unfortunately, many believed this to be true. I view it as my

responsibility to spread the truth, not "supremacy".

>

>

> ON BLACK SUPREMACY

> Allah has revealed that the black is the original Man, and that's

what I teach. Now, where this supremacy teaching comes in that is charged by the disbelievers -- that I teach it in order to suit their particular purpose of charging us with being an aggressive movement, or intending to become such, because of the teachings of one being superior over the other.

>

> 24 We say that the black man is the first man in the sun, and then

they take this and just change it around -- that he is teaching supremacy. And that we are not doing. We already know that we are inferior to you here in America.

> 25 We cannot say physically or even mentally that we are equal,

nor say you're superior, when it comes to actual physical or educational ability.

>

> Me. Elijah Muhammad()

>

>

>

> Salaam alaikum

>

> Just a question for Bean, why do you seem to be so focused on

race? If I'm wrong please forgive me, but that is not what Islam is about, it is a universal message.

>

> wa salaam

>

>

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> 4.4 million-year-old human ancestor is found

> 1994

>

>

>

> Tim White, Berhane Asfaw, and Gen Suwa, who have long worked

together unearthing and analyzing fossils in Africa, made a new and remarkable discovery in 1993. In Ethiopia, they found hominid skull, jaw, and arm bones plus a few teeth that dated back to 4.4 million years ago. That would make these the oldest hominid ancestors yet identified, and the most primitive hominid species known.

>

> Announcing these fossils in 1994, the group named them

Australopithecus ramidus, putting them in the same genus as the 1.75-million-year-old Australopithecus boisei and the 3-million-year-old "Lucy." But eight months later, the researchers changed the name to Ardipithecus ramidus, moving the species represented by the fossils into a different genus. They did not fully explain the change, but were continuing to analyze the fossils and planned publication of their findings within a few years. (According to naming convention, discoverers have the right to name the species,

but acceptance of the genus they suggest depends upon the agreement of other workers in the field.)

>

> The species looked to be a link between ancient African apes and

Australopithecus. It shared physical features of both groups.

Paleontologists Meave Leakey and Alan Walker write that "Ardipithecus, with its numerous chimplike features, appears to have taken the human fossil record back close to the time of the chimp-human split."

>

> Discussion continues over whether Ardipithecus is a hominid or

not, whether it walked on two feet or not, and what its relationship is to the 3.94.2 million year old fossils found in 1995 by Meave Leakey and Alan Walker in Kenya (*Australopithecus anamensis*). These latter show clear signs of walking upright and of living in a wooded area, throwing into doubt the usual explanation of bipedalism as an adaptation to living in the savannah. These recent discoveries provide important evidence in the search for human origins, but points out Walker, "As with so many scientific discoveries, this one also provokes more fascinating questions."

>

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> ONE DOES NOT NEED TO FOLLOW THE CULTURE OF THE ARABS TO BE

A "MUSLIM". "ISLAM" DID NOT BEGIN 1,400 YEARS AGO!!!

> 019.058

> YUSUFALI: Those were some of the prophets on whom Allah did bestow

His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

> PICKTHAL: These are they unto whom Allah showed favour from among

the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

> SHAKIR: These are they on whom Allah bestowed favors, from among

the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

>

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> Anacalypsis: An Attempt To Draw Aside The Veil Of The Saitic Isis;

Or An Inquiry Into The Origin Of Languages, Nations And Religion

>

> Author: Higgins, Godfrey

>

> 1836

> Volume one of a two volume set. (This description is for all

volumes.) Godfrey Higgins was convinced that a high civilization had flourished prior to all historical records. He believed that there had existed then a most ancient and universal religion from which all later creeds and doctrines sprang. His research lasted over 20 years. He attempted to establish the existence of a prehistoric universal religion and to trace its development into contemporary times. He believed this religion possessed accurate knowledge of universal and cosmic phenomena and held neither priesthood nor institution as intermediary in man's communion with the Divine. This highly sought after book is extremely rare. Two volumes.

>

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> Subject: Excerpt from "ANACALYPSIS"

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> Excerpt from "ANACALYPSIS, AN ATTEMPT TO DRAW ASIDE THE VEIL OF

THE SAITIC ISIS, OR AN INQUIRY INTO THE ORIGIN OF LANGUAGES, AND NATIONS"

>

>

> BOOK I - CHAPTER IV

> TWO ANCIENT ETHIOPIAS?GREAT BLACK NATION IN ASIA?THE BUDDHA OF

INDIA A NEGRO?THE ARABIANS WERE CUSHITES?SHEPHERD KINGS?HINDOOS
AND
EGYPTIANS SIMILAR?SYRIA PEOPLED FROM INDIA

>

> Page 51

>

> ? but I shall, in the course of this work, produce a number of

extraordinary facts, which will be quite sufficient to prove, that a
black race, in very early times, had more influence over the affairs
of the world than has been lately suspected; and I think I shall
shew, by some striking circumstances yet existing, that the effects
of this influence have not entirely passed away.

>

> It was the opinion of Sir William Jones, that a great nation of

Blacks* formerly possessed the dominion of Asia, and held the seat of
empire at Sidon. These must have been the people called by Mr.
Maurice Cu****es or Cuthites, described in Genesis; and the opinion
that they were Blacks is corroborated by the translators of the
Pentateuch, called the Seventy, constantly rendering the word Cush
by Ethiopia. ?

>

> Of this nation we have no account; but it must have flourished

after the deluge. ? If I succeed in collecting a sufficient number
to carry conviction to an impartial mind, the empire must be allowed
to have existed.

>

> The religion of Buddha, of India, is well known to have been very

ancient. In the most ancient temples scattered throughout Asia,
where his worship is yet continued, he is found black as jet, with
the flat face, thick lips, and curly hair of the Negro. Several
statues of him may be met with the East-India Company. There are two
exemplars of him brooding on the face of the deep, upon a coiled
serpent. To what time are we to allot this Negro ? He will be proved
to have been prior to Cristna. He must have been prior to or
contemporaneous with the black empire, supposed by Sir William Jones
to have flourished at Sidon. The religion of this Negro God is
found, by the ruins of his temples and other circumstances, to have
been spread over an immense extent of country, even to the remotest
parts of Britain, and to have been professed by devotees
inconceivably numerous. ?

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> Page 53

>

> The circumstance of the translators of the Septuagint version of

the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cu*****es could be African Ethiopia.

>

> Page 54

>

> Eusebius* states the Ethiopians to have come and settled in Egypt,

in the time of Amenophis. According to this account, as well as to the account given by Philostratus,** there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstances named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, and would induce a person to suspect them as having crossed the Red Sea from Arabia; ?

>

> * In Chron. ad Num. 402.

>

> ** In vita Apollon. Tyanei.

>

> Herodotus says, that there were two Ethiopian nations, one in

India, the other in Egypt. He derived his information from the Egyptoian priests, a race of people who must have known the truth; ?

>

> Philostratus* says, that the Gymnosophists of Ethiopia, who settle

near the sources of the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.** This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

>

> * Vita Apoll. C. vi.

>

> ** Crawford, Res. Vol. II p.193.

>

> Another ancient writer, Eustathius, also states, that the

Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ?

>

> Page 57

>

> Mr. Wilsford, in his treatise on Egypt and the Nile, in the

Asiatic Researches, informs us, that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India." This is confirmed by Mr. Maurice, who says, "The figures in the Hindoo caverns are of a very different character from the present race of Hindoos : their countenances are broad and full, the nose flat, and the lips, particularly the under lip, remarkably thick." ? Justin states, that the Ph?necians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "We find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Pallisthan, the seat of the Pallis or Shepherds." Palli, in India, means Shepherd.

>

> ? It is a well-known fact that our Hindoo soldiers when they

arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna.

>

> The striking similarity, indeed identity, of the style of

architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proven beyond all doubt. ?

>

> Page 59

>

> ? In my Essay on The Celtic Druids, I have shewn, that a great

nation called Celt? of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremities of Britain. Who these can have been but the early individuals of the black nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."* And the learned Mathematician,

Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.

> * Maurice, Hist. Hind. Vol.II p.249.

> <http://www.blackwebportal.com/forums/viewm...m=12&Topic=2898>

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> If you take one step towards Him, He runs 2 you!

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> Griffith Taylor linked together Melanesians, Negroes, and American

Indians. (95) The same authority proposed a relationship between Java Man and Rhodesian Man. (96) He related certain Swiss tribes which seem to be a pocket of an older racial stock with the people of northern China, the Sudanese, the Bushmen of South Africa, and the Aeta of the Philippines. (97) He would also link the Predmost Skull to Aurignacian folk and to the Australoids. (98) Macgowan (99) and Montagu (100) were convinced that the aboriginal populations of central and southern America contain an element of Negroid as well as Australoid people. Grimaldi Man is almost universally admitted to have been Negroid even though his remains lie in Europe. (101) But indeed, so widespread is the Negroid type that even Pithecanthropus erectus was identified as Negroid by Buyssens. (102)

> <http://www.custance.org/old/earlyman/ch4v.html>

>

>

>

>

> "An example of an important omission of this kind may be found on

> the fifteenth, sixteenth, and seventeenth pages of this volume,

> which may be appropriately referred to, in this connection. It is

> there stated, in describing the ancient kingdom of Ethiopia, and

> the ruins of Thebes, her opulent metropolis, that "There a people,

> now forgotten, discovered, while others were yet barbarians, the

> elements of the arts and sciences. A race of men, now rejected

> from society for their sable skin and frizzled hair, founded on the

> study of the laws of nature, those civil and religious systems

> which still govern the universe."
 > A voluminous note, in which standard authorities are cited, seems
 > to prove that this statement is substantially correct, and that we
 > are in reality indebted to the ancient Ethiopians, to the fervid
 > imagination of the persecuted and despised negro, for the various
 > religious systems now so highly revered by the different branches
 > of both the Semitic and Aryan races. This fact, which is so
 > frequently referred to in Mr. Volney's writings, may perhaps solve
 > the question as to the origin of all religions, and may even
 > suggest a solution to the secret so long concealed beneath the flat
 > nose, thick lips, and negro features of the Egyptian Sphinx. It
 > may also confirm the statement of Diodorus, that "the Ethiopians
 > conceive themselves as the inventors of divine worship, of
 > festivals, of solemn assemblies, of sacrifices, and of every other
 > religious practice."
 > That an imaginative and superstitious race of black men should have
 > invented and founded, in the dim obscurity of past ages, a system
 > of religious belief that still enthalls the minds and clouds the
 > intellects of the leading representatives of modern theology,--that
 > still clings to the thoughts, and tinges with its potential
 > influence the literature and faith of the civilized and cultured
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> <ftp://sunsite.unc.edu/pub/docs/books/gute...t98/ruins10.txt>

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> <http://www.freemaninstitute.com/RTGhistory.htm>

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> Return To Glory: The Powerful Stirring of the Black Man

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> Egypt continues to dominate the focus of our African oriented

studies. These studies have clearly demonstrated that not only were early Egypt's origins African, but that through the whole of Egypt's Dynastic Era (the age of the Pharaohs), and during all of her many periods of national splendor, men and women with black skin

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scientifically the African foundations of Egyptian civilization, the late Senegalese scholar Dr. Cheikh Anta Diop remains a most fierce and ardent champion. Dr. Diop (1923-1986) was without a doubt one of the world's leading Egyptologist and held the position of Director of the Radiocarbon Laboratory at the Fundamental Institute of Black Africa in Dakar, Senegal. In stating the importance of the work, Diop noted emphatically and early on that, "The history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt."

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> It's reasonable to say that Egypt was a gateway for the meeting

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>

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> <http://www.freemaninstitute.com/RTGhistory.htm>

>

> So, if Adam was the first man, guess what color the first Muslim

was?

>

>

>

> if you take one step towards Him, He runs 2 you!

>

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> -----

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> Daughtersof Amenhotep III and Queen Tiye --receiving gifts

>

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> [http://www.shiachat.com/forum/index.php?](http://www.shiachat.com/forum/index.php?showtopic=40956&st=0&#entry509453)

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>
> -----
> Do you Yahoo!?
> vote.yahoo.com - Register online to vote today!
| 14245|2004-09-21 10:55:23|solomon abdul-Rahman|Fwd: Dealing w/ "RACISM"!

**I KNOW, MOST OF YOU ARE NOT MUSLIM. I AM ALSO AWARE, THIS IS NOT A "MUSLIM" SITE.
THE REASON FOR THIS POST IS TO SHOW YOU AN EXAMPLE OF THE RACISM THAT, WE AS BLACKS MUST DEAL WITH, EVEN IN THE "ORTHODOX" MUSLIM SOCIETY.
PLEASE, OBSERVE...**

Firstly, I should like to thank the Moderator for, allowing me to express my self, as long as I stayed w/in the rules. My sincere thanks.

dedicated to, Brother "Q".

AS-SALAAM-ALAIKUM

This post is not to claim that Blacks are "superior".

Blacks have been in the U. S. for over 400 years. The Caucasians have taught many people, of the world, Blacks were little better than mere animals. (many Arabs and Muslims were taught this)

Unfortunately, many believed this to be true. **I view it as my responsibility to spread the truth, not "supremacy".**

ON BLACK SUPREMACY

Allah has revealed that the black is the original Man, and that's what I teach. Now, where this supremacy teaching comes in that is charged by the disbelievers -- that I

teach it in order to suit their particular purpose of charging us with being an aggressive movement, or intending to become such, because of the teachings of one being superior over the other.

24 We say that the black man is the first man in the sun, and then they take this and just change it around -- that he is teaching supremacy. And that we are not doing. We already know that we are inferior to you here in America.

25 We cannot say physically or even mentally that we are equal, nor say you're superior, when it comes to actual physical or educational ability.

Mr. Elijah Muhammad()

Salaam alaikum

Just a question for Bean, why do you seem to be so focused on race? If I'm wrong please forgive me, but that is not what Islam is about, it is a universal message.

wa salaam

4.4 million-year-old human ancestor is found 1994

Tim White, Berhane Asfaw, and Gen Suwa, who have long worked together unearthing and analyzing fossils **in Africa**, made a new and remarkable discovery in 1993. **In Ethiopia**, they found hominid skull, jaw, and arm bones plus a few teeth that dated back to 4.4 million years ago. That would make these the oldest hominid ancestors yet identified, and the most primitive hominid species known.

Announcing these fossils in 1994, the group named them *Australopithecus ramidus*, putting them in the same genus as the 1.75-million-year-old *Australopithecus boisei* and the 3-million-year-old "Lucy." But eight months later, the researchers changed the name to *Ardipithecus ramidus*, moving the species represented by the fossils into a different genus. They did not fully explain the change, but were continuing to analyze the fossils and planned publication of their findings within a few years. (According to naming convention, discoverers have the right to name the species, but acceptance of the genus they suggest depends upon the agreement of other workers in the field.)

The species looked to be a link between ancient African apes and Australopithecus. It shared physical features of both groups. Paleontologists Meave Leakey and Alan Walker write that "Ardipithecus, with its numerous chimplike features, appears to have taken the human fossil record back close to the time of the chimp-human split."

Discussion continues over whether Ardipithecus is a hominid or not, whether it walked on two feet or not, and what its relationship is to the 3.94.2 million year old fossils found in 1995 by Meave Leakey and Alan Walker in Kenya (Australopithecus anamensis). These latter show clear signs of walking upright and of living in a wooded area, throwing into doubt the usual explanation of bipedalism as an adaptation to living in the savannah. These recent discoveries provide important evidence in the search for human origins, but points out Walker, "As with so many scientific discoveries, this one also provokes more fascinating questions."

ONE DOES NOT NEED TO FOLLOW THE CULTURE OF THE ARABS TO BE A "MUSLIM". "ISLAM" DID NOT BEGIN 1,400 YEARS AGO!!!

019.058

YUSUFALI: Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

PICKTHAL: These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

SHAKIR: These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

Anacalypsis: An Attempt To Draw Aside The Veil Of The Saitic Isis; Or An Inquiry Into The Origin Of Languages, Nations And Religion

Author: Higgins, Godfrey

1836

Volume one of a two volume set. (This description is for all volumes.) Godfrey Higgins was convinced that a high civilization had flourished prior to all historical records. He believed that there had existed then a most ancient and universal religion from which all later creeds and doctrines sprang. **His research lasted over 20 years.** He attempted to establish the existence of a prehistoric universal religion and to trace its development into contemporary times. He believed this religion possessed accurate knowledge of universal and cosmic phenomena and held neither priesthood nor institution as intermediary in man's communion with the Divine. This highly sought after book is extremely rare. Two volumes.

Subject: Excerpt from "ANACALYPSIS"

Excerpt from "ANACALYPSIS, AN ATTEMPT TO DRAW ASIDE THE VEIL OF THE SAITIC ISIS, OR AN INQUIRY INTO THE ORIGIN OF LANGUAGES, AND NATIONS"

BOOK I - CHAPTER IV

TWO ANCIENT ETHIOPIAS? **GREAT BLACK NATION IN ASIA? THE BUDDHA OF INDIA A NEGRO? THE ARABIANS WERE CUSHITES? SHEPHERD KINGS? HINDOOS AND EGYPTIANS SIMILAR? SYRIA PEOPLED FROM INDIA**

Page 51

? but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove, that **a black race**, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some striking circumstances yet existing, that the effects of this influence have not entirely passed away.

It was the opinion of Sir William Jones, **that a great nation of Blacks*** formerly possessed the dominion of Asia, and held the seat of empire at Sidon. These must have been the people called by Mr. Maurice Cu****es or Cuthites, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word Cush by Ethiopia.
?

Of this nation we have no account; but it must have flourished after the deluge. ? If I

succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

The religion of Buddha, of India, is well known to have been very ancient. In the most ancient temples scattered throughout Asia, where his worship is yet continued, **he is found black as jet, with the flat face, thick lips, and curly hair of the Negro.** Several statues of him may be met with the East-India Company. There are two exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro ? He will be proved to have been prior to Cristna. He must have been prior to or contemporaneous with the black empire, supposed by Sir William Jones to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous. ?

Page 53

The circumstance of the translators of the Septuagint version of the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cu****es could be African Ethiopia.

Page 54

Eusebius* states the Ethiopians to have come and settled in Egypt, in the time of Amenophis. According to this account, as well as to the account given by Philostratus,** there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstances named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, **and would induce a person to suspect them as having crossed the Red Sea from Arabia; ?**

* In Chron. ad Num. 402.

** In vita Apollon. Tyanei.

Herodotus says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptoian priests, a race of people who must have known the truth; ?

Philostratus* says, that the Gymnosophists of Ethiopia, who settle near the sources of the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.** This, Philostratus says, he learnt from an ancient Brahmin,

called Jarchas.

* Vita Apoll. C. vi.

** Crawford, Res. Vol. II p.193.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ?

Page 57

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us, **that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India."** This is confirmed by Mr. Maurice, who says, **"The figures in the Hindoo caverns are of a very different character from the present race of Hindoos : their countenances are broad and full, the nose flat, and the lips, particularly the under lip, remarkably thick."** ? Justin states, that the Ph?necians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "We find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Pallisthan, the seat of the Pallis or Shepherds." Palli, in India, means Shepherd.

? It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna.

The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proven beyond all doubt. ?

Page 59

? In my Essay on The Celtic Druids, I have shewn, that a great nation called Celt?, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremities of Britain. Who these can have been but the early individuals of the black nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."* **And the learned Mathematician, Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.**

* Maurice, Hist. Hind. Vol.II p.249.

<http://www.blackwebportal.com/forums/viewm...m=12&Topic=2898>

If you take one step towards Him, He runs 2 you!

Griffith Taylor linked together Melanesians, Negroes, and American Indians. (95) The same authority proposed a relationship between Java Man and Rhodesian Man. (96) He related certain Swiss tribes which seem to be a pocket of an older racial stock with the people of northern China, the Sudanese, the Bushmen of South Africa, and the Aeta of the Philippines. (97) He would also link the Predmost Skull to Aurignacian folk and to the Australoids. (98) Macgowan (99) and Montagu (100) were convinced that the aboriginal populations of central and southern America contain an element of Negroid as well as Australoid people. **Grimaldi Man is almost universally admitted to have been Negroid even though his remains lie in Europe. (101) But indeed, so widespread is the Negroid type that even Pithecanthropus erectus was identified as Negroid by Buysens. (102)** <http://www.custance.org/old/earlyman/ch4v.html>

"An example of an important omission of this kind may be found on the fifteenth, sixteenth, and seventeenth pages of this volume, which may be appropriately referred to, in this connection. It is there stated, in describing the ancient kingdom of Ethiopia, and the ruins of Thebes, her opulent metropolis, that **"There a people, now forgotten, discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe."**

A voluminous note, in which standard authorities are cited, seems to prove that this statement is substantially correct, and that we are in reality indebted to the ancient Ethiopians, to the fervid imagination of the persecuted and despised negro, for the various religious systems now so highly revered by the different branches of both the Semitic and Aryan races. This fact, which is so

frequently referred to in Mr. Volney's writings, may perhaps solve the question as to the origin of all religions, and may even suggest a solution to the secret so long concealed beneath the flat nose, thick lips, and negro features of the Egyptian Sphinx. It may also confirm the statement of Diodorus, that "the Ethiopians conceive themselves as the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices, and of every other religious practice."

That an imaginative and superstitious race of black men should have invented and founded, in the dim obscurity of past ages, a system of religious belief that still enthralls the minds and clouds the intellects of the leading representatives of modern theology,--that still clings to the thoughts, and tinges with its potential influence the literature and faith of the civilized and cultured nations of Europe and America, is indeed a strange illustration of the mad caprice of destiny, of the insignificant and apparently trivial causes that oft produce the most grave and momentous results. The translation here given closely follows that published in Paris by Levrault, Quai Malaquais, in 1802, which was under the direction and careful supervision of the talented author; and whatever notes Count Volney then thought necessary to insert in his work, are here carefully reproduced without abridgment or modification...."

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<http://www.freemaninstitute.com/RTGhistory.htm>

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pictures to speak for themselves...Ready?

<http://www.freemaninstitute.com/RTGhistory.htm>

So, if Adam was the first man, guess what color the first Muslim was?

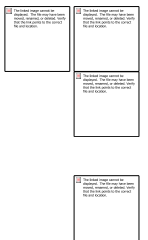
if you take one step towards Him, He runs 2 you!

This post has been edited by **beanpie** on Sep 20 2004, 03:56 PM

solomon = wise
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so, the wise servant of, The Doer of Good

If you take one step towards Him, He runs 2

Daughters of Amenhotep III and Queen Tiye --receiving gifts



Posted: Sep 20 2004, 12:14 PM

faithmuslima



Props to whoever reads the entire post!



Member



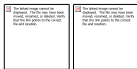
Group: Dev. Team
Posts: 1,459
Member No.: 381
Joined: 30-August 02

**Allahumma sallee 3ala Mu7ammad wa 'aali Mu7ammad, wa 3ajjil
farajahum.**

Ferretball



Member



Group: Members
Posts: 350
Member No.: 10,479
Joined: 1-June 04

Posted: Sep 20 2004, 12:25 PM

Too long, didn't read



SevenSwordz



Group: Members
Posts: 6
Member No.: 11,419
Joined: 6-July 04

Posted: Sep 20 2004, 02:19 PM

As Salaam Alaikum

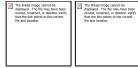
A bro, what is the names of the books u got these excerpts from. Shoot me the titles and the authors please, and let me know if the books are still in print. Shukran Akki.

SS

Again Elihu met his pupils in the Sacred Olive Grooves and said:
"No Man lives unto himself, for every living thing is bound by cords to everyother living thing.
Blessed are the Pure in heart, for they will love and not demand love in return,
They will not do unto men as they would not have other men do unto them"



AllahuAkbar



Posted: Sep 20 2004, 02:43 PM

jalal27

Message to the Black man go to Nation of islam website I think
www.noi.com

Member



Group: Members
Posts: 549
Member No.: 2,497
Joined: 7-May 03

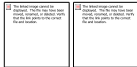


Posted: Sep 20 2004, 02:44 PM

jalal27

The name muslim if from the prophet Ibraheem(as) If you want to say
Adam(as) was first believer fine again color dis not matter obeying

Member



Group: Members
Posts: 549
Member No.: 2,497
Joined: 7-May 03



Posted: Sep 20 2004, 04:50 PM

beanpie

QUOTE

Member



what is the names of the books u got these excerpts from. Shoot
me the titles and the authors please, and let me know if the books
are still in print.

Group: Members
Posts: 103
Member No.: 13,039
Joined: 11-September 04

<http://www.custance.org/old/earlyman/ch4v.html>

<ftp://sunsite.unc.edu/pub/docs/books/gute...t98/ruins10.txt>

<http://www.freemaninstitute.com/RTGhistory.htm>

MUST HAVE

<http://www.amazon.co.uk/exec/obidos/search...7937826-4483635>

or, excerts-online version...

<http://members.tripod.com/~pc93/anacv1b1.htm>

my suggestion, is to use this as a reference. Into the search engine
enter-ANACALYPSIS, THE SUBJECT MATTER, TRIPOD

This post has been edited by **beanpie** on Sep 20 2004, 04:59 PM

solomon = wise
abdul = servant of
Rahman = The Benificent or The Doer of Good
so, the wise servant of, The Doer of Good

If you take one step towards Him, He runs 2

Daughtersof Amenhotep III and Queen Tiye --receiving gifts



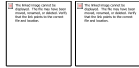
Posted: Sep 20 2004, 06:00 PM

Shia Shahid



Nuclear Hazard


When NOI members start resorting to the ape-hominid evolutionary theory to back up their arguments, you know they must have run out of their own myths and rumors about white men being "science experiments" and the fititious tribe of Shabazz.



Group: Members
Posts: 298
Member No.: 11,036
Joined: 21-June 04

Now they try to make it look like black man was the first man. My answer is, who cares what color the first man was? A true muslim should know that it's what's inside that counts - mind, heart, soul, faith, piety, devotion, etc.

Not the color of your skin.

All true Muslims know that Hazrat Adam  was the first man, there is no argument over that as far as true Islam is concerned. The color of a prophet's skin is probably one of the least important things about him, that's why Islam forbids images of prophets, so people don't start either worshiping them or discriminating against them. Why the NOI thinks this is so important, I still wonder.

And beanpie, if you claim you are such a great Muslim, then why are you constantly changing your sig with new pictures of idols made by the ancient Egyptian pagans during the time of Firown (Pharoah)'s people?

This post has been edited by **Shia Shahid** on Sep 20 2004, 06:01 PM



**He who submits to Allah and renounces
idol-worship will grasp a firm handle
that will never break. - The Noble Qur'an**



Posted: Sep 20 2004, 06:41 PM

beanpie

Member



Group: Members
Posts: 103

QUOTE

why are you constantly changing your sig with new pictures of idols

Member No.: 13,039
Joined: 11-September 04

FYI- these are not idols but, statues of real people.

QUOTE

if you claim you are such a great Muslim

I HAVE MADE NO SUCH CLAIM.

**YOUR RACISM SEEMS TO BE SHOWING FOR, I
HAVE STATED NOTHING UNTRUE!**

QUOTE

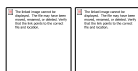
Now they **try** to make it look like black man was the first man

This post has been edited by **beanpie** on Sep 20 2004, 06:54 PM

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Daughtersof Amenhotep III and Queen Tiye --receiving gifts



Posted: Sep 20 2004, 07:20 PM




jalal27

Member

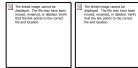


Group: Members
Posts: 549
Member No.: 2,497
Joined: 7-May 03

but why again does it matter what color Adam(as) was does one color make him better or was it his character . Brother you are not going to obtain paradise because of you color and the info you give what does it contibute to discussion deen if again you don't mention their character . Mind you I like to study black history but how and what I am is a muslim first and and my example your and all muslims on this

bored is Prophet Muhammad() not Elijah muhmmad or Fard or Farakhan till you follow his example like all other great black muslim

of the past these are a waste of time.



Posted: Sep 20 2004, 09:11 PM

beanpie

Member



Group: Members
Posts: 103
Member No.: 13,039
Joined: 11-September 04

QUOTE

This post is not to claim that Blacks are "superior".

Blacks have been in the U. S. for over 400 years. The Caucasians have taught many people, of the world, Blacks were little better than mere animals. **(many Arabs and Muslims were taught this)**

Unfortunately, many believed this to be true. I view it as my responsibility to spread the **truth**, not "**supremacy**".

many of you seemed to overlook, this portion of my post.

solomon = wise

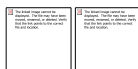
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| 14246|2004-09-21 12:38:21|solomon abdul-Rahman|Fwd: Re: The Truth...|

Brother, you seem to have the very incorrect perception that, the original inhabitants of India, were not Black. Is this correct?

Some of the ancient authors say the inhabitants of India went to Africa while others say it was the other way around!

sol

ANCIENT AFRICA AND EARLY INDIA

Exceptionally valuable writings reflecting close relationships between Africa and early India have existed for more than two thousand years. In the first century B.C.E., for example, the famous Greek historian Diodorus Siculus penned that, "From Ethiopia he (Osiris) passed through Arabia, bordering upon the Red Sea as far as India.... He built many cities in India, one of which he called Nysa, willing to have remembrance of that (Nysa) in Egypt, where he was brought up."

Another important writer from antiquity, Apollonius of Tyana, who is said to have visited India near the end of the first century C.E., was convinced that "The Ethiopians are colonists sent from India, who follow their forefathers in matters of wisdom." The literary work of the early Christian writer Eusebius preserves the tradition that, "In the reign of Amenophis III [the mighty Dynasty XVIII Egyptian king] a body of Ethiopians migrated from the country about the Indus, and settled in the valley of the Nile." And still another document from ancient times, the Itinerarium Alexandri, says that "India, taken as a whole, beginning from the north and embracing what of it is subject to Persia, is a continuation of Egypt and the Ethiopians."

PART 3



INDIA'S EARLIEST CIVILIZATION

In Greater India, more than a thousand years before the foundations of Greece and Rome, proud and industrious Black men and women known as Dravidians erected a powerful civilization. We are referring here to the Indus Valley civilization- -India's earliest high-culture, with major cities spread out along the course of the Indus River. The Indus Valley civilization was at its height from about 2200 B.C.E. to 1700 B.C.E. This phase of its history is called the Harappan, the name being derived from Harappa, one of the earliest known Indus Valley cities.

In 1922, about 350 miles northeast of Harappa, another large Indus city, Mohenjo-daro (the Mound of the Dead) was identified. Mohenjo-daro and Harappa were apparently the chief administrative centers of the Indus Valley complex, and since their identification, several additional cities, including Chanhudaro, Kalibangan, Quetta and Lothal have been excavated.

The Indus cities possessed multiple level houses enhanced by sophisticated wells, drainage systems and bathrooms with flushing toilets. A recognized scholar on the Indus Valley civilization, Dr. Walter Fairbairns, states that the "Harappans cultivated cotton and perhaps rice,

domesticated the chicken and may have invented the game of chess and one of the two great early sources of nonmuscle power: the windmill."

The decline and fall of the Indus Valley civilization has been linked to several factors, the most important of which were the increasingly frequent incursions of the White people known in history as Aryans--violent Indo-European tribes initially from central Eurasia and later Iran. Indeed, the name Iran means the "land of the Aryan." <http://www.cwo.com/~lucumi/india.html>

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| 14247|2004-09-21 14:59:57|yahmose7|Fwd: Re: The Truth...|

I dont know what "color" ancient people of India were, I have yet to see any pictorial representations of them. What ever the case,they are Indians, culturally and ethnically, and we are Africans culturally and ethnically. It means little what some Greek guy said 1000s of years after the fact to me or any one else "from Africa", as if some Greek guy can tell us where our whole nations come from, and the fact that you use this as leverage to make your point is questionable, especially when you speak so much about whites telling people our history and distorting things, I could tell you more about Africa in one day than you could learn your whole life, but I doubt that you would even consider it cause some man did not write it in some book or post it on a website. That is my last words on

these matters of you and your parties. Good-Day to you.

--- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman wrote:

>

>

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original inhabitants of India, were not Black. Is this correct?

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> sol

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is said to have visited India near the end of the first century C.E., was convinced that "The Ethiopians are colonists sent from India, who follow their forefathers in matters of wisdom." The literary work of the early Christian writer Eusebius preserves the tradition that, "In the reign of Amenophis III [the mighty Dynasty XVIII Egyptian king] a body of Ethiopians migrated from the country about the Indus, and settled in the valley of the Nile." And still another document from ancient times, the Itinerarium Alexandri, says that "India, taken as a whole, beginning from the north and embracing what of it is subject to Persia, is a continuation of Egypt and the Ethiopians."

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| 14248|2004-09-21 17:54:10|clyde winters|Re: Fwd: Re: The Truth...|

Attachments :

Hi

It would appear that the ancient Indians looked like
Africans. See the attached pictures:

This pictures come from the Harappan civilization.

C.A. Winters

--- yahmose7 <yahmose7@yahoo.com> wrote:

> I dont know what "color" ancient people of India
> were, I have yet to
> see any pictorial representations of them. What ever
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| 14249|2004-09-21 18:07:04|solomon abdul-Rahman|Fwd: Re: The Truth...|

Sir,

Your points were very well taken. May I remind you that, these "Greeks" said they got their info from Africans?

Good-Day to you, as well.

sol

Dalit: The Black Untouchables of India

THIRD EDITION

by

ISBN: 0-932863-05-1

124 pp,

\$9.95, 1995

"The Dalit is not only forbidden to enter the home of a Brahmin but he must also not draw water from the same well, nor eat from the same pot or plate. He must not glance at or allow his shadow to fall on the Brahmin. All these acts will pollute the 'pure' Brahmin. The Dalit 'is not only Untouchable, but also Unseeable, Unapproachable, Unshadowable and even Unthinkable'... This book should be compulsory reading for those who wish to understand the true nature of the caste system and the suffering it causes to millions."

-- Crescent International

Book Review by Clarity Press

Originally published in India under the title *Apartheid in India*, V.T. Rajshekar's passionate work on the plight of the Indian Dalits was first introduced to North American readers through the publication of *DALIT: The Black Untouchables of India* in 1987. This book is the first to provide a Dalit view of the roots and continuing factors of the gross oppression of the world's largest minority (over 150 million people) through a 3,000 year history of conquest, slavery, apartheid and worse. Rajshekar offers a penetrating, often startling overview of the role of Brahminism and the Indian caste system in embedding the notion of "untouchability" in Hindu culture, tracing the origins of the caste system to an elaborate system of political control in the guise of religion, imposed by Aryan invaders from the north on **a conquered aboriginal/Dravidian civilization of African descent**. He exposes the almost unimaginable social indignities which continue to be imposed upon so-called untouchables to this very day, with the complicity of the political, criminal justice, media and education systems. Under Rajshekar's incisive critique, the much-vaunted image of Indian nonviolence shatters. Even India's world-celebrated apostle of pacifism emerges in less saintly guise; in seeking to ensure Hindu numerical domination in India's new political democracy, Mahatma Gandhi advocated assimilating those whom Hindu scriptures defined as outcastes (untouchables) into the lowest Hindu caste, rather than accede to their demand for a separate electorate. Rajshekar further questions whether the Brahminist socio-political concepts so developed in turn influenced the formation of the modern Nazi doctrine of Aryan supremacy, placing the roots of Nazism deep in Indian history.

This new updated and illustrated Third Edition includes: Y.N. Kly on the Dalit plight as a warning to African-Americans; Runoko Rashidi on "Blacks as a Global Community"; the 1995 intervention at the UN on behalf of Dalits by Dr. Laxmi Berwa, and the recent US Congressional Bill 4215 on human rights in

India, which marks the first US Congressional recognition of the Dalit plight.

V.T. RAJSHEKAR is recognized worldwide as one of India's foremost human rights activists and a spokesperson for the Indian Dalits. Combining the essentials of Marxism and the philosophy of the late Dr. B.R. Ambedkar into a new indigenous political philosophy, his writings clarify the caste-class struggle in India. He is editor of the internationally distributed English-language Indian bi-weekly, Dalit Voice, and Director of the Dalit Sahitya Academy, 109/7th Cross, Palace Lower Orchards, Bangalore 560 003, India.

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| 14250|2004-09-21 18:46:49|K. Loganathan|Re: PraNaayama and the True Religion: Goose & Swan|

Dear Raymond

Very fascinating indeed. Most of the Egyptian icons and mantras seem to supply the missing elements to piece together the evolution of Agamism of the Dravidians and which is the true shape of the religion of the common Hindu people. Even among the Brahmins Vedism is virtually dead - most of them are temple goers and icon worshippers.

Now I want to say just something about the following very interesting obseravtion of yours about the goose

appeals to the deity Tem for the breath of life and implicitly compares him/herself to an Ibis (or goose) reputed in the mythos to have uttered the first primordial sound, thereby spurring cosmic genesis. Having done so, this logos then lays an the egg from which the sun-deity hatches. >

Now in Agamism we have the Goddess of Learning , the KalaimakaL or Saraswathy who is said to have as her vehicle the WHITE Swan and her mount the White Lotus. Her male consort s Brahma the Lord of Scriptures.

Now so far though I have come across Saraswathy also called Nishaba among the Sumerians,I haven't come across any mention of the Swan White Lotus and so forth. May be it is there somewhere still beyond my reach.

It may also possible that it is this Goose of the Egyptians that was transformed into the White Swan in later times among the Dravidian folks. There are many such themes that find artistic expression in Egyptian culture and which are also incorporated with some revisions in the Dravidian culture.

It may be possible that there were cultural exchanges from very ancient times perhaps along with actual migrations of people to and fro the details of which I am not sure.

Loga

>>>>>>>>

Sarasvati in Sumerian

That Sumerian is Indian or more especially Dravidian will be clear for anyone who takes the trouble to study them with a sufficient background knowledge of Classical Tamil and other Dravidian languages. As I continue my studies of Rig Veda I cannot also deny that the language is almost the same as SumeroTamil but certainly less archaic and hence perhaps a late variant of it.

To substantiate this I want to show the presence of Sarasvati in Sumerian literature as the deity of language and learning.

In Rig Veda one of the places it occurs is 1: 3:10

Paavaka nah sarasvati vajebhir vajinivati

Ta. paavakam niih sarasvati vaacipeer vaasiniivati : Sarasvati! In great (nii-a> nah) songs (paavakam) among the singers (vajebhir) you emerge (niivati) as the words (vaji> vaaci< vaakku)

The meaning is given as : synonym for ?vac? or speech; divine knowledge and the deity possessing these is Sarasvati etc.

Gadd in his ?Sumerian: Reading Book? gives the name of Sarvati as deity in one his citations, the original source of which I cannot trace. The line is as follows:

(dinger) Sar-sarbati mu-nam-lugal-la-ma ne-ib-gu-ul-la (The god Sar-sarbati who magnifies the name of my royalty? (p.19)

It may be possible that ?sar-sarbati? is ?sur-sarbati? where ?sur? means ?bright, brilliant, divine ? etc i.e. Ta. suul, suur, Su. sul. sur, sun etc. The similarity of ?sarbati? with Sarasvati is close enough to suggest that both are the same.

This deity was also known as Dinger Nisaba or Nidaba where the identity with the present Sarasvati or KalaivaaNi is quite obvious. We should note here that the name Nisaba is derived from the words ?ni or nin? meaning a female deity and ?shaba? which also occurs as an assembly where people come together and talk and discuss and hence related Ta. Sk sabah and Ta. cabai, avai. It may also be related to Ta. cattam, captam Sk sabda: noise, words etc. There are also related words in Su. as japag i.e. Ta. jabam, cepam, cebi caabam etc.

From Sulgi Hymn B we have:

18. dingir Nidaba sig-ga Nidaba-ke ((As for me) goddess Nidaba, fair faced Nidaba)

19. gestu-gizzal-la su dagal-la ma-ni-in -dug (With gebeous habds, provided me with intelligence and wisdom)

Ta. tingir Nidaba cokka Nidabakkee

Kestu kiiccalla suur takalla emmanin tuukk.u

These lines occur in connection with Sulgi's childhood education in e-dub-ba, the tablet house, the primary school of those days. The term 'gestu-gizzal-la' is very descriptive i.e. Ta. kattu kiiccalla (reciting in loud and shrill voice) where we can see that the children were reciting loudly some selected texts and at the command of the teacher, the dub-sar. The term 'dub-sar' is also significant and it means Ta. tubbu saaR.u i.e. reading the tablet.

This may give us a clue to the etymology of 'sarbati' where 'sar' may be the same as the 'sar' in 'dub-sar' though in Ta. it exist as saaR.u, to tell, relate announce etc. We may link this with Ta. caattan (scholar) caattiram(treatises) and which exist in Sk as sastra, sastra etc

The following lines from En Hudu Anna's Kes temple Hymn (c. 2200 BC) are also highly relevant for our purposes here.

Kes temple Hymn

9. (d) en-lil-le kes ja-mi am-ma -ab-be (Enlil spoke the praises of Kes)

*Ta. keeci kunRa-kunRa saangka uzubi (When Kes was lifting its head (or rising up))

*Ta. ENlil-lee keeci caamiyamma abaiyee (Enlil announced the divine greatness of Keeci)

(za-mi = ja-mi Ta. caami : divine, lofty etc; ab-be Ta. abaiyee< Ta, aa: to open the mouth; avai : assembly)

10. (d) nisaba nu-ka-as-bi-um (Nisaba was its princely ? arbiter..)

11. inim-bi-ta sa-gin im-da-an-sur (With its words she wove it intricately like a net)

*Ta. 10. Nisaba nuul kaappiyam (Nisaba was composer of the text)

*Ta. 11. enambittu caal-ngin ii-im iduvan suRRu (with words she weaved it like a net)

(nu-kas-bi-um Ta. nuul kaappiyam ; Ta: nuul: text ; sur Ta. cuRRu : to spin, weave etc)

12. dub-ba sar-sar su-se al-ga-ga (Written on tablets it was held in (her) hands)

*Ta. tubbu saaRRu-saaRRu cuur-ceey val kaalkaal (The tablets announcing (it all) was held in her hands firmly)

(al Ta, val: firmly, here an adverb; sar Ta. caaRRu : to announce or sari: to draw out?)

Here Nisaba is Nuul kaappiyam (nu-ka-as-bi-um) meaning a weaver of texts and where 'sar' means to write or scratch as lines. sari> ari> vari, varai: to draw?

Thus Sarasvati as the Goddess of Learning or Vac also existed in Sumeria and very probably native to the Sumerian as they were the inventors of the cuneiform script and which allowed the writing down of oral literature and thereby paved the way for the establishments of schools and colleges and hence an occupational class, the dub-sar, those who taught the children the art of writing and reading (among others).

The prominent place accorded to Sarasvati in Rig Veda to the negligence of other female deities in the Sumerian pantheon suggests that the Kavis who sang the hymns were probably a class of dub-sars i.e. the ordinary teachers who later became a kind of Brahmanahs rishies

Imnrrnnre wrote:

Dear Loga, John C and Interested Others,

In keeping with our interest in the art of breathing (Pranayama), I thought I would share with you another utterance from the Book of Coming Forth by Day (a.k.a., The Egyptian Book of the Dead).

This utterance and the previous "The Chapter of Giving Breath," which we recently reviewed, are not the only examples of this genre contained in in the BCFD. This one just happens to be on the next page in the text, but it will do for the purpose of reiterating that the Kemmau (AE) paid great attention to controlled breathing in the context of the funerary ritual, and perhaps in other ways as well.

In the previous example, you will recall that the focus was on the speaker's assimilation with the two neteru (deities) Anpu and Shu. In the one which appears below, the speaker appeals to the deity Tem for the breath of life and implicitly compares him/herself to an Ibis (or goose) reputed in the mythos to have uttered the first primordial sound, thereby spurring cosmic genesis. Having done so, this logos then lays an the egg from which the sun-deity hatches.

Notice that the speaker is also compared with the yolk evolving _inside_ the egg, and therefore, with the developing solar fetus even while asking for breath from the "nostrils" of the same, this being a kind of sympathetic magic in which time does not unfold in a linear sequence of events. Here is the selection and English translation:

>>>>>>>>>>>>>>

Re En S'senet Nifu Emma Ta:

Utterance of Breathing Air Within the Earth

Djed-f: He says

A Tem(u): Oh, Complete One

Di-k na nifu: Grant to me that breath

Nedjem ami sherti-k: Sweet within your two nostrils

Nuk seken asset tui: I embrace that seat

Urt her-ab Unnu: Great within (The City of) Unnu

Saa-na suhet tui: I guard that egg

Nekek ur: (Of the) Great Cackler

Rudj-a: I grow

Rudj-s: It grows

Ankh-a: I live

Ankh-s: It lives

Sen-a nifu: I smell the air

S'sen-s nifu: It smells the air

[illegible]

Some final comments:

One understands that this process unfolds in the context of the funerary ritual, but I believe you can easily see how it could be used as a mantra for meditative purposes as well. For example, a hen incubates its egg in a manner that is homologous to seated meditation, and the word for egg (suhet) is homophonous with another word meaning breath. Hence, by guarding the egg, the speaker also attends to his breathing. (See Budge, *An Egyptian Hieroglyphic* p. 593).

Furthermore, as I believe I stated, recently, the City of Unnu is associated with a spiritual tradition that honors the Ibis-deity Tehuti as logos and eight primordial neteru whose names (male and female) are the qualities of Nu (Nen, Nenu, Nun, etc.), the so-called Lake of a Thousand Years (Primordial Ocean, etc.) or an equivalent of the Buddhist "Ocean of Bliss."

The original translator, Budge, did not arrange this hekau into the couplets shown here. That is my doing. Nor did he break the lines at the points I have. It just seemed to me that this is what was intended by the ancient scribe. I think

the results speak for themselves in terms of rhyme and meter.

I have changed some archaic expressions like "thee" and "thou" into their modern equivalents and done away with the phrase, "smelling the air" in favor of the more explicit, "breathing air." (See Budge, The Egyptian Book of the Dead, p. 96) I would appreciate your opinion as to whether we have in this kind of writing an implicit reference to pranayama, implicit in the sense that John C. alluded to in his Part I on this subject.

Best,
Raymond

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| 14251|2004-09-21 20:55:07|Imnrnre|Re: PraNaayama and the True Religion: Goose & Swan|
Dear Loga,

Thanks for your considerate response. I found your comment about Saraswathy interesting. There is a somewhat remote similarity with Seshat Sefekh of Kmt. Let me speak of her in a round-about way.

When the logos is a goose it is called Seb or Geb and is associated with the earth. As it is said in an utterance related to the one I mentioned earlier:

"I am the egg in the Great Cackler, and I guard that great place [which] Seb proclaimed upon earth. I live, it lives; I grow stronger, I live. I smell the air." (BCFD, pp. 94-95)

However, when it is portrayed as an ibis (a kind of heron or stork), it is named Tehuti (Djehuti). Among other things, he embodies

the divine word. Tehuti's female consort is Seshat. She is known as the keeper of the sacred writings and is associated with temple libraries.

But here's the rub; I've not seen her depicted as a swan. She is usually shown as a woman wearing a seven-pointed headdress surmounted by inverted cow horns. I'm not sure why this is so, except that the last part of her name means seven, a number obviously of some special importance.

By the way, I couldn't help notice that you didn't consider my question about prana.

Raymond

| 14252|2004-09-21 21:34:20|K. Loganathan|Re: PraNaayama and the True Religion: Goose & Swan|

Dear Raymond

Your post set going a train of productive thoughts in my mind and the resemblance of goose (heron, stork etc) with the White Swan of Sarawathy is my first response. The 'egg' also suggests to me the Bindu , the SEED of all by violating which everything is allowed to take shape. Bindu contains all in the subtle form like an egg would contain the Peacock in a subtle form. That which does this violating is Natam. It is also the case that the Bindu is the Moon and Natam the Sun. BEING becomes the Female with Bindu and the Male with Natam.

So many parallels that I am really baffled. I shall deal with PraNa very soon. However let me mention that Tehuti-Seshat as < Among other things, he embodies the divine word. Tehuti's female consort is Seshat. She is known

as the keeper of the sacred writings and is associated with temple >

are close enough to the Brahma-Saraswathy pair but which was only that of Nishaba , the Female Deity in Sumerian. Among the Tamils now nobody prays to Brahma but worship towards Saraswathy continues actively to this day. Even Hindu university students in Malaysia are permitted to celebrate Saraswathy in the Campus itself

Loga

Imnrrnnre wrote:

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By the way, I couldn't help notice that you didn't consider my question about prana.

Raymond

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| 14253|2004-09-21 22:37:21|Imnrnnre|Re: PraNaayama and the True Religion: Goose & Swan| Loga,

I see that Seshat Sefekh(t) is not only a goddess (neterit) of writing but also of numbers. The number seven appears often in Kmtc stanzas and incantations having to do with deliverance from ill-fortune, tribulations and illness. (Lucie Lamy, Egyptian Mysteries, p.79)

Raymond

| 14254|2004-09-22 00:02:07|K. Loganathan|Re: PraNaayama and the True Religion: Goose & Swan|

Dear Raymond

You may be right. However I am puzzled as to why the number Seven crops up in many places. I have earlier mentioned about this in connection with Muruka in Temple Hymn 10: i.e **5(139)**

abgal imin-e sig-nim-ta su mu-ra-ni-in-mu-us (The Seven Wise Ones have enlarged it for you everywhere)

Ta. avkaL ai-minee sikka nimmata suu muru-anin muusu (The Seven great ones, the beautiful ones from above have radiated with brilliant light)

Perhaps the ezuttu and eN, the primordial phonemes of languages and numbers came out together and enabled the human mind to speak as well count.

The references to 7 seems to be also available in Rig Veda (c. 1500 BC) where perhaps Muruka is called Soma here the Su. su-ma : the bright and extremely HOt one i.e the me su=ti who has cooled in the Saravanapoykai, a divine Pond and then to be nurtured by the SIX Kaartikai angels,

See:

r.s.i akr.s.t.ama_s.a_di r.s.igan.a, 41-45 atribhauma, devata_
pavama_na soma

9.086.36 The seven sister mothers approach the new-born, victorious sagacious infant, Soma, abiding amidst the waters, supporter of water, divine the contemplator of men to make him the ruler of the whole world. [The seven sister mothers: i.e., the seven rivers clothe the Soma with their water].

The full post is at

<http://groups.yahoo.com/group/IndianCivilization/message/64273>

Loga

Imnrnnre wrote:

Loga,

I see that Seshat Sefekh(t) is not only a goddess (neterit) of writing but also of numbers. The number seven appears often in Kmtc stanzas and incantations having to do with deliverance from ill-fortune, tribulations and illness. (Lucie Lamy, Egyptian Mysteries, p.79)

Raymond

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| 14255|2004-09-22 02:16:23|K. Loganathan|The Verses of the Snake Charmer-2|
The Verses of the Snake Charmer-2

3.

**ponniloLi poola veGkum puuraNamataay
puuvin maNam poolat taGkum poRpudaiyataay
mannum pala uyirkaLil mannin porun_tum
VaLLal adi vaNaGki n_inRu aadu paampee**

Meaning:

O my soul as snake, Dance and dance worshipping the FEET of the most gracious BEING that shine as if made of Gold and that spread in all space as the Complete and Integral Essence, and that stays like the fragrance of the flowers that generate only the pleasant thoughts and feelings, and which conjoins on its own the various creatures suffering existence as such.

Notes:

The reference to the presence of the FEET everywhere is a reference to the primordial MOVEMENT or DANCE of BEING. It is taken as if the light of GOLD (ponnin oLi poola) perhaps to indicate its undying and ever vibrant presence. It is said PuuraNam, wholly Integral and Complete because it brings about SATURATION of all desires so that there is NO LOOKING beyond any more. It is said to be like the fragrance of flowers to indicate the production of joys and all other kinds of happiness. Because BEING blesses profusely all creatures thus He is called VaLLal, the Most Excellent Philanthropist.

4.

**eLLil eNNai poola uyir eGku n_iRain_ta
lican pata vaacamalar eNNi eNNiyee
ULLapadi anbu patti ooGki n_iRkavee
Odungki yadaGki teLintu aadu paambee!**

Meaning:

BEING stands within the souls like the oil in sesame seeds, where the oil emerges from within only on being pressed. Now having ?pressed? the soul to let BEING emerge within the soul, one should, meditating upon the Divine Feet of the sweet fragrance of flowers, and proffering genuine Love and Devotion that kills every shade of egotism, one must remain completely withdrawn in the Field of Supreme Light and enjoy the Njanam, the Absolute Illumination. Having attained this dance O my soul as the snake, dance with boundless joy

Notes:

BEING remains as the one who CONCEALS Himself within the soul of all and hence equally available to any one who seeks Him out earnestly. The primordial condition of witnessing the presence of BEING within is genuine LOVE and Devotion. Now no matter how intellectual and sharply analytical and so forth, a person CANNOT succeed in witnessing BEING for analytical

acumen only distances BEING so that BEING becomes more and more concealed. Only when the ego is destroyed - and only genuine Love and devotion destroys it -, that BEING shines forth fully in the soul, making the souls withdraw like the stars in the presence of the glorious sun. It is only in such a state of Being-in-the-World that a soul enjoys Njaanam, the Absolute Illumination.

5.

**aNda PiNdam tan_ta eGkaL aati teevanai
akalaamalee n_inaintu anbudanee paNintu
endicaiyum pukazn_tida eetti eettiyee
eeka manamaa n_aadi aadu paambee**

Meaning:

BEING as the Primordial Power has brought into presence the vast cosmos that contains within itself many universes as well as the bodies for the souls to assume different kinds of embodied existence. Now without ever distancing oneself from Him and always obedient to him with love, and praising Him continuously with songs of praise so that the whole world appreciates it, one must seek Him with an unwavering single-mindedness. O my soul as the snake dance and dance with such an attitude.

Notes:

BEING not only brings about the PRESENCE of the whole cosmos but also writes the evolutionary development of the creatures by engracing them with various kinds of physical bodies that come along with different cognitive potentials. To understand such a BEING one must always contemplate him with LOVE and sing the praises of BEING by way of killing one's own ego. The egoistic individual will not come forth to SINGING the praises of BEING - his EGO would block it.

(to continue) 2

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| 14256|2004-09-22 10:13:49|Imnrnnre|Re: PraNaayama and the True Religion: Goose & Swan|
Dear Loga,

I was quoting Lami who associated seven with relief from misfortune. I too am puzzled by the number's repeated appearance in various utterances, for example, we also have:

I came into being from unformed matter
I came into existence as BECOMING
I grew in the form of plants
I am hidden in the Tortoise
I am the substance of every god
I am that yesterday of the four and SEVEN snakes
that came into existence in the East
I am the mighty one brightening the shining ones
with his body

This excerpt seems to describes the evolution of the primordial proto-matter into the deities and the zillion things of the epiphenomenal world, as described in the Creation myth from the City of Annu. Yet, we may have a combining of mythic symbols as well since the four may refer to the female snakes mentioned in the myth from the City of the Eight (Khemenu).

On the other hand, incarnation may be the only way for souls to attain higher levels of consciousness, the only way for them to fulfill their karma. I'm guessing of course. Do the seven brilliant women

you mention figure in this?

Raymond

| 14257|2004-09-22 10:41:04|Imnrnnre|Re: The Verses of the Snake Charmer-2|

Dear Loga,

This dance of being, as the undulating cobra, is a gracious and beautiful thing -- and your interpretation of it lives up to the snake charmer's redering of it. One is almost led to forget that we are dealing with a deadly cobra capable of skrinking its victim like a venomous whip.

I see in this song a convergence with the imagery used in Kmt, except that thus far, the cobra's deadliness has been retained and transformed into a form of protection. I mentioned before snakes being used to convey the idea of regeneration, but the dance which they actually perform spontaneously? I'm still looking for how the Kemmau employed that beyond the idea of the cosmos having been woven together by the neterit Nit (Neith). I'm still looking for the beautiful dance of BEING in this.

Has anyone out there seen it in the literature or art of Kmt?

Raymond

| 14258|2004-09-22 10:51:27|Imnrnnre|Re: The Verses of the Snake Charmer-2|

Loga,

I wrote:

that we are dealing with a deadly cobra capable of skrinking its victim like a venomous whip.>

I of course meant STRIKING its victim like a

Sorry for any past, present and future typos.

Raymond

| 14259|2004-09-22 13:29:43|Peter Gray|Re: Fwd: Re: The Truth...|

Sorry. O'm not convinced **image2.jpg** and **image3.jpg** resemble African people. Maybe others can see it. Just my take on it.

Regards,

Pter Gray

>From: clyde winters
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Fwd: Re: The Truth...
>Date: Tue, 21 Sep 2004 17:53:54 -0700 (PDT)
>
>Hi
>It would appear that the ancient Indians looked like
>Africans. See the attached pictures:
>
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>
>
>
>This pictures come from the Harappan civilization.
>
>C.A. Winters
>
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>
>--- yahmose7 wrote:
>
>> I dont know what "color" ancient people of India
>> were, I have yet to
>> see any pictorial representations of them. What ever
>> the case,they
>> are Indians, culturally and ethnically, and we are
>> Africans
>> culturally and ethnically. It means little what some
>> Greek guy said
>> 1000s of years after the fact to me or any one else
>> "from Africa",
>> as if some Greek guy can tell us where our whole
>> nations come from,
>> and the fact that you use this as leverage to make
>> your point is
>> questionable, especially when you speak so much

> > about whites telling
> > people our history and distorting things, I could
> > tell you more
> > about Africa in one day than you could learn your
> > whole life, but I
> > doubt that you would even consider it cause some man
> > did not write
> > it in some book or post it on a website. That is my
> > last words on
> > these matters of you and your parties. Good-Day to
> > you.
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman
> >
> > wrote:
> > >
> > >
> > >
> > > Brother, you seem to have the very incorrect
> > perception that, the
> > original inhabitants of India, were not Black.Is
> > this correct?
> > >
> > > Some of the ancient authors say the inhabitants of
> > India went to
> > Africa while others say it was the other way around!
> > >
> > > sol
> > >
> > >
> > > ANCIENT AFRICA AND EARLY INDIA
> > >
> > > Exceptionally valuable writings reflecting close
> > relationships
> > between Africa and early India have existed for more
> > than two
> > thousand years. In the first century B.C.E., for
> > example, the famous
> > Greek historian Diodorus Siculus penned that, "From
> > Ethiopia he
> > (Osiris) passed through Arabia, bordering upon the
> > Red Sea as far as
> > India.... He built many cities in India, one of
> > which he called

> > Nysa, willing to have remembrance of that (Nysa) in
> > Egypt, where he
> > was brought up."
> > >
> > > Another important writer from antiquity,
> > Apollonius of Tyana, who
> > is said to have visited India near the end of the
> > first century
> > C.E., was convinced that "The Ethiopians are
> > colonists sent from
> > India, who follow their forefathers in matters of
> > wisdom." The
> > literary work of the early Christian writer Eusebius
> > preserves the
> > tradition that, "In the reign of Amenophis III [the
> > mighty Dynasty
> > XVIII Egyptian king] a body of Ethiopians migrated
> > from the country
> > about the Indus, and settled in the valley of the
> > Nile." And still
> > another document from ancient times, the Itinerarium
> > Alexandri, says
> > that "India, taken as a whole, beginning from the
> > north and
> > embracing what of it is subject to Persia, is a
> > continuation of
> > Egypt and the Ethiopians."

> > >
> > > -----

> > >

> > > PART 3

> > >

> > >

> > > INDIA'S EARLIEST CIVILIZATION

> > >

> > > In Greater India, more than a thousand years
> > before the
> > foundations of Greece and Rome, proud and
> > industrious Black men and
> > women known as Dravidians erected a powerful
> > civilization. We are
> > referring here to the Indus Valley civilization-
> > -India's earliest
> > high-culture, with major cities spread out along the
> > course of the
> > Indus River. The Indus Valley civilization was at

> > its height from
> > about 2200 B.C.E. to 1700 B.C.E. This phase of its
> > history is called
> > the Harappan, the name being derived from Harappa,
> > one of the
> > earliest known Indus Valley cities.
> > >
> > > In 1922, about 350 miles northeast of Harappa,
> > another large Indus
> > city, Mohenjo-daro (the Mound of the Dead) was
> > identified. Mohenjo-
> > daro and Harappa were apparently the chief
> > administrative centers of
> > the Indus Valley complex, and since their
> > identification, several
> > additional cities, including Chanhu-daro,
> > Kalibangan, Quetta and
> > Lothal have been excavated.
> > >
> > > The Indus cities possessed multiple level houses
> > enhanced by
> > sophisticated wells, drainage systems and bathrooms
> > with flushing
> > toilets. A recognized scholar on the Indus Valley
> > civilization, Dr.
> > Walter Fairervis, states that the "Harappans
> > cultivated cotton and
> > perhaps rice, domesticated the chicken and may have
> > invented the
> > game of chess and one of the two great early sources
> > of nonmuscle
> > power: the windmill."
> > >
> > > The decline and fall of the Indus Valley
> > civilization has been
> > linked to several factors, the most important of
> > which were the
> > increasingly frequent incursions of the White people
> > known in
> > history as Aryans--violent Indo-European tribes
> > initially from
> > central Eurasia and later Iran. Indeed, the name
> > Iran means
> > the "land of the
> > Aryan." <http://www.cwo.com/~lucumi/india.html>
> > >

>>>
>>>
>>>solomon = wise
>>> abdul = servant of
>>> Rahman = The Benificent or The Doer of Good
>>> so, the wise servant of, The Doer of Good
>>>
>>> If you take one step towards Him, He runs 2 you!
>>>
>>>
>>>
>>> -----
>>> Do you Yahoo!?
>>> Yahoo! Mail - 50x more storage than other
>> providers!
>>>
>>>
>>>solomon = wise
>>> abdul = servant of
>>> Rahman = The Benificent or The Doer of Good
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>>>
>>> If you take one step towards Him, He runs 2 you!
>>>
>>>
>>> _____
>>> Do You Yahoo!?
>>> Tired of spam?Yahoo! Mail has the best spam
>> protection around
>>> <http://mail.yahoo.com>
>>
>>
>
>
>
>
> _____
>Do you Yahoo!?
>Read only the mail you want - Yahoo! Mail SpamGuard.
>http://promotions.yahoo.com/new_mail
><< image001.gif >>
><< image002.jpg >>
><< image003.jpg >>
><< image004.jpg >>
><< image005.jpg >>

Some of you are under the VERY false impression that, in order to be "Black", one must have kinky hair and non-aquiline features.

WHY?

SOL

--- In Ta_Seti@yahoogroups.com, "Peter Gray" wrote:

>

| 14261|2004-09-22 17:57:52|yahmose7|Fwd: Re: The Truth...|

I saw the pics, and as far as my opinion is concerned, they do look like or have resemble East African tribes, the figurine also is very reminiscent of many styles that we have also. They people look more Australian in my opinion than African, but i read that the only "true negroes", and this was the writers choice of wordings, were in India and Australia, have you heard that before???

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi

> It would appear that the ancient Indians looked like

> Africans. See the attached pictures:

>

>

>

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>

>

> This pictures come from the Harappan civilization.

>

> C.A. Winters

>

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>
>
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>> culturally and ethnically. It means little what some
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>> 1000s of years after the fact to me or any one else
>> "from Africa",
>> as if some Greek guy can tell us where our whole
>> nations come from,
>> and the fact that you use this as leverage to make
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>> questionable, especially when you speak so much
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>> people our history and distorting things, I could
>> tell you more
>> about Africa in one day than you could learn your
>> whole life, but I
>> doubt that you would even consider it cause some man
>> did not write
>> it in some book or post it on a website. That is my
>> last words on
>> these matters of you and your parties. Good-Day to
>> you.
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman
>>
>> wrote:
>>>
>>>
>>>
>>> Brother, you seem to have the very incorrect
>> perception that, the
>> original inhabitants of India, were not Black. Is
>> this correct?
>>>
>>> Some of the ancient authors say the inhabitants of
>> India went to

> > Africa while others say it was the other way around!
> > >
> > > sol
> > >
> > >
> > > ANCIENT AFRICA AND EARLY INDIA
> > >
> > > Exceptionally valuable writings reflecting close
> > relationships
> > between Africa and early India have existed for more
> > than two
> > thousand years. In the first century B.C.E., for
> > example, the famous
> > Greek historian Diodorus Siculus penned that, "From
> > Ethiopia he
> > (Osiris) passed through Arabia, bordering upon the
> > Red Sea as far as
> > India.... He built many cities in India, one of
> > which he called
> > Nysa, willing to have remembrance of that (Nysa) in
> > Egypt, where he
> > was brought up."
> > >
> > > Another important writer from antiquity,
> > Apollonius of Tyana, who
> > is said to have visited India near the end of the
> > first century
> > C.E., was convinced that "The Ethiopians are
> > colonists sent from
> > India, who follow their forefathers in matters of
> > wisdom." The
> > literary work of the early Christian writer Eusebius
> > preserves the
> > tradition that, "In the reign of Amenophis III [the
> > mighty Dynasty
> > XVIII Egyptian king] a body of Ethiopians migrated
> > from the country
> > about the Indus, and settled in the valley of the
> > Nile." And still
> > another document from ancient times, the Itinerarium
> > Alexandri, says
> > that "India, taken as a whole, beginning from the
> > north and
> > embracing what of it is subject to Persia, is a
> > continuation of
> > Egypt and the Ethiopians."

>>>

>>> -----

>>>

>>> PART 3

>>>

>>>

>>> INDIA'S EARLIEST CIVILIZATION

>>>

>>> In Greater India, more than a thousand years

>> before the

>> foundations of Greece and Rome, proud and

>> industrious Black men and

>> women known as Dravidians erected a powerful

>> civilization. We are

>> referring here to the Indus Valley civilization-

>> -India's earliest

>> high-culture, with major cities spread out along the

>> course of the

>> Indus River. The Indus Valley civilization was at

>> its height from

>> about 2200 B.C.E. to 1700 B.C.E. This phase of its

>> history is called

>> the Harappan, the name being derived from Harappa,

>> one of the

>> earliest known Indus Valley cities.

>>>

>>> In 1922, about 350 miles northeast of Harappa,

>> another large Indus

>> city, Mohenjo-daro (the Mound of the Dead) was

>> identified. Mohenjo-

>> daro and Harappa were apparently the chief

>> administrative centers of

>> the Indus Valley complex, and since their

>> identification, several

>> additional cities, including Chanhu-daro,

>> Kalibangan, Quetta and

>> Lothal have been excavated.

>>>

>>> The Indus cities possessed multiple level houses

>> enhanced by

>> sophisticated wells, drainage systems and bathrooms

>> with flushing

>> toilets. A recognized scholar on the Indus Valley

>> civilization, Dr.

>> Walter Fairervis, states that the "Harappans

>> cultivated cotton and

>> perhaps rice, domesticated the chicken and may have
>> invented the
>> game of chess and one of the two great early sources
>> of nonmuscle
>> power: the windmill."
>>>
>>> The decline and fall of the Indus Valley
>> civilization has been
>> linked to several factors, the most important of
>> which were the
>> increasingly frequent incursions of the White people
>> known in
>> history as Aryans--violent Indo-European tribes
>> initially from
>> central Eurasia and later Iran. Indeed, the name
>> Iran means
>> the "land of the
>> Aryan." <http://www.cwo.com/~lucumi/india.html>
>>>
>>>
>>>
>>> solomon = wise
>>> abdul = servant of
>>> Rahman = The Benificent or The Doer of Good
>>> so, the wise servant of, The Doer of Good
>>>
>>> If you take one step towards Him, He runs 2 you!
>>>
>>>
>>>
>>> -----
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>> providers!
>>>
>>>
>>> solomon = wise
>>> abdul = servant of
>>> Rahman = The Benificent or The Doer of Good
>>> so, the wise servant of, The Doer of Good
>>>
>>> If you take one step towards Him, He runs 2 you!
>>>
>>>
>>> _____
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> >

>

>

>

>

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| 14262|2004-09-22 18:04:28|yahmose7|Fwd: Re: The Truth...|

If you are referring to me, which I dont think you were, nut anyway,
in my country we have people who are jet black, but do not have
kinky hair and those aqualine features as you stated. I know very
well that we are divided into many ethnic groups, but each is unique
and have varing characteristics, but still I have yet to see a
pictorial representation of ancient Indian cultures, are there not
any, and have you seen any, if so where, I am very curious as too
what they look like, or how they represented themselves???

--- In Ta_Seti@yahoogroups.com, "solomon_abdulrahman"
wrote:

> Some of you are under the VERY false impression that, in order to
> be "Black", one must have kinky hair and non-aquiline features.

>

> WHY?

>

> SOL

>

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Peter Gray" wrote:

> >

| 14263|2004-09-22 18:06:28|yahmose7|Fwd: Re: The Truth...|

I was not trying to cap on you, I meant to say BUT, not nut,
apologies...

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

> If you are referring to me, which I dont think you were, nut
anyway,

> in my country we have people who are jet black, but do not have

Making the Transformations into the God(dess) (Who) Gives Light in the Darkness

[illegible]

A figurative interpretation could view Nut (and Nu) as the "sky-like" mind that is a precondition for our spiritual rebirth as radiant sun. It is Nut who constantly casts light in our inner darkness of ignorance, wrong-doing and earthly attachments. This view would coincide, it seems, with

much of what you have been saying concerning moksa.

Raymond

| 14265|2004-09-22 18:58:25|solomon abdul-Rahman|ARE THEY "BLACK"?|

http://www.freemaninstitute.com/Gallery/Egyp231_big_copy.jpg

http://www.freemaninstitute.com/Gallery/Egyp228_big_copy.jpg

http://www.freemaninstitute.com/Gallery/Egyp210_big_copy.jpg

http://www.freemaninstitute.com/Gallery/Egyp186_big_copy.jpg

ARE THESE MEN CONSIDERED "BLACK"?

WHY OR WHY NOT?

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 🙏

If you take one step towards Him, He runs 2 you! 🙏

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| 14266|2004-09-22 19:09:00|solomon_abdulrahman|TO VIEW HOW THE ANCIENT INDIANS VIEWED THEMSELVES.|

<http://www.cwo.com/~lucumi/india.html>

TO VIEW HOW THE ANCIENT INDIANS VIEWED THEMSELVES.

| 14267|2004-09-22 19:09:25|K. Loganathan|Re: The Verses of the Snake Charmer-2|

Dear Raymond

The Saivite Thinking is full of Dance and Music as it is also the case with African culture. This can also be said of Vaishnava Thinking where the Black Krishna charms the whole world with His flute and so forth.

As I read the verses of this Snake Chramer, I can seeing myself dancing swaying to the rhythm of the verses which is almost impossible to capture in transaltions (that's the reason I don't try it)

Now you said that <:I'm still looking for the beautiful dance of BEING in this.>

I recall that in your discussion of the panel with the seven snakes, you mentioned the presence LEGS moving forward and backward. Could this be the DANCE of BEING or some aspects of it? I have noticed that the Savities simply mention the FEET to convey the notion of DANCE and that as with this Pampatti attaining this FEET constitutes Moksa.

Perhaps there is a connection here between Kemetian and Dravidian.

Note: Yes I understand that you mean 'striking' and not 'shrinking'

Loga

Imnrnnre wrote:

Dear Loga,

This dance of being, as the undulating cobra, is a gracious and beautiful thing -- and your interpretation of it lives up to the snake charmer's redering of it. One is almost led to forget that we are dealing with a deadly cobra capable of skrinking its victim like a venomous whip.

I see in this song a convergence with the imagery used in Kmt, except that thus far, the cobra's deadliness has been retained and transformed into a form of protection. I mentioned before snakes being used to convey the idea of regeneration, but the dance which they actually perform spontaneously? I'm still looking for how the Kemmau employed that beyond the idea of the cosmos having been woven together by the neterit Nit (Neith). I'm still looking for the beautiful dance of BEING in this.

Has anyone out there seen it in the literature or art of Kmt?

Raymond

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| 14268|2004-09-22 20:03:16|Imnrnnre|Re: The Verses of the Snake Charmer-2|
Hi Loga,

Yes, I know the dance is there somewhere. The Kemmau left behind artwork showing musicians playing their instruments to the delight of dancers. We can even see the dancers' bodies in the postures of dance. Even the words to short songs have survived. For instance, there is one in which veiled references to various kinds of Nile fish appear. When I said, I was looking for the dance in the Kmtc utterances, I meant in the sense of the snake charmer's ode which seemed to explicitly celebrate the spiritual journey. I have found rhyme and meter, which is to say poety, but not yet anything I would elevate to the level of dance. It may yet appear, and when it does, I too will revel

in it.

As I write, I recall a cosmetic palette in which a jackal or donkey-like figure (it's hard to tell which) is shown playing a long flute while other animals (real and fantasy) cavort above, in front and underneath him. Now, this screams dance to me! The symbols are iconographic (Their form reveal their meaning.) But the animals are positioned in what appears to be random fashion and seem to be going "in every which way." You know, Loga, I think they're "gettin down!" (smile)

Raymond

| 14269|2004-09-22 20:03:17|Imnrnre|Re: The Verses of the Snake Charmer-2|
Hi Loga,

Yes, I know the dance is there somewhere. The Kemmau left behind artwork showing musicians playing their instruments to the delight of dancers. We can even see the dancers' bodies in the postures of dance. Even the words to short songs have survived. For instance, there is one in which veiled references to various kinds of Nile fish appear. When I said, I was looking for the dance in the Kmtc utterances, I meant in the sense of the snake charmer's ode which seemed to explicitly celebrate the spiritual journey. I have found rhyme and meter, which is to say poetry, but not yet anything I would elevate to the level of dance. It may yet appear, and when it does, I too will revel in it.

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Raymond

| 14270|2004-09-22 20:36:26|K. Loganathan|Re: PraNaayama and the True Religion: Goose & Swan|

Dear Raymond

Now I am puzzled with words that are similar to some technical terms in Agamism occurring also in Kemetian heka.

There is here <Sheta-na em Sheta> which reminds of Ta. cittu (the sentient) and a-cittu (insentient) The words 'ceetanam' also mean the conscious or intelligent entities as distinct from the brutish adn on-intelligent , acetana This may also be related to Ta. cettu , cinti etc : to think

On the other hand, incarnation may be the only way for souls to attain higher levels of consciousness, the only way for them to fulfill their karma. I'm guessing of course. Do the seven brilliant women you mention figure in this?

Raymond

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| 14271|2004-09-22 22:10:57|Imnrnnre|Re: PraNaayama and the True Religion: Goose & Swan| Loga,

A little more background on the expression, "Sheta na em Sheta." It literally means hidden in the tortoise (or turtle). But it also plays on the word "hidden" (sheta) which sounds exactly the same as that for "tortoise" (or turtle), although they are spelled differently. In short, the expression makes use of homophony as the basis for a clever pun. By now you realize that this happens constantly throughout the sacred texts of Kmt. These also make use of other forms of figurative speech that we have not yet discussed.

Note for example that the word sheta is a visual metaphor since the tortoise's own behavior mimics the word (by this animal's ability to hide in its shell at the approach of danger). This may have indeed served as the basis for the its symbolic connection with secrecy, mystery, concealment, even invisibility and incomprehensibility.

It is also why this animal became one of the symbols for the neter (deity, or principle) Amun whose name also means hidden and has all of the above connotations. Amun is also known secondarily as the neter Sheta. Here it is the idea of hiddenness that is important. The evil neter, Aapep is also represented by the tortoise (or turtle) because concealment and invisibility are among its powers as well. It is easy to see how turtles would be used in rituals intended to make people "invisible" to their enemies and so on.

I'm not certain that this translates into Sumerian in quite the same way, given what you have said.

Raymond

| 14272|2004-09-23 01:15:03|K. Loganathan|Re: PraNaayama and the True Religion: Goose & Swan|

Dear Raymond

The meaning of 'hiding ,concealing" and with that act to preserve seem to agree with the meaning of the Turtle Avatara that Vishnu takes and quite elaborately described in many puranas. It is called 'Kuurma Avataram', the wearing of the shape of the Turtle - one among the TEN the rest being Fish Boar Horse and so forth.

There is a late (c. 12th cent AD) Tamil book called TiruvaraGkattu Maalai where the meanings of these avatars are worked out somehow.

It goes roughly as follows. When the Ocean of Milk was churned by the Devas and Asuras, there arose the Mantra Parvatam, the Mountain of Mantras. Seeing that it can fall back into the abyss of the ocean, Vishnu assumed the shape of the turtle and kept the Mountain afloat on His back.

In my collection of dreams, I have also a huge turtle figuring and where it usually means some Divine Power acting in the Unconscious and unknown to the individual. There are many things going on all the time in our unconscious and it appears that the Turtle Icon may be related to that Power that alerts us about what is going on in the depths.

Loga

Imnrrnre wrote:

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Raymond

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| 14273|2004-09-23 07:56:47|Freddie Thompson|Re: Fwd: Re: The Truth...|

Yahmose7 stated:

"I have yet to see a pictorial representation of ancient Indian cultures, are there not any, and have you seen any, if so where, I am very curious as to what they look like, or how they represented themselves???"

The book ***The African Presence in Early Asia*** has plenty of pictures of Negroid depictions of ancient Asians. You should be able to find some of what you are looking for in it.

Also, some years ago I happened to come across a documentary on Harappan civilization on a PBS TV station. The archeologist who was narrating the documentary was standing among the ruins of an ancient city. Among the ruins were several life-sized depictions/statues representing the original inhabitants. They were all depicted with jet black skin, very full lips and noses, and rather tightly curled full afro hairstyles.

Unfortunately I did not get the title of the documentary so all I have is my own word. The commentator did not comment at all on the clearly African appearance of the sculptures.

yahmose7 wrote:

If you are referring to me, which I don't think you were, but anyway, in my country we have people who are jet black, but do not

have
kinky hair and those aqualine features as you stated. I
know very
well that we are divided into many ethnic groups, but each
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and have varing characteristics, but still I have yet to
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wrote:
> Some of you are under the VERY false impression that, in
order to
> be "Black", one must have kinky hair and non-aquiline
features.
>
> WHY?
>
> SOL
>
>
>
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Peter Gray" wrote:
> >

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| 14274|2004-09-23 13:42:48|Paul Kekai Manansala|A Taste of Ancient Egypt [Spinach Soup,
Grilled Beef Skewers, And B|
A Taste of Ancient Egypt [Spinach Soup, Grilled Beef Skewers, And
Beans]

By Sharon Palmer
Sept. 15, 2004

Picture an Egyptian boy standing on the banks of the Nile River. The
year is 3000 BC. You have probably conjured up a glossy-haired
youth, muscles flexing beneath his clear flesh, the color of cocoa
mixed with cinnamon and cream, his exotic eyes of onyx trained to
the Nile River, the vessel of sustenance for his people. And you are
probably not far from the truth. Archeologists think that ancient

Egyptians were probably quite well nourished, thanks to their bountiful, diverse diet. Ancient Egyptian statues and drawings even depict plump subjects, indicating that there was plenty to eat in those days. As in most cultures, probably the rich got the best grub. But even the poor found pretty good pickings. The ancient Egyptians stored food in jars and granaries in order to sustain the population through times of drought. Usually the housewife did the cooking, unless they could afford to hire a servant to cook.

The fertile Nile Valley and Delta provided an endless cornucopia of delightful foods. The ancient Egyptians knew a thing or two about agriculture, and they cultivated crops of wheat and barley as the core of their diet. Egyptian statues even feature women rolling out bread dough. Grains were made into flour to make a variety of breads. Sometimes additives were combined with the flour, like yeast, salt, milk, butter, or eggs. The flour was ground using stones, thus a great deal of sand found its way into the bread. Ancient skeletons reveal teeth worn by this sandy bread. Sometimes the bread was cooked right on the open fire, patted into a sort of pancake, or filled with local ingredients. As cooking techniques matured, the dough was pressed into molds and even baked in bread ovens. Egyptian pastries and cakes were made with flour, also.

Many ancient drawings and statues display Egyptians preparing meat and fish. Beef, sheep and goat, were consumed primarily by the rich, as grazing land was not a typical part of the Egyptian landscape. The Nile was a plentiful source for fish, although some fish were forbidden due to religious reasons. The fish were boiled, roasted, or dried in the sun. The poor people ate fowl such as geese, duck, quail, and cranes. Artifacts testify that wild game, like antelope, ibex, gazelle, and deer were eaten.

Stuffed in ancient tombs, archeologists have found fruits carefully placed next to the body as an offering. Dates, figs, grapes, pomegranates, watermelons, plums, and peaches were eaten during ancient Egyptian times.

Perhaps kids in Egypt liked vegetables better than kids in most cultures. The vegetables consumed in ancient days reflect the current diet in Egypt. Beans, chickpeas, lentils, green peas, leeks, lettuce, olives, and cucumbers made regular appearances at meal times, then and now. Some vegetables, like garlic and onion, were considered to be good for health.

Dairy products such as milk, cheese and butter were also found in the Egyptian diet. Seasonings were available to flavor food, like

salt, pepper, aniseed, cinnamon, coriander, cumin, dill, fennel, fenugreek, marjoram, mustard, thyme, and honey.

There were plenty of groaning banquet tables in those days. Often celebrations and festivities called for a celebratory meal with favorite, special foods. Here is a modern day Egyptian feast that recalls old recipes from long ago, served on sunny days along the Nile.

Egyptian Spinach Soup

- 1 small whole chicken
- 3 quarts water
- 1 T. salt
- 2 chopped onions
- 2 cloves garlic, minced
- 2 T. peppercorns
- 2 cloves garlic, chopped
- 1 T. olive oil
- 6 ounces fresh spinach (wild spinach if it is available)
- 1 t. black pepper
- 2 t. ground coriander

In a large stockpot, place cleaned whole chicken, water, salt, onions, minced garlic and peppercorns and cover while bringing to boil. Reduce heat to low and simmer for 1 hour. Pull chicken off bone and dice, discarding bones. Discard peppercorns. Slice spinach into thin strips and add to soup. Drizzle olive oil over chopped garlic and bake in a dish at 350 F for 10 minutes until golden brown. Transfer baked garlic to small bowl and mix in pepper, and coriander to make a paste. Stir this into soup and continue to cook for additional 30 minutes. Serve with flat bread.

Makes 12 servings

Egyptian Grilled Beef Skewers

- 1 pound boneless beef steak, trimmed and cut into cubes
- 1/2 c. olive oil
- 2 T. ground cumin
- 1 T. ground coriander
- 1 onion, chopped
- 3 cloves garlic, minced
- 1 t. cayenne pepper
- 1 t. salt
- 1 t. pepper

Prepare marinade by combining olive oil, cumin, coriander, onion, garlic, cayenne pepper, salt, and pepper in dish. Place cubed meat in marinade and chill overnight. Drain marinade and skewer beef cubes. Grill over BBQ coals or under the oven broiler until tender. Serve with flat bread.

Makes: 4 servings

Egyptian Beans

1 pound dried beans
water as needed
2 cloves garlic, minced
1/4 c. olive oil
1 fresh lemon
1 bunch fresh parsley or coriander, chopped
1 t. salt
1 t. black pepper
1 t. cayenne pepper
1 t. cumin powder
6 hard-boiled eggs

Cover beans with water and soak overnight. Drain off the water and place the beans in a stockpot. Cover with fresh water. Cover and cook for 2 hours until tender. Transfer into bowl and drizzle over olive oil, squeezed juice of one lemon, and add minced garlic, chopped parsley or coriander, salt, black pepper, cayenne pepper, and cumin powder. Stir well. Peel and slice hard boiled eggs and cut in half. Serve beans in dish with hard-boiled egg halves in the middle.

Makes 6 servings.

About the author: Sharon Palmer is a registered dietitian and freelance food and nutrition writer. Please visit her website at:

www.sharonpalmer.net

Email: spvalhalla@earthlink.net

| 14275|2004-09-23 13:58:51|Imnrnnre|Re: PraNaayama and the True Religion: Goose & Swan|
Dear Loga,

churned by the Devas and Asuras, there arose the Mantra Parvatam, the Mountain of Mantras. Seeing that it can fall back into the abyss of the ocean, Vishnu assumed the shape of the turtle and kept the Mountain afloat on His back.>

This is excellent, because we can actually try to ferret out the meaning of "turtle" from this excerpt which you've culled from a 12th Century Tamil text. But let's look at some of the other terms first to see if I can make some sense of them. I say this cautiously because, as I've said before, I obviously don't speak Tamil and translations always add to or detract from the original meaning to some extent. Please correct me where I seem to go wrong.

Ocean of Milk:

This is the primordial ocean or "undifferentiated nonsubstance" existing outside time/space and from which all comes and to which all ultimately return. It is said to be constituted by milk, because milk is associated with nurturance. One can easily see how this Ocean could be personified as the Great Mother mentioned in some traditions, the loving one who constantly gives but is never depleted, diminished or changed in anyway thereby.

In Kmt milk is often associated with offerings of various kinds and with the curative Eye of Heru. The sound of the word for milk _aart_ is a pun for snake _aart_ (also i3ar.t) and the cobra is the symbol of virtually all the great mother goddesses of Kmt. Note that in Kmt breast milk was believed to have "magical" medical properties.

The Mountain of Mantras:

This is called a mountain, because it is the primordial mound out of which all things grow or are generated, but here it consists of mantras as sound-seeds capable of producing transformations in human consciousness. But these vibrations can sink back into the Ocean of Milk if they are not supported by correct practice.

Vishnu:

Vishnu symbolizes that practice, hence the turtle floating (suspended) in the Ocean of Milk (nurturance) with the Mountain of Mantras (seed-sounds) on its back.

Question:

Does this mean that Vishnu, as turtle, is also "hidden?" Here it seems to refer to the initiate or to the sacred protector of mantras (hekau).

Of course all that I have written here is heavily influenced by my Kmtc views and cannot substitute for an authentic Tamil perspective. What do you think? Have we found a basis for a common Hermeneutical "language," one in which SIMILE plays an important role?

Raymond

| 14276|2004-09-23 14:39:14|terance pete|Re: A Taste of Ancient Egypt [Spinach Soup, Grilled Beef Skewers, A|

Don't know much about the information except that much of the recipes are not ancient Egyptian. The only way we can really tell what the AE ate is from examination of their mummified remains, and by certain depictions in their tombs. During the Late Period we have some descriptions from Greco-Roman writers, but they are very vague. The writers describe a papyrus type soup consumed by the Egyptians [see Alan K. Bowman Egypt After the Pharaohs]. We also know that during this time chewing papyrus was quite popular in AE times up to the Arabic invasion.

Definitely beef was consumed as Salim Ikram has pointed out in her book Choice Cuts. She also questions if the AE had the equivalent of Bitlog amongst their diet.

The book on the gastronomy of the AE are the following:

Food : the gift of Osiris

? By: William J Darby; Paul Ghalioungui; Louis
Grivetti

? Publisher: London ; New York : Academic Press, 1977.

? ISBN: 0122034015

Alan K. Bowman Egypt After the Pharoahs

{ Gives a brief description about a type of papyrus
soup that might be precursor to modern Ful Medames}

See also:

<http://home.comcast.net/~hebsed/hansen.htm>

A Real Sa3eadi Egyptian,

Saidis_Aswan_Egy

P.S. Two traditional ancient Egyptian dishes survive
in modern Egypt such as Ayish Shams[made from a
pottery oven],and a type of Caviore dish in Egypt.

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| 14277|2004-09-23 18:02:15|K. Loganathan|Fwd: [akandabaratam] Churning of the 'milky ocean'.|

Dear Raymond and Friends

I am forwarding the post of Dr Rajaram who is a very well known medical doctor in India but who lately has been drawn to the Worship of the Ancient Muruga. Here he deals with the metaphysical meanings of the Churning of the Milky Ocean, Snake and so forth. I hope it interests you . He is in Agamicpsychology egroups as well and can interact directly with him there.

Loga

hariharan wrote:

From: "hariharan"

Date: Thu, 23 Sep 2004 19:32:05 +0530

Subject: [akandabaratam] Churning of the 'milky ocean'.

Dr. D. Rajaram,
23 September 2004.

Dear Dr. Loganathan and friends,

Nowadays I am tied up and preoccupied with the organisation of Fourth International Conference on Skanda Muruga, programmed to be held in Chembur, Mumbai in the second half of November 2005. The conference is being organised by Subramanya Samajas a part of the Diamond Jubilee celebration and Silver Jubilee of **Tiruchembur Murugan Koyil**.

My house in Chembur is just 50 strides from this shrine. It is at this shrine I was given the declaration of Seventh House of Shanmukha on 25 January 1997.

Following this declaration there has been a sequence of expeditions to the location of the Seventh House at Palani. I have published some of these experiences in our internet and presented these at the earlier conferences on Murugan. Our Institute of Cosmic Information would involve and participate by presenting our research papers. I am concentrating on the preparation of the papers. Hence the lull from 'our'side'.

Today I read the following mail.

There is a Tamil book called TiruvaraGkattu Maalai where the meanings of these avatars are worked out somehow.

It goes roughly as follows. When the Ocean of Milk was churned by the Devas and Asuras, there arose the Mantra Parvatam, the Mountain of Mantras. Seeing that it can fall back into the abyss of the ocean, Vishnu assumed the shape of the turtle and kept the Mountain afloat on His back.

We all accept mythologisation of Cosmic events including the controversy where Buddha is assigned a number of a position.

In this context I wish to upload an earlier article holding the title as "Churning of the 'milky ocean'. It is a hope that research scholars would make an attempt to review the 'myth--ology' that seems to camouflage great cosmic events. The cosmic event shall be published in due course of time. For now, please review the article being uploaded.

CHURNING OF THE ?MILKY? OCEAN.

Dr. D. Rajaram

Institute of Cosmic information.

Palani 624601

A community, irrespective of Rishis, Devas or human beings, incarnates or the dis-incarnated ?souls? have one thing in common ? ?greed?.

Greed may be for possessing materialistically or metaphysically anything seen or observed to be in the possession of the ?other?.

Human life is complicated because of desire to possess what the others possess. Just because of this basic tendency to possess, usurp, grab, rob, steal, acquire under a duress, threat of physical injury, at cost of life, even sacrifice of one?s personal belongings to acquire what the other has, even if one possesses the same thing in proportion, weight, volume, appearance, texture, feel, and many such common features of distinctive similarities, yet the ?specimen? desired for is what the other professes to possess to be his personal and one?s own.

Mythology has been created by ?ancient moderns? whose minds were in no way different from today?s shrewd politicians. Today there is the high class and low class. Whatever the class, mental attitudes do not pertain to class: personal upbringing and concern for fellow being is not class oriented, but ?heart oriented?, meaning ? keeping one?s heart open for any one to enter and partake in the goodness of one?s love and affection. There is no ?give and take?; this leads to expectations which if ?denied? or ?defied? leads to calamities and catastrophes.

However much be the spectrum of one?s cerebration, the single factor that ruins the feeling of ?oneness? among subjects is the desire to possess what ?the? other possesses.

Churning of the ?milky? ocean is a myth. All people who are susceptible to stories are misled and sidetracked being made to concentrate on the act and effort of churning the ocean with the mountain as the pivot and to encircle the mountain to enable it to undergo stationery rotations, a snake of unimaginable length being wound around the mountain and alternately pulled by two sets of people like two co-ordinating teams help one?s effort to ?churn? out truth and love from among the many negative qualities that ruin life and belongings of the weak and underprivileged. Churning of the milky ocean never took place. One thing people appreciate and fall for is a super-dynamic exaggeration and mythologists exploit this negative quality of gullible people. In the finale what is left to be grasped is that the group holding the tail wanted the best things out of the churn, and in the desire to possess it, acquisition is done by clever politicking of making the underprivileged hold the head end of the imaginary serpent which under the stress of the churning process, being squeezed between the hard surface of the pivot - the mountain ? and being stretched by the pull of the either ends emits products of digestion from

it's fore-gut and whatever is squeezed out of the fore-gut is the stomach contents! Any one with concept of the poison glands of a snake would appreciate that the poison is deposited into the body of a victim with a bite and delivery of poison being effected through canals in the upper teeth of the snake which is the duct of the poison gland. And lo! if orally taken, the poison is ineffective unless there is a breach in the continuity of the surface epithelium inside or on the surface of the body to favour poison entering body tissues.

Moreover, the belief that the head end emits poison is the key with which people's faiths are politicalised to believing in that holding the tail end was safer. Mythologists lost track of one feature, that an animal under a severe physical stress in the form of a linear pull almost dislocating all the vertebrae and in the process stretching the entire gut, would in effect similar to expulsion of gut contents from one end would also do the same thing at the other! So in effect and purpose head holders receive undigested matter and tail holders ? the excreta of a snake who subjected to such enormous pulls at either of it's ends can under no stretch of the wildest imagination be still alive to bite and spit poison!

In effect our understanding should be restricted to our message that people with love and concern for fellow beings earn the ?charitability?, whereas those who exploit the underprivileged suffer the ?repercussions? resulting from their own action.

So then broadly classifying the world population into two broad groups, the ?exploiter? and the ?exploited? we have one approach to ?peace and harmony?, that is to remove ?inequalities? and understand the secret, strength, and supremacy of the sensational bliss and ecstasy of mutual devotion. Mutual devotion for one another will remove unrealistic religious barriers. Once you cross religionistic barriers humanity becomes one total single family ? one family of humanity. The world is a ?house? a temporary shelter. Life forms materialise from ?time to time?. Houses, cities, empires fall and rise, kings come and go and so also the population. They lead the life unknowingly of the life programme pre-determined personally. In this process of ?existence? why people cannot learn to carry on together in the ?oneness? to which they ultimately return? Please take our advise. Enjoy the happiness of togetherness. Shun all differences. Become ?one? and be ?one?. Come together in ?oneness?. The only ?code? to follow and practise is mutual devotion that alone can ensure eternal ecstasy:

?Mutual devotion is eternal ecstasy?

(It is the starting tenet of Religion of Oneness)

(Paraspam premam paramanandam pavithram)

?Om Namah Shivaya?

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| 14278|2004-09-23 18:14:14|K. Loganathan|Fwd: [agamicpsychology]; Spanda in Kashmir Saivism|

Dear Raymond and Friends

I am really happy to have received the following post which deals with MOVEMENT as available in Kashmir Saivism. He also ranges over the Kemetian and so forth.

Loga

Kathaka wrote:

To:

From: "Kathaka"

Date: Thu, 23 Sep 2004 09:56:42 -0000

Subject: [agamicpsychology] Re: The Verses of the Snake Charmer-2

Dear Dr. Loganathan and Raymond,

Firstly, thank you for your posts. Here are some sharing on dance from Saivite, Kemet and Falasha studies that might offer some correlations:

Dr. Loga to Raymond:

I recall that in your discussion of the panel with the seven snakes, you mentioned the presence of LEGS moving forward and backward. Could this be the DANCE of BEING or some aspects of it? I have noticed that the Savities simply mention the FEET to convey the notion of DANCE and that as with this Pampatti attaining this FEET constitutes Moksha.

Kathaka:

Dance of Being

When studying The Spanda Karikas of Kashmir Saivism, (Language - Sanskrit) the dance that would occur from chanting was that of shakti energy, the stimulation of the inner wave, *spanda*. This first throb, first pulsation, can be said to be Shiva's dance of Shakti.

"*Spandana* means some sort of movement. If there is movement from the essential nature of the Divine towards another object, it is definite movement, not some sort, otherwise, movement itself would be nothing. Therefore Spanda is only a throb, a heaving of spiritual rapture in the essential nature of the Divine which excludes all succession. This is the significance of the word Kincit in kincit calanam which is to be interpreted as "movement as it were." ~ Abinavagupta, (translated by Jaideva Singh, Spanda Karikas)...

...It is a throb of ecstasy in I-consciousness (*vimarsa*). The Divine I-consciousness is spiritual dynamism. It is the Divine creative pulsation. It is the throb of Shiva's *svatantrya* or absolute Freedom."

tandava (violent dance) - There are many forms of *tandava*. Its prototype is Shiva's dance of Bliss, *ananda tandava*. The more sublime, female dance is called *lasya*, from *lasa*, "lively." Dance in general is *nartana*. And, possibly already mentioned: "*Nataraja* (King of Dance, Cosmic Dancer)...the five-fold act of the dance.

This stimulation of an inner energy force through worship remains in many traditions today, as an external Trance Dance, but the result is internal. The Kashmiri Saivite may literally dance, as well, although I feel the dance is in vocal vibrations. This is to say that without any bodily movement, the movement of the voice in rhythmic chanting is stimulating, as well - the dance of the call - all waves are movement, all animated existence is movement and is the Dance of Shiva in Kashmir Saivism tradition.

In regards to KMT...Some Budge Interpretations from Egyptian Language, Lessons in Egyptian Hieroglyphics, Sir E.A Wallis Budge:

em hamemet un-na / In the state of the *hamemet* beings may I lift up my legs [as] doth lift up the legs of Osiris.

paut neteru em hennu en/ The company of the gods [are] in praises because thou risest.

ta em sertu en maa satet-k/ The earth [is]in rejoicing at the sight of thy beams.

Note: Budgeoffers no translation for *hamemet* in the first text.

There is another spelling which Budge uses in the same context - *Henmemet* (spirits), translated the same way: 'Henmemet beings.'

This from the Unas Text: "The *Henmemet beings* aide thee and the stars which never setbear thee up, thou enterest into the place where thy father is, where Keb is, he setteth thee in the breast of Horus, thou becomest a soul therein, thou becomest strong therein, thou becomest Khenti Amenti therein." Page 105, BookI, Osiris, An Egyptian Ressurrection.

"He arrives at the high place of heaven, the *Henmemet beings* look at him, he sees his body in the Semketet Boat, he works in it; the Uraeus-goddess in the Mantchet Boat recognizes him, and he makes libation to her. The Henmemet being bear testimony concerning him (ie., his identity), and the storm winds of heaven bear him along and present him to Ra." Page 117

"The god of the great celestial waters, Akeb-ur, the fashioner of the gods and the guide of the *Henmemet beings*, makes gods and men to be at peace with him, and they give him offerings." Page 131

There are eight other mentions of Henmemet beings, but this is slightly leaving the subject of dance and serpents unless one considers the *Henmemet* as the waves/guides/dance/movement.

There is a whole chapter devoted to Osiris and Dancing, as well: One mention is King Semti dancing before a god on an ebony plaque in the British Museum. He is seen wearing the crowns of the South and the North, and in his right hand he holds his whip and in his left a paddle.

In a slightly different view from Falasha (Black Hebrews) in *Music, Ritual and Falasha History*, by Kay Kaufman Shelemay, the author shares that some *Astasreyo* (to forgive) traditions are no longer observed, one being: members of the congregation jump up and down for several minutes, ululating and hissing. When the dust raised makes breathing difficult, the priests call for order and resume the service. They explainjumpingas a ritual topurge the people of sins. Kathaka

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| 14279|2004-09-23 19:30:53|K. Loganathan|Re: [agamicpsychology] Re: The Verses of the Snake Charmer-2|

Dear Kathaka

Thank-you so much for this fascinating post where you bring out another common element in Nubian- Kemetian-Sumerian-Dravidian cultures. In all these cultures eternal movement' and hence the Feet that keeps of Moving seems to be one of the ways they accessed BEING itself. En Hudu Anna (c. 2300 BC)makes a mention of this as well bit in terms of the feet of In-Anna.See

33. im-hul im-hul-da im-da-kus-u-de (Withall the evil winds you snort)

34. giri-za nu-kus-u i-in-si (Your feet are filled with restlessness)

Here In-Anna is said to BREATH along with the strong winds (im-hul > Ta, iiyam uL : that which extends inside?).

However it is very fascinating that there is a mention of FEET (giri> Ta, kiiri> viiri. viral : fingers, something that extends out) and which do NOT recoil at all (nu-kusu-u) and filled with

(i-in-si) with restlessness. The Moving Leg is taken as indicative of the source of the whole of movement of the heavens as well as that of creatures that are always in search of something or other.

Now I am also involved in the recovery of the SumeroTamil base of the Rig Veda and so forth. In connection with this I recovered the original shape and meaning of the the following verse of Purusha Suktam as follows:

>>>>>>>>

Thus the recovered form of sloka 1.11

tasmaath achvaa ajaayanta / yee kee coobayaaththa: /

gavootha jajnjiree tassmaath/ Tasmaaj jaatha ajaavaya: //

is

taa-sim-atu acaiva ajia anta/ yee ki-ee coobaayatta/

kaa-ookam jiya-niiree taa-sim-atu/ taa-sim-atu jiiyata ajii-a-vaya//

and the meaning is:

From that Yajna of all creations, emerged the primordial movements and also the various kinds of divine beauties(or colors) . From it also emerged the Primordial Single Sound and the strong breath (of all living creatures)

I have taken the 'achvaa" as Ta. acaivu "movement" and which seems to fit better the overall context.

Loga

Kathaka wrote:

Dear Dr. Loganathan and Raymond,
Firstly, thank you for your posts. Here are some sharingson dance from Saivite, Kemet and Falasha studiethat might offer some correlations:

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| 14280|2004-09-24 00:19:39|thigazh azhagan|[agamicpsychology] Re: The Verses of the Snake Charmer-2|

--- Gregorian New year-&-Hindus

As you are all aware the calendar we follow the calendar that is called the Gregorian. The earth year normally has 365 days. The sun crosses twice the equator one in autumn & other in spring .The phenomenon is called equinox. Namely the autumn & spring (vernal).the

one occurs in September& the other in march. Between these two time periods the sun crosses the cancer &Capricorn tropics(kataka & makara).This occurs somewhere in end June &december. According to hindu calender makar sankranti is observed on 14th of january.According to some Christians having older belief living in parts of israel jesus was born on 6th of january &7th day hence i.e; on 12night/13th morning they might have celebrated new year .unlike the current 25th december&7th day hence that is 1st of january .what ever may be the mathematics of it may be 21st/22nd of december/1stof january/14th january it is precise that the sun starts moving north on its axis & that needs celebration. To quote gita here:

agnir jyotir iha:shukla:shanmawsa uttarawyanam.

tatra prayawtaw gatchanti brahma brahma vidhow janaw.

dhoomow rawtris tathaw krishna:shanmawsaw dakshinawyanam.

tatra chandramasam jyotir yogee prapya nivartathea.

Those who realised the brahman depart their body under fiery of the sun /in the auspicious moment of bright day light.The moon shall be waxing i.e;shukla paksha ,or during sun travel towards north.They attain the supreme reality.

A yogi who passes away in darkness& in krishna paksha or when travels south comes back to this world after reaching moon.

For one more information Hindus believed in navagraha 9 planets for astrology 2 of them the Rahu and ketu are shadow planets also called as northern and southern nodes.They are in serpant form .Another story goes that they drank the nector by impersonating the devas actually when they were asuras and thus they became to be worshipped as devas since they surpassed the karmic cycle and became eternal.

In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

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>

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> Loga

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| 14281|2004-09-24 19:27:41|Imnrnnre|Fwd: [agamicpsychology]; Spanda in Kashmir Saivism|

Dear Loga,

Thank you for sharing with us the post from
Kathaka <kathaka443@earthlink.net>.

I appreciated the citations from
E.A. Wallis Budge, a pioneer whose works are
too quickly criticized as being out of date. Frankly,
I continue to find them very useful, although
they often need to be supplemented with more
recent texts.

Kathaka writes:

in the first text.

There is another spelling which Budge uses in the same context - Henmemet (spirits), translated the same way: 'Henmemet beings.'>

This should be a source of confusion. Budge's two-volume dictionary contains several versions of this word. I found among them the expressions: _hamemet, hamemu, hememt and henmemt_. These variations appear to result from slightly different ways of saying *people* or *spirits.* (See p. 447)

Budge also employs another variation that includes the sign for _aaku_ which is usually associated with words like light, radiance, brilliance and so on. However, he treats this as a silent glyph (Who knows why?) and proceeds to render the word as if it was one of the above.

Since I don't have the original transcript in front of me, I cannot be certain which version Kathaka saw there. But I would guess that, based on the context, by _hamemet_ and henmemt he meant "light beings," or "beatified spirits" or "spirit souls" or something like that. So "spirits" is not far off.

Now, I was puzzled by some of the translations:

beings may I lift up my legs [as] doth lift up the legs of Osiris.>

The English translation does not appear to match the medu neter transliteration -- which can be interpreted in a number of ways, but not as "In the state of . . . may I lift up my legs . . ." (and so on). The phrase ends with _un-na_ which seems to mean "became," and there is no mention of lifting, legs or Osiris.

[are] in praises because thou risest.>

"because thou risest" does not appear in the translitera-

tion, but since it does logically complete the sentence, it may have appeared in the source text.

It is possible that these are problems with the original text. Wouldn't be the first time for Budge, whose transliterations have to be carefully studied to smoothe out occasional errors.

Raymond Davis

| 14282|2004-09-24 20:28:06|Paul Kekai Manansala|King Solomon's Tablet of Stone|

Some interesting comments near the end about a whole series of forged archaeological artifacts.

Regards,
Paul Kekai Manansala

http://www.bbc.co.uk/sn/tvradio/programmes/horizon/solomon_trans.shtm

1

King Solomon's Tablet of Stone

NARRATOR (JACK FORTUNE): In July 2001 a unique inscribed tablet of stone mysteriously appeared in Israel. It was an archaeological marvel that seemed to solve one of the Bible's great riddles.

NARRATOR: Tested by some of Israel's top scientists, it revealed that in the heart of Jerusalem, 3,000 years ago, one of the legends of the ancient world had really existed - the magnificent temple of Solomon.

NARRATOR: But that was just the beginning, for there was another mystery hidden within the stone - one that would have shattering consequences around the world.

NARRATOR: Tonight Horizon tells the extraordinary story of "King Solomon's Tablet of Stone".

NARRATOR: In Jerusalem during the summer of 2001 a secret meeting took place that would shake the world of archaeology.

BOAZ GAON: The story starts when this very renowned professor receives a mysterious phone call from a person by the name of Izak Tsu. He's asked to meet him with another renowned professor. This person appears with a briefcase. He opens up the briefcase and very dramatically takes out this beautiful black stone with an

inscription on it. They look at the stone and it's beautiful, it's important, they're amazed.

NARRATOR: The mysterious stranger was a private investigator. And the inscription on his black stone was in ancient Hebrew. What it revealed was a wonder.

NARRATOR: For the inscription seemed to offer proof of something long searched for but never found - that nearly 3,000 years ago, in the centre of Jerusalem, there really had existed the place the Bible calls "The House of the Lord", the magnificent temple of Solomon.

PROFESSOR VICTOR HUROWITZ: The biblical tradition tells that when Solomon built the temple and dedicated it, the first thing he did was he brought into the temple the Ark of the Covenant.

NARRATOR: The temple was built to house the Ark of the Covenant - the shrine containing the Ten Commandments - the word of God written in stone.

PROFESSOR VICTOR HUROWITZ: So the temple symbolised God's personal residence on earth among his people in his chosen city.

NARRATOR: The Bible describes the Temple of Solomon in awe-struck terms. The main room was panelled with cedar and overlaid with fine gold. The King also ordered his workers to make two winged cherubim and cover them with gold.

PROFESSOR VICTOR HUROWITZ: According to the biblical story, the Temple in Jerusalem lasted from the time of Solomon in the 10th century until it was destroyed in 586 BCE by the armies of King Nebuchadnezzar of Babylon.

NARRATOR: And that has been the source of the mystery ever since. For even though the Bible describes Solomon as the grandest of the Old Testament kings with a mighty empire, no trace of him, his empire or his temple has survived.

NARRATOR: The bible said Solomon's Temple stood on the temple mount, in the heart of Jerusalem. Today one of Islam's holiest mosques stands there. At its edge is the Western Wall, where Jews from around the world come to offer their prayers. But this wall was never part of the Temple of Solomon. It was actually built almost a thousand years after Solomon. With this lack of evidence, some archaeologists began to doubt much of the Solomon story.

PROFESSOR FINKELSTEIN: There are a few pottery shells from the 10th century on the ground, a wall here and there maybe, but nothing monumental. We are left with no archaeological evidence for the great kingdom of Solomon. We are left only with the text, and the text was put in writing relatively late.

NARRATOR: But all that was before the discovery of the stone. A few months after the private investigator revealed the stone in the Jerusalem hotel, he took it to one of the country's leading scientific establishments - the Geological Survey of Israel.

NARRATOR: Here, experts were asked to determine the stone's authenticity on behalf of its anonymous owner. One of the first things scholars noticed was that the stone was black, like Israel's only other royal inscription from the same period. Then they looked at the wording of the inscription. This described detailed building repairs to a temple - carried out by a King Jehoash - who had lived a century after the time of Solomon, while his temple still stood. The bible describes similar repairs to the Temple of Solomon, carried out by King Jehoash. The passage in Kings 2, chapter 12 begins by describing King Jehoash raising money for the repairs.

PROFESSOR VICTOR HUROWITZ: "Jehoash said to the priests, 'All the money, current money brought into the House of the Lord as a sacred donations, have it donated for the repair of the House.'"

NARRATOR: Similarly, the inscription showed Jehoash raising money for repairs.

PROFESSOR VICTOR HUROWITZ: "I Jehoash son of Ahaziah King of the land of Judah, when the vow of each person in the land and in the desert was fulfilled to give silver of the holy offerings aplenty."

NARRATOR: Then, when the money was raised, the Bible continues...

PROFESSOR VICTOR HUROWITZ: "'They in turn shall strengthen the damage in the house wherever damage may be found.'"

NARRATOR: And the stone said...

PROFESSOR VICTOR HUROWITZ: "I repaired the construction and I made the repairs in the temple and the walls all around."

NARRATOR: Professor Hurowitz was sure the stone and the bible were describing the same events.

PROFESSOR VICTOR HUROWITZ: I think that we're speaking about the same Royal act of repairs in the temple and the language is also rather similar.

NARRATOR: So, according to both the bible and the stone, King Jehoash first raised the funds and then repaired the Temple of Solomon, one hundred years after it was built. But the scientists at the geological survey still needed to be absolutely sure that the stone really could have come from the Temple of Solomon. So the geologists subjected it to rigorous tests. Using a scanning electron microscope, they set out to determine its authenticity. First they looked at the patina - a thin surface layer that forms over time on the outside of a rock or stone.

DOCTOR AYALON: If we see in this sample we have a very thin brown layer, about 1mm thick, that covers the sample.

NARRATOR: The formation of a patina is caused by the interaction of chemicals in air, water or soil, with minerals in the stone itself.

DOCTOR AYALON: In this one, we see the brown and we can see that it may be thicker or thinner, but it covers all around and goes all around the sample.

NARRATOR: A patina develops slowly and may take thousands of years to form. The geologists studying the stone found that the patina was continuous across the front of the stone and crucially within the inscribed letters. This meant the inscription must have been carved in the distant past.

NARRATOR: Next, the geologists analysed the chemical make-up of the patina. They were looking for calcium carbonate and other chemicals, which would tell them if it had formed in the Jerusalem area.

DOCTOR AYALON: They found that the trace elements like strontium, iron, magnesium, and other elements that are in the calcium carbonate, they were exactly the same proportions as in the patina in the Jerusalem area.

NARRATOR: The patina confirmed that the stone came from Jerusalem and that the inscription really was very old. The big question now was, how old?

NARRATOR: Although it was impossible to date the stone itself, luckily within the patina there were minute particles of charcoal -

and these could be carbon dated.

NARRATOR: The results were conclusive: they were 2,300 years old, so the carving beneath the patina had to be even older. There was no doubt the stone came from the Jerusalem area, and the inscription was thousands of years old.

NARRATOR: And there was one last discovery that helped clinch the case that it came from the Temple of Solomon. The patina contained tiny flecks of gold - just what you'd expect from a stone that had been through a fire in a temple lined with gold.

NARRATOR: In January 2003 the Geological Survey officially pronounced the stone to be genuine.

NARRATOR: Finally, the existence of Solomon's magnificent Temple had been confirmed. And the implications were staggering. If the temple existed, the legend of King Solomon was true.

NARRATOR: And that meant an extraordinary section of the bible could be verified as history.

NARRATOR: For millions of people of different faiths the authentication of the Stone Tablet was a fantastic affirmation of their belief. Here was a genuine archaeological find that correlated almost word for word with a biblical episode that happened nearly 3,000 years ago. But for the stone itself, the next stage was to find a fitting home.

NARRATOR: And one place seemed ideal: the Israel Museum in Jerusalem. This remarkable museum is home to a stunning collection of biblical antiquities. They have the Dead Sea Scrolls, the most important biblical manuscripts in existence. They also have Israel's only other royal inscription from close to the time of Solomon - The 'House of David' Stele. This is the only reference to Solomon's father, David, that exists outside the bible. The Stone would be a fitting companion for these priceless artefacts.

JAMES SNYDER: We would of course be interested in acquiring something if we felt that it would help to amplify the story which are museum is meant to tell, and our story is the story of biblical archaeology in the ancient Holy Land, so if something were to surface of great significance for the full telling of that story we would be interested.

NARRATOR: With its authenticity confirmed the stone was offered for

sale to the Israel Museum. The price was rumoured to be high.

BOAZ GAON: There was a series of meetings with the Israel Museum, initial negotiations going on between the two parties, all sorts of sums are thrown around. It's difficult to know exactly what the sum was at that point - some people say three million, some people say four million, some people say ten million.

NARRATOR: But before the museum would part with several million dollars, it wanted to know just one more thing - where exactly had the stone been found? The Bible said that Solomon's temple had been situated on Jerusalem's temple mount. So the stone must have come from there originally.

JAMES SNYDER: If an object is excavated then you have a much simpler time verifying its authenticity because you are taking it from its source of excavation.

NARRATOR: However, there are no official excavations on the Temple Mount - because it is home to one of Islam's holiest shrines, the Dome of the Rock. The whole area is politically far too sensitive for archaeology. Still, rumours said the stone had been found in rubble left from recent illegal building projects being carried out on the Temple Mount. But James Snyder needed more than rumour. He wanted the full story of the stone after it had been found.

JAMES SNYDER: You want to be able to track the history of the object from the time of its excavation, if it is possible to do so, through its history of ownership until it comes to you.

NARRATOR: It was then that the saga of the stone became very mysterious indeed. Just when the museum wanted to do their own checks, both the private investigator who had first revealed it - and the stone - disappeared.

NARRATOR: So Amir Ganor an investigator with the Israeli Antiquities Authority was called in. For nine months he searched for the man who had first taken the stone to the Jerusalem hotel.

AMIR GANOR: (VO translation): We travelled all over Israel from the north to the south. That detective was a very wily person, he left us very few clues. In the end we found him in an office in Ramat Gan and he told us that he'd been hired by Oded Golan.

NARRATOR: Oded Golan is a businessman and renowned collector, owner of Israel's largest private collection of antiquities. He explained

that he wasn't the owner of the stone and that he didn't know where it was. He had just been involved as a middleman.

ODED GOLAN: Sometime during 1999 I was called by a very reliable Palestinian dealer that I knew for many many years who ask me to assist him in selling an inscription. It seemed to be very interesting and I was ready to assist him only under one condition, that it will be offered only within Israel and to a museum in Israel after they will authenticsize it.

NARRATOR: Golan said that the owner hadn't wanted to be identified, which was why he'd hired a private detective. However, the owner had since died and his widow had the stone. But she was somewhere in the occupied territories and Golan didn't know how to contact her. But Oded Golan did reveal one vital piece of information - where the stone had been discovered.

ODED GOLAN: It was found very near to the Eastern Wall in the Muslim cemetery in Old Jerusalem outside the Temple Mount.

NARRATOR: It was stunning news.

NARRATOR: Here was confirmation that the stone had been unearthed just yards from where the Bible said that Solomon's Temple had once stood.

NARRATOR: But then, the story of the stone took another remarkable turn. The reason - another, ancient biblical artefact. Something called an ossuary or bone box. Jewish families once used ossuaries to store the bones of the dead in caves and burial chambers. They were commonly used in Jerusalem, and can still be found in caves today.

NARRATOR: In 2002, one very special ossuary appeared. Inscribed on the side were the words 'James, Son of Joseph, Brother of Jesus'. It was heralded as the first physical evidence of the existence of Jesus Christ and caused a worldwide sensation. It was displayed for the general public in Canada in the Royal Ontario Museum, and the exhibit received almost 100,000 visitors. And strangely, the owner was Oded Golan.

NARRATOR: Journalist Boaz Gaon found Golan's connection to both the stone and the ossuary just too good to be true.

BOAZ GAON: As soon as we made the link we knew that something is sort of very strange here because the same collector seemed to be

linked to these two incredibly dramatic artefacts. It either was an extremely wonderful stroke of luck or something very suspicious.

NARRATOR: The Israeli authorities were also suspicious - they raided Golan's apartment and storehouses. There they found the ossuary - perched on a toilet. And they also unearthed the elusive stone.

NARRATOR: With the artefacts now in their possession, the authorities set up a committee of linguists and scientists, to determine once and for all the authenticity of the ossuary and the stone. Victor Hurowitz, Israel's leading expert on royal building inscriptions, was asked to examine the writing on the stone.

PROFESSOR VICTOR HUROWITZ: The language and therefore the style of the inscription is Biblical Hebrew. It's eloquent, it's elegant, it's charming. I enjoy reading it.

NARRATOR: But as he examined it more closely he found something that didn't quite make sense. It was all to do with the key phrase "I made repairs to the temple" or in Hebrew - "bedek a baied".

PROFESSOR VICTOR HUROWITZ: The main problem in this inscription is this expression "bedek a baied". In one word, this is an anachronism.

NARRATOR: According to professor Hurowitz, "bedek a baied" had a different meaning in the time of the Temple of Solomon to the meaning it has today. In modern Hebrew it means to repair, but in ancient Hebrew it meant the exact opposite - to damage. So its use in this inscription made no sense at all.

PROFESSOR VICTOR HUROWITZ: "Bedek a baied", which means, if I translate, "I made damages to the temple". Now this in a Royal building inscription, where the king is taking pride in what he's done in the temple repairs, to say that he damaged the temple is absolutely ridiculous.

NARRATOR: Victor Hurowitz now had real doubts that the stone had been inscribed in the time of Solomon's Temple, almost 3,000 years ago.

PROFESSOR VICTOR HUROWITZ: Unfortunately for the author, where it gets to the main part of the inscription and says I made the bedek a baied, he fouled up and he put in modern Hebrew.

NARRATOR: But not everyone agreed with Hurowitz's interpretation. Professor Chaim Cohen is another expert in ancient Hebrew. He

believes that there are so few texts discovered from the time of Solomon that no one can be sure how the language was used 3,000 years ago. It was simply the way the stone had been found that made everyone suspicious.

PROFESSOR CHAIM COHEN: Had the inscription been found in controlled archaeological excavations it would have prompted scholars to say that now we must re-look at the way we've been seeing the vocalization in our Hebrew bibles to date.

NARRATOR: Professor Cohen believes that if the stone had been found in a formal archaeological dig, no one would have questioned it. They simply would have seen the inscription as clarifying the use of ancient Hebrew words. Beyond that, he was convinced that the stone could not have been the work of someone who made clumsy mistakes.

PROFESSOR CHAIM COHEN: If it is a forgery, then the forger must have been a near genius as far as the level of sophistication that we find in this inscription.

NARRATOR: The linguistic evidence was inconclusive. There was still no hard reason to doubt that the stone had come from the Temple of Solomon. Everything now hung on the investigations of the scientists on the committee. The focus of their attention was the patina - the weathered layer on the outside of the stone. It was this, especially the charcoal particles that were dated to 2,300 years ago, that had convinced the scientists who had carried out the original analysis. Elisabetta Boaretto was asked to re-date those particles.

DR ELISABETTA BOARETTO: The radiocarbon age was 2,250 plus/minus 40 years. This is a very nice precise age, and calibrated this corresponded to an interval in time that goes from 200 BC, before Christ, to 390 BC.

NARRATOR: Her results seemed to confirm the original research - the charcoal in the patina was very old. But, it was theoretically possible for someone to have taken charcoal from another source and added it to the patina. For Dr Boaretto, the only way to be absolutely sure of the stone was to look again at the patina in which the charcoal was embedded.

NARRATOR: The man charged with this task was one of Israel's top archaeological investigators. Yuval Goren is a professor of Archaeology at Tel Aviv University and a geologist. He has a detailed knowledge of both Biblical archaeology and the rocks of the Jerusalem area.

NARRATOR: He began by looking at the patina on the back of the stone. An authentic patina would be firmly attached to the underlying stone.

PROFESSOR YUVAL GOREN: This patina on the back of the stone is, actually it was very tightly connected to the stone. We needed a little chisel and a hammer to peel off small samples of the patina.

NARRATOR: This was clearly a natural patina. But then professor Goren examined it under the microscope. He expected it to be made of calcium carbonate, which is local to the Temple Mount. But what he saw was this - a patina made only of silica. This could not have formed in Jerusalem. In other words - the patina on the back of the stone could not have come from the Temple Mount.

NARRATOR: Puzzled, Professor Goren turned his attention to the patina covering the inscription on the front of the stone. Here, he did find calcium carbonate, just as one would expect of a patina formed in Jerusalem. But now there was a new mystery - how could the patina on the front of the stone be different from that on the back?

NARRATOR: The answer began to emerge as Professor Goren sampled the patina from within the carved letters. Strangely - it didn't seem to be bonded to the stone in any natural way at all.

PROFESSOR YUVAL GOREN: The patina is very loosely connected to the stone. Here we can see how it reacts to me scraping it with a matchstick and you can see that it easily peels off the letters as opposed again to the patina on the back side.

NARRATOR: And when he studied the patina on the front of the stone in detail he found something else even stranger - tiny marine fossils, called forams.

PROFESSOR YUVAL GOREN: Within the patina they are quite common, here we can see one, and here we can see another two.

NARRATOR: These fossils could only be found if the patina formed beneath the sea. And the Temple of Solomon was nowhere near the sea.

PROFESSOR YUVAL GOREN: Of course one can't expect to find such fossils of plankton, of marine organisms, in patina that is created in the land environment.

NARRATOR: This was a complete mystery. It seemed impossible for a

patina from a temple built in Jerusalem to contain the fossils of sea creatures.

NARRATOR: Then came the most telling detail of all.

PROFESSOR YUVAL GOREN: When the letters are cleared, the inner part of the letter is exposed and as you can see here it is very freshly cut, you can see even the little lines, the little parallel lines of the chisel, or even maybe some drill, some electric bit or drill with which the letters were engraved, which is of course very unusual for ancient inscriptions.

NARRATOR: So he put it all together - the inscription had been recently carved. There were two different patinas. And the one on the front contained marine fossils - impossible if it had formed in Jerusalem. He concluded the patina on the front of the stone was artificial - a mixture to which gold and iron age charcoal had been added by hand.

PROFESSOR YUVAL GOREN: And therefore I believe that the stone, or not the stone of course, but the inscription is not genuine.

NARRATOR: Alarmed by what he'd found with the stone, Professor Goren turned his attention to the James Ossuary. Again he found a similar story - a freshly cut inscription with an artificial patina applied over the top.

NARRATOR: On the 18th of June 2003, the Israeli Authorities delivered their conclusion.

DR DAHARI: Good day to you, to all of us. The patina in the letters in both items is a modern forgery covering the letters.

DR DAHARI: The conclusion is that the two inscriptions are modern inscriptions. This is a forgery, totally, without any doubt about it.

NARRATOR: The two most important biblical finds in a generation were proven to be fakes. There was no archaeological proof for the existence of Jesus Christ. There was no evidence for the existence of The Temple of Solomon.

NARRATOR: There was now outrage in the world of Israeli archaeology. How had the forgers succeeded in fooling some of the country's top scholars? How had they managed to pull it off? Yuval Goren, whose work had helped expose the forgery, was determined to find the answers.

PROFESSOR YUVAL GOREN: Forgeries are a contamination of science, of archaeology as a science. Science is being biased, history is being biased, archaeology is being biased, and there is, the more sources like that appeal, forged, fake sources like that appeal, of course science is more distorted.

NARRATOR: He began his investigations with the black stone itself. His analysis showed the stone was of a rock type that was not indigenous to Israel. He knew that for the inscription the forgers had needed and old black rock already cut to a rectangular shape - and he thought he'd worked out how they had acquired it. Just up the coast from Tel Aviv is an old crusader fortress. The stones in its walls have already been cut to shape. Some of them are black. And many are not local - the crusaders brought them here.

PROFESSOR YUVAL GOREN: Ships that used to come to this place were loaded sometimes with ballast stones, to hold them balanced, and then they used to unload them, and so these stones were in many cases reused for buildings. This stone is a dark stone, it's obviously not a local stone to this area, which is already carved, it was probably carved to its rectangular shape in order to place it as the dressing of this wall, and so somebody coming to such a place could find dark stones like that, that are already made up to a rectangular flat shape.

NARRATOR: Professor Goren was now certain: the stone used for the inscription must have come from this, or a similar, Crusader Fort. But for the forgers getting hold of an old stone of the right shape was just the first step in making an inscribed tablet capable of fooling the experts. The team of forgers must have included a scholar of ancient Hebrew, to write the elegant inscription. Then they would have needed a master stone carver who could inscribe it. But above all else, the thing they had to get right, was the patina.

NARRATOR: Just how had it been possible to concoct a mixture that had convinced Israel's top geologists that it was an ancient patina from Jerusalem's Temple Mount? To solve this puzzle the investigating authorities brought in geochemist Avner Ayalon. He dissolved samples of the patina in acid to produce a gas containing different types of oxygen atoms called isotopes. Each isotope has its own unique atomic weight - and the quantity of each isotope in the gas can be determined using a mass spectrometer. Measuring the ratio of these different isotopes tells Doctor Ayalon the temperature at which a patina has formed. His results were revealing. The patina on both the inscription and the ossuary had

formed at temperatures far too hot for them to have occurred naturally.

DOCTOR AYALON: The temperature which I calculated, 40 to 50 centigrade, for sure, it is much higher than natural temperatures that prevailed in the Jerusalem area in the last 3,000 years.

NARRATOR: This high temperature gave Dr Ayalon a clue as to how the patina had been formed. He believes the ingredients of the patina must have been ground up, with hot water being added to help them dissolve.

DOCTOR AYALON: Someone grinded calcium carbonate. You grind it and mix it with hot water. If you use hot water then you get a much better cementation of the artificial patina which had been cemented to the artefacts.

NARRATOR: One of the crucial ingredients was chalk. It was this that had provided the calcium carbonate for the patina. It also explained why forams had been found. They are very common fossils in chalk. The patina mix also included a little bit of soil from the Jerusalem area, some gold and some iron age charcoal. These were masterly touches introduced by someone who knew exactly what would convince the experts.

NARRATOR: In the summer of 2003, after the biggest archaeological investigation in Israeli police history, Oded Golan was taken into custody. It was then that investigators realised they could be dealing with more than just the stone and the ossuary. When police searched Golan's apartment they found a hidden workshop filled with tools and half made artefacts.

NARRATOR: There was this large dark stone - very like the stone used for the Temple of Solomon Inscription. Then there were these tools, including a drill and drill bits. And there were also boxes of soil that could be used in a fake patina. But what was most suspicious were the artefacts. Some were in the early stages of preparation, like this casting for a bronze statue. And some appeared finished, like these royal seals, or bullae.

BOAZ GAON: What happened was that the Jehoash inscription revealed this Pandora's box filled with antiques and artefacts that have been sold to various museums and various collectors for various very large sums of money during the past 10 or 15 years.

NARRATOR: The implications of this were immense. Collectors around

the world have paid hundreds of thousands of dollars for supposedly ancient seals, painted pottery shards and other artefacts that came through Oded Golan's associates. Dozens of these items have now been examined by Professor Goren, and all have been revealed to be forgeries. Police now suspect that artefacts made by the same team of forgers have found their way into leading museums around the world.

BOAZ GAON: The interesting question is now, from the list of artefacts that are currently shown in various museums in Israel, in London, in New York, in Paris, are they fake? Are they authentic? If Oded Golan was linked to any of them does that mean that they are forged? And this is going to be dramatic.

PROFESSOR FINKELSTEIN: Everything which came to the market in the last 20 years or so, things which did not come from an excavation, should probably be considered a fake unless otherwise proven.

NARRATOR: It is a deeply shocking revelation.

NARRATOR: And beyond that, there is something even more disturbing. The forgers were playing on the desire of millions of people to see the bible confirmed as history.

NARRATOR: It is an immensely cruel and cynical thing to have done. And for those in search of Solomon and his great temple, it means their goal is as far away as ever.

| 14283|2004-09-24 21:32:12|K. Loganathan|The Mantrayana of Tirumular-66|
The Mantrayana of Tirumular- 66

Moksa and Transcending the Biological Essence

There are great many confusions about what exactly Moksa involves. It is certainly NOT the self realizing that it is in fact Brahman and that hitherto it has been fooled into thinking otherwise by some sinister power of delusion and so forth. The self becoming Sivanuru is not the self becoming Brahman unless this Brahman is not BEING but one of the shapes He assumes and that too AS IF for the anmas. This shape is that of Sun-Moon and hence one of immense Brilliance. It is where LOVE meets Intellect both existing in beautiful harmony.

Now a further reflection would show that this Sun-Moon is also Siva-Sakti, Osiris-Isis Yin-Yang and so forth. The final shape for the anmas to enjoy is not only where intellect, the Sun meets Love the Moon but also that in which the Male meets the Female and thus overcoming the sexual differentiation as well. In the final situation the anma is neither male not female but something BEYOND. And with that also FREE of sexual desires and hence absolutely PURE.

See below for more details.

981.

**civaayavodu avvee teLintuLan ootac
civaayavodu avvee civanuru vaakum
civaayavodu avvum teLiya vallaarkal
civaayavodu avvee teLintirun taaree**

Meaning:

Now the mantra akaaram attacks the Siva Tatva Bindu and generates the Moon of KuNdalini. Now those who understand this along with the fact that the mantra Si-Vaa-Ya leads to the enjoyment of Absolute Illumination and recite it continuously , they can witness this Moon becoming the Sun-Moon, the essential form of BEING. Thus those who can see the akaaram as the Moon and Siva mantra as the Sun and seek to see BEING as Sun-Moon are really those who understand the meaning of these mantras.

982.

**sikaara vakaara yakaaa mudanee
nakaaram makaaram naduvuRa naadi
okaara mudanee orukaa luraikka
makaaram Mutalvan maRittu ninRaanee**

Meaning:

The Primordial Logos Ongkaaram is split into the Siva Mantra Si-Vaa-Ya-Na-Ma where stand the mantra-phoneme ?Ya? that stands for the way BEING engraces the anmas. Now one should seek to understand why it is placed in middle bounded on one side by Si-Vaa and on the other by Na-Ma. It means the Grace of BEING frees the souls from the filth of nakaaram and the egotism of makaaram and conjoins with Siva-Sakti so that it becomes Pure and Clean. Now if on your own will, desire the Njaanam that grants Moksa and recite the Logos Om towards this end, the Lord of Makaaram will emerge there and stand as a mental block (The Njanam should NOT be sought or self-willed, it should be enjoyed purely as Grace and when graced by BEING)

Comments:

Both these verses are quite self-explanatory and which go further in the direction of expounding how the soul can become Pure and Clean, the Nimalam as it is said and in that same as the Shape of Siva. The ?sivanuru aatal? becoming in SHAPE the SAME as SIVA is NOT becoming as the same as BEING and which is an impossibility. The souls and BEING are fundamentally different and independent objects and hence the soul can never become BEING - it remains as Meykandar notes, a Tozumbu, always subservient to BEING.

To become Pure and Clean is actually taking the shape of Siva and this is possible only by the Grace of BEING. This is the REASON why the mantra of Divine Grace yakaaram is placed in the MIDDLE of the Siva Mantra so that the Divine can FREE the anmas from filth and dirt of nakaaram and the egotism of makaaram.

Now it is also explained that this Sivanuru, that shape that purifies and brightens up the anmas is actually that of Iravi-Mati, the Sun-Moon of infinite Brilliance. It is also that of Siva-Sakti, the Man-Woman form and hence something androgynous. The anma in this metaphysical experience that brings about CLOSURE to being thrown into embodiment also ANNULS sexual differentiation. The anma ready for Moksa is neither male nor female- it is ABOVE such biological differentiations.

Having understood this a person may TRY of his own will to attain this by reciting Aum and so forth. Now Tirumular warns that this may not work for this final attainment is best enjoyed as a Pure GIFT by BEING and not an ATTAINMENT by one's own efforts. Moksa is a Gift and cannot be attained by any efforts.

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| 14284|2004-09-24 22:44:51|Imnrnre|Re: Fwd: [agamicpsychology]; Spanda in Kashmir Saivism|

Dear Loga and Kathaka,

In checking Faulkner's The Ancient Egyptian Pyramid Texts (Dynasty V), I discovered that the word henmemet is frequently mentioned.

In the appendix (line 2235, p. 68) I read _henmemet aakhut_ which Faulkner consistently translates as "sun-folk" but which could just as well be "beings of light" since they are no longer people or folks in any strict sense.

They are always mentioned as welcoming and otherwise honoring king Unas as he rises into the sky to be among the imperishable stars.

Raymond Davis

| 14285|2004-09-25 00:16:53|K. Loganathan|Re: Fwd: [agamicpsychology]; Spanda in Kashmir Saivism|

Dear Raymond

I have forwarded both your posts to agamicpsychology and other groups and I hope Kathaka reads them and responds to them. He/she is new to the group and I hope to hear from him as well.

Loga

Imnrnre wrote:

Dear Loga and Kathaka,

In checking Faulkner's The Ancient Egyptian Pyramid Texts (Dynasty V), I discovered that the word henmemet is frequently mentioned.

In the appendix (line 2235, p. 68) I read _henmemet aakhut_ which Faulkner consistently translates as "sun-folk" but which could just as well be "beings of light" since they are no longer people or folks in any strict sense.

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Raymond Davis

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| 14286|2004-09-25 02:20:22|ulagankmy|Fwd: Re: [agamicpsychology] Re: The Verses of the Snake Charmer-2|

--- In agamicpsychology@yahoogroups.com, "Kathaka" wrote:

Dr. Loganathan,

Thank you for your reply and the mention of the feet of In-Anna. In the previous post, on the topic of 'movement' being possibly equivalent with 'dance', there was mention of Khenti Amenti. After further reading in Osiris, and The Egyptian Resurrection by Budge, in a Chapter called, The Spitting Serpent, I thought to share a small note. I hope it bears no redundancy.

"In the Eighth Section of the Book of Gates a picture is given of a monster speckled serpent called Khenti with seven undulations in each which stands a god."

...Undulation meaning a regular rising and falling or movements to alternating sides, movement in waves, a wavelike form, outline, or appearance.

...Seven undulations? Each god having its own dance/undulation?

Kathaka

--- End forwarded message ---

| 14287|2004-09-25 09:36:49|Kathaka|Correction on text - Raymond|

Dear Raymond,

Thank you for your comments. Here are the corrections on the text:

em hamemet un-na unun Ausar / In the state of the hamemet beings may I lift up my legs [as] doth lift up the legs Osiris.

paut neteru em hennu en uben-k / The company of the gods [are] in praises because thou risest.>
Egyptian Language, Lessons in Egyptian Heiroglyphics, Sir E. A. Wallis Budge, 1993 Dorset Press, ISBN 1-56619-060-6

Kathaka

~~~~~

Now, I was puzzled by some of the translations:

*em hamemet un-na* / In the state of the hamemet

beings may I lift up my legs [as] doth lift up the legs of Osiris.>

[are] in praises because thou risest.>

"because thou risest" does not appear in the transliteration, but since it does logically complete the sentence, it may have appeared in the source text.

Raymond

| 14288|2004-09-25 10:56:33|Imnrnre|Fwd: Re: [agamicpsychology] Re: The Verses of the Snake Charmer-2|

Dear Loga,

Thanks for forwarding the new post from Kathaka.

The Eighth Division of the Book of Gates describes the journey of the sun-neter (deity) Re through the dark netherworld during the eighth hour of the night.

The section to which Budge refers, and Kathaka alludes, does show a large fire-spitting serpent with seven male deities standing in each of its coils.

However, the serpent's body is horizontal, and its coils are parallel to the ground. Its head is raised but no more so than the coils which incidentally look more like the "undulations" of a worm (up and down) than that of a snake. This visual effect is probably produced by the tendency in Kmtc art to display a figure from more than one perspective at the same time. Nevertheless, the result is that this giant snake is made to look like a large worm

with a bearded man standing in each of the depressions created by the rising and falling "waves" of its body as it moves along.

It is not the kind of image one would associate with a dancing cobra such as that depicted in the snake charmer's song where the serpent's upper torso is most likely raised off the ground and swaying from side to side.

This is of course why it is so important to have these images in front of you if at all possible when writing about them. Otherwise, secondary sources, and our own imaginations, can easily lead us astray. Let me underline this point by describing the context in which this snake appears.

The scene shows three groups of four enemies being led by the falcon-deity Horus towards the huge fire-belching snake. We know the 12 men are enemy prisoners, because their arms are tied behind their backs in various ways. They are referred to as "The enemies of Osiris" and the "burned ones." This is of course a premonition of their eventual fate.

The accompanying text reads:

"This is what Horus does for his father Osiris.  
These enemies are like this:

Horus speaks to them:

Fetters are on your arms, O enemies of my father.  
Your arms (are tied to) your heads, O you evil ones!  
You are fettered from behind, you are the evil ones to be decapitated □ you shall not exist!  
Your souls shall be annihilated and shall not live because of what you have done to my father Osiris.  
You have put the mysteries behind your back, and you have dragged his image from the Hidden Place.  
My father Osiris is justified against you, I am justified against you, for you have laid bare the mysteries which concern the peace of the Great One who begot me in the Netherworld. Hail! You have

ceased to exist, you evil ones!

O mighty fire, O this great flame of my eye which comes out of this mouth, he whose coils are guarded by my children! Open thy mouth! Distend thy jaws, belch forth the flame among the enemies of my father, burn their bodies, consume the souls by this heat of thy mouth, by the fire which is in thy body! My children are against them, they annihilate (their) souls, and those who have come forth from me are against them. They shall not exist! May the fire which is in this serpent come forth!

Then these enemies are burned down after Horus has called him (the serpent)."

No dance here! Instead we have a somber admonition, a warning for those who have eyes to see and ears to hear □ but alas, too late for us!

If we want to find dancing, I suggest we look at festivals!

Dr. Raymond Davis

(Since we're becoming so official with professional titles and so on.)

| 14289|2004-09-25 12:11:42|yahmose7|Re: King Solomon's Tablet of Stone|  
GREAT ARTICLE

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Some interesting comments near the end about a whole series of  
> forged archaeological artifacts.

>

> Regards,

> Paul Kekai Manansala

>

> ---

>

[http://www.bbc.co.uk/sn/tvradio/programmes/horizon/solomon\\_trans.shtm](http://www.bbc.co.uk/sn/tvradio/programmes/horizon/solomon_trans.shtm)

> I

>

> King Solomon's Tablet of Stone

>

> NARRATOR (JACK FORTUNE): In July 2001 a unique inscribed tablet of



> stone mysteriously appeared in Israel. It was an archaeological  
> marvel that seemed to solve one of the Bible's great riddles.  
>  
> NARRATOR: Tested by some of Israel's top scientists, it revealed  
> that in the heart of Jerusalem, 3,000 years ago, one of the

legends

> of the ancient world had really existed - the magnificent temple

of

> Solomon.

>

> NARRATOR: But that was just the beginning, for there was another  
> mystery hidden within the stone - one that would have shattering  
> consequences around the world.

>

> NARRATOR: Tonight Horizon tells the extraordinary story of "King  
> Solomon's Tablet of Stone".

>

> NARRATOR: In Jerusalem during the summer of 2001 a secret meeting  
> took place that would shake the world of archaeology.

>

> BOAZ GAON: The story starts when this very renowned professor  
> receives a mysterious phone call from a person by the name of Izak  
> Tsu. He's asked to meet him with another renowned professor. This  
> person appears with a briefcase. He opens up the briefcase and

very

> dramatically takes out this beautiful black stone with an  
> inscription on it. They look at the stone and it's beautiful, it's  
> important, they're amazed.

>

> NARRATOR: The mysterious stranger was a private investigator. And  
> the inscription on his black stone was in ancient Hebrew. What it  
> revealed was a wonder.

>

> NARRATOR: For the inscription seemed to offer proof of something  
> long searched for but never found - that nearly 3,000 years ago,

in

> the centre of Jerusalem, there really had existed the place the  
> Bible calls "The House of the Lord", the magnificent temple of  
> Solomon.

>

> PROFESSOR VICTOR HUROWITZ: The biblical tradition tells that when  
> Solomon built the temple and dedicated it, the first thing he did

> was he brought into the temple the Ark of the Covenant.  
>  
> NARRATOR: The temple was built to house the Ark of the Covenant -  
> the shrine containing the Ten Commandments - the word of God

written

> in stone.

>

> PROFESSOR VICTOR HUROWITZ: So the temple symbolised God's personal  
> residence on earth among his people in his chosen city.

>

> NARRATOR: The Bible describes the Temple of Solomon in awe-struck  
> terms. The main room was panelled with cedar and overlaid with

fine

> gold. The King also ordered his workers to make two winged

cherubim

> and cover them with gold.

>

> PROFESSOR VICTOR HUROWITZ: According to the biblical story, the  
> Temple in Jerusalem lasted from the time of Solomon in the 10th  
> century until it was destroyed in 586 BCE by the armies of King  
> Nebuchadnezzar of Babylon.

>

> NARRATOR: And that has been the source of the mystery ever since.  
> For even though the Bible describes Solomon as the grandest of the  
> Old Testament kings with a mighty empire, no trace of him, his  
> empire or his temple has survived.

>

> NARRATOR: The bible said Solomon's Temple stood on the temple

mount,

> in the heart of Jerusalem. Today one of Islam's holiest mosques  
> stands there. At its edge is the Western Wall, where Jews from  
> around the world come to offer their prayers. But this wall was  
> never part of the Temple of Solomon. It was actually built almost

a

> thousand years after Solomon. With this lack of evidence, some  
> archaeologists began to doubt much of the Solomon story.

>

> PROFESSOR FINKELSTEIN: There are a few pottery shells from the

10th

> century on the ground, a wall here and there maybe, but nothing  
> monumental. We are left with no archaeological evidence for the  
> great kingdom of Solomon. We are left only with the text, and the  
> text was put in writing relatively late.

>  
> NARRATOR: But all that was before the discovery of the stone. A

few

> months after the private investigator revealed the stone in the  
> Jerusalem hotel, he took it to one of the country's leading  
> scientific establishments - the Geological Survey of Israel.

>  
> NARRATOR: Here, experts were asked to determine the stone's  
> authenticity on behalf of its anonymous owner. One of the first  
> things scholars noticed was that the stone was black, like

Israel's

> only other royal inscription from the same period. Then they

looked

> at the wording of the inscription. This described detailed

building

> repairs to a temple - carried out by a King Jehoash - who had

lived

> a century after the time of Solomon, while his temple still stood.  
> The bible describes similar repairs to the Temple of Solomon,  
> carried out by King Jehoash. The passage in Kings 2, chapter 12  
> begins by describing King Jehoash raising money for the repairs.

>  
> PROFESSOR VICTOR HUROWITZ: "Jehoash said to the priests, 'All the  
> money, current money brought into the House of the Lord as a

sacred

> donations, have it donated for the repair of the House.'"

>  
> NARRATOR: Similarly, the inscription showed Jehoash raising money  
> for repairs.

>  
> PROFESSOR VICTOR HUROWITZ: "I Jehoash son of Ahaziah King of the  
> land of Judah, when the vow of each person in the land and in the  
> desert was fulfilled to give silver of the holy offerings aplenty."

>  
> NARRATOR: Then, when the money was raised, the Bible continues...

>

> PROFESSOR VICTOR HUROWITZ: "They in turn shall strengthen the  
> damage in the house wherever damage may be found."  
>  
> NARRATOR: And the stone said...  
>  
> PROFESSOR VICTOR HUROWITZ: "I repaired the construction and I made  
> the repairs in the temple and the walls all around."  
>  
> NARRATOR: Professor Hurowitz was sure the stone and the bible were  
> describing the same events.  
>  
> PROFESSOR VICTOR HUROWITZ: I think that we're speaking about the  
> same Royal act of repairs in the temple and the language is also  
> rather similar.  
>  
> NARRATOR: So, according to both the bible and the stone, King  
> Jehoash first raised the funds and then repaired the Temple of  
> Solomon, one hundred years after it was built. But the scientists

at

> the geological survey still needed to be absolutely sure that the  
> stone really could have come from the Temple of Solomon. So the  
> geologists subjected it to rigorous tests. Using a scanning

electron

> microscope, they set out to determine its authenticity. First they  
> looked at the patina - a thin surface layer that forms over time

on

> the outside of a rock or stone.  
>

> DOCTOR AYALON: If we see in this sample we have a very thin brown  
> layer, about 1mm thick, that covers the sample.  
>

> NARRATOR: The formation of a patina is caused by the interaction

of

> chemicals in air, water or soil, with minerals in the stone itself.  
>

> DOCTOR AYALON: In this one, we see the brown and we can see that

it

> may be thicker or thinner, but it covers all around and goes all  
> around the sample.  
>

> NARRATOR: A patina develops slowly and may take thousands of years

> to form. The geologists studying the stone found that the patina

was

> continuous across the front of the stone and crucially within the

> inscribed letters. This meant the inscription must have been

carved

> in the distant past.

>

> NARRATOR: Next, the geologists analysed the chemical make-up of

the

> patina. They were looking for calcium carbonate and other

chemicals,

> which would tell them if it had formed in the Jerusalem area.

>

> DOCTOR AYALON: They found that the trace elements like strontium,

> iron, magnesium, and other elements that are in the calcium

> carbonate, they were exactly the same proportions as in the patina

> in the Jerusalem area.

>

> NARRATOR: The patina confirmed that the stone came from Jerusalem

> and that the inscription really was very old. The big question now

> was, how old?

>

> NARRATOR: Although it was impossible to date the stone itself,

> luckily within the patina there were minute particles of charcoal -

> and these could be carbon dated.

>

> NARRATOR: The results were conclusive: they were 2,300 years old,

so

> the carving beneath the patina had to be even older. There was no

> doubt the stone came from the Jerusalem area, and the inscription

> was thousands of years old.

>

> NARRATOR: And there was one last discovery that helped clinch the

> case that it came from the Temple of Solomon. The patina contained

> tiny flecks of gold - just what you'd expect from a stone that had

> been through a fire in a temple lined with gold.

>

> NARRATOR: In January 2003 the Geological Survey officially

> pronounced the stone to be genuine.

>

> NARRATOR: Finally, the existence of Solomon's magnificent Temple

had

> been confirmed. And the implications were staggering. If the

temple

> existed, the legend of King Solomon was true.

>

> NARRATOR: And that meant an extraordinary section of the bible

could

> be verified as history.

>

> NARRATOR: For millions of people of different faiths the

> authentication of the Stone Tablet was a fantastic affirmation

of

> their belief. Here was a genuine archaeological find that

correlated

> almost word for word with a biblical episode that happened nearly

> 3,000 years ago. But for the stone itself, the next stage was to

> find a fitting home.

>

> NARRATOR: And one place seemed ideal: the Israel Museum in

> Jerusalem. This remarkable museum is home to a stunning collection

> of biblical antiquities. They have the Dead Sea Scrolls, the most

> important biblical manuscripts in existence. They also have

Israel's

> only other royal inscription from close to the time of Solomon -

> The 'House of David' Stele. This is the only reference to

Solomon's

> father, David, that exists outside the bible. The Stone would be a

> fitting companion for these priceless artefacts.

>

> JAMES SNYDER: We would of course be interested in acquiring

> something if we felt that it would help to amplify the story which

> are museum is meant to tell, and our story is the story of

biblical

> archaeology in the ancient Holy Land, so if something were to

> surface of great significance for the full telling of that story

we

> would be interested.

>

> NARRATOR: With its authenticity confirmed the stone was offered

for

> sale to the Israel Museum. The price was rumoured to be high.

>

> BOAZ GAON: There was a series of meetings with the Israel Museum,

> initial negotiations going on between the two parties, all sorts

of

> sums are thrown around. It's difficult to know exactly what the

sum

> was at that point - some people say three million, some people say

> four million, some people say ten million.

>

> NARRATOR: But before the museum would part with several million

> dollars, it wanted to know just one more thing - where exactly had

> the stone been found? The Bible said that Solomon's temple had

been

> situated on Jerusalem's temple mount. So the stone must have come

> from there originally.

>

> JAMES SNYDER: If an object is excavated then you have a much

simpler

> time verifying its authenticity because you are taking it from its

> source of excavation.

>

> NARRATOR: However, there are no official excavations on the Temple

> Mount - because it is home to one of Islam's holiest shrines, the

> Dome of the Rock. The whole area is politically far too sensitive

> for archaeology. Still, rumours said the stone had been found in

> rubble left from recent illegal building projects being carried

out

> on the Temple Mount. But James Snyder needed more than rumour. He

> wanted the full story of the stone after it had been found.

>

> JAMES SNYDER: You want to be able to track the history of the

object

> from the time of its excavation, if it is possible to do so,

through

> its history of ownership until it comes to you.

>

> NARRATOR: It was then that the saga of the stone became very  
> mysterious indeed. Just when the museum wanted to do their own  
> checks, both the private investigator who had first revealed it -  
> and the stone - disappeared.

>

> NARRATOR: So Amir Ganor an investigator with the Israeli

Antiquities

> Authority was called in. For nine months he searched for the man

who

> had first taken the stone to the Jerusalem hotel.

>

> AMIR GANOR: (VO translation): We travelled all over Israel from

the

> north to the south. That detective was a very wily person, he left  
> us very few clues. In the end we found him in an office in Ramat

Gan

> and he told us that he'd been hired by Oded Golan.

>

> NARRATOR: Oded Golan is a businessman and renowned collector,

owner

> of Israel's largest private collection of antiquities. He

explained

> that he wasn't the owner of the stone and that he didn't know

where

> it was. He had just been involved as a middleman.

>

> ODED GOLAN: Sometime during 1999 I was called by a very reliable  
> Palestinian dealer that I knew for many many years who ask me to  
> assist him in selling an inscription. It seemed to be very  
> interesting and I was ready to assist him only under one

condition,

> that it will be offered only within Israel and to a museum in

Israel



> after they will authenticize it.

>

> NARRATOR: Golan said that the owner hadn't wanted to be

identified,

> which was why he'd hired a private detective. However, the owner

had

> since died and his widow had the stone. But she was somewhere in

the

> occupied territories and Golan didn't know how to contact her. But

> Oded Golan did reveal one vital piece of information - where the

> stone had been discovered.

>

> ODED GOLAN: It was found very near to the Eastern Wall in the

Muslim

> cemetery in Old Jerusalem outside the Temple Mount.

>

> NARRATOR: It was stunning news.

>

> NARRATOR: Here was confirmation that the stone had been unearthed

> just yards from where the Bible said that Solomon's Temple had

once

> stood.

>

> NARRATOR: But then, the story of the stone took another remarkable

> turn. The reason - another, ancient biblical artefact. Something

> called an ossuary or bone box. Jewish families once used ossuaries

> to store the bones of the dead in caves and burial chambers. They

> were commonly used in Jerusalem, and can still be found in caves

> today.

>

> NARRATOR: In 2002, one very special ossuary appeared. Inscribed on

> the side were the words 'James, Son of Joseph, Brother of Jesus'.

It

> was heralded as the first physical evidence of the existence of

> Jesus Christ and caused a worldwide sensation. It was displayed

for

> the general public in Canada in the Royal Ontario Museum, and the

> exhibit received almost 100,000 visitors. And strangely, the owner

> was Oded Golan.

>

> NARRATOR: Journalist Boaz Gaon found Golan's connection to both

the

> stone and the ossuary just too good to be true.

>

> BOAZ GAON: As soon as we made the link we knew that something is

> sort of very strange here because the same collector seemed to be

> linked to these two incredibly dramatic artefacts. It either was

an

> extremely wonderful stroke of luck or something very suspicious.

>

> NARRATOR: The Israeli authorities were also suspicious - they

raided

> Golan's apartment and storehouses. There they found the ossuary -

> perched on a toilet. And they also unearthed the elusive stone.

>

> NARRATOR: With the artefacts now in their possession, the

> authorities set up a committee of linguists and scientists, to

> determine once and for all the authenticity of the ossuary and the

> stone. Victor Hurowitz, Israel's leading expert on royal building

> inscriptions, was asked to examine the writing on the stone.

>

> PROFESSOR VICTOR HUROWITZ: The language and therefore the style of

> the inscription is Biblical Hebrew. It's eloquent, it's elegant,

> it's charming. I enjoy reading it.

>

> NARRATOR: But as he examined it more closely he found something

that

> didn't quite make sense. It was all to do with the key phrase "I

> made repairs to the temple" or in Hebrew - "bedek a baied".

>

> PROFESSOR VICTOR HUROWITZ: The main problem in this inscription is

> this expression "bedek a baied". In one word, this is an

anachronism.

>

> NARRATOR: According to professor Hurowitz, "bedek a baied" had a

> different meaning in the time of the Temple of Solomon to the

> meaning it has today. In modern Hebrew it means to repair, but in

> ancient Hebrew it meant the exact opposite - to damage. So its use

> in this inscription made no sense at all.

>

> PROFESSOR VICTOR HUROWITZ: "Bedek a baied", which means, if I  
> translate, "I made damages to the temple". Now this in a Royal  
> building inscription, where the king is taking pride in what he's  
> done in the temple repairs, to say that he damaged the temple is  
> absolutely ridiculous.

>

> NARRATOR: Victor Hurowitz now had real doubts that the stone had  
> been inscribed in the time of Solomon's Temple, almost 3,000 years  
> ago.

>

> PROFESSOR VICTOR HUROWITZ: Unfortunately for the author, where it  
> gets to the main part of the inscription and says I made the bedek

a

> baied, he fouled up and he put in modern Hebrew.

>

> NARRATOR: But not everyone agreed with Hurowitz's interpretation.  
> Professor Chaim Cohen is another expert in ancient Hebrew. He  
> believes that there are so few texts discovered from the time of  
> Solomon that no one can be sure how the language was used 3,000  
> years ago. It was simply the way the stone had been found that

made

> everyone suspicious.

>

> PROFESSOR CHAIM COHEN: Had the inscription been found in

controlled

> archaeological excavations it would have prompted scholars to say  
> that now we must re-look at the way we've been seeing the  
> vocalization in our Hebrew bibles to date.

>

> NARRATOR: Professor Cohen believes that if the stone had been

found

> in a formal archaeological dig, no one would have questioned it.  
> They simply would have seen the inscription as clarifying the use

of

> ancient Hebrew words. Beyond that, he was convinced that the stone  
> could not have been the work of someone who made clumsy mistakes.

>

> PROFESSOR CHAIM COHEN: If it is a forgery, then the forger must

have

> been a near genius as far as the level of sophistication that we  
> find in this inscription.  
>  
> NARRATOR: The linguistic evidence was inconclusive. There was

still

> no hard reason to doubt that the stone had come from the Temple of  
> Solomon. Everything now hung on the investigations of the

scientists

> on the committee. The focus of their attention was the patina -

the

> weathered layer on the outside of the stone. It was this,

especially

> the charcoal particles that were dated to 2,300 years ago, that

had

> convinced the scientists who had carried out the original

analysis.

> Elisabetta Boaretto was asked to re-date those particles.

>

> DR ELISABETTA BOARETTO: The radiocarbon age was 2,250 plus/minus

40

> years. This is a very nice precise age, and calibrated this

> corresponded to an interval in time that goes from 200 BC, before

> Christ, to 390 BC.

>

> NARRATOR: Her results seemed to confirm the original research -

the

> charcoal in the patina was very old. But, it was theoretically

> possible for someone to have taken charcoal from another source

> and added it to the patina. For Dr Boaretto, the only way to be

> absolutely sure of the stone was to look again at the patina in

> which the charcoal was embedded.

>

> NARRATOR: The man charged with this task was one of Israel's top

> archaeological investigators. Yuval Goren is a professor of

> Archaeology at Tel Aviv University and a geologist. He has a

> detailed knowledge of both Biblical archaeology and the rocks of

the

> Jerusalem area.

>

> NARRATOR: He began by looking at the patina on the back of the

> stone. An authentic patina would be firmly attached to the

> underlying stone.

>

> PROFESSOR YUVAL GOREN: This patina on the back of the stone is,

> actually it was very tightly connected to the stone. We needed a

> little chisel and a hammer to peel off small samples of the patina.

>

> NARRATOR: This was clearly a natural patina. But then professor

> Goren examined it under the microscope. He expected it to be made

of

> calcium carbonate, which is local to the Temple Mount. But what he

> saw was this - a patina made only of silica. This could not have

> formed in Jerusalem. In other words - the patina on the back of

the

> stone could not have come from the Temple Mount.

>

> NARRATOR: Puzzled, Professor Goren turned his attention to the

> patina covering the inscription on the front of the stone. Here,

he

> did find calcium carbonate, just as one would expect of a patina

> formed in Jerusalem. But now there was a new mystery - how could

the

> patina on the front of the stone be different from that on the

back?

>

> NARRATOR: The answer began to emerge as Professor Goren sampled

the

> patina from within the carved letters. Strangely - it didn't seem

to

> be bonded to the stone in any natural way at all.

>

> PROFESSOR YUVAL GOREN: The patina is very loosely connected to the

> stone. Here we can see how it reacts to me scraping it with a

> matchstick and you can see that it easily peels off the letters as

> opposed again to the patina on the back side.

>

> NARRATOR: And when he studied the patina on the front of the stone  
> in detail he found something else even stranger - tiny marine  
> fossils, called forams.  
>  
> PROFESSOR YUVAL GOREN: Within the patina they are quite common,

here

> we can see one, and here we can see another two.

>

> NARRATOR: These fossils could only be found if the patina formed  
> beneath the sea. And the Temple of Solomon was nowhere near the

sea.

>

> PROFESSOR YUVAL GOREN: Of course one can't expect to find such  
> fossils of plankton, of marine organisms, in patina that is

created

> in the land environment.

>

> NARRATOR: This was a complete mystery. It seemed impossible for a  
> patina from a temple built in Jerusalem to contain the fossils of  
> sea creatures.

>

> NARRATOR: Then came the most telling detail of all.

>

> PROFESSOR YUVAL GOREN: When the letters are cleared, the inner

part

> of the letter is exposed and as you can see here it is very

freshly

> cut, you can see even the little lines, the little parallel lines

of

> the chisel, or even maybe some drill, some electric bit or drill  
> with which the letters were engraved, which is of course very  
> unusual for ancient inscriptions.

>

> NARRATOR: So he put it all together - the inscription had been  
> recently carved. There were two different patinas. And the one on  
> the front contained marine fossils - impossible if it had formed

in

> Jerusalem. He concluded the patina on the front of the stone was  
> artificial - a mixture to which gold and iron age charcoal had

been

> added by hand.

>

> PROFESSOR YUVAL GOREN: And therefore I believe that the stone, or  
> not the stone of course, but the inscription is not genuine.

>

> NARRATOR: Alarmed by what he'd found with the stone, Professor

Goren

> turned his attention to the James Ossuary. Again he found a

similar

> story - a freshly cut inscription with an artificial patina

applied

> over the top.

>

> NARRATOR: On the 18th of June 2003, the Israeli Authorities  
> delivered their conclusion.

>

> DR DAHARI: Good day to you, to all of us. The patina in the

letters

> in both items is a modern forgery covering the letters.

>

> DR DAHARI: The conclusion is that the two inscriptions are modern  
> inscriptions. This is a forgery, totally, without any doubt about  
> it.

> NARRATOR: The two most important biblical finds in a generation

were

> proven to be fakes. There was no archaeological proof for the  
> existence of Jesus Christ. There was no evidence for the existence  
> of The Temple of Solomon.

>

> NARRATOR: There was now outrage in the world of Israeli

archaeology.

> How had the forgers succeeded in fooling some of the country's top  
> scholars? How had they managed to pull it off? Yuval Goren, whose  
> work had helped expose the forgery, was determined to find the  
> answers.

>

> PROFESSOR YUVAL GOREN: Forgeries are a contamination of science,

of

> archaeology as a science. Science is being biased, history is

being

> biased, archaeology is being biased, and there is, the more

sources

> like that appeal, forged, fake sources like that appeal, of course

> science is more distorted.

>

> NARRATOR: He began his investigations with the black stone itself.

> His analysis showed the stone was of a rock type that was not

> indigenous to Israel. He knew that for the inscription the forgers

> had needed and old black rock already cut to a rectangular shape -

> and he thought he'd worked out how they had acquired it. Just up

the

> coast from Tel Aviv is an old crusader fortress. The stones in its

> walls have already been cut to shape. Some of them are black. And

> many are not local - the crusaders brought them here.

>

> PROFESSOR YUVAL GOREN: Ships that used to come to this place were

> loaded sometimes with ballast stones, to hold them balanced, and

> then they used to unload them, and so these stones were in many

> cases reused for buildings. This stone is a dark stone, it's

> obviously not a local stone to this area, which is already carved,

> it was probably carved to its rectangular shape in order to place

it

> as the dressing of this wall, and so somebody coming to such a

place

> could find dark stones like that, that are already made up to a

> rectangular flat shape.

>

> NARRATOR: Professor Goren was now certain: the stone used for the

> inscription must have come from this, or a similar, Crusader Fort.

> But for the forgers getting hold of an old stone of the right

shape

> was just the first step in making an inscribed tablet capable of

> fooling the experts. The team of forgers must have included a

> scholar of ancient Hebrew, to write the elegant inscription. Then



> they would have needed a master stone carver who could inscribe

it.

> But above all else, the thing they had to get right, was the

patina.

>

> NARRATOR: Just how had it been possible to concoct a mixture that

> had convinced Israel's top geologists that it was an ancient

patina

> from Jerusalem's Temple Mount? To solve this puzzle the

> investigating authorities brought in geochemist Avner Ayalon. He

> dissolved samples of the patina in acid to produce a gas

containing

> different types of oxygen atoms called isotopes. Each isotope has

> its own unique atomic weight - and the quantity of each isotope in

> the gas can be determined using a mass spectrometer. Measuring the

> ratio of these different isotopes tells Doctor Ayalon the

> temperature at which a patina has formed. His results were

> revealing. The patina on both the inscription and the ossuary had

> formed at temperatures far too hot for them to have occurred

> naturally.

>

> DOCTOR AYALON: The temperature which I calculated, 40 to 50

> centigrade, for sure, it is much higher than natural temperatures

> that prevailed in the Jerusalem area in the last 3,000 years.

>

> NARRATOR: This high temperature gave Dr Ayalon a clue as to how

the

> patina had been formed. He believes the ingredients of the patina

> must have been ground up, with hot water being added to help them

> dissolve.

>

> DOCTOR AYALON: Someone grinded calcium carbonate. You grind it and

> mix it with hot water. If you use hot water then you get a much

> better cementation of the artificial patina which had been

cemented

> to the artefacts.

>

> NARRATOR: One of the crucial ingredients was chalk. It was this

that

> had provided the calcium carbonate for the patina. It also

explained

> why forams had been found. They are very common fossils in chalk.

> The patina mix also included a little bit of soil from the

Jerusalem

> area, some gold and some iron age charcoal. These were masterly

> touches introduced by someone who knew exactly what would convince

> the experts.

>

> NARRATOR: In the summer of 2003, after the biggest archaeological

> investigation in Israeli police history, Oded Golan was taken into

> custody. It was then that investigators realised they could be

> dealing with more than just the stone and the ossuary. When police

> searched Golan's apartment they found a hidden workshop filled

with

> tools and half made artefacts.

>

> NARRATOR: There was this large dark stone - very like the stone

used

> for the Temple of Solomon Inscription. Then there were these

tools,

> including a drill and drill bits. And there were also boxes of

soil

> that could be used in a fake patina. But what was most suspicious

> were the artefacts. Some were in the early stages of preparation,

> like this casting for a bronze statue. And some appeared finished,

> like these royal seals, or bullae.

>

> BOAZ GAON: What happened was that the Jehoash inscription revealed

> this Pandora's box filled with antiques and artefacts that have

been

> sold to various museums and various collectors for various very

> large sums of money during the past 10 or 15 years.

>

> NARRATOR: The implications of this were immense. Collectors around

> the world have paid hundreds of thousands of dollars for

supposedly

> ancient seals, painted pottery shards and other artefacts that

came

> through Oded Golan's associates. Dozens of these items have now

been

> examined by Professor Goren, and all have been revealed to be

> forgeries. Police now suspect that artefacts made by the same team

> of forgers have found their way into leading museums around the

> world.

>

> BOAZ GAON: The interesting question is now, from the list of

> artefacts that are currently shown in various museums in Israel,

in

> London, in New York, in Paris, are they fake? Are they authentic?

If

> Oded Golan was linked to any of them does that mean that they are

> forged? And this is going to be dramatic.

>

> PROFESSOR FINKELSTEIN: Everything which came to the market in the

> last 20 years or so, things which did not come from an excavation,

> should probably be considered a fake unless otherwise proven.

>

> NARRATOR: It is a deeply shocking revelation.

>

> NARRATOR: And beyond that, there is something even more

disturbing.

> The forgers were playing on the desire of millions of people to

see

> the bible confirmed as history.

>

> NARRATOR: It is an immensely cruel and cynical thing to have done.

> And for those in search of Solomon and his great temple, it means

> their goal is as far away as ever.

| 14290|2004-09-25 15:00:38|Imnrnre|Correction on text - Raymond|

Dear Kathaka,

I do not know if this is your very first post on Ta\_Seti.

If it is, let me say welcome. If not, thank you for

sparing Dr. Loganathan the trouble of ferrying mes-

sages back and forth between us.

Thanks also for supplying the missing portions of the quote from Budge. I believe they provide a closer match with his translations, though I remain somewhat skeptical of one of them.

I'm tempted to see whether his wording actually transmits what the medu neter version actually says. That is always risky without seeing the hieroglyphs and knowing the context in which they were used. Let me just give examples of this using his translation and a hypothetical alternative for each of the phrases:

1) em hamemet un-na unun Ausar

Budge: In the state of the hamemet beings may I lift up my legs [as] doth lift up the legs Osiris.

Alternative: With (the) shining beings arose (the) rising up (of) Asar.

2) paut neteru em hennu en uben-k

Budge: The company of the gods [are] in praises because thou risest.

Alternative: The Company of the Gods [are] in praise of your rising.

Either of these interpretations is possible given the information you have submitted. While this presents no problem in example #2, it does make a difference in #1. The only way to determine which is accurate is to have the glyphs and the context at hand -- as well as a good hieroglyphic dictionary!

Since #1 deals with Asar, a neter who is typically treated with seriousness, admiration and solemnity, I would want to go through this exercise just to verify Budge's interpretation, and further, whether the scenario would justify equating Asar's rising with a dance.

Now, I don't have the glyphs in front of me, so I can't be sure one way or the other. But you might want to take a closer look at #1. Or perhaps another

list member who also owns a copy of Egyptian Language:  
Lessons in Egyptian Heiroglyphics can help us with this.

Best to you,  
Raymond Davis

Raymond Davis  
| 14291|2004-09-25 20:32:16|K. Loganathan|The Verses of the Snake Charmer-3|  
**The Verses of the Snake Charmer-3**

6.

**cootimayamaana paricuttamaana vaStuvait  
tozutu azutu alaRrait tontoomenavee  
n\_iiti tavaRaa vaziyil n\_inRu n\_ilaiayaay  
n\_inaintu n\_inanaintu uruki aadu paambee**

Meaning:

BEING shows Himself as ParaSakti and hence not only of Pure Radiance of immense strength but also the Absolutely Clean and blemishless. Now in order to be Pure and Clean like BEING, Oh you my soul the snake! You must move along ways that do not deviate from justice and fairness and staying firmly there avoiding all pitfalls, must dance shedding tears out of deep love for BEING

**Notes:**

BEING is the Cleanest, the Paricuttam in the sense there does not exist any metaphysical DIRT and FILTH within BEING. The anma in seeking to be one-with BEING must also become Absolutely CLEAN and to be so, has to LIVE a live where justice and fairness prevails all the time. It is the presence of BEING already in the Depths of the Soul as ABSOLUTELY CLEAN that makes us fair and just in everything we do.

7.

**aruvaayum uruvaayum an\_tiyaayum  
antamaayum oLiyaayum aakamamaayum  
tiruvaayuG kuruvaayuG ciivanaayum  
ceRinta vastuvaip pooRRi aadu paambee!**

Meaning:

BEING though shows Himself in many Icon shapes, but is wholly indeterminate with respect to His essential shape. He also remains the TERMINATOR (antiyaay) of all and hence the generator of all (antam-aati), He also shows Himself as the scriptures like Vedantatas and Agamas and metaphysically illuminating LIGHT there. He also configures some as the gurus

who instruct on such wisdom and many others as the jivas who listen to such gurus and enjoy the blessings there. O my soul a snake! You must praise greatly such a great BEING and dance and dance ( to near Him)

### Notes:

BEING despite showing Himself in countless number of icon forms and definitely the Snake Bull and what not, is also supremely ABOVE all such icon form and hence wholly indeterminate with respect to His essence. The only thing we have to do is LEARN and learn continuously leaving the rest to BEING Himself to take care. This is the real meaning why we have to keep on dancing and with thoughts of BEING. We keep on dancing trusting BEING that He will do the rest on His own.

( to continue) 3

---

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| 14292|2004-09-25 22:03:47|Kathaka|Re: Serpents Undulating|

Greetings Ta Seti and Raymond,

Please forgive the first post not including a Hi. I jumped into a conversation with Dr. Raymond Davis and Dr. Loganathan over at agamic psychology concerning Dance and the Seven Undulations of the serpent and thought to answer Raymond directly this morning while in a hurry. I recently joined Ta Seti due to Dr.

Loganathan's conversations with Raymond. The topic caught my attention because of my personal experience with Trance, Dance, Energy and Movements, such as waves of the serpent.

Dear Raymond,

Thank you for the warnings to check and look at Budge much closer. Studying the actual language of KMT is very new for me, as well as Hebrew, or Sanskrit, and Dr. Loga's Tamil. I will have to add a few books to the book shelves eventually. Although I wouldn't be able to disagree with dance not correlating with waves and undulations from a linguistic point of view, from a philosophical and experiential point of view I would say that it is.

The 'dance' of 'energy' is always aware and the dance of the serpent is always a wave/undulation. The worm rising in waves that move horizontally, or the snake's movements are still in this wave pattern, a rising and falling, a left and right crawling, very depictive in itself of something the natural eye cannot see - energy waves. The ocean shares these waves with us, as well.

In your post from the Book of Gates, I understand that you are separating this text of a vertical snake/worm looking creature from the concept of an erected dancing cobra, (I think) but the meaning of the word 'undulation' is a "regular rising and falling or movements to alternating sides, movement in waves, a wavelike form, outline, or appearance", all of the movements. Undulation could take on many movements in a wave-like manner be they horizontal or vertical, swaying or wiggling.

I noticed that in the Book of Gates there are two sets of snakes that spit. One is a set of seven and one is a set of 12. The 12, spit fire for light and the seven spit fire for burning, both sets of serpents spitting but with different intent and outcome.

I went to a children's show today about volcanoes. It turns out that this lava-fire, which spits out of the mountain, destroys and then cools, building mountains that are so rich in minerals and make such great soil that it is the reason why tropical lands or great farming valleys are fertile near volcanoes, and why these areas attract life...and death. This fire 'spits' destruction and creation at the same time. This also correlates with the five-fold Dance of Shiva, two of the five acts of the dance being destruction and creation. In the case of spitting, undulating serpents, fire burning up enemies and also lighting the way for Re/Ra. In Saivism there are many shaktis. Most all seekers know of one called Kundalini Shakti, a serpent which stands erect, charmed to rise, so to speak. While the other shaktis are not said to be serpents at all. But, they are still waves and movement. Be She movement as a Dance, Serpent, Time, Illusion, She is movement. The volcano speaker also shared the legend of the volcano and the fact that the God, Vulcan was thought to be smithing inside, making tools to destroy enemies. Thus, I concluded that the spitting fire synchronistically appearing all around, everywhere I turned, in different topics, was the same principle, allegorically in the cryptics of spiritual science and philosophy. That's just my take on it. But...what about waves / movement/ undulations and the correlation with dance?

The other day while hiking in the mountains, I came in contact with a woodpecker and remembered a friend once saying that man learned rhythms from the birds. I am sure this could lead to a nature/nurture debate. Did man have rhythm inherently within him? Interestingly enough, the snake and the worm seem to share a mystery of waves, like the birds contain rhythms.

My next step in this eye catcher of Dance, Movement, Waves, Undulations, and Spanda, took me to the *Metu Neter, Volume 1*, by Ra Un Nefer Amen, and the word 'movement'. I do not have other volumes or books written by Amen. His mention of movement is this Volume:

"Movement comes into being at the demand of Time. Time is ordered (rhythmic) apportioning of things, their place for manifesting and expressing themselves, given the fact that no two things can occupy the same space at the same time." Page 96 Although some philosophies suggest that time is an illusion mechanically crafted by Decartes, it is one of the ways we typically think of measuring movement. Dance is movement, no different from waves, rhythm, serpent's crawling and rising, etc., all which can be timed. Why the serpent as a Dancer? One serpent can both crawl or climb, he is in movement in the same body. Is it the serpent's dance? Each must decide for themselves about the wave that the Cobra creates when it rises or what spitting Light and Destruction Fires means metaphysically. In reality, the cobra does not spit fire or light. It spits venom/poison. Why would KMT call it fire? Why would we call movement or undulations 'dance'?

Thanks again for stimulating these thoughts. I can only hope there is something worth sharing within them beside a long wind. Kathaka

| 14293|2004-09-25 23:53:35|damienduro|New Message board created|

Encompassing the total black Diaspora. Please feel free to occasionally stop by and post. Black women are especially encouraged, we need more of their views.

| 14294|2004-09-26 10:26:44|Nuwaubian Hotep|Photographs of Akhenaton's gold bust and gold funeral mask|

Attachments :

Htp,

I am searching for photo's of Akhenaton's gold bust and funeral mask that I've seen from watching documentaries on TV.

The gold bust exhibits a strange cone shaped head that I wish to study further.

Any assistance would be greatly appreciated.

Regards,

NWB HTP

Nashudun Li Kull

<http://www.nuwaubian-hotep.net>

| 14295|2004-09-26 16:15:17|Imnrnre|Re: Serpents Undulating|

Kathaka <[kathaka443@earthlink.net](mailto:kathaka443@earthlink.net)> wrote:

*and Dr. Loganathan over at agamic psychology concerning Dance and the Seven Undulations of the serpent and thought to answer Raymond directly this morning while in a hurry.>*

*Yes, we were discussing the meaning of the snake charmer's song in which the word "dance" repeatedly appeared.*



*conversations with Raymond. The topic caught my attention because of my personal experience with Trance, Dance, Energy and Movements, such as waves of the serpent.>*

*Kathaka, you may be interested to know that this thread actually began as a search for evidence of meditation in Kemetic literature, moved on to a discussion of trance rituals in North Africa (including Egypt), and then evolved into the exchanges with Dr. Loganathan on what he calls the Nubian-Kemetic-Sumerian-Dravidian cultural complex. The thread has been redefined along the way, but the basic theme of energetics has remained pretty much unchanged -- at least from my vantage point.*

*Budge much closer. Studying the actual language of KMT is very new for me, as well as Hebrew, or Sanskrit, and Dr. Loga's Tamil. I will have to add a few books to the book shelves eventually.>*

*It looks like you've taken on quite alot. If you have a chance to get to the medu neter (heiroglyphs), you will find that references to dance will be fairly easy to spot since most of them are accompanied by a sign showing a dancing man. These references will be as explicit as the word "dance" appearing in the snake charmer's song. The rest, as they say, is metaphor, but obviously, one always seeks the meaning of a text, in the text even when dealing with veiled allusions and metaphors.*

*with waves and undulations from a linguistic point of view, from a philosophical and experiential point of view I would say that it is.>*

*Nor would I. At the same time all that moves is not dance. We all know of people who can move, but not dance a lick. At the same time, we know that all things vibrate whether we can detect such movement or not. It becomes important to define what is meant and to relate that definition to its*

*proper context.*

*you are separating this text of a vertical snake/worm looking creature from the concept of an erected dancing cobra, (I think) but the meaning of the word 'undulation' is a "regular rising and falling or movements to alternating sides, movement in waves, a wavelike form, outline, or appearance", all of the movements. Undulation could take on many movements in a wave-like manner be they horizontal or vertical, swaying or wiggling.>*

*No, I was distinguishing between a text describing a dance from one commanding the annihilation of souls at the eighth hour of the night in The Book of Gates. My intent was to show that your use of this text as an example of dance was misleading.*

*contact with a woodpecker and remembered a friend once saying that man learned rhythms from the birds. I am sure this could lead to a nature/nurture debate. Did man have rhythm inherently within him? Interestingly enough, the snake and the worm seem to share a mystery of waves, like the birds contain rhythms.>*

*There is a school of thought concerning Kemetic spirituality that it is based on divine principles as observed in nature. This School also holds that humans are the culmination of these principles and are therefore unique among creatures in our ability to recognize, imitate and otherwise respond to them. What you suggest would not surprise them.*

*<"Movement comes into being at the demand of Time. Time is ordered (rhythmic) apportioning of things, their place for manifesting and expressing themselves, given the fact that no two things can occupy the same space at the same time." Page 96>*

*I would put that a little differently: Movement comes into being \*simultaneously\* with time. This is why we cannot know the position of a thing and its speed at the same time. Once we know its speed, it has changed position; and once we know its position it is no longer that which moves. The Kemmau (AE) refer to the coming into being of time and movement as \_Sep Tepi\_, or*

*"The First Time."*

*the Cobra creates when it rises or what spitting Light and Destruction Fires means metaphysically. In reality, the cobra does not spit fire or light. It spits venom/poison. Why would KMT call it fire? Why would we call movement or undulations 'dance'?>*

*Every culture chooses the metaphors available to it in its own environment (today that means globally). But the underlying spiritual insights and principles appear, to me at least, to be very similar. Some experts believe that these are reflections from the subconscious known as archetypes (Jung), or make references to Freudian concepts like the Id. The Kemetic priests did not leave us, it seems, any treatises on this subject. This is why it is important to tease from what they wrote the best conclusion we can.*

*Thank you for an interesting essay.*

*Dr. Raymond Davis*

| 14296|2004-09-26 17:45:10|Kathaka|Serpents Undulating / Dance|

Hi Dr. Raymond Davis,

~~~~~

Raymond:

Nor would I. At the same time all that moves is not dance. We all know of people who can move, but not dance a lick. At the same time, we know that all things vibrate whether we can detect such movement or not. It becomes important to define what is meant and to relate that definition to its proper context.

No, I was distinguishing between a text describing a dance from one commanding the annihilation of souls at the eighth hour of the night in The Book of Gates. My intent was to show that your use of this text as an example of dance was misleading.

But the underlying spiritual insights and principles appear, to me at least, to be very similar. Some experts believe that these are reflections from the subconscious known as archetypes (Jung), or make references to Freudian concepts like the Id. The Kemetic priests did not leave us, it seems, any treatises on this subject. This is why it is important to tease from what they wrote the best conclusion we can.

~~~~~

Kathaka:

There is the possibility of dance and the text being misleading from a Kemetic point of view, but then again, maybe not, since Kemetics relies extensively on reading between the lines of history and mystical and spiritually scientific mnemonics and contact with the ancestors (If I've got that correct). If the shiva/shakti Indus Kush cult was alive in Kemet, which some scholars reveal in accord with archeological findings, although I cannot quote who at the moment, then Saivism may absolutely prove helpful in the mnemonical historical treatise (having enough information to stir up the memory from the DNA speak) ie. the Blood, the Water and the Spirit testify? Implying that the water, the spirit and the blood speak. My point would then turn to the fact that dance is an English word created by English linguists and given meaning from their point of view. The Mbuti or Twa danced before the gods, but the gods also dance? Are their dances different when in a body and out of body? What if there is no gross body to move? Dance from a shiva/shakti perspective is 'all movement'. Whether another human being thinks a butterfly is getting its groove on or not is personal perspectives. Do those in the other world dance without a body? I like watching the butterfly get its groove on....(smile) and that serpent sure can shake a leg, although he only has one. The wind is especially apt in its 360. Light is dancin' so hard it is making an entire uni-verse. But, alas! The cat saved my tongue from radical highlights.

Raymond:

Every culture chooses the metaphors available to it in its own environment (today that means globally).

Kathaka:

If we are choosing from a palette of global metaphors, why do we constantly limit ourselves to the English language as the end all, be all. Maybe Kemet's idea of Dance was not Dance at all in the sense of modern meanings. Maybe it was like Budge translated: "Lift a leg." Maybe it is 'spin around'. "The Ugula was danced by one man only, who turned circles, keeping perfect time to the band of beaded calabashes and drums" (Osiris and the Egyptian Resurrection, Budge) This dance is like Sufi Dervishes? But the Sufis do not call it dance. They call it whirling.

In regards to ritual and meditation, with the survival of Shamanistic practices, we can see that initiations are often associated with entering worlds, and not remaining stuck or lured by them while there. How does a shaman enter? Is it by 'movement' or 'dance'? Is dance necessary for trance? Some herbs will take the practitioner to other worlds. The practice of mediumship, taking on the embodiment of the gods/ancestors and the knowing of the elders when a negative force was coming and closing the gate and sending children to bed, has always caught my attention. These forces love to come to a drum circle, but the medium does not have to be dancing. (In considering Meditation and Mediums) And sometimes we find a medium running away from the gate. So what is dance really? The English linguist did the waltz, didn't they, not the ritual. Did the Kemetian call walking...walking? Did he not call the brain a scarab beetle? Or was that an English translation ideal? Translations into English have hindered many ancient concepts to reach paper and ink. Some things are just known and never spoken, much too cryptic for words.

Warm Thanks and Kind Regards,  
Kathaka

| 14297|2004-09-26 18:23:15|Imnrrnre|Re: Serpents Undulating / Dance|

Dear Kathaka,

So many questions  
So many maybe-soes  
And maybe-nots

And so little time!

Perhaps if you would order your questions in order of significance, I will better know where to begin.

Best Regards,

Raymond

| 14298|2004-09-26 21:15:21|K. Loganathan|The Verses of the Snake Charmer-4|

#### **The Verses of the Snake Charmer-4**

8.

**cuddik kaadda voNaata paaz cuuniyantannaic  
cuudsa matiyaal aRintu toosham aRavee  
eddip pidittomenRu aasantap paambai  
eduttu virittu ninRaadu paambee**

Meaning:

BEING shows Himself as the Desert of Nothingness (paaz) and Emptiness (Suunyam) and hence as totally beyond the the-tic consciousness of this or that (Cuddu). Now oh my soul that is a snake, Dance bringing out and spreading out the Snake of Bliss (aanantap paambu) rejoicing that with a secret move of the mind one has attained that realm of Nothingness and Pure Brilliance and with that has removed from self all the defects and dirt.

#### **Notes**

Pampatti Sittar owes this insight to Meykandar (12th cent) where in his Sivanjana Botham he brings out this aspect of BEING in terms of CudduNarvu iRantu ninRa CaGkaaram : the Destroyer who stands beyond all kinds of the-tic consciousness and hence temporality. BEING is with Njanam or the Absolute Understanding that is FREE of temporality.

9.

**evvuyirum evvulakaum iinRu udpuRampaay  
iruntu viLaiyaddu eytiyum pinnar  
avvuyirum avvulakum aakiyum ninRa  
aananta veLLaGkandu aadu paambee!**

Meaning:

There is the immense Flood of Bliss that has not only brought forth all the worlds and the different creatures there but also stands as the in and out of all these saturating all fully. On top

of these BEING as the Bliss Flood also stands AS IF all these worlds and creatures are He Himself. Ie. self-identifies Himself with all. Now my soul the snake! Dance and dance on gaining a vision of this Flood of Bliss that's BEING!

**Notes:**

This verse also owes to the insights of Meykandar where he mentions that BEING stands AS IF everything i.e. avaiyee taaneeyaay.

(to continue)

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| 14299|2004-09-27 09:13:13|Kathaka|Re: Undulating Serpents - Dance|

Hi Dr. Ray,

Do forgive my botch of hypothetical questions, and yes, some out of order and confusing. In restating my questions, I am only left with one question and the rest of my hypotheticals are squelched. I suppose I realize what you are saying now - Undulations are not dance to the Kemetian and in the sense of correlating the Saivite Dance of Shakti, you are saying they didn't see any god as dancing the universe into existence or that the movement of life was dance to the Kemetian? Is this correct? My one question that remains is this: Is mnemonical historical treatise being used in recovering Kemetian thought? Thank you for the time you share towards synthesis.

Kathaka

~~~~~

Dear Kathaka,

So many questions
So many maybe-soes
And maybe-nots
And so little time!

Perhaps if you would order your questions in order of significance, I will better know where to begin.

Best Regards,
Raymond

| 14300|2004-09-27 09:33:23|arterupestre2001|STONEAGE ART - ROCK ART - PREHISTORY|

Arter Rupestre, por Daniel Verdejo

ARTE RUPESTRE - ARTE CONTEMPORANEO -

ROCK ART - CONTEMPORARY ART :

Cientos de Pinturas Rupestres de todo el Mundo:Venus, Erotismo,

Chamanes, Danza, Animales, Caza, Guerra...

- Enlaces de arte Prehistorico: Arqueologia, Antropologia, Etnologia,
Tribus Aborigenes Primitivas

- Arte Contenporaneo: Museos, Galerias, Artistas..

Web del Artista plastico Daniel Verdejo.

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Prehistoric Man and his Art: Many reproductions of ancient drawings
and carvings fron all over the world, with descriptions.

By artist Daniel Verdejo; in Barcelona Spanish

<http://www.arterupestre-c.com>

| 14301|2004-09-27 09:33:49|arterupestre2001|PREHISTORY - ROCK ART - TRIBAL ART -
ARCHAEOLOGY - PRIMITIVE ART|

Arter Rupestre, por Daniel Verdejo

ARTE RUPESTRE - ARTE CONTEMPORANEO -

ROCK ART - CONTEMPORARY ART :

Cientos de Pinturas Rupestres de todo el Mundo:Venus, Erotismo,

Chamanes, Danza, Animales, Caza, Guerra...

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and carvings fron all over the world, with descriptions.

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| 14302|2004-09-27 10:01:05|Derrick, Alexander|Re: Photographs of Akhenaton's gold bust and
gold funeral mask|

You can check out a book called _Pharaoh's of the Sun_ by Rita Freed, et
al,

It has extensive photos from the Amarna period, as well as
some technical writings on the works of Bak and Thutmoses, the two
Theban lead artist during the reign of Akenaten. The bibliography
will point you to other egyptological sources that will be usefull.

The funerary mask belongs to the mummy discovered in King's Valley Tomb
55,
KV55.

You can see a photo here.

http://anubis4_2000.tripod.com/mummypages1/MummyBands.jpg

Read about the coffin here (with photo).

http://anubis4_2000.tripod.com/mummypages1/Coffin.htm

And for more general information online with some source material you can follow up with. Check here:

http://anubis4_2000.tripod.com/mummypages1/18C.htm

Site History

The tomb may originally have contained a number of burials brought from Amarna and later redistributed in other tombs. The mummy of Queen Tiye, for instance, may have been placed in KV 55 and later in the Amenhetep II cache (KV 35).

KV 55 was originally sealed with blocks of limestone plastered with mortar and stamped with the seal of the necropolis. When this was broken through, rubble fill was inserted in the corridor. An attempt seems to have been made to remove the remaining burial equipment sometime after this event. It was resealed with rough blocking, perhaps during Dynasty 20, as were other tombs in the area, but this blocking did not remain in place. It appears that when the tomb for Rameses IX (KV 6) was cut just north of KV 55, debris was dumped over the entrance to KV 55. Analyses of the assortment of objects found in the tomb have contributed to several theories concerning the use and owner of KV 55. It is now generally believed that the mummy found inside the tomb was Amenhetep IV/Akhenaten.

http://www.thebanmappingproject.com/sites/browse_tomb_869.html

Regarding the cone shaped head, possibly you are referring to the white crown which was represented as being elongated compared to traditional reliefs.

For photo:

<http://www.seviour.fsnet.co.uk/egypt/Images/gods.jpg>

There might be some writings on why the crown is elongated. I don't know.

During the 18th Dynasty Egyptians were using Sudanese fashions. A modern Sudani/Congolese tribe called the Mangbetu practices head elongation/binding.

But this practice is not attested to in the Egyptian records, nor is there any conclusive evidence to suggest that the Mangbetu were even shaping

there skulls 3,000 years ago.

Alex Derrick
www.highculture.8m.com

Message: 1
Date: Sun, 26 Sep 2004 13:24:24 -0400
From: "Nuwaubian Hotep" <nuwaubian_hotep@covad.net>
Subject: Photographs of Akhenaton's gold bust and gold funeral mask

Htp,

I am searching for photo's of Akhenaton's gold bust and funeral mask that
I've seen from watching documentaries on TV.

The gold bust exhibits a strange cone shaped head that I wish to study further.

Any assistance would be greatly appreciated.

Vivendi Universal Games- <http://www.vugames.com> :

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| 14303|2004-09-27 11:31:08|solomon abdul-Rahman|The Logos|

The Logos

Quick definitions (**Logos**)

noun: the divine word of God; the second person in the Trinity (incarnate in Jesus)

<http://www.onelook.com/?w=Logos&ls=a>

Men-nafr Natjar-sia: original formulation; c. 3000 BCE
Recorded on Shabaka Stone: c. 715 BCE

(48)

The natjuraw who came into being as Ptah:-
Ptah, who is upon the Great Throne...;
Ptah-Nun, who begat Atum;
Ptah-Naunet, the mother who bore Atum;
Ptah the Great, that is, the Heart and Tongue of the Paut;
Ptah...who gave birth to the natjuraw;...

(53)

There came into being as the Heart, and there came into being as the Tongue, something in the form of Atum. The Mighty Great One is Ptah, who transmitted life to all natjuraw, as well as to their kau, through his Heart, by which Haru became Ptah, and through his Tongue, by which Djhwtj became Ptah. Thus, it happened that the Heart and Tongue gained control over every member of the body, by teaching that he is in every body and in every mouth of all the natjuraw, all men, all cattle, all creeping things, and all that lives, by thinking and commanding everything that he wishes.

(55)

...The sight of the eyes, the hearing of the ears, and the smelling of the air by the nose - they report to the Heart. It is this which causes every completed concept to come forth, and it is the Tongue which announces what the Heart thinks. Thus all the natjuraw were formed and his Paut was completed. Indeed, all the divine order really came into being through what the Heart thought and the Tongue commanded...Thus were made all work and all crafts, the action of the arms, the movement of the legs, and the activity of every member, in conformance with this command which the Heart thought, which came forth through the Tongue, and which gives value to everything.

Heraclitus (c. 500 BCE)

Fragment 1

It is wise to hearken, not to me, but to my Logos, and to confess that all things are one.

Fragment 2

Though this Logos is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Logos, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, dividing each thing according to its kind and showing how it truly is. But other men know not what they are doing when awake, even as they forget what they do in sleep.

Fragment 92

So we must follow the common, yet though my Logos is common, the many live as if they had a wisdom of their own.

Plato (c. 350 BCE)

Timaeus 34a/b

Such, then, was the sum of the Logismos of the ever-existing God concerning the god which was one day to be existent,...

Timaeus 38c

Wherefore, as a consequence of this Logos and design on the part of God,...

Epinomis 986a/b, c (falsely ascribed to Plato)

You know that there are eight powers of those contained in the whole heaven which are cognate to each other: these I have observed, and it is no great achievement; for it is easy enough for anybody. Three of them are that of the sun, for one, that of the moon for another, and a third that of the stars which we mentioned a little while ago; and there are five others besides...[986c] let us render them due honor, not by giving to one a year, to another a month; but to none of them let us appoint either a certain lot or a certain time in which it travels through its particular orbit, completing the system which the Divine Logos of all appointed to be visible.

Cleanthes (c. 260 BCE)

Hymn To Zeus

Such a minister have you in your invincible hands; -the two-edged blazing, imperishable thunderbolt. For under its stroke all Nature shudders, and by it you guide aright the Universal Logos, that roams throughout all things, mingling itself with the greater and the lesser lights, until it has grown so great, and becomes supreme king over all.

And thus, in one, all things are harmonized, the evil with the good, so that one Logos should be in all things everlastingly.

Aristobulus (c. 160 BCE)

Fragment 4:4

And further, Orpheus also imitates Moshe in verses from his books on the holy Logos.

Philo Iudaeus of Alexandria (c. 20 CE)

On The Creation

(31)

Now that invisible light, perceptible only by mind, has come into being as an image of the Divine Logos who brought it within our ken.

Allegorical Interpretation

(2:86)

But the primal existence is God, and next to him is the Logos of God.

(3:173)

This bread is the food which God has given to the soul for it to feed on his own utterance and his own Logos;

(3:174)

And the Logos of God is above all the world, and is eldest and most all-embracing of created things.

(3:177)

Now those of whom we have been speaking pray to be fed by the Logos of God.

The Worse Attacks The Better

(118)

In another place he uses a synonym for this Rock and calls it "manna." Manna is the Divine Logos, eldest of all existences,

The Sacrifices of Qayin and Abel

(8)

But through the Logos of the Supreme Cause, he is translated, even through that Logos by which also the whole universe was formed. Thus you may learn that God prizes the wise man as the world, for that same Logos, by which he made the universe, is that by which he draws the perfect man from things earthly to himself.

On the Posterity of Qayin and His Exile

(102)

This royal road then, which we have just said to be true and genuine philosophy, is called in the Torah, the Utterance and Logos of God.

On Husbandry

(51)

This hallowed flock he leads in accordance with right and law, setting over it his true Logos and First-Born Son who shall take upon him its government like some viceroy of a Great King.

The Confusion Of Tongues

(146)

But if there be any as yet unfit to be called a son of God, let him press to take his place under God's First-Born, the Logos, who holds eldership among the angels, their ruler as it were. And many names are his, for he is called, "The Beginning," and "The Name of God," and "His Logos," and "The Man After His Image," and "He That Sees," that is, YisraEl.

(147)

For the Logos is the eldest born image of God.

Who Is The Heir

(79)

The one extends his vision to the ether and the revolutions of the heaven; he has been trained also to look steadfastly for the manna which is the Logos of God, the heavenly incorruptible food of the soul which delights in the vision.

(119)

For he that opens the womb... is the Invisible Seminal Artificer, the Divine Logos, which will be fitly dedicated to his Father.

(205-206)

To his Logos, his Chief Messenger, highest in age and honor, the Father of all has given the special prerogative to stand on the border and separate the creature from the Creator. This same Logos both pleads with immortality as suppliant for afflicted mortality and acts as ambassador of the Ruler to the subject. He glories in this prerogative and proudly describes it in these words "and I stood between Yhwh and you", that is, neither uncreated as God nor created as you, but midway between the two extremes, a surety to both sides.

On Flight and Finding

(95)

He who created the world through the Logos wrought his work...

(97)

The man who is capable of running swiftly, it bids stay not to draw breath but pass forward to the Supreme Divine Logos who is the fountain of wisdom, in order that he may draw from the stream and, released from death, gain life eternal as his prize.

(101)

The Divine Logos, who is high above all these, has not been visibly portrayed, being like to no one of the objects of sense. Nay, he is himself the image of God, chiefest of all beings intellectually perceived, placed nearest, with no intervening distance, to the Alone truly Existent One.

(108)

We say then that the High Priest is not a man but is the Divine Logos and immune from all unrighteousness whether intentional or unintentional.

(111)

Moshe also says that he shall never remove the mitre from his head; he shall not, that is to say, lay aside the kingly diadem.

(112)

For the Logos of Him That Is, as has been stated, the bond of all existence, and holds and knits together all the parts, preventing them from being dissolved and separated.

(117)

For this holy Logos is by nature incapable of taking part in and of admitting to itself any sin whatsoever.

(118)

We should pray that he who is at once High Priest and King may live in our soul as monitor on the seat of justice,...

On Dreams

(1:215)

For there are, as is evident, two temples of God: one of them this universe in which there is also as High Priest, his First-Born, the Divine Logos,

(1:230)

Here it gives the title of ?God? to his Chief Logos, not from any superstitious nicety in applying names, but with one aim before him, to use words to express facts.

(1:239)

For just as those who are unable to see the sun itself see the gleam of the perihelion and take it for the sun, and take the halo around the moon for that luminary itself, so some regard the image of God, his messenger the Logos, as his very self.

(1:241)

"...and that it was I alone that established the being of all things, bringing confusion and disorder into order and array, and sustained the universe to rest firm and sure upon the mighty Logos, who is my viceroy."

Questions And Answers: Genesis

(2:62)

For nothing mortal can be made in the likeness of the Most High One and Father of the universe but in that of the second god, who is his Logos. For it was right that the ration of the human soul should be formed as an impression by the Divine Logos since the pre-Logos god is superior to every rational nature. But he who is above the Logos exists in the best and in a special form - what thing that comes into being can bear his likeness? Moreover, scripture wishes to show that God most justly avenges the virtuous and decent men because they have a certain kinship with his Logos, of which the human mind is a likeness and image.

Questions And Answers: Exodus

(2:13)

Of necessity was the Logos appointed as Judge and Mediator, who is called Messenger.

John 1:1-3

In the beginning was the Logos, and the Logos was with God, and the Logos was God. He was in the beginning with God. All things came into being through him; and apart from him, nothing came into being that has come into being.

John 1:14

And the Logos became flesh and dwelt among us, and we beheld his glory, glory as the only begotten of the Father, full of grace and truth.

John 1:18

No man has seen God at any time; the only begotten god, who is in the bosom of the Father, he has explained.

John 6:33

"For the bread of God is he who comes down from heaven, and gives life to the world."

John 6:51

"I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."

1Corinthians 8:6

yet for us there is one god, the Father, from whom are all things, and we for him; and one lord; Iesus Xristos, through whom are all things, and we through him.

1Corinthians 10:1-4

For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were immersed into Moshe in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed them; and the Rock was Xristos.

2Corinthians 4:3-4

And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving that they might not see the light of the gospel of the glory of Xristos, who is the image of God.

2Corinthians 5:10

For we must all appear before the judgment seat of Xristos, so that each one may receive good or evil, according to what he has done in the body.

2Corinthians 5:21

He made him who knew no sin, sin on our behalf, that we might become the righteousness of God in him.

Philippians 2:5-7

Have this attitude in yourselves which we also have in Xristos Iesus who, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bond-servant, being made in the likeness of men.

Colossians 1:15-17

He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities--all things were created through him and for him. He is before all things, and in him all things hold together.

1Thessalonians 1:10

and to wait for his Son from heaven, whom he raised from the dead, Iesus Who Delivers Us from the wrath to come.

1Timothy 2:5

For there is one God, and there is one Mediator between God and men, the man Xristos Iesus,

Hebrews 1:1-3

God, after he spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in his son, whom he appointed heir of all things,

through whom also he made the world. And he is the radiance of his glory and the exact representation of his nature, and upholds all things by the word of his power. When he had made purification of sins, he sat down at the right hand of the majesty on high.

Hebrews 7:26

For it is fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

As can be seen, the idea of the Logos is not only an ancient non-biblical concept, but is a concept directly derived from Greek philosophy which in turn had adopted it from the Men-nafr (Memphite) Theology of Africa. This concept, which had begun as the African god Djhwty, had been adopted by the Greeks and identified as a creator of the world and mediator for humanity. Culturally, the Greeks sometimes identified the concept with their own god Hermes just as the Romans had identified it with their god Mercurius (Mercury). In both Xristian and pre-Xristian literature, the Logos is clearly identified as being a second and subordinate god to a supreme god that is unapproachable. This clearly non-monotheistic concept had been promoted among monotheists by Hellenistic Jewish individuals who sought to conform the biblical tradition to Hellenistic philosophical thought by use of allegory. Allegory, quite simply, is the means by which a person consciously ignores (or even denies) the plain meaning of a text in order to assert a desired meaning (in accordance with a pre-conceived ideology) that the text plainly does not support. To consciously assert a text to state ideas that it plainly does not convey is to consciously engage in an act of lying. Thus, any ideology based on allegory is simply based on lying and becomes a most serious issue when applied to texts held to be scripture. Without this treasured form of lying, Xristianity would literally not be able to exist as its dependent use of biblical scriptures would otherwise be inapplicable to Xristian ideology. An example of this is demonstrated in examining the false application of **Isaiah 52:13-53:12** to Iesus as a prophecy. From the very beginning, it can be seen that "the servant" spoken of in **Isaiah 52:13** is none other than the personification of YisraEl itself.

Isaiah 41:8

"But you, YisraEl, my servant, Ya?aqub, whom I have chosen, the offspring of Abraham, my friend;"

Isaiah 44:1-2

"But now hear, O Ya?aqub my servant, YisraEl whom I have chosen! Thus says Yhwh who made you, who formed you from the womb and will help you: Fear not, O Ya?aqub my servant, Yeshwruwn whom I have chosen."

Isaiah 44:21

"Remember these things, O Ya?aqub, and YisraEl, for you are my servant; I formed you, you are my servant; O YisraEl, you will not be forgotten by me."

Isaiah 45:4

"For the sake of my servant Ya'aqub, and YisraEl my chosen, I call you by your name, I surname you, though you do not know me."

Isaiah 48:20

Go forth from Babel, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, "Yhwh has redeemed his servant Ya'aqub!"

Isaiah 49:3

And he said to me, "You are my servant, YisraEl, in whom I will be glorified."

In contrast to a prophecy about a person who had yet to be born, the sufferings of this servant are spoken of in the past tense as things that had already occurred. This fact, of course, is ignored by Xristians who will insist that the sufferings were nevertheless future events. This is an open act of dishonesty to which virtually every Xristian must commit in order to maintain the claims of biblically foretold messianic sufferings.

Isaiah 53:1-4

Who has believed what we have heard? And to whom has the arm of Yhwh been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with disease; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our diseases and carried our sorrows; yet we esteemed him stricken, smitten by Elohiym, and afflicted.

Although Xristians will insist that these verses refer to Iesus, even a reading of the gospels will not bear this out. The Iesus of the gospels was not a man of sorrows, despised by men who hid their faces from him. On the contrary, he was one who drew great crowds from which he had sought to escape.

Luke 5:15-16

But the news about him was spreading even farther and great multitudes gathered to hear and to be healed of their infirmities. But he himself would slip away to the wilderness and pray.

Rather than bearing diseases or being regarded as "**smitten of God**," he cured afflictions without bearing them himself. Even on the cross, he had never been considered "**smitten of God**." The closest anyone had ever come to declaring anything like this had been his own false accusation of his god having forsaken him (**Mark 15:34**). Also, unlike the suffering servant, Iesus had been greatly esteemed by the multitudes.

Luke 19:36-40

And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to

rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

John 12:12-18

The next day a great crowd who had come to the feast heard that Jesus was coming to Yerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of YisraEl!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead were bearing him witness. For this reason also the crowd went to meet him because they heard he had done this sign.

Even in death, Jesus had drawn a great crowd. Just before his death, unlike the silence of the suffering servant, Jesus had been anything but silent.

Isaiah 53:7

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth.

John 18:20-21

Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Yehudiym come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said."

John 18:23

Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?"

John 18:34

Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"

John 18:36-37

Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Yehudiym; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."

John 19:11

Iesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Regarding their deaths, Iesus and the suffering servant had differed even more.

Isaiah 53:9

And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Iesus had never been assigned a grave with the wicked. Even the insurrectionists with whom he had been crucified could only have been considered wicked from a foreign imperialist perspective for having attempted to liberate the Jews from the ungodly rule of Rome.

Unlike the suffering servant, Iesus had indeed engaged in violence.

John 2:13-15

The Pasach of the Yehudiym was at hand, and Iesus went up to Yeru

(Message over 64 KB, truncated)

| 14304|2004-09-27 11:51:46|solomon abdul-Rahman|excerpt from the essay, "THE LOGOS"
"...As can be seen, the idea of the Logos is not only an ancient non-biblical concept, but is a concept directly derived from Greek philosophy which in turn had adopted it from the Men-nafr (Memphite) Theology of Africa. This concept, which had begun as the African god Djhwtj, had been adopted by the Greeks and identified as a creator of the world and mediator for humanity. Culturally, the Greeks sometimes identified the concept with their own god Hermes just as the Romans had identified it with their god Mercurius (Mercury). In both Xristian and pre-Xristian literature, the Logos is clearly identified as being a second and subordinate god to a supreme god that is unapproachable. This clearly non-monotheistic concept had been promoted among monotheists by Hellenistic Jewish individuals who sought to conform the biblical tradition to Hellenistic philosophical thought by use of allegory. Allegory, quite simply, is the means

by which a person consciously ignores (or even denies) the plain meaning of a text in order to assert a desired meaning (in accordance with a pre-conceived ideology) that the text plainly does not support. To consciously assert a text to state ideas that it plainly does not convey is to consciously engage in an act of lying. Thus, any ideology based on allegory is simply based on lying and becomes a most serious issue when applied to texts held to be scripture. Without this treasured form of lying, Xristianity would literally not be able to exist as its dependent use of biblical scriptures would otherwise be inapplicable to Xristian ideology. An example of this is demonstrated in examining the false application of Isaiah 52:13-53:12 to Iesus as a prophecy. From the very beginning, it can be seen that "the servant" spoken of in Isaiah 52:13 is none other than the personification of YisraEl itself...."

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 🤖

If you take one step towards Him, He runs 2 you! 🤖

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| 14305|2004-09-27 14:53:26|solomon abdul-Rahman|Regarding the following, I was admittedly, incorrect.|

BTW The man who corrected me, is also the author of "The Logos".

Subject: Re: He was crucified between two thieves... HORUS, of Egypt

--- In historynotes@yahoogroups.com, solomon abdul-Rahman wrote:

ADVERTISEMENT

> Horus of Egypt

> The Egyptian sun god Horus, who predated the Christ character by

> thousands of years, shares the following in common with Jesus:

>

> Horus was born of the virgin Isis-Meri on December 25th in a
> cave/manger with his birth being announced by a star in the East and
> attended by three wise men.

Not true. Asit was not a virgin, Harw was not born in a cave/manger,
his birth was not announced in the east by a star, and he was not
attended by three wise men.

> His earthly father was named "Seb" ("Joseph"). Seb is also known
> as "Geb": "As Horus the Elder he..was believed to be the son of Geb
> and Nut." Lewis Spence, Ancient Egyptian Myths and Legends, 84.

The father of Harw was Asare, not Seb/Geb. Harw, the son of Asit is
not Harw the Elder. That's why they're distinguished as Harw the
Elder and Harw the Child.

> He was of royal descent.
> At age 12, he was a child teacher in the Temple, and at 30, he was
> baptized, having disappeared for 18 years.

Not true. Apart from being of royal descent, none of the above
applied to Harw.

> Horus was baptized in the river Eridanus or Iarutana (Jordan)
> by "Anup the Baptizer" ("John the Baptist"), who was decapitated.

Not true.

> He had 12 disciples, two of
whom were his "witnesses" and were
> named "Anup" and "Aan" (the two "Johns").

Not true.

> He performed miracles, exorcised demons and raised El-Azarus ("El-
> Osiris"), from the dead.

Not true.

> Horus walked on water.

Not true.

> His personal epithet was "Iusa," the "ever-becoming son" of "Ptah,"
> the "Father." He was thus called "Holy Child."

Not true.

> He delivered a "Sermon on the Mount" and his followers recounted
> the "Sayings of Iusa."

Not true.

> Horus was transfigured on the Mount.

Not true.

> He was crucified between two thieves, buried for three days in a
> tomb, and resurrected.

Not true.

> He was also the "Way, the Truth, the Light," "Messiah," "God's
> Anointed Son," the "Son of Man," the "Good Shepherd," the "Lamb of
> God," the "Word made flesh," the "Word of Truth,"
etc.

Not true.

> He was "the Fisher" and was associated with the Fish ("Ichthys"),
> Lamb and Lion.

Not true.

> He came to fulfill the Law.

Not true.

> Horus was called "the KRST," or "Anointed One."

Not true. In fact, being anointed is something a vassal or an
official (sar) of the king was. Thus, during the New Kingdom empire,

an anointed king (i.e. mashiach/messiah) in Kna'an was a subject of the King of Kamat (i.e. the representation of Harw on earth).

> Like Jesus, "Horus was supposed to reign one thousand years."

Harw did not have a reign limited to a thousand years.

All of the above claims seem to have been someone's attempt to deceive readers into thinking Harw had been the template for Jesus by simply claiming elements from the Gospels and Revelation (pertaining to Jesus) had pertained to Harw.

Djehuti Sundaka

>
>

solomon = wise

abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 🤖

If you take one step towards Him, He runs 2 you! 🤖

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| 14306|2004-09-27 15:49:51|yahmose7|Ta-Seti-2|

Is there 2 of these groups?

Anyway, it would make no sense for a Pharoah with red hair to be killed, if they killed people with red hair then he would have been dead all ready, how could he have become Pharoah? I am from North Africa, and I have never heard of any one being killed because of red hair, and not a trickle of this have I heard through any cultures there. There are people born with straight hair, curly hair, 'nappy hair', black hair, brown hair, red hair and sometimes yellow(not blonde), but yellowish, green eyes, brown eyes, yellow eyes, grayish eyes, and sometimes dark blue, I know and heard not of any traditions no where where people are sacrificed for thier hair, and I doubt that any ever existed, if so, I would belive and would bet that it is metatphorically speaking. Egypt was not some alien race from a nother planet, they were Africans, some rich, more poor, many things and aspects about it are taken to far out of content.

From: Mickel Hendrix [mailto:ptah_seker_ausar777@yahoo.com]
Sent: Monday, September 27, 2004 1:03 PM
To: Ta-Seti-2
Subject: Re: [Ta-Seti-2]

Hotep Brotha Marc,

When I was on the list of the Ta-Sety group, I addressed that white supremacist attempt to palm off the ancient Kemetic Pharaohs as being red-haired. If they would have been red-haired they would have been killed. It's that simple.

UHURU SASA (FREEDOM NOW)!
| 14307|2004-09-27 20:27:12|Imnrnre|Re: Undulating Serpents - Dance|
Kathaka <kathaka443@earthlink.net> wrote:

and the rest of my hypotheticals are squelched.>

Kathaka, if you don't mind, I prefer Raymond or Dr. Davis.
Thank you for synthesizing your questions.

are not dance to the Kemetian and in the sense of correlating the Saivite Dance of Shakti, you are saying they didn't see any god as dancing the universe into existence or that the movement of life was dance to the Kemetian? Is this correct?>

Well, this is still a rather complicated sentence containing a couple of statements and a question. But here goes: No, I did NOT say the Kemmau never considered "undulations" a form of dance. And no, I did NOT say they never had a god who danced the universe into existence. And no, I did NOT say they did not consider life's movement akin to a dance.

I'd rather not reinterpret what I've already said. Let me just say it again. Here is what I said in response to Dr. Loganathan's Snake Charmer-2 post on 9/22/04. See Ta_Seti message #14257.

"Dear Loga,

This dance of being, as the undulating cobra, is a gracious and beautiful thing □ and your interpretation of it lives up to the snake charmer's rendering of it. One is almost led to forget that we are dealing with a deadly cobra capable of striking its victim like a venomous whip.

I see in this song a convergence with the imagery used in Kmt, except that thus far, the cobra's deadliness has been retained and transformed into a form of protection. I mentioned before snakes being used to convey the idea of regeneration. But the dance which they actually perform spontaneously? I'm still looking for how the Kemmau employed that beyond the idea of the cosmos having been woven together by the neterit Nit (Neith). I'm still looking for the beautiful dance of BEING in this . . ."

Here's the point, because I am not aware of something doesn't mean it never existed. It just means I am not aware of it. That's all.

Furthermore here is what I wrote in a follow-up on the same date. See Ta_Seti message #14268.

"Hi Loga,

Yes. I know the dance is there somewhere. The Kemmau left behind artwork showing musicians playing their instruments to the delight of dancers. We can even see the dancers' bodies in the postures of dance. Even the words to short songs have survived. For instance, there is one in which veiled references to various kinds of Nile fish appear. When I said, I was looking for the dance in the Kmtc utterances, I meant in the sense of the snake charmer's ode which seemed to explicitly celebrate the spiritual journey. I have found rhyme and meter, which is to say, poetry, but not yet anything I would elevate to the level of dance. It may yet appear, and when it does, I too will revel in it.

As I write, I recall a cosmetic palette in which a jackal or donkey-like figure (it's hard to tell which) is shown playing a long flute while other animals (real and fantasy) cavort above, in front of and underneath him. Now, this screams dance to me! The symbols are iconographic (Their form reveal their

meaning.) But the animals are positioned in what appears to be random fashion and seem to be going "in every which way." You know, Loga, I think they're "getting down!" (smile)"

Of course there was dancing in Kmt. How there not be? And dance often, but not always, involves "undulations" and much more -- as I'm sure you know, given what you've said about your interests.

Kathaka, if your question is whether I have found any kmtc texts allegorizing cosmogony (the coming into being of the deities, the natural elements, humans, animals, plants and so on) as a dance, the answer is no; I have not. But such a text could still exist or be discovered at some future date. All I've said is, I am not aware of it. But dance is everywhere in Kmt. That is why I suggested elsewhere that we look at festivals where its presence is unavoidable (e.g., in the annual celebration of the death and resurrection of Asar).

treatise being used in recovering Kemetian thought?>

I would think so, since it is a common thing for people (esp. the very young and the aged) to need help in remembering things from time to time. Why would they Kemtau not have developed interesting verbal devices to accomplish this?

But again, I can't cite an example, because I am not aware of one. I do know that the _sebau_ (teachers) had a fondness for what today we would call corporal punishment, that is, wacking students with a rod in order to get their attention. Yes, there are examples of that.

*Best regards,
Raymond*

Raymond

| 14308|2004-09-28 07:20:07|kathaka443|Re: Undulating Serpents - Spittle Education|
Thanks for your reply Raymond. I see where you are coming from now. Funny you mention students and 'wacking with the rod' at the end. I was looking through Light of Ancient Africa by Na'im Akbar, Ph.D. and was reminded of some interesting concepts on education. Maybe you are familiar with his treatise which might be called 'Re-Africanization of Psychology Project'. He has an interesting take on education, vision and spittle, which all can somehow interlink with the latest

postings at Ta Seti. Although I do not necessarily agree with everything he wrote, some points are worth sharing. Being new to this list, I do not know if his works have already been discussed. Forgive any redundancy.

Education:

"The basis of the word "education" comes from Ancient Kemet and is based on the understanding that all one needs to know is inside the self. This African civilization viewed education as the structuring of an environment to educe (bring out) the higher potential of that person. The "logos" (meaning) of the "psyche" (soul) is the concept the Greeks were taught by their teachers in Kemet. This is how the Greeks received their "psychology." The African teachers instructed the Greeks to view the objective of psychology as the objective of life: to gain awareness of the full dimensionality of the soul."

Vision:

"Vision is the pool into which senses pour. Vision tells us not only what is, but what can be. Vision not only reflects images of what exists, it also creates images of what can be. The "third eye" is the eye of prophetic or creative vision because the physical eyes simply reflect what already exists in the created or material world. The eye of higher vision shows what has always been and what can be. In order to restore vision, the dead must first be given words of Truth. This expression "spittle from the mouth of Truth" restores vision."

Spittle:

"The spittle represents the substance of the mouth. The mouth is a mechanism for the expression of ideas and the expression of thought. This part of the myth (Resurrection of Ausar) tells us that it is the "word" that emerges from the mouth. By taking the spittle (the expression from the mouth) and rubbing it into the eye - vision can be restored."

(Interesting to consider that the serpent may spit in the eye ~ K)

The Spiritual Universe and God:

"European thinkers are primarily empiricists. That is, they tend to make judgments and classify things, people, and events according to their five senses. As we address the "divine kingship" we must keep in mind that African people have always conceived of the world as a

spiritual entity. Africans have always assumed that the essence of reality was not in what could be seen. That which could be seen, touched, tasted, felt, or smelled was no more than an incomplete reflection of an essentially spiritual reality. Observable phenomena were only representations and symbols. One needed both the brain and the heart to fully appreciate reality."

Kat

| 14309|2004-09-28 08:50:25|yahmose7|Re: Undulating Serpents - Spittle Education|

I enjoyed reading this piece, I have never seen this works before.

Good article!

> The Spiritual Universe and God:

>

> "European thinkers are primarily empiricists. That is, they tend

to

> make judgments and classify things, people, and events according

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> their five senses. As we address the "divine kingship" we must

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> reality was not in what could be seen. That which could be seen,

> touched, tasted, felt, or smelled was no more than an incomplete

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and

> the heart to fully appreciate reality."

>

> Kat

| 14310|2004-09-28 09:12:37|yahmose7|KUSH|

Contents Volumes 18 1999

Hebrew Kush: Sudan, Ethiopia, or Where?

Peter Unseth*

The descendants of Cush, Mizraim and Put are the ancestors of the African peoples according to the Scriptures (Gen 10:6ff). The Bible teaches that the peoples of the world have descended from one of the three sons of Noah: Shem, Ham and Japheth. Of the four sons of Ham,

three settled in Africa. Mizraim settled in north Africa along the lower Nile. Mizraim became the regular Hebrew term for Egypt. Put, the third son of Ham, likewise settled in Africa, though the exact location is uncertain, possibly in the area of Libya, near Egypt. This article deals with Cush (or Kush) and its location in Africa.

The Problem

When I lived in western Ethiopia, a friend came to my home with a Biblical question that had a very personal application for him. He had grown up near the Sudan-Ethiopia border, spending part of his life in Sudan, part of it in Ethiopia. He was puzzled by different English translations of Psalm 68:31. Some translations said "Ethiopia" would "raise her hands to God", another translation said "Sudan", and even different editions of the GNB varied in this. He asked "Which country is the Bible referring to in this passage: Ethiopia or Sudan?"

Indeed, it is confusing. The translators who produced the Bible translations that he read were seeking a modern equivalent for the Hebrew word kush . The goal of the translators that produced the GNB1 had chosen the word "Ethiopia", the team that revised it and produced the GNB2 had chosen the word "Sudan".

The problem is that the Hebrew word kush (also spelled Cush) does not match the political borders of any modern state. In their efforts to translate the Hebrew word clearly for modern readers, Bible translators have conscientiously struggled with this word, adopting a variety of solutions, (some better than others), sometimes leaving readers perplexed. In this passage, is God referring to a special relationship with Sudan, or with Ethiopia, or with all of Africa or with whom?

Some writers, notably David Adamo, have argued that kush should be always translated as "Africa" (1992b:59,60). This article will explain that Hebrew kush does not refer to one specific modern state, either Ethiopia or Sudan. Also, it will explain that Adamo's solution is simplistic and misleading. Biblical passages containing the word kush inevitably require different translations of kush, according to their context.

1. The problem of Hebrew kush.

The term kush (including various forms of it) is found over 40 times in the Old Testament. Translating this term has been a persistent problem for translators. Generally, earlier translations into English (and other European languages) used the word "Ethiopia" (or its spelling variant "Aethiopia"), but in the last 40 years there has also been a trend to use other words, such as "Cush", "Nubia", or more recently "Sudan". Adamo advocates using "Africa", in an attempt to find a modern word that includes all the areas referred to.

Some of the reference books have further confused the matter by discussing the different geographical limits of Hebrew kush and the classical Greek use of Aithiopia in a manner that gives readers the impression that the Greek usage influenced the Hebrew usage of the word. The meaning of the Greek word, subsequent in both time and translation, is not relevant to our understanding of the Hebrew word. The Greek word Aithiopia, and its spelling variants in various languages, entered the picture when the Greek Septuagint used this word to translate the Hebrew word kush .

Scholarly studies on the topic of kush have clearly identified its location, but have not been widely read or understood in the broader Christian community, and have not had as much application in the field of translation as might be hoped. It is my goal here to show the meanings of the word kush, then explain some of problems of translating kush into modern languages. I will also suggest how it can better be translated.

2. Old Testament references to kush.

The Old Testament contains several different forms that include kush. Some of these are references to the land of kush (though scholars do not agree whether all references are to the same area), there are also references to individuals named kushi , there is a reference to a place named kushan , and there are references to people labeled as kushim "Cushites". These references are in a variety of contexts: some in simple narrative passages, others in prophecy, and one (Jer. 13:23) seems to be used in a proverb embedded in a warning to Israel. These references are scattered in 17 of the 39 books of the Old Testament.

The single reference to kushan (Hab 3:7) is presumed here to be different, so this is barely addressed in this article.

3. Location of the kingdom of kush.

Many of the references are to a specific land of kush, a specific

powerful kingdom, just south of Egypt. It was so powerful and well known that there was contact with Assyria, evidenced by the discovery of a tablet bearing the seals of Kush and Assyria (Welsby 1996:64) and contact with Persia, documented by Herodotus (2.9, 3.25, 7.69).

There is total agreement among scholars that the specific kingdom of Kush was centered in what is now northern Sudan, with a bit of southern Egypt. It had vaguely defined borders that fluctuated throughout the hundreds of years of its existence, as did Israel and Judah. Evidence for the location of Kush comes from both the Biblical text itself and from a variety of archeological sources.

Several biblical references pointing to the location of Kush clearly link it with Egypt, such as Ezk. 30:9, Ps. 68:31, Nah. 3:8, and Is. 20:3-5. We find a more specific location, putting it just to the south of Egypt, when Ezk. 29:10 speaks of punishment coming on Egypt, "from Migdol to Syene, as far as the border of Kush". Migdol was on the Mediterranean at the northern end of Egypt, Syene (modern Aswan) was at the south end of Egypt, so Ezekiel's prophecy includes all of Egypt, from the northern coast to the southern edge, "as far as the border of Kush". This puts Biblical Kush just south of Egypt at that point in history.

Also, 2 Kings 19:8-13 and Is. 37:9 tell of king Tirhakah of Kush warring against Assyria. He is known to have been from the 25th dynasty in Egypt, which was a dynasty from Kush which had conquered Egypt, whose rule extended from the confluence of the Blue and White Nile to the Mediterranean, 727-656 BC (Clayton 1994:190-193). The Pharaohs of the 25th dynasty, of Kushite origin, ruled both Egypt and Kush. An inscription by Esarhaddon of Assyria proclaims in Aramaic that he had defeated Tirhakah "king of Egypt and Kush" (Pfeiffer 1966:611,612). King Tirhakah was buried not within Egypt proper, but in Napata, which was the capital of Kush (Adams 1977:250), a city between the 3rd and the 4th cataracts, clearly within the present borders of Sudan.

Another Biblical evidence linking Kush with Egypt is found in the account of Zerah the Cushite, 2 Chron. 14:8-14. Zerah attacked Judah from the southwest, coming as far as Mareshah. When attacked by Asa, he fled to the southwest, to Gerar. The army of Judah attacked Gerar and plundered the cities nearby, under Egyptian control. This link with Egypt argues against the theories of some for this passage that Kush here referred to a group from Arabia.

The archeological evidence that the Biblical kingdom of Kush was in

the northern part of Sudan and the southern edge of Egypt, all northwest of modern Ethiopia, is solid and unanimously accepted. White sums it up clearly: "The biblical Ethiopia is Nubia, in southernmost Egypt and the N[orthern] Sudan, not the modern Ethiopia (also called Abyssinia)" (1975:411). Adams, in his monumental monograph, wrote "The Land of Kush.... lies partly in Egypt and partly in the Republic of the Sudan, but comprises only a small part of either country" (1977:13). This is presented on the popular level by Kendall (1990), showing the territory of Kush with maps and photos.

Many scholars feel that some of the references to kush have in mind simply a general reference to distant foreign lands and people beyond Egypt. This usage seems to be reflected in the description of the extent of King Ahasuerus's kingdom (Est. 1:1, 8:9), also Amos 9:7 Ps. 87:4, Zeph. 3:10.

In Genesis 2:13, there is an enigmatic reference to kush . Some scholars understand it as being in Mesopotamia (Keil and Delitzsch p.83, Wenham 1987:65,66), others understand it as a reference to a location in Africa, south of the Sahara. In the face of this uncertainty, a translator is justified in transliterating it simply as "Kush".

Some published sources have acknowledged that Biblical kush was in what is now Egypt and Sudan, but they also add "and parts of modern Ethiopia". I have found no actual evidence that the Kingdom of Kush indeed ruled any parts of the territory in modern Ethiopia. King Ezana of Axum (Aksum), a city located in the northern region of modern Ethiopia, defeated Meroe in approximately 350 AD, but this was long after the Biblical period. The Kingdom of Kush was very distinct from the Kingdom of Axum (Welsby 1996:172-176).

4. Practice in translating kush: from Septuagint through a recent semantic shift.

Much of the translators' tendency to translate kush by a term that has modern day political significance stems from the Septuagint's use of the word Aithiopia . At the time the Septuagint was translated, this was indeed a correct Greek term to use in translating kush. The Greek word Aithiopia had both a narrow and a wide use. The narrow definition was the Nile valley, south of Egypt, such as used by Herodotus (5th century BC). "Aithiopians inhabit the country immediately above [south of] Elephantine [n.b. an island at Aswan]... you will arrive at a large city called Mer□□this city said to be the capital of all Aithiopia" (Herodotus ii.9). He also used the same definition of Aithiopia when he wrote of Cambyses

procuring interpreters at Elephantine (modern Aswan) for his expedition into Aithiopia and marching in via Thebes and back out through Thebes and on to Memphis (iii.19-25). This Aithiopia is clearly the adjacent area south of Egypt. This narrow usage of Greek Aithiopia is also found in the Greek text of Acts 8:27, where the homeland of the eunuch is referred to as Aithiopia, where he served as treasurer to Candace, who is known to have reigned in Meroe, not in the modern state of Ethiopia (Adams 1977:260).

The wider definition of the Greek Aithiopia can be seen in Homer's *Odyssey*, where he refers to the Ethiopians as "the most remote of men", living at the farthest edges of the east and west (i.22-24). However, " 'Ethiopia' in most of the references in Greek literature refers to people along the Nile, above [n.b. south of] the fourth cataract... This differs from modern Ethiopia, however, which lies well to the east of the Cushites" (Hays 1996:271). We see then that the word Aithiopia was a good choice to translate kush into Greek, allowing for both a narrow definition and also a wider one.

However, in recent centuries, translators into English and other languages have too often simply transliterated Aithiopia (from the Septuagint) into their target languages. This was not a problem as long as the meaning of the transliterated form in the target language was approximately the same as kush . This was the case when "Ethiopia" was first used in English Bible translation, at least as far back as 1382, when John Wyclif used it, a tradition continued by the KJV over 200 years later. When the English KJV was translated 400 years ago, the word "Ethiopia" in English was understood to mean the parts of Africa inhabited by black people. Also, at the time, there was no specific political state or government labeled "Ethiopia" known to English speakers. The use of the word "Ethiopia" in English was formerly a legitimate, though overly broad, translation of kush, well into the 1800's.

A clear example of how "Ethiopia was understood to include all of Black Africa can be seen in the founding of a denomination called the "Ethiopian Church" in 1892 (Balta 1994:20). Though these people lived far south of the borders of Ethiopia, they felt it to be a legitimate use of the word, reflecting their application of Ps. 68:31 to themselves.

Incidentally, a study of the usage of the word "Ethiopia" in English throughout the centuries disproves Adamo's argument that the use of the word "Ethiopia" in English Bibles led white English speakers to the misunderstanding that dark-skinned Africans are not a part of the Biblical narrative. A brief study of the Oxford English

Dictionary, (the standard multi-volume historical dictionary of English), shows that up until at least the late 1800's, the word "Ethiopia" was understood to mean Black Africa and the term "Ethiopian" or "Ethiop" meant "a Black person", or just "black". For example, in 1684 an author described a person as "an Ethiopian, or Negro", using the labels in a synonymous sense. A botanist in 1578 referring to the seseli plant, labeled the black stalked variety as "the Ethiopian Seseli". In an apparent reference to Africa, Dryden wrote of "Ethiopian lands" (1697). We see then that "Ethiopia" and "Ethiopian" formerly did communicate the idea of Africa and black skinned people to English speakers. Adamo's assertion that translating with "Africa" will rectify a long-standing deficiency in English Bibles does not reflect an understanding of how "Ethiopia" was understood in the past. That is, the use of "Ethiopia" in the KJV conveyed exactly what he claims it did not: the people of kush were black skinned.

Since the late 1800's, "Ethiopia" has taken on a much narrower, more specific definition, referring to that state in the Horn of Africa which was the empire of Menelik, then of Haile Selassie, and now is the Republic of Ethiopia. And even the state of Ethiopia has changed borders in major ways, it incorporated Eritrea in 1964; then Eritrea seceded in 1992. If kush is translated as "Ethiopia", the question arises: "Ethiopia's borders at which point in time?"

But in the centuries and decades since such early translations as the KJV, the use of "Ethiopia" in translating kush into English has become less and less of a legitimate choice. Translators too often retained the word "Ethiopia", overlooking the fact that there has been a change in what was referred to between the use of English "Ethiopia" in earlier centuries (when the English meaning of Ethiopia was very similar to that of Greek Aithiopia) and the word "Ethiopia" in common usage of 20th century English (and a number of the world's languages) (Unseth 1998).

But as we have seen above, the kingdom of kush was not within the borders of present day Ethiopia, but rather within the borders of Sudan and Egypt. So we must conclude that the use of "Ethiopia" in English translations (and other languages) today leads readers to the erroneous conclusion that the Biblical references were to people and places actually within the delineated borders of the present state of Ethiopia.

5. Modern practice in translating kush.

The problem of agreeing on a standard name for the ancient kingdom in kush is not unique to Bible translators; historians have also

struggled with it. In both fields, history and Bible translation, the term "Ethiopia" had previously been the commonly used term in the past, reflecting the older, wider use of the word "Ethiopia", commonly referring to Africa in general, or to northeast Africa more particularly, especially for ancient times. Adams explained "Most scholars until fifty years ago referred to it as the Kingdom of Ethiopia, retaining the name used by classical [n.b. Greek and Latin] writers. However, the latter-day adoption of this name by another kingdom [n.b. the state of Ethiopia] far to the east of Nubia raises the possibility of confusion, and makes it desirable to find another name for the ancient Nubian monarchy." He went on to advocate a solution which he himself uses: "Kingdom of Kush [which] has been preferred by many recent writers" (1977:250).

Some have seen the use of the word "Cushitic" by linguists and seen this as an indication of where Biblical kush was located. The origin of this label in linguistics is long and complex, but is not grounded in Biblical studies. The word "Cushitic" is used today by linguists to designate a group of languages in eastern Africa. Most of these are in Ethiopia and almost none are in Sudan, but this use of the label "Cushitic" by present-day linguists has absolutely no bearing on the translation of Hebrew kush.

I have studied over 30 English translations, charting their translations of kush in 21 verses. Their choices were generally from one of four terms: "Cush", "Ethiopia", "Nubia", "Sudan". It was also interesting to note the number and extent of the footnotes that were used to explain the terms used in the text. It was striking to note that almost none of the translations were 100% consistent in their use of a term to translate kush. For example, NEB, NIV, and Tanakh each use three different terms to translate the geographical use of kush in various contexts, "Cush", "Nubia", and "Ethiopia", (in addition to the transliteration of kush as a personal name). GW, though it generally uses "Sudan" for kush used "Ethiopia" in Ezk. 30:4, but then reverts to "Sudan" in verses 5 and 9.

Certain patterns were clear from the comparison of versions. First, when kush (rather kushi) was used as a proper name, (e.g. Gen 10:6 & Zeph. 1:1), it was consistently transliterated. Secondly, kushan in Hab. 3:7 was almost always transliterated. There is much scholarly speculation concerning whether this refers to the same kush as the kingdom south of Egypt or some other group, such as a tribe in the Sinai, so transliterating it allows a translator to minimize such controversy.

In the first edition of the GNB, it used the word "Sudan" to

translate most references to kush. But in the second edition, after 1992, "Ethiopia" was used, together with a two-sentence footnote inserted in every passage (1996, p.c. Erroll Rhodes, ABS).

Some translations have found ways to translate certain passages without referring to a specific nation or state. In Is. 18:1, LB used the phrase "land beyond the upper reaches of the Nile" instead of "land beyond the rivers of Kush". In Jer. 13:23, CEV avoided a reference to a specific location by saying "Can people change the color of their skin?", GNB1 translated this passage as "Can a black man change the color of his skin?", GNB2 modified this slightly to "Can people change the color of their skin?" In Zeph. 3:10, NCV translated it by "where the Nile begins". Kaplan's Living Torah translated Num. 12:1 by referring to Moses' wife as being "dark skinned", rather than referring to her geographical or national origin. For the same passage, Knox (1950) referred to her as a "desert wife", a phrase so neutral it leaves the reader wondering why Aaron and Miriam objected to her. Tyndale in 1537 used the now archaic phrase "black Moors" in some passages to refer to people of kush, e.g. 2 Chr. 14:12.

When the Ethiopic (Ge'ez) Bible was translated, approximately in the 6th century AD, under the influence of the Greek Septuagint (Ullendorf 1968:55-65), the word kush was translated as *Ityop'ya*.¹ (Monica Devens, p.c. 1998). The Latin Vulgate, also following the model of the Septuagint, consistently translated Hebrew kush as *Aethiopia*.

Even some other African languages, totally outside of Ethiopia, have continued this pattern of translating kush with a form of "Ethiopia", such as the new Swahili version of 1995. On the other hand, African languages other than those in Sudan have chosen to translate kush with "Sudan", such as Ghana's Konkomba Bible of 1997.

6. Problems from mistranslating kush.

At least four kinds of problems have resulted from kush being translated by a term that has present day political significance. Each of these problems can be eliminated, (or at least reduced), by a translation that avoids, or at least lessens, references to present political states.

First of all, ordinary readers have simply not understood the text correctly. They have assumed that the word referred to an area that coincided with the borders of a modern state. This confusion is increased when different versions use words referring to different states. My friend who grew up on the Ethiopian-Sudanese border was

genuinely perplexed and wanted to know "Which country does the Bible refer to in Ps. 68:31, Ethiopia or Sudan?"

Secondly, Biblical prophecy has been applied to the wrong parts of the world as a result of terms with political significance. Writers unduly influenced by translations have misunderstood the Biblical text and interpreted prophecies as applying to the present states of Ethiopia or Sudan. Writing about Biblical prophecy, Otis wrote "Persia, Ethiopia (Cush), Libya ... are all easily identifiable with modern nations" (1991:205). A similar simplistic identification of "Ethiopia"

is found in the prophetic analysis of Phillips and Vines (1990:193). Van Kampen has also equated "Ethiopia" in the Old Testament with the present state of Ethiopia (1993:130). Isichei, writing of the opinion of a broader community, wrote "To twentieth-century African Christians, its [Ethiopian Orthodox Church's] history seemed a fulfillment of the promise of the psalmist, 'Ethiopia shall stretch forth her hands to God' " (1995:2).

Thirdly, Biblical allusions to present political states (Sudan and Ethiopia) have mistakenly led to assertions of national pride between competing countries. Psalm 68:32 has been the main focus of this contention, in both Ethiopia and Sudan. "This is undoubtedly Ethiopia's favorite Bible quotation; it occurs twice in the Kebra Nagast² and is frequently used as a motto or in heraldic devices in present-day Ethiopia" (Ullendorf 1968:9). In a book shop in Ethiopia, I bought a 1st edition of the GNB with the following message pasted in the front cover "In the Old Testament read 'Ethiopia' or 'Ethiopians' for 'Sudan' and 'Sudanese' which are misprints."³ I am told there are also claims made by people living in Sudan that verses such as this and Is. 18:1,2 apply to them. However, I have never heard of citizens of either Sudan or modern Ethiopia claiming the passages that prophecy bad things for kush , such as Ez. 30:5-9 and Zeph. 2:12. For citizens of Ethiopia, reading Amos 9:7 takes on a different meaning than was originally intended, since it is often understood to mean that the people of Ethiopia are specially chosen and loved by God, in a manner similar to his covenant with Israel.

Fourthly, though a lesser problem, the translation of kush by "Ethiopia" has led to incongruous passages in Biblical reference books that include information on modern Ethiopia's crops, climate, and recent political history together with information on the ancient kingdom of Kush, e.g. Youngblood (1982).

7. Suggestions for understanding and translating kush.

In translating kush, as with any other word, readers and translators must be sensitive to multiple senses of the word. In different contexts, it is used to refer to a fairly specific location, to focus on the color of a person's skin, to indicate remoteness, to label the country of a person's ancestry, to refer to a particular person, to indicate the source of fine gems, etc.

Referring to the Kingdom of Kush. In situations where ancient borders overlap modern states, it is best to translate with a word that is not equated with a present political state. Thompson, writing about Bible translation and geography, noted that to translate kush by "Ethiopia" today is "misleading" (1981:432,433), and the same should be said for translating kush as "Sudan". Though kush was indeed mostly within the borders of modern Sudan, it was only a small part of the present state of Sudan. Another reason for avoiding the use of the words "Ethiopia" and "Sudan" in a translation is that the borders of the two modern countries are still susceptible to change, Ethiopia's borders having changed significantly in 1964 and 1992, and in both countries there are secessionist movements that seek to further change their borders.

No matter what solution is taken for translating the name of the kingdom of Kush, it seems that a footnote is appropriate. That is, whether translators have chosen to use the word "Sudan", "Ethiopia", "Kush", or "Africa", it is not likely to be totally clear to the reader, especially in light of the conflicting choices that have been made by English translators in the past. Some published footnotes include "Hebrew Cush: Cush is the ancient name of the extensive territory south of the First Cataract of the Nile River. This region was called Ethiopia in Graeco-Roman times, and included within its borders most of modern Sudan and some of present-day Ethiopia (Abyssinia)" (GNB2), "that is, the upper Nile region" (NIV)⁴, "Lit. Cush"(NASB). Some specific passages have had modified footnotes, such as Num. 12:1, due to exegetical uncertainties.

When seeking a term for the location of the kingdom of Kush, one possible solution is to simply transliterate kush and use a footnote to explain its location. This is the solution taken by NIV and REB.

In languages where the term "Nubia" is known, another possibility would be to use the term "Nubia"⁵, a generic term that has minimal present day specific political significance. This has been used sporadically in some versions, though no English version has done it consistently, e.g. REB Ps. 68:31,87:4, NCV Dan. 11:43, NIV Dan.

11:43, Tanakh Is. 11:11,18:11. Holter reports that "Nubia" is used in recent translations in Norwegian and Danish (1997:334). In languages far from Africa, where the details of the location of kush are not so crucial, it may be enough to say "Africa" or "Northeast Africa" for many contexts. In passages where the translator understands kush to be a referent to simply distant and foreign land and people, the word "Africa" would be a possible alternative.

Referring to the colour of a person's skin. In Jeremiah 13:23, kush is used in what is apparently a proverb, alluding to the dark skin color of people from kush. In this passage, the dark skin color of a person from kush is in focus, not the exact location of the person's homeland. In many languages, it would be proper to refer to a person of dark skin by simply using a term for dark-skinned "African". Another approach was used in GNB1, GNB2, and CEV, where this was translated without an explicit reference to kush , e.g. "can people change the color of their skin?" (CEV).

Referring to a particular person. When kush/kushi is used as a proper name for a person, e.g. Gen 10:6 and Zeph. 1:1, the translator can simply transliterate the name into the appropriate form in the target language.

Referring to a remote region. Sometimes, instead of referring to a specific area, kush was used to indicate a distant, remote region, the edge of the known world in the direction of Africa. This usage seems to be reflected in the description of the extent of King Ahasuerus's kingdom (Est. 1:1, 8:9). This may also be the case in Amos 9:7 and Ps. 87:4. In such cases, transliterating kush or using "Africa" could be acceptable.

Kush in Genesis 2:13. In this difficult passage, as explained above, a translator is justified in simply transliterating kush into the target language.

Referring to the country of a person's ancestry. Several times, a person is referred to as being a Cushite, a person from kush , e.g. 2 Sam 18:21 and Jer 36:14. (This is different from cases where kush is used as a personal name, as in Gen. 10:6 or Zeph. 1:1.). In these cases, the exact location of kush is not in focus; it may be enough to say "African". But there is certainly no reason to identify the location as a specific modern state, either "Sudan" or "Ethiopia".

Referring to a source of fine gems. In Job 28:19, in a reference to the surpassing quality of a topaz, Job speaks of the "topaz of kush". (The identification of the exact stone is not precise.) There

are no topaz (or other similar gems) found in Ethiopia, at least not in the quantity to be known outside of the immediate area. The point of the reference to kush is to assert its quality, the particular geography of its origin is not the point of the passage. "Here the place name probably designates the quality of the gem and not its place of origin" (Reyburn 1992:512) Following this line of reasoning, GNB translates this "the finest topaz". All others versions in my survey of English translations used a geographical term: "Cush", "Ethiopia", and two translations said "Arabia". Some scholars point to the Red Sea as the source of this stone (Reyburn 1992:512 and Ullendorf 1968:8), (hence the use of the term "Arabia"), but the state of Ethiopia no longer has any Red Sea coast since Eritrea seceded in 1992. Therefore, it now makes even less sense to translate this passage with "Ethiopia". It may be better to say "from the Red Sea coast", but for most readers, this still does not address the matter of the quality of the stone, so a reference to its quality (not merely its geographical origin) should be seriously considered, possibly in addition to the geographic reference, e.g. "the fine topaz of the Red Sea region".

8. Problems with Adamo's suggestion.

Adamo has suggested that all instances of kush be translated as "Africa" (1992:59). This is a superior policy to the use of either "Ethiopia" or "Sudan", being more politically neutral. However, in the preceding section, I have shown that different uses of kush in different contexts require different translations into English and into other languages.

But there is an additional problem with his suggestion, seen in such verses as Num. 12:16, Is. 20:5 and Ez. 29:10. In these verses, the word kush is used in a way that excludes Egypt. The problem is that Egypt is geographically part of Africa. It makes no sense to say in Ez. 29:10 "the land of Egypt... as far as the border of Africa." Clearly, the reference is to the southern edge of Egypt, to the Kingdom of Kush.

In addition, translating 2 Ki. 19:9 simply using "Africa" for kush makes King Tirhakah's kingdom ridiculously broad. He ruled only a very small part of Africa, from approximately the 5th cataract of the Nile to the Mediterranean. When a specific, known area is referred to, it is not justified to translate kush with such a broad term as "Africa". Yet Adamo goes so far as to claim that even the term "Sudan"⁷ (which does include most of the Kingdom of Kush, and includes much additional territory, as well) "is deficient because it still excludes some parts of Africa represented by biblical Cush" (1992:59).

Adamo argues, with some justification, that translating by transliterating kush is obscure to the average reader. But his solution will often lead the reader into a false sense of accurately understanding a passage, especially for passages where a specific location is in view. The same logic applied to translating "Assyria", another difficult Old Testament geographical term, would lead us to translate it as "Asia".

9. A parallel problem, with an instructive solution.

Translating geographical terms from the Bible into contemporary languages is often challenging. The geographical extent of Biblical countries and kingdoms often overlap modern borders so that choosing a label for a geographical term in a translation has political implications.

As an instructive example, we can profit from looking at the Hebrew word 'asor "Assyria" and how that is handled by translators. The kingdom of Assyria is mentioned frequently in the Old Testament. In every English version I have examined, it is always labeled as simply "Assyria". No present state or entity has similar borders to Assyria. The core of its territory is now within the borders of modern Syria, Iraq, and Turkey. During times of expansion, the reign of Assyria at some times even included areas of the modern states of Armenia, Iran, Israel, Lebanon, Jordan, Saudi Arabia, and even Egypt. Rather than use the name of one of the modern states, Bible translators have (wisely) simply transliterated the ancient name of "Assyria". This is an instructive example of one way to handle ancient geographic terms that do not match modern borders, such as kush.

10. The ideological drive to argue for an African presence in the Old Testament.

There is a movement by some, (mostly in North America), to argue for an expanded understanding of the Black/African presence in the Old Testament, represented by such authors as McCray (1990), McKissic (1990), Felder (1993), and Adamo (1992a, 1992b, in press). A large part of their motivation is that they claim an inadequate recognition of the presence of Africans in the Old Testament. But we must remember that at least from the time of Moses, the Jews and indeed the Middle East were aware of, and in contact with, Black Africa. Some evidences of contact between Kush and the Middle East, including Israel, include:

There was a Kushite garrison in Palestine before the Israelites returned from Egypt under Moses, mentioned in the Amarana tablets

(tablet 287, Pritchard 1958:271).

Judah fought wars against the armies of Kush (2 Chr. 14:8-14), as did Assyria (2 Kings 19:8-13).

Kushites lived in Israel (2 Sam. 18:21, Jer. 38).

Persia claimed to rule as far as Kush (Est. 1:1) and the Persian kings Cambyses (Herodotus 3:25) and Xerxes (Herodotus 7:69) fought against Kush, (see also Yamauchi 1990:115, 347-356).

Israel even had a proverb about the black-skinned people of Kush (Jer. 13:23).

Jewish prophets prophesied about Kush (Is. 18:1).

There were diplomatic contacts between Assyria and Kush, evidenced by the discovery of a tablet bearing the seals of both Assyria and Kush (Welsby 1996:64)

Without going into the details of the various claims and interpretations or motivations of the movement to find more Black African presence in the Old Testament, I think that the above list shows that there is clearly a significant Black African presence in the Old Testament, and that Israel and the Middle East had much awareness of and contact with Black Africans. Trying to create more African presence in the Old Testament and emphasize the African-ness of Kush by translating all instances of Kush with "Africa" will probably be successful in this, but at the expense of accuracy. It has been shown above that "Africa" is not an accurate translation of Kush for all passages. Ideology cannot be allowed to take the place of accuracy in translation.

11. Conclusion.

In summary, the Old Testament references to Kush do not refer specifically or exclusively to the present states of Sudan, Ethiopia, or any other political entity in Africa, and should not be translated with terms that would refer to such political states. The word Kush should be translated in a way that is faithful to the text and as clear as possible to the reader. This will generally mean that the word will have to be translated by different words or phrases, according to the particular context and language. Footnotes and maps will generally be helpful.

In situations where we have to work with translations of the Bible that translate Kush with a term that signifies a particular state in

modern Africa, what can we do? Preachers and teachers (across Africa and around the world) can help their listeners understand that God has no special love for one political state, but that He loves us all, Ethiopian, Sudanese, African, Asia, European.

Acknowledgments:

I would like to thank Mrs. Grace Adjekum and Rev. Micah Amukobole for their advice during the preparation of this paper. My wife Carole has been an encouragement and help in more ways than it is possible to list.

End Notes:

* Peter Unseth graduated from Moody Bible Institute in 1977, then completed an MA in linguistics at the University of North Dakota in 1981. He is currently a Ph.D. student at the University of Texas at Arlington. For eight years he taught linguistics at Addis Ababa University, then served in a Bible translation project under the Mekane Yesus Church in Ethiopia. Peter Unseth is a member of SIL.

1 The label Ityop'ya was eventually adopted as the name of the state, but the Greek origin of this word is belied by the spelling and pronunciation of a rare ejective (glottalic) p' in the name.

2 The Kebra Nagast , "The Glory of the Kings" is a sort of national epic, a book of history and legend.

3 The same shop sold the widely respected Bible dictionary in Amharic (the official language of Ethiopia) produced by the Ethiopian Bible Society, which defines the Biblical use of "Ethiopia" as "the land and government from Egypt south to the union south of the Blue and White Nile" (p. 150).

4 "Upper" is calculated from the Egyptian viewpoint. People from further upstream would probably label it the "Middle".

5 In Sudan itself, the term "Nubian" is used to refer to a specific group of people, so it would probably be an inappropriate term for use in Sudanese languages.

6 Some interpret this as a reference to a Midianite origin rather than an African from south of Egypt.

7 The use of the term "Sudan" becomes even more complicated if we look at its historic use in English. In the past, as with "Ethiopia", it also had a broad meaning, as well as its narrow meaning. It used to mean the belt of Sub-Saharan Africa from the Atlantic to the Red Sea. But again, modern readers no longer think of such a broad meaning when they read "Sudan", but rather think of the present, usual, narrow meaning, the state marked on the map, with its government in Khartoum.

8 Some of these writers have moved beyond "emphasizing" the presence of Africans in the Old Testament toward "inventing" it, such as Felder's assertion that "Adam" in Genesis should be understood as "African" (1993).

| 14311|2004-09-28 10:25:15|Imnrnre|Re: Undulating Serpents - Spittle Education|kathaka443 <kathaka443@earthlink.net> wrote:

are coming from now.>

Excellent.

was reminded of some interesting concepts on education. Maybe you are familiar with his treatise which might be called 'Re-Africanization of Psychology Project'.>

Yes, Dr. Akbar's works are well known to many of us. He is an eloquent speaker and writer with a knack for applying Kemetic insights to the problems we face today, as is evident in the excerpts you've shared. I am struck by the beauty of his metaphor, "Vision is the pool into which senses pour." And his equating spittle with the word which causes the inner eye to clearly see, is just superb.

I agree with you that Dr. Akbar's insights are directly related to recent postings that have appeared here on Ta_Seti. I hope that as a new member you will browse the archives, if you haven't done so already. It is an excellent way of discovering what has been discussed and acquainting yourself with the expertise, perspectives and personalities of list members. Here are some recent postings concerning serpents, spittle and spiritual rebirth, just in case you missed them:

http://groups.yahoo.com/group/Ta_Seti/message/13846
<http://www.panix.com/~gbt/shrine2a.jpg>
http://groups.yahoo.com/group/Ta_Seti/message/13912
http://groups.yahoo.com/group/Ta_Seti/message/13950

And these are only a few of mine. Good to have you here.

Raymond

| 14312|2004-09-28 14:25:20|Imnrnre|Re: KMT:Meditative Arts|
Amadou Cisse <Abcisse@earthlink.net> wrote:

where to put magic in the meditative arts, and tend to
see it simply as spiritual entertainment. What do you think?>

This query was written by Amadou way back in June, and
I apologize somewhat for reaching back for it now. We
have covered quite a bit of ground since then, but
I just ran across a rather comprehensive three-part
article from Ancient Egypt Magazine you might also want
to read:

http://www.ancientegyptmagazine.com/magic_07.htm
http://www.ancientegyptmagazine.com/nine_measures_of_magic08.htm
http://www.ancientegyptmagazine.com/magic_09.htm

References to Sem Priests, serpents, spitting, the ourobuos
and spirit-possession all appear here, although written
about in a straightforward academic style. That doesn't bother
me, but others might appreciate being forewarned.

Best wishes,

Raymond

| 14313|2004-09-28 15:10:59|Djehuti Sundaka|Beyond Children of the Atom|
Beyond Children of the Atom: Black Politics, White Minds and the X-Men
<http://www.playahata.com/pages/morpheus/xmen.htm>

DG,

I tried to send this directly to you but the address I have for you
bounced.

Djehuti Sundaka

| 14314|2004-09-28 18:33:21|jips japs|Atum and etymology of atom|
Hotep,
Does somebody knwo about the indo-european etymology
of the word atom ?

According my little own researches, i found out that
atom comes from the greek word temein, which mean to

cut.

But in indo-european languages, there is another
vocal for it :to cut, couper (french), sectare
(latin)

I do believe as as african egyptologist from khepera
association, yoporeka somet, who spoke about it, that
the greek word teme in and after it atom, may come from
ATUM / TUM the kemetic God which name mean to be
completed, to be uncompleted according the
presence/absence of a.

Atum existed also by gathering himself by himself as
atoms associate to create molecule under forces.

What about you ?

Vous manquez d'espace pour stocker vos mails ?
Yahoo! Mail vous offre GRATUITEMENT 100 Mo !
Créez votre Yahoo! Mail sur <http://fr.benefits.yahoo.com/>

Le nouveau Yahoo! Messenger est arrivé ! Découvrez toutes les nouveautés pour dialoguer
instantanément avec vos amis. A télécharger gratuitement sur <http://fr.messenger.yahoo.com>
| 14315|2004-09-28 19:36:28|Asar Imhotep|The Concept of Human Races: Uses and Problems|
The Concept of Human Races: Uses and Problems

Introduction

The use of stereotyped morphophenotypic races as biologically
distinct breeding units has continued despite the scientific
ambiguities and inherent assumptions associated with them. The
following paper will attempt to identify uses for traditional race
nomenclature that exists in various fields of study, while
discussing reasons for its invalidity in others and as a scientific
distinction of human subspecies. What the term "race" actually means
in a biological sense will be covered in terms of its definition and
also in terms of its current use. Next, a discussion of folk
taxonomy and its relevance to the race concept will be discussed. In
addition, race will be discussed as a device for studying human
population divergence patterns. The discussion of the use of race in

studies of human population divergence will be followed by a review of why forensic anthropology is forced to use traditional race concepts in order to facilitate the useful dissemination of information in courtrooms, to police officers, and to the public that provides the source of data and the audience that must interpret forensic findings. The final sections of this paper will deal with the use of the race concept in demography and in the dissemination of information on at-risk groups for particular genetic disorders.

Traditional Racial Schemes and Folk Taxonomy

The term "race" was first applied to humans in the eighteenth century by Buffon, a French naturalist (Molnar 1998: 19). Various and sundry definitions of human races have been proposed, but in general "race" is seen to represent a population that is biologically distinct according to some defined parameter. It is also used interchangeably with the term "subspecies" by most researchers when race is defined by biological parameters (versus sociocultural parameters, which would more accurately define "ethnic groups"). The question of whether or not various groupings of *Homo sapiens* are separate species entirely will not be addressed here since it is utterly ridiculous. The idea of "subspecies", however, is perfectly reasonable in theory since "subspecies are geographic segments of a species, which differ morphologically to some degree from other such segments" (Groves 1989: 6). Thus, a subspecies demarcation is a division of a species into segments with arbitrary physical boundaries. Their boundaries are based more on degree of the variation of specific traits that do not usually prevent interbreeding.

The degree of difference needed in the specified traits to allow a subspecies delineation is usually the 75 per cent rule. The 75 per cent rule states that, "75 per cent of the individuals classified in one subspecies are distinguishable from 100 per cent of the individuals belonging to the other subspecies of the same species, which is statistically equivalent to 90 per cent joint non-overlap" (Groves 1989: 7). Therefore, a particular subspecies may have no functional differences in their genetic makeup or their anatomical makeup, and the only difference may be something as simple as a different color. This means that if there are definable differences between definable populations, then a separation of humans into separate races is theoretically sound. The problem is that there are no populations that have 100 per cent definable boundaries. There are no functional RIMs (Reproductive Isolation Mechanisms) to prevent interbreeding between human groups, which does not allow

definable populations to form that can be uncritically separated into races. The ambiguity is great enough that no real taxonomic basis for subspecies can be supported, which is why the trinomen (which demarcates through subspecies) for all humans is *Homo sapiens sapiens*, regardless of one's perceived race (Keita & Kittles 1997: 535).

Those researchers who separate humanity into distinct races generally admit that the amount of admixture between perceived races has led to difficulty in determining "original" racial stocks (itself an inherently racist idea that assumes different origins of humans). "The proponents of this view tend to assume that even if races are poorly definable today, they were at one time much more distinct, but have since interbred to such a degree that they had merged into a continuum" (Groves 1989: 292). The number of "original" races these researchers claim existence for ranges from three to thirty-seven (Molnar 1998: 19). Due to the many different races that have been proposed, and the fact that they are all subject to the same arguments against their validity, the races that are important for forensic anthropology will be discussed (specifically North American forensic anthropology). These will be discussed in both terms of their practical usefulness and their philosophical weakness. The racial scheme that will be discussed is one that includes the categories of black (Negroid), white (Caucasoid), East Asian (Mongoloid), Melanesian/Australian (Australoid), American Indian, and Polynesian (Gill 1998: 296).

Folk taxonomy is the discrimination of various organisms (and objects) into broad categories based on the predilections of one's mother tongue (Clark 1994: 18). Classifications such as "tree" and "fish" are folk taxonomies since an organism does not have to be a tree according to a biological definition to be a tree, or a fish according to a biological definition of what a fish is. Many English speakers call porpoises "fish", because dolphins fit the folk taxonomic description of a fish. Folk taxonomies are "common sense" discriminations of distinct classes based on a perceived important trait or traits, and are still pervasive in much of modern taxonomy. It is only recently that scientific classification based on evolutionary divergence has supplanted much of traditional classification. However, "folk taxa are not foolish inventions: they are related to the uses we would make of things. For landscaping or woodworking purposes oak and pine alike are trees" (Clark 1994: 19). Folk taxa are a part of culture by definition. One receives one's folk taxonomic associations from one's culture. Thus, folk taxonomy is a representation of the way individuals within societies view themselves and their world. This is an important consideration when

discussing the use of outmoded racial types in forensic anthropology.

Race as a Unit of Study in Human Divergence

While most serious researchers would admit that there is little difference in supposed human races, with differences being associated more with the environment each group inhabits versus distinct genetic difference (Molnar 1998: 257), research comparing "races" for presence of blood and/or genetic markers in order to determine affiliations between presupposed races is common. Research of this type is particularly suspect, since one must presuppose racial delineation, and there is no way to tell if the selected racial categories are correctly partitioned. An extremely simplistic analogy would be trying to determine a political candidate's support among various groups by a researcher placing people in demographic groups according to his/her opinion of a person's demographic versus what that person actually is. This type of statistics is totally worthless because it tells nothing more than quantifying what is presupposed. This is something akin to finding a cache of burials of unknown race and sex, separating into categories of sex based on height, then running statistical analyses and finding that males were taller than females. Such an analysis does not tell the researcher anything since whatever category was used would simply reinforce the category that was assumed. It is simply quantifying perceived differences versus identifying actual differences. This is seen in studies of racial differences when groups are arbitrarily placed in broad categories like "African", when the various groups of Africa show higher variation than other groups that are separated based on geography (Keita & Kittles 1997: 539-540).

There is a significant problem in the use of genetics to determine racial divergence and subsequent racial affiliations. If races are considered subspecies, then races differ with respect to one or more identifiable traits of morphology by the 75 per cent rule, although "lesser cut-off points are sometimes used, but clearly it is meaningless to award a formal taxonomic designation to a population, or series of populations, of which only half or less of the members are distinctive" (Groves 1989: 7). This is what goes on in folk taxonomy, except differences are quantified in scientific taxonomy. If this were the case, "black" and "white" would be perfectly acceptable racial categories. However, in that case the concept of race loses all scientific meaning because it is all a matter of opinion of which trait to use, and where the boundaries between traits exist. The selection of different traits as

representative of a population determines the racial affiliations and divergence times associated with that population, and determining which scheme most closely represents actual biohistory is difficult (Keita & Kittles 1997: 537). Morphological differences between two specific groups are the result of general reproductive isolation and selection for different allele frequencies based on chance and environmental and social pressures. Such differences are not always based on similar differences in genetic structure. "Racial thinking rests on the belief that visible human variation connotes fundamental deep differences within the species" (Keita & Kittles 1997: 534). The problem with the race concept is really the attempt to perpetuate previous assumed demarcations between groups on a fundamental level, when no fundamental differences exist that warrant separation into distinct species. Whether or not biological subspecies of human existed in some point in the past is irrelevant to the argument of the existence of "race" in modern populations, since there has been so much admixture of ancestral lines in today's mobile society. Also, perceived differences between populations may be no more than differences in acclimatization to environmental pressure, which would bring into serious question the idea of subspecies as it is applied to humans. This is the reasoning behind schemes of clinal subspecies themes.

According to the idea of clinal subspeciation, "most described subspecies are really samples taken at points along clines" (Groves 1989: 7). In this scheme all subspecies that can be shown to be merely clinally arranged (regardless of degree of difference) are rejected as true subspecies, and the only definitive subspecies are those that are reproductively isolated to a more or less total degree (Grove 1989: 7-8). Since gross morphological characteristics that differ considerably from deme to deme have been generally shown to be due to clinal adaptation in humans (Molnar 1998), human racial categories would have to be dropped. This position is fundamentally flawed since most researchers already admit that human races do not exist in traditional terms (Keita & Kittles 1997: 536), and the question is really how the race concept is used to demarcate populations into discrete units of study. Attributing physical differences to clinal patterning does not answer the important question of what can be used in order to separate the six billion humans on this planet into units suitable for scientific study and analyses. Genetic analysis used to identify racial divergence as evidence of human population movement in the past is not addressed in clinal schemes, as variation in expressed traits that are affected by clinal patterning do not necessarily reflect actual significant differences in gene frequency.

Race as a unit of Study in Forensic Anthropology

George Gill states that the "usefulness of the race concept?does not necessarily relate so closely to its validity" (1998: 293). Forensic anthropologists that are investigating human remains that are skeletonized, incomplete, and/or decomposed are brought in to try to identify a potential victim. The determination that a particular set of remains is human, but may be male or may be female, may be from a "black" or may be from a "white" individual is not useful to law enforcement. "People organize and classify, and it is these perceptions and observations that eventually form the personal records that law enforcement personnel obtain" (Gill 1998: 294). A forensic anthropologist must provide information that is useful in identifying remains, identifying a profile of what the person looked like, how old the person was, their sex, etc. Forensic anthropologists do not have the luxury of scientific objectivity on the race issue, since "as long as society perceives human variation in terms of discrete races (sometimes even social races), then the forensic anthropologist must be prepared to articulate results of analysis in those terms" (Gill 1998: 295). In other words, the researcher must present results that determine a probable race, sex, and build. Determining skin color from small pieces of human bone seems incredulous, but some methods do have an accuracy level in the range of 90 per cent (Gill et al. 1988; Curran 1990; Pierce 1994) in separating one group from another.

Determination of race amounts to a probability game, the same one played when determining sex, and the same one used in all statistical procedures. When several characteristics are examined, a reliable indicator of racial affinity can be determined. How dark or light a person's skin is not determined, but a high probability of "white" racial affinity indicates light skin; thus, race determination is presented as a high probability of accuracy, rather than precise statements (Klepinger & Giles 1998: 427). This information is disseminated in this format of outmoded racial categories because the people using this information (law enforcement, juries, judges, etc.) are likely to have this perception of races. "In this way the forensic physical anthropologist is providing information on ancestry that is comprehensible to law enforcement and the rest of the society in which we all must operate" (Gill 1998: 294). While it may be argued that the use of these racial categories merely serves to help continue their perseverance, a forensic anthropologist has little choice if he/she is going to provide useful information in a criminal investigation and/or prosecution.

The use of traditional racial categories is needed at present in the discipline of forensic anthropology. This use does not validate the categories; it is merely a use that is required to present information that is useful, rather than incomprehensible. This is likely the reason why researchers that deny the existence of traditional racial classifications still tend to use races and/or ethnic groups as distinct breeding populations that can be delineated based on some arbitrary trait list (Keita & Kittles 1997: 536). Until public perception changes with respect to racial categories, the concept of distinct races will not disappear. It is in human nature to categorize and compartmentalize what we perceive as differences between classes of objects and organisms, and that is unlikely to change. It is more probable that folk classifications of race will subside as populations interbreed more throughout the future millennia, and differences between perceived categories become less. "Therefore, it would seem that whatever the rest of biological science may choose to do about race in the future, forensic physical anthropologists will likely continue to articulate results of their analyses within the framework of the traditional race concept, at least as long as society itself does this" (Gill 1998: 294).

Racial and Ethnic Groups as Units of Study

Whether or not a particular definition of "race" or definitions of particular races are accepted or are philosophically rejected as fallacious, the underlying important question raised by the issue of race is not answered. In a scientific sense, large populations need to be broken down into discrete units that allow for study. Traditional categories of race such as "black" and "white" were discussed above as a viable discrimination in forensic anthropology due to the nature of the data being presented and the audience that is using that data. These same types of demarcations were also discussed as problematic and filled with inherent fallacies in their use in genetic studies of population origin. The question that will be addressed in this section of this paper is the use of race in demographic studies and inheritance patterns as a viable medium of information dissemination.

Demography is traditionally seen as those aspects that have to do with the gross population effects of total fertility, mortality, and migration (Smouse & Teitelbaum 1990: 213), but will also be used in this paper to encompass all aspects of society that are measurable statistics of sociocultural and socioeconomic realities. Demography is statistically relevant for a myriad of social reasons that range from religion to soft drinks, and as such is reflective of a

society's view of itself. This places the same restraints on demography as is placed on forensic anthropology since information used in demography must come from individuals who use a folk taxonomy and must be presented to individuals who use a similar folk taxonomy. Thus, the language of demography is determined by the population that is studied and the population that is doing the studying. "For demographers, a population can be defined simply as an aggregation of organisms occupying a given area" (Adams 1990: 8). Demography uses outmoded racial categories due to the fact that the general public still uses those outmoded racial categories, and the data that is used in demographic studies of "race" are often collected either firsthand or secondhand from individuals from the general public.

A definition of "race" that closely parallels the concept that is used by human populations (in general), and which is utilized by demographers is given by James King:

What constitutes a race is a matter of social definition. Whatever a group accepts as part of itself is within the pale; what it rejects is outside. Acceptance and rejection are not absolute but can exist in various degrees (1981: 155).

This definition is in obvious opposition to a biological concept of race. A similar dichotomy of a classification is that between "sex" and "gender". Sex is a biologically determined attribute that is discrete and exists in intermediaries only in rare instances of biological errors that usually include functional reproductive absence. Gender is a socially derived trait that is reflective of an individual's view of himself/herself (itself?) and society's view of that individual. Rather than using the same term to describe one's group placement in sociocultural terms and to describe ancestry, the term "ethnic group" would be a better fit in the description of most demographic categories (percentages of ancestry may need "race" statistics versus ethnic group statistics, but if there is no strict genetic differences between "races", race statistics should not be needed). The same cannot be said for the use of race in forensic anthropology, since identification of ancestry is dependent on the morphological differences between populations that are reflection of different patterns of variation in gene frequency. While terms such as "Hispanic", "African-American", "Euroamerican", and "Native American" may reflect sociocultural distinctions that are meaningful to demographers, their ambiguity and failure to indicate distinguishable traits makes them useless to a forensic anthropologist (Gill 1998: 295-296). Therefore, while traditional

classifications are useful to demography and is required by the nature of the data, the term "race" should be replaced with the term "ethnic group", which does not necessarily denote biological difference that is independent of an individual's perception of himself/herself and/or society's perception of that individual.

The race concept as a unit of study is also important to the in the study of inheritance, as it refers to disease and its treatment and prevention. Many diseases are heritable, and many of these diseases are more or less prevalent within certain populations and their derivatives than in others. Diseases such as sickle-cell anemia, cystic fibrosis, and phenylketonuria are caused when an individual carries a double recessive for the gene(s) that causes the disease (Molnar 1998: 128). Many genetic diseases can be controlled if detected early enough (e.g., phenylketonuria can be controlled with a proper diet), and many are more common in some ancestral lines than others. For instance, sickle-cell anemia is far more prevalent in those persons of African descent since there is heterozygous advantage for the trait in order to help fight susceptibility to malaria (Molnar 1998: 152-158). In the dissemination of information about susceptibility to certain heritable conditions and early detection programs to high-risk individuals, race can be a useful term. In this use of the concept of race, categorization of distinct groups in order to determine ancestral migration patterns and origin patterns is not necessary. Only the use of the term to describe those who are susceptible according to their biological ancestry is needed. Hence, it is not necessary to use definitive categories such as "black", "white", etc. since these terms are not specific enough in most cases anyway. The term "white" is not definitive enough when a condition is inherent to an individual ethnic group, for example the high incidence of Tay-Sachs in Ashkenazic Jewish populations (Molnar 1998: 137). Other broad categories such as "ethnic group" are also not sufficient since a Central American "mestizo" or "mestiza" may not be made aware of his/her risk for sickle-cell anemia due to misconceptions of ancestral associations of "Hispanics" (Keita & Kittles 1997: 535). Thus, the race concept (populations showing some discrete trait) is a proper unit for such a use, and would include specific ancestral populations at risk and ethnic groups that may also be at risk if such a population was in the individual's genealogy. The sociocultural concept of "ethnic group" is, of itself, not sufficient to be an effective unit of study for heritable disorders.

Conclusion

This paper has attempted to show the uses of the race concept as it

applies to humans in both biological and sociocultural terms. The concept is theoretically sound in abstract, but becomes problematic when applied to modern human populations. The use of modern populations to trace ancestral human divergence patterns is questionable, as is the idea that there are separate biological subspecies of human. The concept is useful in various fields that must gather data and disseminate information from and to individuals who use a traditional concept of race, even if it is scientifically unsound and somewhat distasteful. For other applications, ethnicity and distinct cultural, social, and biologically distinct (distinct in respect to a specific allele) terms may be preferable and more useful than traditional race concepts. The bottom line is, as long as there are distinguishable differences between individuals that are the reflection of different variation in different geographical and/or cultural populations, the race concept will be prevalent and must be dealt with in the most efficient manner as possible.

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| 14316|2004-09-28 19:37:59|Asar Imhotep|Re: Beyond Children of the Atom|
You know that's his writing right?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Djehuti Sundaka wrote:

> Beyond Children of the Atom: Black Politics, White Minds and the X-

Men

> <http://www.playahata.com/pages/morpheus/xmen.htm>

>

> DG,
>
> I tried to send this directly to you but the address I have for you
> bounced.
>
> Djehuti Sundaka
| 14317|2004-09-28 20:22:45|K. Loganathan|The Verses of the Snake Charmer-5|
The Verses of the Snake Charmer-5

2 In Praise of Guru

10.

**caaRRum udal poruL aavi tattamaakavee
taanam vaaGki ninRa veGkaL caRkuruvinai
pooRRi manam vaakku kaayam muunRum poruntap
pukazntu pukazntu ninRaadaay paampee!**

Meaning:

Among the various icons BEING assumes, there is the icon of the Guru (TatciNamurti) which when pervades the soul takes on as the offerings or sacrifices the body the properties and the soul itself in a most natural way. Now there are three kinds of actions - the mental, the verbal and bodily and Oh my soul a snake! You should dance and dance praising sincerely in all these forms of actions this Authentic Guru.

Notes:

While many human beings appropriate the place of Guru to mankind in the form messiahs and so forth, the CaRkuru or the Real Guru is only BEING, the TatciNamurti and such other icons. Now BEING-as-Guru may possess some individuals and transmute them as secondary spiritual masters of a kind who may guide the lesser individuals. But even here the CaRkuru is NOT this individual but rather BEING-as-Guru who stands as the Deep Structure of such individuals. All of us can graduate to the level of becoming the student of BEING himself directly.

11.

**poy mataGkalai pootanai cey poykkurukkaLaip
putti colli nanneRiyil pooka vidukkum
meymmatantaan innatenRu meeva viLambum
meykkuruvin patam pooRRi yaadaay paambee!**

Meaning:

There are many False Gurus who teach false religions and mislead people. Now the Authentic Guru (and which is an icon of BEING) not only informs in suitable ways such false gurus but

also discloses what is the most authentic religion in explicit terms so that all can follow it. Oh my soul the snake! Dance and dance praising the FEET of this most authentic Guru!

Notes:

There is only ONE way and that way is the way shown by BEING Himself and which may be tailored according to the capacities and needs of each individual. But many individuals because of the innate egotism assume. Out of ignorance more than anything else, that they are for all practical purposes the God on Earth and demand total obedience to their pronouncements. For the illuminated ones who know that BEING-as-Guru is the Iconic Form BEING assumes to TEACH them from within, such messiahs would turn out to be religious dictators than anything else.

(To continue) 5

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| 14318|2004-09-28 21:22:07|Mahari|Re: The Verses of the Snake Charmer-5|

Dr. Loga, Dr. Winters, Raymond and others,
Is there evidence to suggest that our ancestors
may have thought of whites as the embodiment or
incarnation of spiritual purity - bo/ba - since they were/
are white? Of course, they, whites, have been
pushing that concept for a while now but I just wondered if
there might have been some belief or anticipation of
such an appearance in prophecy or myth. For example, there is a myth in
the AmerIndian culture of "the coming" of a white buffalo which will
harken the beginning of peace on earth, I believe.
I've been thinking about this "white/black" thing and just
ruminating considering the possibility that what we might
have here is the expression of the mystical paradox of mortal
duality: white on the outside - inside the "mind and heart of darkness";
black on the outside - inside the "light of spirit - spiritual enlightenment".
I'm not calling anybody the "devil" yet. I said what we "could have" here.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, September 28

In honor,

HTP,

Mahari

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| 14319|2004-09-29 00:09:27|K. Loganathan|Re: The Verses of the Snake Charmer-5|

Dear Mahari

You have raised an interesting question about the METAPHYSICAL meaning of colors and which is not the same as the aesthetic and so forth. I think, as Dr Wiinters has pointed out and with which I think Raymond would agree, the WHITE in contrast to BLACK stood for inner PURITY , an absolutely CLEAN state of being-in-the-world for the souls (Paricuttam) and hence WHITE, crystal Clear, translucent and so forth. To be DARK here is to be filthy dirty ignorant evil opaque demnse and so forth. The contrast is between Purity and Impurity and I believe that in NKSD cultures this was central dynamics of metaphysical life. These colors are colors of the souls and NOT that of the body. In NKSD both the good and evil persons were BLACK in physical color.

I see such metaphysical insights in the following lines of Suruppak probably dated around 3000 BC or even earlier.

In the second line itself we have 'gi-ri-a' which can also be read as 'mi-ri-a' and which I take as 'mai-iriya' the distant or primordial DARKNESS , the mi baddu-iri-a (Ta. mai baNdu iria)

Loga

1. [u]ri-a u sud-ra ri-a (In those distant days, in those far remote days)

? ???? ? ???? ???? ?

uu eriya uu cuuttira eriya

2. gi ri-a gi bad-du ri-a (In those nights, in those far-away nights)

? ? ???? ? ? ? ? ? ? ?

mai ariya mai paNdu ariya

3. mu ri-a mu sud-ra ri-a (In those years, in those far remote years)

? ? ???? ? ? ???? ? ? ? ?

mUu ariya mUu cuuttra ariya

4. u-ba gestu.tuku inim.galam inim.zu-a kalam-ma ti-la-am (In those days, the intelligent one, who made the elaborate words, who knew the (proper) words, and was living in Sumer .

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

uuba kestu.toku enam.kalam enimcuuva kaLamma tillaam

Mahari wrote:

Dr. Loga, Dr. Winters, Raymond and others,
Is there evidence to suggest that our ancestors
may have thought of whites as the embodiment or
incarnation of spiritual purity - bo/ba - since they were/
are white? Of course, they, whites, have been
pushing that concept for a while now but I just wondered if
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I'm not calling anybody the "devil" yet. I said what we "could have" here.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, September 28
In honor,
HTP,
Mahari

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| 14320|2004-09-29 08:44:57|Djehuti Sundaka|Re: Beyond Children of the Atom|

No, I hadn't. Wow! It's a small world. Thanks for letting me know.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

> You know that's his writing right?

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

> --- In Ta_Seti@yahoogroups.com, Djehuti Sundaka

> wrote:

> > Beyond Children of the Atom: Black Politics, White Minds and the X-

> Men

> > <http://www.playahata.com/pages/morpheus/xmen.htm>

> >

> > DG,

> >

> > I tried to send this directly to you but the address I have for you

> > bounced.

> >

> > Djehuti Sundaka

| 14321|2004-09-29 09:45:00|Alex van Deelen|Re: The Concept of Human Races: Uses and Problems|

I'm always suspicious of very long articles that do not seem to define the subject they talk about.

It is very simple. The biological term "sub-species" means a population within a species that is at least 20-25% genetically unique compared to other sub-species within the same species.

Modern human genetic difference between "racial" groups is 6 or 8%.

This means that race as a sub-species within modern humans doesn't fly. End of argument.

Secondly, I can give numerous examples of racial definitions (especially "Hispanic") that do more to obscure than enlighten.

For instance if you look at the Laci Peterson murder investigation, you see the limitation in describing a person who looks Hispanic as "White" if your intent is to give people a workable description.

Many Hispanics are Black. Many look East Asian because of their Native American ancestry. Etc.

The simple fact is, that there are no easy categories and maintaining them does not make them any more real.

Alex

GENETIC VARIATION BETWEEN "RACES"

within people/tribes 85%
within races 8%
between races 6%

QUOTE:

Lewontin [12], using a population geneticist's perspective, analyzed in 1972 the then relatively large body of data on blood groups and protein variants representing a total of 17 loci. He found that 85% of all human variation is found between individuals within a nation or tribe.

An additional 8% is found between populations within races and only 6% between the races (defined in the broadest tripartite sense - Caucasoid, Negroid, and Mongoloid in Lewontin's parlance).

<http://genomebiology.com/2000/1/5/comment/2004>

SOURCE:

12. Lewontin RC: The apportionment of human diversity.

In Evolutionary Biology, vol 6. Edited by Dobzhansky TH, Hecht MK, Steere WC. New York: Appleton-Century-Crofts; 1972.

| 14322|2004-09-29 10:06:31|Imnrnre|Re: Atum and etymology of atom|
Htp Jip Japs,

The word atom is derived from the Greek atomos, meaning indivisible. And atomos is further related to the Greek a+temnein which as far as I can tell means uncut.

Both of these words are close in sound and meaning to Kemet's first man-deity, Atum, whose name raises such notions as complete, unified, whole and so on. Atum is sometimes also written as Tem and Temu.

However, here is the problem. We don't actually know how Atum was pronounced. The syllable we regard as the vowel _A_ could be _I_ or _Y_, and no vowel appears between the _n_ and _m_ in the written form. So Atum could very well be Ytm, Itm, Tm, Tmw, Tmu or these with any number of vowels strewn between the consonants. Until this problem is cleared up, we can't be certain about comparisons like the one in which you are interested.

Now there is considerable similarity between

the Kemetic _tm_ and the Greek _temnein_ both of which mean to cut, but neither of which appear to be related to the deity Atum or Tem. Unfortunately, that is not as exciting as the suggested relationship with the atom, is it?

Raymond Davis

| 14323|2004-09-29 10:24:08|Imnrnnre|Re: Atum and etymology of atom|
Jip Japs,

Oops! I meant to say, "No vowel appears between the _t_ and _m_ in the written form." There is obviously no _n_ in Atum or Tem.

Raymond Davis

| 14324|2004-09-29 10:34:08|Imnrnnre|Re: The Concept of Human Races: Uses and Problems|
Htp Alex,

I must agree with you, but would only add the usual proviso that the historical, anthropological, sociological, ideological, political and economical consequences of the idea of race are very very very real. It seems we cannot assert or repeat that caution enough.

Raymond Davis

| 14325|2004-09-29 11:19:13|Kathaka|Re: Black and White|
Dr. Loga, Mahari and All,

I have no definitive answers on this question of black and white and 'white as a state of purity', but, as I was reading the question several thoughts came to mind. The first was yin and yang. The ultimate inner alchemy cannot occur without opposites merging within. In this case, it is not the literal 'can we all get along' concept. I believe it is just a reflection of what truly needs to occur within, the outer world being the mirror of inner 'speak'. I do not believe that darkness is filth and brightness is purity. Those are probably concepts that were developed from fear-based thinking. However, on the outer world scene of reflection, the white race is a mutation race according to evolutionary studies, sciences of their own, now used in melanin studies (ie. meaning that if one race 'Out of Africa' exists then scientifically the White couple (melanin deficient) cannot produce a Black child but the Black couple can produce a white child, albinism). Thus, White has emerged out of Black, even if it was leprosy. The African, according to melanin and evolution science, is the parent of the White race, and all races. Is it like a rebellious teenager? If so, then White science/thinking might need parenting, so to speak. The next question that surfaces is where did the divide occur?

In myth, there is an African Creation myth that I can paraphrase as this:

In the beginning the Creator created four creatures. They were a monkey, elephant, Black man and White man. The Creator gave them four items. Each was given a banana, peanut, book and the secret of fire. The elephant took the peanut and went off. The monkey took the banana and went off. The White man choose the book and went off. The Black man was left with the secret of fire and crouched down by its warmth. The ending states that one day the four creatures would reunite in this way: Domestication of animals, The Black Man would learn Book knowledge from the White man, and the White man would learn warmth from the Black man.

Back to the divide:

If the albino was rejected by its parents as a mutant and not accepted, what would happen to its psyche? Since healing cannot occur in the blame game, what would be a REAL answer to this delemma of opposite forces? Each must now be a critical thinker. "The devil made me do it," just doesn't work anymore.

In the study of Qabbalah, it is said that the Shekinah is the Queen here on earth but....just like Kali....she has a liberating and terrible aspect. We generally think that Black is the terrible and White is the liberating. In Alchemical precepts Al Khem, the God of Khem (Fire...not the Book....) consists of blue flame, red, orange, yellow then white, then clear ether. The residue falls below to the bottom as ash and then water births it again and this is its purification process of fire. Also, what does the fire do to White skin? It destroys it. Whereas in Black skin it enriches melanin and the Nectar of Bliss can be cultivated from a rising serpent of the inner flame. The White might not be able to use the fire, but has to use the book - knowledge or Jnana Yoga in order to kindle the Nectar in the third eye. Thus, we still have a divide - until these present times where the Black man has become a scholar about his fire. Has the White become warm about his book? Does he yet understand the Fire of Knowledge? Or does he still use knowledge as a weapon (not a healer) for divide? Is the Black man using his fire as a weapon or as a healer?

Just some thoughts....

Kathaka

| 14326|2004-09-29 12:14:11|cristofori whitakara|Re: Black and White|

has me thinking that we learn or receive our dietary habits from animals through what we eat, our arts and sciences from our knowledge of fire, and then the whites came along and wrote what the saw that produced books?

Kathaka wrote:

Dr. Loga, Mahari and All,

I have no definitive answers on this question of black and white and 'white as a state of purity', but, as I was reading the question several thoughts came to mind. The first was yin and yang. The ultimate inner alchemy cannot occur without opposites merging within. In this case, it is not the literal 'can we all get along' concept. I believe it is just a reflection of what truly needs to occur within, the outer world being the mirror of inner 'speak'. I do not believe that darkness is filth and brightness is purity. Those are probably concepts that were developed from fear-based thinking. However, on the outer world scene of reflection, the white race is a mutation race according to evolutionary studies, sciences of their own, now used in melanin studies (ie. meaning that if one race 'Out of Africa' exists then scientifically the White couple (melanin deficient) cannot produce a Black child but the Black couple can produce a white child, albinism). Thus, White has emerged out of Black, even if it was leprosy. The African, according to melanin and evolution science, is the parent of the White race, and all races. Is it like a rebellious teenager? If so, then White science/thinking might need parenting, so to speak. The next question that surfaces is where did the divide occur?

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Just some thoughts....
Kathaka

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| 14327|2004-09-29 12:31:12|kathaka443|Re: Black and White|

I was thinking after I wrote it that also it could mean the books were stolen (ie. the eradication of the library of Timbuktu and Khemet being made Greek and called Egypt) But, nevertheless, the books went into their hands. What about children stealing money from there parents for drugs in modern times?

Kathaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> has me thinking that we learn or receive our dietary habits from

animals through what we eat, our arts and sciences from our knowledge of fire, and then the whites came along and wrote what the saw that produced books?

| 14328|2004-09-29 12:40:09|kathaka443|Re: The Concept of Human Races: Uses and Problems|
Hi Raymond,

I am studying Child Development right now. The new textbooks do not use race as a science or classification anymore. They now use 'ethnic group.' The child development teachers these days are from all different cultures and are exposing the children to cross-cultural experiences. The typical White Director and curriculum is becoming extinct. Ya can't teach the old new tricks they say, but certainly the young can see new light. The science of Seven generations ahead would be good to incorporate into the future development of curriculum and theory....Teaching the Youth the Truth.

Kathaka

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Htp Alex,

>

> I must agree with you, but would only add the usual
> proviso that the historical, anthropological, sociological,
> ideological, political and economical consequences of
> the idea of race are very very very real. It seems we
> cannot assert or repeat that caution enough.

>

> Raymond Davis

| 14329|2004-09-29 12:55:25|Imnrnre|Re: The Verses of the Snake Charmer-5|
Mahari <mahari@myway.com> wrote:

Is there evidence to suggest that our ancestors may have thought of whites as the embodiment or incarnation of spiritual purity - bo/ba - since they were/are white?>

Not to my knowledge.

Of course, they, whites, have been pushing that concept for a while now but I just wondered if there might have been some belief or anticipation of such an appearance in prophecy or myth. For example, there is a myth in the AmerIndian culture of "the coming" of a white buffalo which will harken the beginning of peace on earth

account (the source escapes me now) in which an indigenous people in the Americas imagined that European intruders were white gods prophesized in their myths, but they were quickly disabused of that fiction by the crude, violent and avaricious behavior that soon ensued.

This was certainly the case in Panama where the people of Darien immediately went to war with the invaders who sought to occupy their villages with the result that the first party of Spaniards fled to their ships to save their lives. But that was not always the case. The Spaniards sailed farther to the east where they were able to settle and later make alliances with local rulers in exchange for assistance in overthrowing other chiefs. In the end of course the Spaniards turned on them all after loading up with as much gold as they could find.

I believe that much of ancient history consisted of the spread of Indo-European nomadic marauders into the sedentary agricultural and herding communities of darker skinned people. It is possible that this violence is the source of the anti-black sentiments and idolization of whiteness that we know of today. When you read the history of the Indo-Europeans you learn that ritual hangings, drunken beserk behavior, the association between people who work the land and dark skin, an unusually close bond between men and their horses, all of these have extremely ancient precedents in Indo-European culture.

ruminating considering the possibility that what we might have here is the expression of the mystical paradox of mortal duality: white on the outside - inside the "mind and heart of darkness"; black on the outside - inside the "light of spirit - spiritual enlightenment". I'm not calling anybody the "devil" yet. I said what we " could have" here.>

I don't see this at all, Mahari. The potential for evil resides in all of us regardless of what we look like on the outside. History reveals that too. Duality is a part of the way reality is constructed. It can be found everywhere.

It is possible that people coming out of very cold climates to form nomadic bands organized around the horse developed a different mentality than folks in warmer climates where cattle raising and agricultural pursuits were more common. They may also have developed lasting and separate ways of relating to the natural environment and other people.

In nature all that is white is not pure, and all that is black is not objectionable. Have you not seen a cloudless night sky? It is possible to wear white robes as a sign of ritual purity without translating that into racial superiority or membership in a master race. Blackness is also associated with peace, mystery and regenerative powers. Was this not so in Kemet? Here's a little picker-upper from p. 185 of the BCFD:

*Oh Tem
What is [this into which] I have come?
Surely without water is it
[Also] without air is it
Double deep
Double dark
He who [is] in it
[Finds] peace of heart*

We on the other hand have been so indoctrinated with black-white racial symbolism that we tend to see life through that prism, perhaps for our own safety. So, it takes a special effort to see, think and understand differently.

Raymond

| 14330|2004-09-29 13:59:30|cristofori whitakara|Re: Black and White|

does the word paper come from papyrus?

kathaka443 wrote:

I was thinking after I wrote it that also it could mean the books were stolen (ie. the eradication of the library of Timbuktu and Khemet being made Greek and called Egypt) But, nevertheless, the books went into their hands. What about children stealing money from there parents for drugs in modern times?

Kathaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> has me thinking that we learn or receive our dietary habits from animals through what we eat, our arts and sciences from our knowledge of fire, and then the whites came along and wrote what the saw that produced books?

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| 14331|2004-09-29 14:01:00|clyde winters|Re: The Verses of the Snake Charmer-5|

Hi

No Europeans are not white. They were perceived as being red or pink by Africans, Asians and Amerindians.

C.A. Winters

--- Imnrnre <anpugifts@earthlink.net> wrote:

> Mahari <mahari@myway.com> wrote:

>

>

> Is there evidence to suggest that our ancestors
> may have thought of whites as the embodiment or
> incarnation of spiritual purity - bo/ba - since they
> were/
> are white?>

>

> Not to my knowledge.

>

> Of course, they, whites, have been
> pushing that concept for a while now but I just
> wondered if
> there might have been some belief or anticipation of

>
> such an appearance in prophecy or myth. For example,
> there is a myth in
> the AmerIndian culture of "the coming" of a white
> buffalo which will
> harken the beginning of peace on earth
>
> > *account (the source escapes me now) in which an*
> *indigenous people in the Americas imagined that*
> *European intruders were white gods prophecized*
> *in their myths, but they were quickly disabused*
> *of that fiction by the crude, violent and avaricious*
> *behavior that soon ensued.*
>
> *This was certainly the case in Panama where the*
> *people of Darien immediately went to war with the*
> *invaders who sought to occupy their villages with*
> *the result that the first party of Spaniards fled to*
> *their ships to save their lives. But that was not*
> *always*
> *the case. The Spaniards sailed farther to the east*
> *where*
> *they were able to settle and later make alliances*
> *with local rulers in exchange for assistance*
> *in overthrowing other chiefs. In the end of course*
> *the Spaniards turned on them all after*
> *loading up with as much gold as they could find.*
>
> *I believe that much of ancient history consisted*
> *of the spread of Indo-European nomadic marauders*
> *into the sedentary agricultural and herding*
> *communties*
> *of darker skinned people. It is possible that this*
> *violence*
> *is the source of the anti-black sentiments and*
> *idolization of whiteness that we know of today.*
> *When you read the history of the Indo-Europeans you*
> *learn that ritual hangings, drunken beserk behavior,*
>
> *the association between people who work the land*
> *and dark skin, an unusually close bond between*
> *men and their horses, all of these have extremely*
> *ancient precedents in Indo-European culture.*
>
>
> *and just*

> *ruminating considering the possibility that what we*
 > *might*
 > *have here is the expression of the mystical paradox*
 > *of mortal*
 > *duality: white on the outside - inside the "mind and*
 > *heart of darkness";*
 > *black on the outside - inside the "light of spirit -*
 > *spiritual enlightenment".*
 > *I'm not calling anybody the "devil" yet. I*
 > *said what we "*
 > *could have" here.>*
 >
 > *I don't see this at all, Mahari. The potential for*
 > *evil resides*
 > *in all of us regardless of what we look like on the*
 > *outside.*
 > *History reveals that too. Duality is a part of the*
 > *way reality*
 > *is constructed. It can be found everywhere.*
 >
 > *It is possible that people coming out of very cold*
 > *climates to*
 > *form nomadic bands organized around the horse*
 > *developed*
 > *a different mentality than folks in warmer climates*
 > *where*
 > *cattle raising and agricultural pursuits were more*
 > *common.*
 > *They may also have developed lasting and separate*
 > *ways*
 > *of relating to the natural environment and other*
 > *people.*
 >
 > *In nature all that is white is not pure, and all*
 > *that is black is*
 > *not objectionable. Have you not seen a cloudless*
 > *night sky?*
 > *It is possible to wear white robes as a sign of*
 > *ritual purity*
 > *without translating that into racial superiority or*
 > *member-*
 > *ship in a master race. Blackness is also associated*
 > *with*
 > *peace, mystery and regenerative powers. Was this not*
 > *so*
 > *in Kemet? Here's a little picker-upper from p. 185*

> *of the*
> *BCFD:*
>
> *Oh Tem*
> *What is [this into which] I have come?*
> *Surely without water is it*
> *[Also] without air is it*
> *Double deep*
> *Double dark*
> *He who [is] in it*
> *[Finds] peace of heart*
>
> *We on the other hand have been so indoctrinated with*
> *black-*
> *white racial symbolism that we tend to see life*
> *through that*
> *prism, perhaps for our own safety. So, it takes a*
> *special effort*
> *to see, think and understand differently.*
>
> *Raymond*
>

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| 14332|2004-09-29 16:26:41|Paul Kekai Manansala|Aussies dig up Egyptian mummies|
http://www.news.com.au/common/story_page/0,4057,10765090%5E401,00.html

Aussies dig up Egyptian mummies
September 15, 2004

BURIED beneath the sands, a mummy is exposed after it has lain forgotten for more than 2000 years.

Among the ancient tombs artefacts including vases and statues give an insight into ancient lives as they are discovered by Australian archaeologists.

The Australian team, led by egyptologist Naguib Kanawati from

Macquarie University, have been painstakingly working to uncover the Egyptian desert's secrets since 1996.

Included in their discoveries are rare mummies of common people forgotten in the massive ancient cemetery, of which about a fifth has been uncovered.

The team is one of only three international parties allowed to dig at the site at the foot of the 4000-year-old pyramid to ancient king Teti near Giza.

It is excavating the 32-room tomb of Mereruka, a vizier who married the king's eldest daughter.

Professor Kanawati said these mummies added long after the king's were rare, as past treasure hunters bulldozed them in an effort to reach supposed riches below.

They provide an insight into the health and beliefs of the poorer classes.

"Everyone knows that lower down, the ground level has basically the most elaborate and rich tombs," Professor Kanawati said.

"They are all higher officials and in the past to get down to the rich finds these small burials of poorer people were neglected."

Diseases, including a type of bone cancer found in one body, allowed modern day scientists to determine the evolution of illnesses.

A photographic exhibition chronicling their discoveries and work will be on display at State Parliament House until October 1.

These photos were taken during the past two years of the excavation.

Photographer Effi Alexakis said the site, among modern day Egyptian settlements, was far from the comforts experienced in Australia.

"When you go down to the burial chamber you put your feet in a bucket and go down this rope for 17m and it's quite a scary ride," she said.

"You just hold on, it's all done manually."

The Daily Telegraph

| 14333|2004-09-29 16:28:18|Paul Kekai Manansala|The world's oldest dam|

<http://weekly.ahram.org.eg/2004/708/he1.htm>

The world's oldest dam

The earliest recorded dam in history was built some 4000 years ago -- and was washed out before it was ever used. Jill Kamil goes in search of Sadd Al-Kafara

Click to view caption

Photo of Sadd Al-Kafara (1947); Map; Elevation and section drawings of the dam

The first dam in history is clearly a major engineering achievement. But it is also something of a disaster story. Dating back to the age of the "Pyramid builders", and estimated to have been between 10 and 15 years in the making, Sadd Al-Kafara was destroyed by heavy rainfall soon after its completion. The experience was so traumatic for the Ancient Egyptians, that they never tried to build a dam again.

This was the site that John Broad, a retired consulting engineer with a passionate interest in ancient structures, was anxious to see on his first visit to Egypt.

"This historic dam predates the most famous tombs and temples," he explained when we met, adding: "This is the first known instance of a stone dam to be constructed across a river anywhere in the world. I'm surprised that so little is known about it."

According to the records, the dam should be situated somewhere between Wadi Al-Hof and Wadi Al-Garawi, some 25 kilometres south of Cairo, to the east of Helwan. It seemed like an easy quest, and certainly an interesting one. Of course, a permit is required for anyone travelling outside the Nile valley, so we began with a trip to the Antiquities Office in Helwan on the advice of Zahi Hawass, secretary-general of the Supreme Council of Antiquities. When we explained Broad's professional background and his interest in the dam, permission was quickly granted, on condition that he and his party would be accompanied by an antiquities inspector, and that no photographs would be taken.

A sturdy Peugeot 504 with a reliable driver was selected by the two

antiquities inspectors assigned to accompany us, and well stocked with water, snacks and refreshments. Armed with a map, and elevation and section drawings of the dam, we set off in high spirits.

As we drove through the maze of roads south-east of Helwan, we passed an enormous steel complex built by the Russians when the High Dam was under construction in the 1960s. Before long, we found ourselves on a single-track dirt road running beside a forest of tall chimneys which served the nearby lime quarry. The land was hard chalky limestone littered with spoil heaps from the steel and brick works, and covered with a layer of fine white lime dust. The landscape was surreal and eerie, and when the wind sprang up it raised a cloud of dust which quickly formed into a seemingly impenetrable white barrier before us. Our driver was obliged to stop until we could see our way clearly ahead.

As we advanced through this mineral fog, lorries would suddenly appear out of nowhere, then disappear again just as mysteriously.

Meanwhile Broad gave us a running commentary. "I'm not here as a tourist," he insisted. "I have come to see an ancient engineering experiment that failed. This dam is the first of its kind anywhere in the world."

When Sadd Al-Kafara was discovered in 1885 by the German archaeologist G Schweinfurth, he calculated that it had been necessary to excavate and transport approximately 100,000 cubic metres of rock and rubble for its construction. Schweinfurth also established that the central section of the dam was missing. "That turned out to be a mixed blessing," Broad went on, "because although the structure was no longer complete, the fact the middle was missing exposed cross sections of the remaining parts of the dam. So it was possible to study its construction."

By now we had arrived on a desiccated plateau, and an argument had developed among the antiquities officials and the driver as to which of the many tracks that forked out in front of us led to the dam. There was no visible trace of the ancient river bed across which it had been constructed which might have helped us orient ourselves. After a while, we met a taftesh, or guard, a tall dignified man in a white robe, with his wife at his side, surrounded by a pack of yapping puppies. We asked for directions to the dam, but the guard had no idea where the object of our hunt might be!

We had just set off again, travelling slowly, uncertain whether we were really lost now or not, when we were flagged down by a car.

Helwan antiquities staff members had followed us to make sure we were on the right track -- or perhaps, to be more accurate, to ensure that we had not veered off the beaten track and taken the well-known smuggler's route that leads from this area to the Red Sea.

About half an hour later we found ourselves driving along the north side of Wadi Al-Garawi. The road was smooth and broad, apparently built by the brick company to transport clay from further up the wadi, which itself was about a kilometre wide at this point. The inspectors peered out of the car window, looking for landmarks as we drove slowly along. Suddenly, one of them instructed the driver to pull up at the edge of the road. We all got out, and walked about 10 metres to the edge of the wadi. As we approached, the younger of the two inspectors threw his hands up in triumph and beckoned us to follow. We had reached the dam.

Broad had read about the dam in several sources, had seen photographs and drawings, had travelled far, and here he was at last at the very site. His enthusiasm was wonderful to see. He vaulted down the side of the wadi to get a closer look at the structure, and ten minutes later he was striding across the rocks and gravel between the two remaining sections of the dam, on his way to the other side in order to get a better view.

The dam was built straight across Wadi Al-Garawi at a point where the valley narrows to about 100 metres wide. The floor was covered with gravel and boulders of various sizes. Here and there was a thin veneer of alluvium, cracked by the heat where it was not held together by soil-binding desert plants. The sloping outer faces, according to existing records, are about 13 metres wide at the top, and 24 metres at the base, the space between the two walls being filled with rubble.

The dam stands on a bar of solid rock. It must have been an impressive structure before the whole of the central part, covering a width of about 36 metres, was washed away. In his *History of Dams*, Norman Smith estimated the reservoir to have had a capacity of nearly 600,000 cubic metres of water. No mortar was used, as it was not considered to be a sealing material in ancient times.

Broad pointed out to us how the surviving part of the dam was faced, on the upstream side, with roughly-dressed limestone blocks set in stepped courses -- and today much weathered. "The Ancient Egyptians lacked experience in sealing the dam face and its base against the percolation of water through and under the dam," he explained. "This

water gradually eroded larger cavities and pathways until the increasing rush of water caused the dam to collapse. It is not known if a spillway was provided; that would have allowed excess water to pass safely over the top of the dam. In all likelihood it was not, and the overspill from the full dam caused erosion on the downstream side which led to its collapse."

The dam has now been authoritatively dated to the Third or Fourth Dynasties (between 2686 and 2498 BC). In "A Note on the Sadd Al-Kafara" in the *Bulletin de l'Institut d'Égypte* (Tome XXVIII, 1947), GW Murray questioned why the Ancient Egyptians would have wanted to store so great a body of water, apparently in a hurry, and in the middle of the desert, so far from any cultivation. She quoted Schweinfurth, who posited that the reservoir was constructed to provide drinking water for the workers at the alabaster quarries about four kilometres east of the dam. In the absence of any alternative theory, Murray was inclined to accept Schweinfurth's theory. "But, if we accept it," she cautioned, "there must have been an intention to develop these quarries, which have never been worked on a large scale, to an almost modern pitch of 'mass production'."

Broad knew something about the quarries too. He explained to us that Egyptian alabaster, or calcite limestone in modern geological terms, is not alabaster in the strict sense of the term. "True alabaster consists of calcium sulphate," Broad elaborated, "of which there are no known sources in Egypt." Egyptian alabaster is simply a rechrystallised limestone, and can be found in many parts of the country -- around Luxor, Beni Suef, Tora, and elsewhere. The two best-known sources are Wadi Al-Garawi, and the much larger and more famous quarry at Hatnub ("House of Gold"), east of Tel Al-Amarna.

The quarries in Wadi Al-Garawi may have been exploited to a limited extent from very early times, because alabaster vessels have been found at pre-dynastic sites, and there is textual evidence that both the quarries, here and at Hatnub, were in operation under the Fourth dynasty. Egyptian alabaster was used for the floors and facing of Khafre's mortuary temple at Giza, for example, and for the mortuary temple of Unas at Saqqara.

No sooner had we unravelled these enigmas, than Broad wanted to see for himself. Accompanied by the inspectors, he set off up the wadi at a steady pace, in search of the workers' community near the alabaster quarries. However, as the late afternoon sun began to cast heavy shadows on the rocks, it soon became clear that this was too ambitious a quest for a single day. It would have to wait for another time.

"I shall be back," said Broad. "Next time I shall re-examine the dam, a great engineering feat that failed because of design faults rather than external effects, and hopefully also get to the quarry and the workers' settlement."

Egypt can lay claim to many firsts, and Broad found it strange that this first attempt in the world to build a dam of stone, most of which is still intact today, is not considered a mainstream site likely to whet the curiosity of any serious archeological visitor. "It needs to be made known and marked off for protection," said our intrepid guide, as we made our way back to Cairo through the limestone haze and the fading sunlight. "With the increasing flow of modern traffic from the Nile Valley to the Red Sea, unless something is done, it is only a matter of time before it disappears altogether. "

Alabaster statue, headrest and offering tablet (Cairo Museum)
| 14334|2004-09-29 17:12:09|Imnrnre|Re: The Concept of Human Races: Uses and Problems|
Greetings Kathaka,

Good news. Thanks. Good luck with your studies.

Regards,
Raymond Davis
| 14335|2004-09-29 17:17:12|Mahari|Re: The Verses of the Snake Charmer-5|
Loga,
Thank you for your response.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, September 29
In honor,
HTP,
Mahari

--- On Wed 09/29, K. Loganathan < ulagankmy@yahoo.com > wrote:

From: K. Loganathan [mailto: ulagankmy@yahoo.com]
To: Ta_Seti@yahooogroups.com, akandabaratam@egroups.com, meykandar@egroups.com, tolkaappiyar@egroups.com
Date: Wed, 29 Sep 2004 00:09:20 -0700 (PDT)
Subject: RE: [Ta_Seti] The Verses of the Snake Charmer-5

Dear Mahari

You have raised an interesting question about the METAPHYSICAL meaning of colors and which is not the same as the aesthetic and so forth. I think, as Dr Wiinters has pointed out and with which I think Raymond would agree, the WHITE in contrast to BLACK stood for inner PURITY , an absolutely CLEAN state of being-in-the-world for the souls (Paricuttam) and hence WHITE, crystal Clear, translucent and so forth To be DARK here is to be filthy dirty ignorant evil opaque demnse and so forth. The contrast is between Purity and Impurity and I believe that in NKSD cultures this was central dynamics of metaphysical life. These colors are colors of the souls and NOT that of the body. In NKSD both the good and evil persons were BLACK in physical color.

I see such metaphysical insights in the following lines of Suruppak probably dated around 3000 BC or even earlier.

In the second line itself we have 'gi-ri-a' which can also be read as 'mi-ri-a' and which I take as 'mai-iriyā' the distant or primordial DARKNESS , the mi baddu-iri-a (Ta. mai baNdu iria)

Loga

1. [u]ri-a u sud-ra ri-a (In those distant days, in those far remote days)

? ???? ? ????? ???? ?

uu eriya uu cuuttira eriya

2. gi ri-a gi bad-du ri-a (In those nights, in those far-away nights)

?? ???? ?? ??? ???? ?

mai ariya mai paNdu ariya

3. mu ri-a mu sud-ra ri-a (In those years, in those far remote years)

?? ???? ?? ????? ???? ?

mUu ariya mUu cuuttra ariya

4. u-ba gestu.tuku inim.galam inim.zu-a kalam-ma ti-la-am (In those days, the intelligent one, who made the elaborate words, who knew the (proper) words, and was living in Sumer .

?? ????????? ???? ???? ???? ???? ?

uuba kestu.toku enam.kalam enimcuuva kaLamma tillaam

Mahari wrote:

Dr. Loga, Dr. Winters, Raymond and others,
Is there evidence to suggest that our ancestors
may have thought of whites as the embodiment or
incarnation of spiritual purity - bo/ba - since they were/
are white? Of course, they, whites, have been
pushing that concept for a while now but I just wondered if
there might have been some belief or anticipation of

such an appearance in prophecy or myth. For example, there is a myth in the AmerIndian culture of "the coming" of a white buffalo which will harken the beginning of peace on earth, I believe.
I've been thinking about this "white/black" thing and just ruminating considering the possibility that what we might have here is the expression of the mystical paradox of mortal duality: white on the outside - inside the "mind and heart of darkness"; black on the outside - inside the "light of spirit - spiritual enlightenment".
I'm not calling anybody the "devil" yet. I said what we "could have" here.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, September 28
In honor,
HTP,
Mahari

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| 14336|2004-09-29 17:33:41|Mahari|Re: Black and White|

Kathaka,

Very interesting comments. Question: How old is the story about creation? I'm inclined to think that it is relatively recent since the white man is fairly new to education - "the book" - relatively speaking.

You make an interesting point about the white man being like a teenager because that is how I see his culture - as being in its adolescent phase: rebellious, muscle-flexing, erratic, arrogant and lacking in wisdom and emotional discipline....
the mind and heart of darkness.

Free India's Blacks.....
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-- Ruth McKenney

Year: 12,950, September 29
In honor,
HTP,

Mahari

--- On Wed 09/29, Kathaka < kathaka443@earthlink.net > wrote:

From: Kathaka [mailto: kathaka443@earthlink.net]

To: Ta_Seti@yahooogroups.com

Date: Wed, 29 Sep 2004 11:30:31 -0000

Subject: Re: [Ta_Seti] Black and White

Dr. Loga, Mahari and All,

I have no definitive answers on this question of black and white and 'white as a state of purity', but, as I was reading the question several thoughts came to mind. The first was yin and yang. The ultimate inner alchemy cannot occur without opposites merging within. In this case, it is not the literal 'can we all get along' concept. I believe it is just a reflection of what truly needs to occur within, the outer world being the mirror of inner 'speak'. I do not believe that darkness is filth and brightness is purity. Those are probably concepts that were developed from fear-based thinking. However, on the outer world scene of reflection, the white race is a mutation race according to evolutionary studies, sciences of their own, now used in melanin studies (ie. meaning that if one race 'Out of Africa' exists then scientifically the White couple (melanin deficient) cannot produce a Black child but the Black couple can produce a white child, albinism). Thus, White has emerged out of Black, even if it was leprosy. The African, according to melanin and evolution science, is the parent of the White race, and all races. Is it like a rebellious teenager? If so, then White science/thinking might need parenting, so to speak. The next question that surfaces is where did the divide occur?

In myth, there is an African Creation myth that I can paraphrase as this:

In the beginning the Creator created four creatures. They were a monkey, elephant, Black man and White man. The Creator gave them four items. Each was given a banana, peanut, book and the secret of fire. The elephant took the peanut and went off. The monkey took the banana and went off. The White man choose the book and went off. The Black man was left with the secret of fire and crouched down by its warmth. The ending states that one day the four creatures would reunite in this way: Domestication of animals, The Black Man would learn Book knowledge from the White man, and the White man would learn warmth from the Black man.

Back to the divide:

If the albino was rejected by its parents as a mutant and not accepted, what would happen to its psyche? Since healing cannot occur in the blame game, what would be a REAL answer to this delemma of opposite forces? Each must now be a critical thinker. "The devil made me do it," just doesn't work anymore.

In the study of Qabbalah, it is said that the Shekinah is the Queen here on earth but....just like Kali....she has a liberating and terrible aspect. We generally think that Black is the terrible and White is the liberating. In Alchemical precepts Al Khem, the God of Khem (Fire...not the Book....) consists of blue flame, red, orange, yellow then white, then clear ether. The residue falls below to the bottom as ash and then water births it again and this is its purification process of fire. Also, what does the fire do to

White skin? It destroys it. Whereas in Black skin it enriches melanin and the Nectar of Bliss can be cultivated from a rising serpent of the inner flame. The White might not be able to use the fire, but has to use the book - knowledge or Jnana Yoga in order to kindle the Nectar in the third eye. Thus, we still have a divide - until these present times where the Black man has become a scholar about his fire. Has the White become warm about his book? Does he yet understand the Fire of Knowledge? Or does he still use knowledge as a weapon (not a healer) for divide? Is the Black man using his fire as a weapon or as a healer?

Just some thoughts....
Kathaka

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>
| 14337|2004-09-29 17:43:45|kathaka443|Re: Black and White|
Hi Mahari,

It probably is newer, maybe even created after the invasions happened and destruction, as a way of remembering (ie. the taking of the books). I recall it was in a book with only African Creation Myths. When I get a chance, I will see if I can find it again.

Kathaka

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> Kathaka, Very interesting comments. Question: How old is the story about creation? I'm inclined to think that it is relatively recent since the white man is fairly new to education - "the book" - relatively speaking. You make an interesting point about the white man being like a teenager because that is how I see his culture - as being in its adolescent phase: rebellious, muscle-flexing, erratic, arrogant and lacking in wisdom and emotional discipline.... the mind and heart of darkness.

| 14338|2004-09-29 17:55:21|Mahari|Re: The Verses of the Snake Charmer-5|

Raymond,

Of course, you are correct about bad and good coming in all colors. And I do believe that our culture is to a huge extent the result of our environment: you are a product of your environment. Consequently, I believe that the reason that caucasoids

have such a predatory worldview is due to their surroundings:
the change of seasons -the harshness of the climates; the
need to prepare for the coming hard winter months forced them
to think in calculating and hording ways. Nonetheless, that, to
me, does not excuse them from responsibility for some
of their predatious murderous ways.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, September 29

In honor,

HTP,

Mahari

--- On Wed 09/29, Imnrnre <anpugifts@earthlink.net> wrote:

From: Imnrnre [mailto:anpugifts@earthlink.net]

To: Ta_Seti@yahoogroups.com

Date: Wed, 29 Sep 2004 12:55:21 -0700 (PDT)

Subject: RE: [Ta_Seti] The Verses of the Snake Charmer-5

Mahari wrote:

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may have thought of whites as the embodiment or
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*account (the source escapes me now) in which an
indigenous people in the Americas imagined that
European intruders were white gods prophecized
in their myths, but they were quickly disabused
of that fiction by the crude, violent and avaricious
behavior that soon ensued.*

*This was certainly the case in Panama where the
people of Darien immediately went to war with the
invaders who sought to occupy their villages with
the result that the first party of Spaniards fled to
their ships to save their lives. But that was not always
the case. The Spaniards sailed farther to the east where
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with local rulers in exchange for assistance*

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the Spaniards turned on them all after
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of the spread of Indo-European nomadic marauders
into the sedentary agricultural and herding communities
of darker skinned people. It is possible that this violence
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idolization of whiteness that we know of today.
When you read the history of the Indo-Europeans you
learn that ritual hangings, drunken berserk behavior,
the association between people who work the land
and dark skin, an unusually close bond between
men and their horses, all of these have extremely
ancient precedents in Indo-European culture.

ruminating considering the possibility that what we might
have here is the expression of the mystical paradox of mortal
duality: white on the outside - inside the "mind and heart of darkness";
black on the outside - inside the "light of spirit - spiritual enlightenment".
I'm not calling anybody the "devil" yet. I said what we "
could have" here.>

I don't see this at all, Mahari. The potential for evil resides
in all of us regardless of what we look like on the outside.
History reveals that too. Duality is a part of the way reality
is constructed. It can be found everywhere.

It is possible that people coming out of very cold climates to
form nomadic bands organized around the horse developed
a different mentality than folks in warmer climates where
cattle raising and agricultural pursuits were more common.
They may also have developed lasting and separate ways
of relating to the natural environment and other people.

In nature all that is white is not pure, and all that is black is
not objectionable. Have you not seen a cloudless night sky?
It is possible to wear white robes as a sign of ritual purity
without translating that into racial superiority or member-
ship in a master race. Blackness is also associated with
peace, mystery and regenerative powers. Was this not so
in Kemet? Here's a little picker-upper from p. 185 of the
BCFD:

Oh Tem
What is [this into which] I have come?
Surely without water is it
[Also] without air is it
Double deep
Double dark
He who [is] in it
[Finds] peace of heart

We on the other hand have been so indoctrinated with black-
white racial symbolism that we tend to see life through that

prism, perhaps for our own safety. So, it takes a special effort to see, think and understand differently.

Raymond

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| 14339|2004-09-29 18:07:46|Imnrnnre|The Verses of the Snake Charmer-5|

Dear Friend Loga,

You wrote:

is the icon of the Guru (TatciNamurti) which when pervades the soul takes on as the offerings or sacrifices the body the properties and the soul itself in a most natural way. Now there are three kinds of actions - the mental, the verbal and bodily and Oh my soul a snake! You should dance and dance praising sincerely in all these forms of actions this Authentic Guru.>

In the religious art of Kemet there is a panel depicting the neter (deity) Amen-Ra using his hands to make "magical passes" (setep sau) along the back of the king, thereby transferring the god's "fluid of life" (sa ankh) so that the king becomes a "son of Ra." (Budge, From Fetish to God...., pp. 34-35. See also the two-volume dictionary, p. 585 for the so-called "magical fluid of life).

In the same panel we see the goddess (neterit) Amenit suckling the king as an infant seated on her lap as she utters words in support of his transformation into a deity on earth.

Here are my questions: Is this transference of energy analogous to what you are describing? In addition, isn't this something that can be transmitted by a glance, a touch or an embrace as well as through ritual passes along the neck and spine? And finally, isn't this a form of initiation, affecting the person's mental state as well as lucid and deep dreaming? If so, how?

In the passage accompanying this art, it is written that in the absence of the king, the high priest becomes the participant receiving this "essence of the god." This would seem to indicate that the ritual was performed periodically and that the priest could then transmit his portion to the king, in the same way an earthly guru.

Is not this "sa en ankh" not one form of your dancing snake?

Best,
Raymond Davis
| 14340|2004-09-29 18:11:44|Imnrnre|Re: The Verses of the Snake Charmer-5|
Brother Mahari,

Excuse is an entirely different matter. None was intended.

Raymond
| 14341|2004-09-29 19:10:10|K. Loganathan|Re: The Verses of the Snake Charmer-5 : Magical Rites|
Dear Raymond

It is very interesting that as I translate many of the metaphysical treatises in Tamil into English so that great scholars on African Spirituality like yourself come to know of them and care to respond , we also discover more and more similarities of all kinds. Now with respect to the following:

>>>>>>>>>

In the same panel we see the goddess (neterit) Amenit suckling the king as an infant seated on her lap as she utters words in support of his transformation into a deity on earth.

>>>>>>>

This same story is also told on how Sambantar even as a child of only 3 years old was so brilliant in metaphysical understanding. It is said that as he cried out of hunger while his father was having a bath

in the tank, Siva-Uma appeared in the sky riding the White Bull and Uma, the Mother Goddess came down and fed the hungry child with milk from her own breasts!

This milk is 'Njanap PaaL', the Milk of Metaphysical Wisdom

This may be Kemetian in origins as are also those 'magical rites' that make a person 'Amen Ra' and so forth. I am reminded here the various of Diksas, 'magical rites' in which a Guru transfers metaphysical wisdom to a sisya.

Sivaprakasam describes these diksas as follows:
Tirunookku: the act intensive glancing. Paricam : through bodily touch embrace etc , Vakku: discourses on metaphysics, Paavanai: simulation or imagining; Miku Nuul : extensive studies of metaphysical treatises of all kinds Yoga : yogic exercises of both body and mind control and Auvtri : special kinds of ritual actions.

These are very close to what you say:

energy analogous to what you are describing?
In addition, isn't this something that can be transmitted by a glance, a touch or an embrace as well as through ritual passes along the neck and spine? And finally, isn't this a form of initiation, affecting the person's mental state as well as lucid and deep dreaming? If so, how? >

These are ways of transferring energy and are quite tantric. I am not sure what exactly they involve as they belong to the priestly craft. This book was written by Umapati Sivaaccariyar(c. 13th cent AD), a priest of the famous temple of Siva in Citamabram

--- Imnrrnre <anpugifts@earthlink.net> wrote:

> Dear Friend Loga,
>
> You wrote:

>
>
> is the icon of the Guru (TatciNamurti) which when
> pervades the soul takes on as the offerings or
> sacrifices the body the properties and the soul
> itself in a most natural way. Now there are three
> kinds of actions - the mental, the verbal and bodily
>
> and Oh my soul a snake! You should dance and
> dance praising sincerely in all these forms of
> actions this Authentic Guru.>
>
>

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| 14342|2004-09-29 20:47:29|Imnrnre|Re: The Verses of the Snake Charmer-5 : Magical Rites|

Dear Loga,

Have we then arrived at that point in the craft of the
Hem Neter (priest) and Guru beyond which only the
initiated are permitted to proceed? Or do we just need
to make a special trip to the bookstore?

You wrote:

tantric. I ma not sure what exactly they involve as
they belong to the priestly craft. This book was
written by Umapati Sivaaccariyar(c. 13th cent AD), a
priest of the famous temple of Siva in Citamabram>

Would you care to elaborate on your first sentence?
Does tantra involve working with this serpent energy?
If we put aside for a moment the task of conveying
information by working strictly with texts (important
work to be sure), are we talking here about activating
the kunkalini either trough direct transference or by
causing it to stand erect in the spine?

Raymond

| 14343|2004-09-29 21:25:18|K. Loganathan|Re: The Verses of the Snake Charmer-5 : Magical Rites|

Dear Raymond

I must begin by saying that even though I have read many Siddha texts on Energy Transfer I do not understand them fully. But I believe that as we proceed with verses of the Snake Charmer we shall get some understanding of it.

Now the ways in which energy transfer takes place are many and most of the ritual practices called dikshas are basically concerned with this. I wish some scholars or priests familiar with the Agamas and Temple rituals can describe these processes,

Some I understand quite well like Tirunookku, Miku Nuul and so forth. The Nookku is GAZE and TiruNookku is Divine Gaze and hence a gaze with Love and Affection. When a Guru gazes at the Sisya in this way, by the LOOK itself there can be activation of Kundalini Sakti. We can understand this phenomena by the way the LOOK of LOVE between lovers, mother and child and so forth works.

Now Miku Nuul is wide scholarship of ALL kinds of texts but with a view to DECONSTRUCT so that only TRUTH shines forth in the mind. This is energy gaining for the Darkness of Ignorance is Energy Consuming for the Maalam that brings it about is also that which brings about DEATH. When a person studies objectively all metaphysical treatises and destroys the IGNORANCE and Prejudice within and let there be metaphysical illuminations of a profound kind within the soul becomes CLEAN, BRIGHT and PURE.

Such a soul is likely to live long and good mental and physical health

But anyway I must mention that there are many other 'ways' which do not belong to craft of the priests at all. There is the vaishNava Prapatti where they emphasize LOVE and total self surrender to BEING as the way to redeem oneself.

I shall touch upon these as we go along with the verses of Snake Charmer.

Loga

Imnrnre wrote:

Dear Loga,

Have we then arrived at that point in the craft of the Hem Neter (priest) and Guru beyond which only the initiated are permitted to proceed? Or do we just need to make a special trip to the bookstore?

You wrote:

tantric. I am not sure what exactly they involve as they belong to the priestly craft. This book was written by Umapati Sivaaccariyar (c. 13th cent AD), a priest of the famous temple of Siva in Citamabram>

Would you care to elaborate on your first sentence? Does tantra involve working with this serpent energy? If we put aside for a moment the task of conveying information by working strictly with texts (important work to be sure), are we talking here about activating the kundalini either through direct transference or by causing it to stand erect in the spine?

Raymond

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| 14344|2004-09-29 21:55:40|Imnrnre|Re: The Verses of the Snake Charmer-5 : Magical Rites|
Loga,

Thank you for your response. I believe there are also many threads within the Kemetic tradition. Unfortunately there are no exigetical texts to consult, so one has to interpret and piece together the various fragments at the same time. It can be frustrating at times, but the rewards, I understand, are proportionate to the effort.

Raymond

| 14345|2004-09-30 01:21:03|K. Loganathan|Tirumular: Greatness is NOT Denied to Anyone|
The Mantrayana of Tirumular- 67

Greatness is NOT Denied to Anyone

As we study the Agamic/Tantric texts especially those in Tamil, we find the true shape of Hinduism as practiced becoming more and more perspicuous. The IndoAryanism with its attendant Vedocentrism has created a FALSE picture of what Hinduism is. The Agamic temple-centered Hinduism is also the SAME as the metaphysical life of the Nubian Kemetian Sumerian and Dravidian cultural complex, that which initiated the human civilization itself.

This Agamism, being temple-centric DID NOT discriminate between people on the basis of birth and so forth. Every person is taken to be potentially capable of TRANSMUTING his body of flesh and bones into a TEMPLE i.e. a place where resides BEING Himself.

In this verse Tirumular explains how anyone can bring about a condition whereby BEING in the icon of Cataaciva transmutes the soul of a person into something PURE, CLEAN and hence WHITE. See the comments for details.

Now we must note here that unless the soul is taken as a substantial entity just as unconfigured as BEING Himself, the COLOR of the soul as such cannot be discussed intelligently and metaphorically without errors. The Western cultures do not on the whole subscribe to the ontological reality of the soul and hence they cannot make sense of the Dark Soul, Clean Soul White Soul and so forth. They are bound to ascribe these color terms to the BODY only and with that talk only of RACIALISM. They do not have a metaphysical understanding where they can see person's soul as different from the body and that a black man can have a White Soul and a

white man can have a BLACK soul and so forth.

983.

nammutal ooraintin naadug karumaGkaL
ammatal aital adagkiya valvinai
simmatal uLlee teLiya vallaarkadkut
tammatal aakunj cataacivan taanee

Meaning:

The primordial Logos AUM (that is the union of Natam and Bindu) becomes differentiated into the Five syllabic Siva Mantra Na-Ma-Si-Vaa-Ya that implants the five fold universal praxis of generating sustaining annihilating but all within the disclosing and concealing within and without. Now we must understand that such a presentation of BEING is only to free the souls from the Primordial Darkness, the Malam that remains there as that which is worked upon by these universal praxis of BEING. Now if one understands this and seeks only the Njaanam by installing oneself deeply with the Basis of Sikaaram, the BEING-as-Cataaciva would emerge and install Himself as the ground of the self itself.

Comments:

The main point made here is that there is the DARKENING stuff Malam, the ? PaNdu Mai-iria? of the Sumerians, the primeval darkness that infects all the souls and makes them dirty and filthy and hence atomic and evil. The atomicity of the mind, ? the smallness? is also pollution, that which disallows the noble and great. The souls begin their cosmic journey with atomic minds - with the least kinds light of understanding that BEING somehow manages to install by violating the prevalent DARKNESS.

Now in order to violate this hold of the Malam, which is also the KILLER, BEING becomes the Sun-Moon (Iravi Mati) a way of being in which the most powerful light with very intense heat - the ?e-ri-a? of the Sumerians- is poured out. Metaphysically this is the Union of Natam and Bindu, the Male and Female, the primordial sexual union that keeps on producing the Cosmic KuNдалиni Sakti that becomes the Sun-Moon and so forth. Now it is this that becomes from the primordial A-U-M into the more differentiated Na-Ma-Si-Vaa-Ya that introduces the five fold universal praxis or the Pancakrittiyas - that of disclosing and concealing and within disclosing, creating sustaining and annihilating.

Now the point Tirumular makes in this remarkable verse is that everything in the cosmos including the personal can be or should be made sense in terms of these Pancakrittiyas and hence as the workings of BEING in term of the Siva Mantra as above.

But what is the benefit of it all?

Well when one understands everything in terms of the universal praxis of BEING, one also becomes metaphysically illuminated and hence with more and more of Lumen Naturale (CiRSakti) flowing into the interior of the soul making it CLEAN PURE GOOD BEAUTIFUL and so forth. And this endears the soul to BEING and He installs himself there as Cataaciva and thus making the humble body a TEMPLE itself and something that cannot be assailed by any thing that is dark evil and so forth. With Cataaciva installed as the basis of the soul, the soul becomes Pure Clean and hence White

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| 14346|2004-09-30 08:09:55|Paul Kekai Manansala|Re: Black and White|

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> Kathaka, Very interesting comments. Question: How old is the

story about creation? I'm inclined to think that it is relatively recent since the white man is fairly new to education - "the book" - relatively speaking. You make an interesting point about the white man being like a teenager because that is how I see his culture - as being in its adolescent phase: rebellious, muscle-flexing, erratic, arrogant and lacking in wisdom and emotional discipline.... the mind and heart of darkness.>

Mahari, generalizations based on "race" are invalid.

Regards,

Paul Kekai Manansala

| 14347|2004-09-30 08:18:42|alberto34482@yahoo.com|Re: KMT:Meditative Arts|

This might also be of interest. It appears that religion and magic amongst the more common Egypt was vastly different than of the elite.

See the following for more details:

94.1028

BORGHOUTS, Joris F., Magical Practices among the Villagers, in: Pharaoh's Workers, 119-130 and 182-185. (ill.).

Texts from Deir el-Medina offer a unique opportunity to study the practice of magic (hekau) in everyday life. Unexpected dangers like attacks by scorpions and snakes are documented in many spells. To counter ailments inflicted by such animals and demonic diseases the magician often set up a mythical narrative in which the origin of the illness is investigated, with the sufferer finally emerging as the victor. Thus, knowledge of the origin of snake poison, the theme of a long mythical spell with the deities Re and Isis as the personages, averted the danger of dying of a bite or sting. Roaming dead persons are another class of troublemakers; but, surprisingly, little testimony has come to light of villagers practising magic against each other. Apparently, for social conflict the local oracle or the court of justice offered sufficient opportunity to straighten things out. On the other hand, spells and rituals make mention of a kind of stereotyped inimical person called "the hot one" (shemu), perhaps the equivalent of a village witch. Magical influences caused by gods were another threat to be reckoned with. In order to restore peace between the victim and an offended god from whom these "appearances" (bau) were supposed to come, an expert had to be consulted, a woman; and such a female diviner reminds one much of similar customs in preindustrial Europe and the modern Middle East. Author

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14348|2004-09-30 08:47:28|arterupestre2001|ANTHROPOLOGY - PREHISTORY|
ARTE RUPESTRE - ROCK ART - PREHISTORY - ANTHROPOLOGY - PRIMITIVE ART.
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Daniel Verdejo....Saludos Barcelona Espa
> arterupestre2001@yahoo.es

| 14349|2004-09-30 09:15:25|yahmose7|Re: Black and White|

I agree with you on that. There are millions of white people in the world, and I doubt very seriously that anyone can make that assumption.

And also in Sudan and neighboring countries, I have never heard of a white man being called pink or red, we have all ways considered them white.

And as far as colors go in my culture white is a sign of purity and unity, but this is speaking in the physical sense. Black is the color of all things spiritual and represents spiritual aspects. We have never as far as I can concieve thought of a person because of there color to mean more or less, wicked or good, because of there skin color, although we may and still do color our skin with colors that represent different things. The obvious colors of different ethnic groups have also been stereotyped because that group may be know for doing foul things, so if one ethnic group is darker or lighter, or skin toned different than another an theses groups come

to odds, they will how ever refer to peoples of that difference unfavorably, but this is understandable, but they dont consider them that way because of thier skin, or because they are that tone makes the act that way or not that way, we do not consider a persons color to be the reason a person is a certain way, as if they were born that way. Its is there association and intereactions or non assosiation or interactions and so on that they act that way. People are not born bad, well unless they have mental issues.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> --- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
> > Kathaka, Very interesting comments. Question: How old is the
> story about creation? I'm inclined to think that it is relatively
> recent since the white man is fairly new to education - "the

book" -

> relatively speaking. You make an interesting point about the white
> man being like a teenager because that is how I see his culture -

as

> being in its adolescent phase: rebellious, muscle-flexing,

erratic,

> arrogant and lacking in wisdom and emotional discipline.... the

mind

> and heart of darkness.>

>

> Mahari, generalizations based on "race" are invalid.

>

> Regards,

> Paul Kekai Manansala

| 14350|2004-09-30 09:49:49|clyde winters|Re: Black and White|

Hi

What is the etymology of the word for Europeans in
your country?

C.A. Winters

--- yahmose7 <yahmose7@yahoo.com> wrote:

- > I agree with you on that. There are millions of
- > white people in the
- > world, and I doubt very seriously that anyone can
- > make that
- > assumption.
- > And also in Sudan and neighboring countries, I have
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- > And as far as colors go in my culture white is a
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- > spiritual aspects. We
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- > person because of
- > their color to mean more or less, wicked or good,
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- > skin color, although we may and still do color our
- > skin with colors
- > that represent different things. The obvious colors
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- > ethnic groups have also been stereotyped because
- > that group may be
- > known for doing foul things, so if one ethnic group
- > is darker or
- > lighter, or skin toned different than another and
- > these groups come
- > to odds, they will however refer to peoples of that
- > difference
- > unfavorably, but this is understandable, but they
- > don't consider them
- > that way because of their skin, or because they are
- > that tone makes
- > the act that way or not that way, we do not consider
- > a person's color
- > to be the reason a person is a certain way, as if
- > they were born
- > that way. It is their association and interactions
- > or not
- > association or interactions and so on that they act
- > that way. People

> are not born bad, well unless they have mental
> issues.
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> >
> > Regards,
> > Paul Kekai Manansala
>
>

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| 14351|2004-09-30 11:10:33|sherif|Are you interest in anything from egypt??|
hello

i am Sherif from Egypt , if anyone interest in anything from Egypt

please contact me directly

thank you

Sherif from Egypt

| 14352|2004-09-30 15:32:58|Imnrnre|Re: Black and White|

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

Paul, I agree, provided that the word appearing between quotes refers to _biologically defined_ "race." It is a fact of life that socially defined races do exist as is obviously true of the racial categories "blacks" and "whites," whose members are usually able to identify each other on sight even when their somatic features overlap with those of members from other socially-defined racial groups.

It is perfectly valid to generalize about such "races," otherwise statements like the following would have to be disallowed:

"A half-century ago, virtually all black students who attended college enrolled in all-black institutions."

Here then is a valid generalization about members of a race, but not one based strictly on genetic type since it includes people who exhibit a range of genetic and somatic features. The folk-based but largely unspoken criterion of "one drop of Negro blood" is probably at work here, though it is not always easy to tell by just looking. In which case, people are often permitted to "check folks out," and if all else fails, just ask.

Without this flexibility in applying the term race, it would be impossible to make any generalizations about what is usually referred to in polite circles as "race relations." And inability to do so would be highly disadvantageous in a country where race still continues to be meaningful -- for example, in the practice of racial profiling, police brutality, housing and job discrimination and so on.

Raymond

| 14353|2004-09-30 17:55:40|Paul Kekai Manansala|Re: Black and White|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Paul Kekai Manansala wrote:

>

>

>

>

> "A half-century ago, virtually all black students who attended

> college enrolled in all-black institutions."

>

> Here then is a valid generalization about members of a race,

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> people who exhibit a range of genetic and somatic features.

> The folk-based but largely unspoken criterion of "one drop

> of Negro blood" is probably at work here, though it is not

> always easy to tell by just looking. In which case, people

> are often permitted to "check folks out," and if all else

> fails, just ask.

Raymond, I look at this as more of a statistic than a generalization.

An example of what I consider a generalization:

Blacks are lazy

Whites are evil

Asians are cheap

Indians can read palms

etc., etc.

I do agree that racial categories must exist in contemporary society
if simply to prevent racism, discrimination, etc.

Regards,

Paul Kekai Manansala

| 14354|2004-09-30 20:38:26|Imnrnnre|Re: Black and White|

Hi Paul,

Those are what I would call overgeneralizations and in fact racial stereotypes. They are false, negative and and potentially injurious in the sense that they are "fighting words."

On the other hand, generalizing beyond individual cases is one of the functions of statistics. As you know pollsters do it all the time using self-reported data pertaining to ethnic and racial identity. That doesn't mean the people in the category all look and behave the same; it only provides one window on how they view themselves, and often, how they are likely to be socially defined by others.

These self-perceptions are typically emotionally loaded and serve as cues in the process of social interaction. People use them to determine social distance and to construct social hierarchies. They would mean little to any of us if they were not often backed up by actions that affect people's lives.

Remember, there is also that netherlandish category called "other" which is reserved for those who don't believe they fit the categories at hand or can't make up their minds! Nevertheless, it is significant that most people know which boxes to check off and believe it's important to get it "right." In fact, rather than do away with the categories altogether, some people argue about whether new ones should be added to include folks who feel disenfranchised because they don't have one of their own. (smile)

This is what I mean by socially defined race.

Raymond

| 14355|2004-09-30 20:42:21|K. Loganathan|The Verses of the Snake Charmer-6|

The Verses of the Snake Charmer-6

2 In Praise of Guru

12.

**veetap poruL innatenRu veetaG kadanta
meypporuLaik kandu manameevi viLambip
pootapporuL innatenRu potanai ceyyum**

ppuraNa CaRkuru taaL kaNdu aadaay paambee!

Meaning:

The Vedas four and such ??? scriptures have an understanding of metaphysical matters and those who fathom it will know that BEING stands beyond them. Now the most authentic Guru is the one who knows this and stands ABOVE all such scriptures with a direct vision of BEING, the True Object. Having become full of desires to understand this BEING and expound the greatness of BEING knowing very well that that is the proper object of metaphysical discourses is the mark Faultless Full Guru. Oh my soul a snake! Dance and dance with the joy that you have seen the Feet of such a Guru

Notes:

The True Guru, the fully saturated and hence in need of nothing in the world, the PuuraNa CaRkuru, does not seek to displace God by placing himself as the one who should be worshipped and listened in total obedience. The most authentic Guru will not also enslave the commoners to the scriptures like the Vedas and so forth for they know that BEING the proper object of metaphysical discourses can NEVER be contained by any scripture whatever. BEING remains always a SURPLUS, always ABOVE all letters.

13.

**uLLaGkaiyinil kanipool uLa poruLai
uNmai yudan kaaddavalla uNmaik kuruvaik
kaLLamanantanait taLli kaNdu koNdu anbaayk
kaLittu kaLittu ninRu aadaay paampee!**

Meaning:

BEING stands as the fruit well within the palm - the most authentic and real. The True Guru is one who can show others to SEE directly this BEING by destroying the mental blindness within. O my soul the snake! Learn to see such a True Guru by removing the deceitful self within you and dance and dance with immense love for such a guru.

Notes:

It is not as if BEING is not present - totally mysterious above distant and so forth so much so He is intuitable only for the special, the spiritually gifted and so forth. No it is NOT so - BEING is present like a cherry fruit within the palm, a metaphor for saying that He is readily available for seeing. But the problem is that we DO NOT have the necessary VISION, the EYES to see. More specifically we lack the Third Eye, the Eye of metaphysical visions or transductive perceptions. The True Guru does not waste his time arguing and discoursing seeking to PROVE the reality of God and so forth. He simply OPENS up the eyes so that the students SEE for themselves BEING who is always PRESENT there.

(to continue) 6

Do you Yahoo!?

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| 14356|2004-09-30 22:03:17|Imnrnnre|Re: KMT:Meditative Arts|

Dear Saidis,

Thanks for the informative excerpt on hekau in AE.
It gives new meaning to the phrase "spiritual universe."
With so many people wanting to obtain protection from
so many _bau_, I'm sure the magical skills of the
shemu were in great demand. Incidentally, that
word is practically identical to one meaning "magical
spells." I wonder what the connection was with being
a _shem.t_ or hot one. Any ideas?

I was not certain how the practices described in the
blurb distinguished between the elite and the masses
since the elite also had oracles and diviners they
could consult whenever needed, often members
of their own families and social networks.

The following spell taken from an 19th Dynasty
papyrus may be of interest to you. It was to be
used as part of a treatment for bites by noxious
animals like scorpions and snakes. It contains
blanks into which the patient and his/her father's
name could be written in:

"Flow out you poison. Come forth upon the ground.
Horus conjures you. He spits you out and you do
not rise up, but fall down. You are weak and not
strong, a coward who does not fight. You are blind
and cannot see. You lift not your face. You are
turned back and cannot find your way. You mourn
and do not rejoice. Turn back, you snake. Conjured
is your poison which was in any limb of [insert name],
the son of [insert father's name]. Behold, the magic
of Horus is powerful against you. Flow out poison.
Come forth upon the ground."

Your friend,
Raymond Davis

| 14357|2004-10-01 09:09:41|saidis_aswan_egy|Re: KMT:Meditative Arts|

You might be interested to also know the execration rituals found in ancient Kmt never died out but survived well into the modern era. The rural Egyptians today practice a form of execration magic where a molded enemy of their with their name inscribed on the wax figurine. The desired person will burn the figure wishing death upon the person.

We have documentation of this ritual in Egypt during the Middle Ages as well. Egyptians at this time were very famous and in request for their magical skills. You might want to read the following for more details:

Hansen, Nicole B. 2002. "Ancient Execration Magic in Coptic and Islamic Egypt." In *Magic and Ritual in the Ancient World*, edited by Paul Mirecki and Marvin W. Meyer, 427-445, Religions in the Graeco-Roman World 141. Leiden: E. J. Brill.

I think I should mention also there is a sufi sect in the Delta region that handles snakes, and many of the practitioners have immunity to snakes biting them.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14358|2004-10-01 09:20:07|saidis_aswan_egy| From the Nile to the Is𐓚

From the Nile to the Is𐓚

As Egyptologists from around the world gathered in Grenoble, Nevine El-Aref was there to follow the controversies and delight in a world which combines the love of erudition with a passion for the past

The International Congress of Egyptologists (ICE), which is held every four years in a different country, returned to Grenoble, the capital of the French Alps, early this September for the second time since the second congress was held there in 1979.

Workers unveiling Karnak Cachet in 1934; god Amun's musician; the magistrate of Thebe's Supreme Council; the divine servant of Amun at Luxor

The week-long congress was held at the ALEXPO conference hall, where

the aura of Ancient Egypt was everywhere apparent. The halls and corridors were buzzing with almost 2,000 Egyptologists from around the world exchanging recent archaeological discoveries, studies and theories. The schedule was tight and covered a wide variety of subjects, but the studious atmosphere was disrupted from the beginning by a notable lack of organisation. One could not help but compare this shambolic congress, held in a modern European city, with its excellently managed predecessor which was held in March 2000 at the foot of Giza's Great Pyramid.

After an impressive opening ceremony at which Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), called on the president of the International Association of Egyptologists (IAE) to re-affirm the association's commitment to working with Egyptologists to help preserve this heritage which belongs not only to Egypt, but to the world, the congress soon got bogged down in faulty organisation.

A certain panic ensued when lecture hall venues were changed at the last minute without prior notification, with the result that many lecturers failed to turn up at their assigned locations.

The apologies and excuses only served to underscore the inadequate planning and preparation: the conference will be remembered by many for a microphone that did not work, a power point link-up that could not be made, and last-minute cancellations and changes of venue that had the participants running along the ALEXPO corridors, hunting here and there for the elusive event which they wanted to attend.

Moreover, the lack of translation facilities, or even a multi-lingual summary of the lecture in progress, resulted in frustration for the many individuals who do not master more than one European language. The English-language sessions naturally caused no problems for the majority, but when it came to the French and Dutch presentations, it was simply a mess. "I might as well have been totally deaf," Jennifer De Babwa, an archaeological architect told Al- Ahram Weekly, having missed out on a presentation about the art of early dynastic palleys, a subject in which she is especially interested.

Once things were sorted out, however, the sessions revealed the vast scope and richness of the subjects under review. For the first time there were 60 Egyptian archeologists, out of a total of 300 speakers, giving presentations at the week-long congress, the largest number ever.

The 20-minute papers, delivered simultaneously in five lecture halls on alternate floors of the ALEXPO complex, covered many subjects

across the entire field, ranging from more traditional concerns such as art, religion, museology, linguistics, and archeological theories, to new discoveries, new readings of specific ostraca and stelae, the importance of implementing site management projects in different areas, and the use of geographical information systems.

Such congresses give scholars an opportunity to exchange views with their peers; and in some cases, this inevitably led to heated debate.

The most controversial issue was the claim made by two French architects, Gilles Dormion and Jean-Yves Verd'Hurt, that they had located Khufu's sepulchral chamber. Yosef Mizrachy, professor at the Institute of Archaeology, Tel Aviv University, argued that Thutmosis III was not the great Egyptian Empire builder that he has traditionally been seen as, but that he merely maintained and enhanced the achievements of his predecessors also drew strong reactions.

The debate about the Great Pyramid started a week before the Dormion and Verd'Hurt gave their official presentation to the ICE, and it had already made headlines before the conference opened. However, Hawass stood his ground, and reiterated his refusal to allow the duo to probe into the Pyramid in order to prove their theory in situ, arguing that they were amateurs, without any affiliation to a scientific institution.

Hawass also pointed out that their request ran contrary to SCA regulations (for the full story, see *Al-Ahram Weekly*, 708).

The debate over Thutmosis III did not draw much media attention, despite the fact that he was an interesting king. Mizrachy claimed that this famous Pharaoh's military victory at Meggido was an act not of liberation but of colonisation, and that far from founding a great Egyptian Empire and creating diplomatic ties with neighbouring countries, Thutmosis III had merely continued the work his ancestors began. Mizrachy's theory drew a strong reaction from Sayed Mahfouz, professor of archaeology at Assiut University. He resisted Mizrachy's claim that Thutmosis III had taken chieftains and princes from the conquered territories to work as slaves in Egypt. He also quoted several documentary sources, engravings and texts, in support of the fact that Thutmosis III had created Egypt's military glory during the 18th Dynasty and expanded the country's borders, whence he is sometimes jocularly referred to as "the Napoleon of Ancient Egypt".

"Several names of territories he conquered and their locations can be found in engravings in his temple," Mahfouz told the *Weekly*. As for making slaves of princes of the countries he conquered, Mahfouz asserted that the claim was absolutely groundless. Thutmosis III had

indeed brought princes and the sons of high-ranking nobles to Egypt, but he did so in order to bring them up in his palace, so that their children could be educated alongside the sons of the Pharaoh, in order to establish a close and lasting relationship between them.

Some papers were more technical, such as that given by Hisham El-Leithi, who made a close reading of five wooden stelae from Thebes; or that by Shafia Bedeir, professor of archaeology at Ain Shams University, who presented the hypothesis that the engraving on a sarcophagus currently displayed at the Egyptian Museum, along with other pottery found in Thebes and miscellaneous documents, reveal that the Priest Toth-Im-Hat of the 23rd Dynasty was one and the same person as the Theban king of the same name of the late 23rd and early 24th dynasties. Ali Radwan head of the General Arab Archaeologists Union, also gave a scientific lecture describing the style of the pre-dynasty art through studying pots, tombs and funerary collection.

The conference was also attended by the general public, who were particularly interested to know details of new discoveries. Hawass reviewed the recent excavations carried out by the SCA at Giza, Saqqara, Akhmim and Aswan, and outlined site management projects being implemented at several archaeological sites.

His audience was enchanted when he presented a series of step-by-step slides showing the stages in the discovery of a first-dynasty skeleton of a lady wrapped in linen who had died at the age of 35. Examination of her skeleton revealed that she had a broken neck and blood spots on one of her legs. "Until now we do not know the reason for her early death, but anthropological studies will surely reveal more of this skeleton's secrets," said Hawass. Moving to Akhmim, a fertile archaeological area in the Upper Egyptian city of Sohag, Hawass revealed that a major discovery had been made: the remains of a colossal statue of Ramses II, considered to be the largest limestone seated statue of a king ever found. This colossus is thought to be about 13 metres high and to weigh some 700 tonnes (see Al-Ahram Weekly, No 703).

In Aswan, at the site of the unfinished obelisk, a well-preserved graffito shows a group of swimming dolphins and swans along with a representation of Bess, the god of joy. It was found while cleaning the area as part of the major site management plan that is now nearing completion, and is scheduled to be officially inaugurated next month. Two empty obelisk pits belonging to Tuthmosis III have also been found.

At Giza, Hawass revealed the discovery of an intact mastaba tomb dating from the first intermediate period, which is located on the

causeway of Menkare's Pyramid. The tomb contains a cache of pottery and 440 small clay stelae in the shape of slaves and soldiers. Discoveries at Saqqara have been equally exciting. Christiane Ziegler, chief curator of the Egyptian department at the Louvre, described the new discoveries made while cleaning the area north of Unas's Pyramid. A vast Old Kingdom funerary complex was discovered surrounding the site of the mastaba tomb of Akhthetep, a monument that was removed intact to the Louvre during the last century. It was while searching for the original site of the small mastaba, which has now been identified, that the whole complex came to light. The tombs found are intact and contain an abundance of funerary furniture and several mummies. "So far we do not know the exact date of this necropolis, but there is evidence that it could date to the 26th Dynasty," asserted Ziegler, who promised that the forthcoming archaeological season would be very rewarding. She mentioned that during the excavations, vestiges of mud brick and inscribed stone from the Coptic period had been found, which probably originated at the nearby monastery of Saint Jeremiah.

Archaeologist Jonathan Van Lepp described how in 1994 the Space Shuttle Endeavour had been launched carrying with it radar instruments that could capture images of Earth that would be useful to scientists in a wide range of disciplines. One of these images revealed what may be successive levels of an unknown ancient city in Egypt, near Abydos.

This important scientific revelation shows long straight regular lines, and perpendicular engagements that strongly indicate that they are man-made. Van Lepp pointed out these structures are located in the region where the earliest known vestiges of Ancient Egyptian civilisation have been found, and mentioned that the putative site is larger in scale than the currently known city plan of ancient Hierakonpolis.

Van Lepp added that Hierakonpolis is famous for the discovery of numerous royal objects, which some scholars believe may have been votive offerings designed to formalise alliances with important rival centres. He said that the fact that early dynastic kings chose Abydos as their final resting place shows that it was far more important than Hierakonpolis. However, he continued, as nothing has yet been discovered that is important enough to deduce that Abydos was itself the capital city, "it is possible that this radar image shows the remains of this capital city." An exciting thought indeed.

Michelle Marlar reported on behalf of the joint Pennsylvania-Yale Institute of Fine Art-New York University mission about their work within the area of Kom Al-Sultan in Abydos. Here the remains of a

large stone temple have been found. On the surface a few blocks and part of the pylon are visible; the rest of the monument appears to have been destroyed. But according to Marlar, early examination in 2003 revealed numerous painted and relief fragments with characteristic Late Period elements, as well as limestone foundation blocks. Cartouches belonging to Nectanebo I and II confirm that one phase of the temple was indeed constructed during the Late Period, while various pieces of sculpture and fragments of wooden temple equipment indicate that a New Kingdom temple preceded it.

It is exciting to discover "first ever" monuments, and the Ptolemaic therapeutic baths discovered in the Shedia area of the western Delta are one such discovery. Ahmed Abdel-Fatah of the SCA told the Weekly that a number of shrines found in the area containing Ancient Egyptian, Greek and Roman deities reveal that Egyptian deities were worshipped alongside Graeco- Roman gods. Abdel-Fatah declared that the unearthing of a statue of Isis in the form of the goddess of the Alexandria port has revealed the maritime nature of Shedia and suggests that it remained a port through to Byzantine times.

Gihan Zaki, a researcher at France's Centre National de Recherche Scientifique (CNRS), told the conference that manuscripts of Arab chroniclers Al-Yaquti and Al-Kidrissi reveal that the inhabitants of Philae worshipped Ancient Egyptian deities even after the Islamic invasion. "This conclusion is also substantiated by Greek and Latin manuscripts," she said. Congress participants were delighted with Zaki's conclusion, because it is the first time that the manuscripts of Arab chroniclers have been used to prove such a theory.

Mention must also be made of two more light- hearted presentations which attracted a large audience. One dealt with children books, and the other with the role of horses in Ancient Egypt. The first was given by children's book writer Amal El-Gayar, whose has published seven volumes for the under-12 year olds. "As a journalist interested in archaeology, I felt that one of my duties was to create simple books for children that could reveal to them their magnificent past," she told the Weekly. El-Gayar takes advantage of the latest archaeological events and uses them as the point of departure for her writing. For example, during the inauguration of the Bibliotheca Alexandrina, she wrote a story about a small child in Ancient Egypt who toured the library, exploring every inch in it. The return to Egypt of the mummy of Ramses II and the centennial of the Egyptian Museum are among the other events that have inspired this talented writer. El-Gayar's most recent work is about Champollion and his long journey towards deciphering the hieroglyphics on the Rosetta Stone. Aymen El- Ashmawi, an inspector from Sharqiya Governorate, revealed

that the Ancient Egyptians were devoted to their horses and gave them names compounded with that of the god Amun. Aymen Abdel-Moneim, head of the Historic Cairo Development Project, and Injy Fayed, head of the Cultural Development Section at the SCA, reviewed several projects that have been carried out by the Ministry of Culture and the SCA.

Abdel-Moneim outlined the steps currently being taken at several sites in and around the Nubian temples of Abu Simbel, Kalabsha and Philae, including restoration and conservation, and the creation of visitor's centres. He pointed out that activities at Philae were focussed on improving tourist access, lighting, conservation and restoration. Other Nubian temples, such as those of Amada and Seboua, will have new paved access roads.

Fayed presented Egypt's strategy to raise public awareness of its national heritage through museums all over the country. She pointed out that the SCA strategy focusses on civil society in general, and on children in particular. In the last two years, she told the conference, two schools -- one for adults and one for children -- have been established at the Egyptian Museum; while elsewhere, sculpting workshops for children under the general title "Sculpting on Sand" have been organised on Egypt's beaches at venues as varied as Alexandria, Agami, Hurghada and Sharm El- Sheikh. Fayed also explained how, following the example of the associations created by the Louvre and the British Museum, the SCA has declared the establishment of the first-ever Egyptian Museum Association, which aims at raising the cultural awareness of the masses, developing the museum's facilities and services, and providing funds to upgrade the museum's exhibition theme.

Among the events planned are seminars, conferences, archaeological nights and a week dedicated to archaeological documentary films. The SCA has also launched its "100 Books" project, which aims at translating 100 books on archaeological subjects from different languages into Arabic, in order to make them available for Arabic-speaking researchers and readers.

One conservation project presented at the congress that stood out was that described by Amira Abu Bakr, head of the conservation department in Alexandria. She outlined the restoration history of a wooden life-size statue of the god Serapis, now on display at the Graeco-Roman Museum in Alexandria. She revealed that for many years the inhabitants of Theadelphia in Fayoum, where the statue was found, thought that it was part of a large tree that had grown in the area. Consequently, they had used some of its wooden bars to warm themselves during colder winters. It was only in 1932, when the statue was already in a state

of serious deterioration and decay, that it was recognised for what it was, and it took nearly two years to restore it to its present condition.

"Today's archaeological teams need a multitude of skills in order to accurately interpret a site in historical context," pointed out Geoffrey Tassie, who spoke of the need to upgrade excavation methodology and approaches. He criticised the excavation techniques that have been used for nearly 200 years, saying that it was absurd that there were no manuals on archaeological methodology, field guides or standards. In doing so, he made the obvious point that excavation is a destructive process, and stressed that the most important duty of an archeologist is to generate as much data as possible during the process. Single context recording is one of the best methods of doing this. The open area approach to excavation is widely used in Europe, he added, but only at a few sites in Egypt. Here the older Wheeler-Kenyon box-grid approach is still largely in use. Tassie wondered aloud why advanced methodology and approaches have been largely ignored by Egyptologists.

<http://weekly.ahram.org.eg/2004/710/he1.htm>

| 14359|2004-10-01 09:21:42|saidis_aswan_egy|Battle over Khufu's death bed|
Battle over Khufu's death bed

<http://weekly.ahram.org.eg/2004/708/eg9.htm> "The ninth International Congress of Egyptologists in Grenoble was immersed

in the debate over two French architects' claims of having located Khufu's sepulchral room in the Great Pyramid at Giza." A report on the press-heavy lecture by the two French architects at ICE9.

Battle over Khufu's death bed

The ninth International Congress of Egyptologists in Grenoble was immersed in the debate over two French architects' claims of having located Khufu's sepulchral room in the Great Pyramid at Giza. Nevine El-Aref listens in

At the ninth International Congress of Egyptologists -- a weeklong event that ended last Sunday -- the corridors and lecture halls were buzzing with talk of the latest discoveries, publications and archaeological studies. A heated controversy, meanwhile, threatened to overwhelm the entire event, which was hosted by the city of Grenoble, the capital of the French Alps.

The debate began even before Gilles Dormion and Jean-Yves Verd'Hurt,

the two French architects who claimed to have located Khufu's sepulchral room, gave their official presentation.

Media covering the event had been inundating the Egyptologists in attendance with questions about the Frenchmen's claims. Zahi Hawass, Secretary General of the Supreme Council of Antiquities (SCA), who has thus far declined to allow the duo to probe into Khufu's Pyramid in order to prove their theory in situ, attracted much of the attention as well.

Dormion and Verd'Hurt attempted to explain how they came to the conclusion that Khufu's sepulchral room is located beneath the room known as the queen's chamber. In doing so, they found both supporters and detractors. Jean Leclant of France's Fine Art Academy said their theory could be verified in a non-destructive way, by using a geo-radar system to discover exactly what lies beneath the queen's chamber. "The existence of another corridor which we do not know anything about is an interesting subject and we must know why," Leclant told Al-Ahram Weekly.

Leclant, however, decried the manner by which the two men seemed to going about it. "France develops a multitude of research missions in Egypt; we must abide by the regulations imposed by the Egyptians, after which we would have the authorisation required. It was inefficient to make an appeal on television," he said, referring to the media hullabaloo generated by the two Frenchmen.

Jean-Pierre Corteggiani of the French Archaeological Institute for Oriental Studies (IFAO), said geo-radar studies carried out by the Societ e omega had already "verified half of the hypothesis. Under the queen's funeral chamber they detected a one metre large corridor, which nobody knew about before. According to papyri and written documents, Khufu wanted to create a unique and innovative complex for his Pyramid," Corteggiani said.

According to Hawass, however, the accuracy of geo-radar studies on limestone and granite areas left much to be desired. Since anything appearing beneath granite or limestone surfaces looks like an anomaly, wondered Hawass, "how can they be certain that it is Khufu's burial chamber?"

Meanwhile, French archaeologist Jacques Bardot, a Khufu Pyramid expert, had doubts about the theory as a whole. He told the Weekly that the fourth dynasty solar cult mandated that the Pyramid must be oriented from the east to the west, because the latter symbolises the world of the dead. There may be a corridor beneath the queen's

chamber, he said, "but I don't believe in the existence of a subterranean burial chamber without an entrance facing the east."

Hawass continued to stonewall the duo. "I will never ever allow these amateurs access to the great Pyramid. They are not affiliated to any scientific institution or museum or university. In addition, they are architects, and not archaeologists specialised in Pyramid studies," he said

The French hypothesis, Hawass said, does not contain anything new or even any concrete traces of an important discovery. "Every day I receive almost 300 theories like this," he said.

Since its construction at Giza, he said, Khufu's Pyramid has been subject to non-stop intrigue.

"If they were real scientists they would not use television and newspapers to promote their ideas; they could have come to me directly to discuss their theory," Hawass said. Trying to reinforce his opinion of them as amateurs, he said that when the duo were allowed to probe into Khufu's Pyramid in 1986, during which they found nothing, they sold hundreds of t-shirts emblazoned with an image of the Pyramid and the words, "we are the ones who probed the Pyramid".

Nicola Grimal of the College de France, on the other hand, defended the duo's professional credentials. Their work at the Medum Pyramid in Fayoum led to the important discovery of three unknown chambers, Grimal said. In addition to their 1986 probe into Khufu's Pyramid, in 1998 they installed the Pyramid's new ventilation system.

Grimal told the Weekly that the duo had been working in the field for more than 18 years. "At the beginning, I was completely against them, but when they showed me their studies and plans they succeeded in convincing me of their theory, and I understand that it is serious work. As a specialist in the Old Kingdom who has excavated in different areas in Egypt for more than 30 years and headed the IFAO for ten years, I proposed a request in the name of the College de France to permit access to the Pyramid, but the SCA refused. Michel Vallogia also submitted another request in the name of Geneva University and it led to the same result."

But in the end, Grimal said, "Hawass is the head of the SCA, and if he denies access, we will follow his desire. The Pyramids belong to Egypt."

Hawass said that as secretary general of the SCA, he is the guardian of the Pyramid, and history will judge him poorly if he permits

"amateurs" to probe into the Pyramid. "Can France give me access to probe into the Notre Dame cathedral if I submitted a request?" he asked.

He said that next year, in collaboration with Singapore University, a robot would probe the Great Pyramid of Khufu to explore what may be behind the door discovered during an earlier robot-led probe in 2002.

<http://weekly.ahram.org.eg/2004/708/eg9.htm>

| 14360|2004-10-01 15:21:14|Ansari Mustafa|Making History During Black History Month|
2nd Teleconference meeting October 8th, 9th and 10th

Making History During Black History Month

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? You will need a Passport, contact your main post office.

? You will also need a Visa from the Ghana Mission, if you do not have a Ghana Mission in your town. you can overnight your passport to the Ghana Mission in New York. There is a \$80.00 fee, for multiple entries.

? The address to the Ghana Mission in New York is :

Ghana Mission
19 E. 47th St.
New York, New York 10017
Tele: 212-832-1300 ask for Esther

You will need a Yellow fever shot and a regimen of Quinine pills just in case. There have not been a problem with mosquitoes in our area, but we want all of our repatriates to take the quinine regimen, Malaria could be very serious, and even fatal.

** As a gift to the children could you bring (2) books or pens, paper, or pencils.

Schedule of Flights

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? October 10th: 11:00 A. M To 1:00 P.M EST
? October 11th 5:00 P.M To 7:00 P.M EST

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| 14361|2004-10-01 15:46:29|Amadou Cisse|Re: KMT:Meditative Arts|
Raymond,

I was off, busy for a while. Thanks for remembering that far back and for the sites; I appreciated as well the inputs from Saidis. I was then exploring the spiritual entertainment aspect in possessions arguing that any theatrical aspect they may have were just about appearance that cannot abuse the experienced.

I have gone over your exchange with Takhata who brought in some interesting remarks about rhythm, movement, undulation, the serpent, race, and others. May I recall our earlier atmosphere about rhythm and music by reproducing the following exchange between you and me (May 29,

04):

You said:

"theatrical" than in any other instance>

I answered: < This is precisely what I suggested. As the possessed may experience many spirits in Zar by contrast to the cults of the Niger river where the possessed dances the moves of just one spirit, the onlooker sees more acting in the former than in the latter, thus the "more theatrical appearance" of zar. That is, there is more acting in one than in the others, and then, it is just about appearance that cannot abuse the experienced. Enough wit and acting is invested to make the ceremonies entertaining while accomplishing something useful for the community in an effective and fun way. They celebrate their absolutes without universalizing them.>

Best regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Tuesday, September 28, 2004 5:25 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: KMT:Meditative Arts

Amadou Cisse <Abcisse@earthlink.net> wrote:

where to put magic in the meditative arts, and tend to see it simply as spiritual entertainment. What do you think?>

This query was written by Amadou way back in June, and I apologize somewhat for reaching back for it now. We have covered quite a bit of ground since then, but I just ran across a rather comprehensive three-part article from Ancient Egypt Magazine you might also want to read:

http://www.ancientegyptmagazine.com/magic_07.htm

http://www.ancientegyptmagazine.com/nine_measures_of_magic08.htm

http://www.ancientegyptmagazine.com/magic_09.htm

References to Sem Priests, serpents, spitting, the ourobueros and spirit-possession all appear here, although written about in a straightforward academic style. That doesn't bother

me, but others might appreciate being forewarned.

Best wishes,
Raymond

Yahoo! Groups Links

| 14362|2004-10-01 16:22:36|ABDUL-RAHMAAN SHAHEED|Re: Making History During Black History Month|

Salaam:

Brother Ansari how have you been I tried to e-mail you some time ago at your address about the reoperations for African-Americans in Ghana. Let me know if your address is now current I would like to speak with about a few things. (Laamb12000)

nsari Mustafa wrote:

2nd Teleconference meeting October 8th, 9th and 10th

Making History During Black History Month

BE A PART OF THE NEW AFRICAN EXCHANGE

The African American Center for Trade & Economic Development is pleased to announce the opening of a 4-mile Self-sufficient Eco-safe Ocean front Commercial and residential housing settlement[s] in Ghana, West Africa.

We offer the best of both worlds. Modern conveniences, solar energy, satellite hook-up, Affordable Adobe styled housing, 2,3, 4 Bedrooms with plans for a Medical Center, Cultural center, K-12 school, Computer School and College Campus.

The Parcels of land are absolutely free to our participating repatriates who make a commitment to build within 18 to 24 months and subject to the

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Be a part of the solution. The African American Center for Trade and Economic Development matches African Americans with African farmers, gold mine owners and other income opportunities. This opportunity is a great for entrepreneurs, retirees, Engineers, Computer, College and elementary school teachers who are seeking international import-export opportunities or repatriates who can work in the infrastructure..

All African-Americans are eligible and welcome. So, if you just want to heal yourself and family you are also welcomed to join

The Preferences for land parcels and job placements will go to Civil, Architectural, Electrical, sanitation, Truck Drivers, Chemical Engineers, Elementary School Administrators and teachers, Doctors, Nurses, Farmers, Water Specialists, Animal Husbandry personnel, Chicken Farmers, Heavy Machine Operators, , Entrepreneurs, Computer teachers and technicians, Communication specialist (T.V., Film, radio), Geologist, Rehabilitation professionals and Grant Writers who are willing to help us with this project with a minimum of 40 community hours per year.

Eligibility You will have to fill out an application, [there is a \$75.00 fee for applications]. You then will have to visit your site in Ghana during one of the scheduled Chartered Flights before you receive your parcel number. You also must become a member of the Returning African Descendants Homeowner Association Membership. There is a \$125.00 land clearance fee for this year, and an ownership certification fee of \$50.00 to verify your parcel number [Can be paid in Ghana].

Cost of Reconciliation Package and Flight information Please call 1-559-251-7731 for tickets, the cost of the tickets is *\$2250.00, this includes ** 10 day round trip from New York to Ghana, including accommodations and transportation. There will be a welcoming celebration in your honor so bring an African outfit or an elegantly casual outfit for the celebration. Bring light clothing and walking shoes,

and swimming wear.

Also Included

- ? Trip to Castle of Good Hope, and Cape Coast
- ? Monument of Nkrumah and W.E.B. Dubois,
- ? Travel to Kamasi,
- ? Aksosombo Volta Lake ride.
- ? Shopping and
- ? Whatever else we can arrange for you.

Deposit by November 5, 2004 You can begin with a \$500.00 deposit, this deposit is non-refundable, but if you pay over \$500.00 we will either refund the difference or you can apply the difference to a later flight not exceeding 6 months from the date of deposit. 4-Pay Payment Plan arrangements
1-559-251-7731 :

Deadline on remainder 40 days before departure: You must pay the balance of your ticket at least 40 days before departure.

Make certified check, US Postal Money order, or personal check out to the African American Center for Trade & Economic Development : Mailing address :

African American Center for Trade
& Economic Development
366 Grand Ave. Suite 288
Oakland, California 94610

Passport Visa information, Shots and Quinine Tablets

- ? You will need a Passport, contact your main post office.
- ? You will also need a Visa from the Ghana Mission, if you do not have a Ghana Mission in your town. you can overnight your passport to the Ghana Mission in New York. There is a \$80.00 fee, for multiple entries.
- ? The address to the Ghana Mission in New York is :

Ghana Mission
19 E. 47th St.
New York, New York 10017
Tele: 212-832-1300 ask for Esther

You will need a Yellow fever shot and a regimen of Quinine pills just in case. There have not been a problem with mosquitoes in our area, but we want all of our repatriates to take the quinine regimen, Malaria could be very serious, and even fatal.

** As a gift to the children could you bring (2) books or pens, paper, or pencils.

Schedule of Flights

February 6th to February 16th

-----Deadline December 20, 2004

February 16th to February 26th, 2005-----Deadline

January 3, 2005

Ticket line

Ami-naz Travel 559-251-7731

Or E-mail : AminazTravel@yahoo.com

Hope to see you in Ghana.

24-hour information line 1-800-509-8034

For any further information you can e-mail the reconciliation tour director, naazimhamed@yahoo.com

? Tour fare subject to change slightly due to increase in Airline fares especially during summer

Teleconference meeting October 8th, 9th and 10th

? October 9th: 11:00 A.M. To 1: 00 P.M. EST

? October 10th: 11:00 A. M To 1:00 P.M EST

? October 11th 5:00 P.M To 7:00 P.M EST

Your Teleconference number: 641-497-7300

Access code: 784315

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-----~>

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<http://mail.yahoo.com>

| 14363|2004-10-01 19:51:17|Imnrnre|Re: KMT:Meditative Arts|
Amadou,

It is good to see your voice in print again.

You wrote regarding the zar ritual:

the ceremonies entertaining while accom-
plishing something useful for the community
in an effective way.>

Yes, and if I didn't fully get the impact of what
you wrote then, I believe I have it now. The
experienced practitioner knows that the body
is instrument enough, though the rest is great
fun and adds in its own way to the cumulative
effect.

There is also no need to universalize what is already immanent and capable of expressing itself in myriad ways. I am reminded of the Kemetic affirmation, "I have not repulsed the neter (deity) in its manifestations." (From the Declarations of Innocence.)

Raymond

| 14364|2004-10-01 20:47:22|alberto34482@yahoo.com|Sequenre Taa II, the violent death of a pharaoh|

HISTORICAL PERSPECTIVE

Sequenre Taa II, the violent death of a pharaoh

R L ten Berge and F R W van de Goot

Department of Pathology, Vrije Universiteit Medical Centre, De Boelelaan 1117, 1081 HV Amsterdam, The Netherlands; rl.tenberge@vumc.nl

Keywords: ancient Egypt; forensic pathology; pharaoh's mummy; cause of death

A rude letter from Apophis, ruler of the Hyksos invaders, complaining about the snoring of the hippopotami in the sacred pool at Thebes¹ initiated the war that ultimately led to the restoration of the rule of the pharaohs in Egypt in the 16th century BC. Unfortunately, this war also led to the death of the addressee, Sequenre Taa II, 14th pharaoh of the Theban dynasty.

Thirty four centuries later, the pharaoh's mummy has become the subject of forensic pathological interest and speculation. Found in 1881, it is in a badly damaged, disarticulated condition, but nevertheless shows remarkable details. Five different wounds to the head have been identified, including two perforating impression fractures of the frontotemporal region, severe blunt injury to the nose and right side of the face, and sharp injuries to the left cheek and below the left ear (fig 1 <http://jcp.bmjournals.com/icons/fig-down.gif>).² Contrary to the embalming customs, the pharaoh's brain was left inside the skull, his heart was not replaced, and his limbs were not straightened into the usual position of a pharaoh's mummy, suggesting that he was hurriedly prepared for the afterlife.¹

[]

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Figure 1 The head of Seqenenre Taa II, showing multiple injuries.² (a) A horizontal cut in the frontal bone, measuring approximately 63 mm. (b) A gaping frontotemporal wound, 31 mm long. (c) This perforation above the right jaw was caused by dislocation of the malar bones, which in its turn was caused by (d) blunt injury with fracture of the nasal bones and destruction of the right orbita. (e) An edged tool cut through the skin of the left cheek. Not visible in this picture is a sharp injury inflicted immediately below the left ear.

This, together with the massive head injuries, have led to the hypothesis that Seqenenre Taa II died on the battlefield, and several types of weaponry used in that period have been forwarded as possible agents of his destruction. For instance, the frontotemporal lesions may have been caused by axes, whereas the blunt injury to the nose and right face could result from the impact of a mace.^{1,3} However, although these injuries are generally accepted as being the cause of his death, the precise chronology of their infliction remains a matter of debate.

Radiological examination of the mummy showed that the fracture sides of the lower frontotemporal lesion are more radiolucent than those of the lesion above,⁴ which might indicate active bone resorption, as seen in fracture healing.⁵ It has therefore been hypothesised that the pharaoh initially survived the lower frontotemporal injury,⁴ and some have gone so far as to suggest that he was finally assassinated on his sickbed, the other wounds being inflicted only then.^{2,6}

Histological examination of the wounds might be helpful to estimate the age of the different injuries.⁵ However, the age of Seqenenre's body and the mummification treatment it received (the exact nature of which is unknown to us, in this case) may be expected to influence the findings. Indeed, as discussed by Bockenheimer et al, the difference in radiolucency of the fractures could be caused by artificial bone dissolvment, as a result of the use of embalming fluids.⁴

In our opinion, the case of Pharaoh Seqenenre Taa II demonstrates the importance of extensive and adequate clinical data. Until the discovery of an eyewitness's report, the precise circumstances of his death remain to be elucidated.

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1. Ikram S, Dodson A. Royal mummies in the Egyptian Museum. Cairo:

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2. Elliot-Smith G. The Royal Mummies. Catalogue Général des Antiquités Égyptiennes du Musée du Caire, Vol. 59. Le Caire Imprimerie de l'Institut Français d'Archéologie Orientale, 1912.
 3. Bietak M, Strouhal E. Die Todesumstände des Pharaos Seqenenre (17. Dynastie). Ann Naturhistor Mus Wien 1974;78:29-52.
 4. Bockenheimer VS, Eickhoff U, Metzel E, et al. Radiologisch-osteodensitographische Untersuchungen der Kalottenverletzungen des Pharaos Seqenenre. Fortschr Röntgenstr 1978;128:691-4.
 5. Vigorita VJ. Orthopaedic pathology. Philadelphia, Pennsylvania: Lippincott Williams & Wilkins, 1999.
 6. Metzel E. Neurotraumatologie im Alter. Neurochirurgia 1990;33:78-80. [Medline]

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| 14365|2004-10-01 21:08:41|K. Loganathan|The Verses of the Snake Charmer-7|

The Verses of the Snake Charmer-7

2 In Praise of Guru

14.

**aGkaiyiR kaNNaadi poola aati vastuvai
aRivikkum eGKaL uyiraana kuruvaic
caGkaiayaRac cantatamum taazntu paNintee
tamaniyap padameduttu aadaayp paampee!**

Meaning:

The real and the most authentic Guru is one who can bring the ordinary souls to SEE the whole of BEING, His immensity and vastness like seeing through a concave mirror in the palm the whole vast universe compressed within it. Now in encountering such a Guru, Oh my soul a snake! Bring out your golden hood and dance and dance submitting yourself to him without any qualms.

Notes:

This verse explains why this Siddha keeps on addressing his soul a snake. The soul as a snake not only moves, crawls and dances learning always something but also periodically sloughs off its old skin and grows new ones. This means that the soul is a substantial entity that EVOLVES from being one kind of creature into another depending upon what karmic scripts it elicits by its own actions. Now the most important point is that in such an evolution there comes a point where it becomes GOLDEN meaning acquires a body but allows the soul to enjoy a body that is FREE of diseases and senility. This verse implies that such a possibility can be realized and

enjoyed only when the WHOLE of BEING is understood without any error.

15.

**kaaya nilai varukaiyai kaNdu koNdu pin
kaRbu nilai uLLik koNdu ekkaalamum vaazum
tuuya nilai kaNda paricutta kuruvin
tuNaiyadi tozutu niNru aadaay paambee!**

Meaning:

Now the TRUE and absolutely Pure and Clean guru is one who has disengaged himself from all kinds of body-centered discriminations with the understanding that a body comes to be for the soul only because of the Primordial Malam - the stuff the introduces metaphysical BLINDNESS and stays firmly in the thoughts of Inner Purity with unfailing resoluteness. Now my soul a snake! Dance and dance worshipping the Feet of such a Guru that stays an invisible guide all the time.

Notes:

Unless the Fundamental Ontology of Pati (BEING) Pacu (the souls) and Paacam (the fetters) are established and understood clearly the notion of Guru cannot be understood clearly. The True Guru is one who sees the soul as something that acquires different kinds of bodies and all because of the infection of Malam that introduces a Darkness or Metaphysical Blindness. So a true Guru is capable of seeing that all the souls can be absolutely PURE and CLEAN provided they FREE themselves from this Malam. All creatures who are thrown into bodily existence are infected with Malam even if they claim that they Messiahs, Brahmanahs, the Twice Born and so forth. Even such people are FILTHY and full of metaphysical DIRT to expel which a bodily existence is granted by BEING.

(to continue) 7

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| 14366|2004-10-01 23:20:44|Myra Wysinger|Re: Seqenenre Taa II, the violent death of a pharaoh|

Family Tree of Seqenenra Tao -- 17th & 18th Dynasties

According to Petrie (*A History of Egypt, 1896*) &
James E. Harris & Kent R. Weeks (*X-raying the Pharaohs, 1973*)

<http://www.homestead.com/wysinger/sequenenra.html>

Myra

alberto34482@yahoo.com wrote:

HISTORICAL PERSPECTIVE

Sequenre Taa II, the violent death of a pharaoh
R L ten Berge and F R W van de Goot

Department of Pathology, Vrije Universiteit Medical
Centre, De
Boelelaan 1117, 1081 HV Amsterdam, The Netherlands;
rl.tenberge@vumc.nl

Keywords: ancient Egypt; forensic pathology; pharaoh's
mummy; cause of
death

A rude letter from Apophis, ruler of the Hyksos invaders,
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initiated the war that ultimately led to the restoration
of the rule
of the pharaohs in Egypt in the 16th century BC.
Unfortunately, this
war also led to the death of the addressee, Sequenre Taa
II, 14th
pharaoh of the Theban dynasty.

Thirty four centuries later, the pharaoh's mummy has
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subject of forensic pathological interest and speculation.
Found in
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nevertheless shows remarkable details. Five different
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was hurriedly
prepared for the afterlife.¹

[]

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Figure 1 The head of Seqenenre Taa II, showing multiple injuries.²

(a) A horizontal cut in the frontal bone, measuring approximately 63 mm. (b) A gaping frontotemporal wound, 31 mm long. (c)

This perforation above the right jaw was caused by dislocation of the malar

bones, which in its turn was caused by (d) blunt injury with fracture

of the nasal bones and destruction of the right orbita.

(e) An edged tool cut through the skin of the left cheek. Not visible in this picture is a sharp injury inflicted immediately below the left ear.

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hypothesis that Seqenenre Taa II died on the battlefield, and several

types of weaponry used in that period have been forwarded as possible

agents of his destruction. For instance, the frontotemporal lesions

may have been caused by axes, whereas the blunt injury to the nose and

right face could result from the impact of a mace.^{1,3}

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sickbed, the other wounds being inflicted only then.^{2,6}

Histological examination of the wounds might be helpful to estimate

the age of the different injuries.⁵ However, the age of

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In our opinion, the case of Pharaoh Sequenre Taa II demonstrates the importance of extensive and adequate clinical data. Until the discovery of an eyewitness's report, the precise circumstances of his death remain to be elucidated.

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1. Ikram S, Dodson A. Royal mummies in the Egyptian Museum. Cairo: The American University in Cairo Press, 1997.
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5. Vigorita VJ. Orthopaedic pathology. Philadelphia, Pennsylvania: Lippincott Williams & Wilkins, 1999.
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| 14367|2004-10-02 06:28:44|Paul Kekai Manansala|Insights into the western Bantu dispersal: mtDNA lineage analysis i|

Hum Genet. 2004 Oct;115(5):439-47. Epub 2004 Sep 01.

Insights into the western Bantu dispersal: mtDNA lineage analysis in Angola.

Plaza S, Salas A, Calafell F, Corte-Real F, Bertranpetit J, Carracedo A, Comas D.

Unitat de Biologia Evolutiva, Facultat de Ciències de la Salut I de la Vida, Universitat Pompeu Fabra, Doctor Aiguader 80, 08003, Barcelona, Spain.

Africa is the homeland of humankind and it is known to harbour the highest levels of human genetic diversity. However, many continental regions, especially in the sub-Saharan side, still remain largely uncharacterized (i.e. southwest and central Africa). Here, we examine the mitochondrial DNA (mtDNA) variation in a sample from Angola. The two mtDNA hypervariable segments as well as the 9-bp tandem repeat on the COII/tRNA(lys) intergenic region have allowed us to allocate mtDNAs to common African haplogroups. Angola lies in the southern end of the putative western branch of the Bantu expansion, where it met the local Khoisan populations. Angolan mtDNA lineages show basically a Bantu substrate with no traces of Khoisan lineages. Roughly, more than half of the southwestern mtDNA pool can be assigned to west Africa, ~25% to central Africa and a significant 16% to east Africa, which points to the western gene pool having contributed most to the mtDNA lineages in Angola. We have also detected signals of extensive gene flow from southeast Africa. Our results suggest that eastern and western Bantu expansion routes were not independent from each other, and were connected south of the rainforest and along the southern African savannah. In agreement with historical documentation, the analysis also showed that the Angola mtDNA genetic pool shows affinities with the African lineages from Brazil, the main American destination of the slaves from Angola, although not all lineages in Brazil can be accounted for by the Angolan mtDNA pool.

| 14368|2004-10-02 10:27:20|yahmose7|Re: Insights into the western Bantu dispersal: mtDNA lineage analysis|

Great Article. Where do you be getting all this stuff???

4

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> Hum Genet. 2004 Oct;115(5):439-47. Epub 2004 Sep 01.

>

> Insights into the western Bantu dispersal: mtDNA lineage analysis

in

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> Plaza S, Salas A, Calafell F, Corte-Real F, Bertranpetit J,

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> la Vida, Universitat Pompeu Fabra, Doctor Aiguader 80, 08003,

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> Angola, although not all lineages in Brazil can be accounted for

by

> the Angolan mtDNA pool.

| 14369|2004-10-02 15:13:00|Imnrnre|Re: KMT:Meditative Arts|

Dear Amadou,

Having identified essentials, I thought we could turn our attention to the paraphernalia and so on sometimes used in rituals of various kinds. By this I mean the masks, costumes, musical instruments, amulets, fly-wisks etc, etc.. Rites differ according to natural habitat, mythological foundations, oral tradition, specific peoples, time of year, and the aims involved. But there must be some aspects of ritual about which we can safely generalize and discuss without violating age-group, cultic and any other commitments. At least that is my hope. At the end I give some published sources to indicate a bit of what is already available to the general public. This does not even begin to cover what is already out there, as you will know.

Assuming this raises no objection, may I proceed with some preliminary observations and a question which you may choose to entertain or leave for others (Kathaka, Loga, other list members?) to address if they see fit.

African ritual, it seems to me, is usually an experience of the group, something that extends far beyond the individual, though its objective may involve restoring health and balance to a person. It is nevertheless a question, is it not, of reconnecting with deity in ways that involve participation by the collectivity to which the individual belongs. Indeed, as in the case, of seasonal rituals, the entire community participates and is directly affected.

This does not preclude in any way moments in which the

person raises his or her arms to particular deities, but is it not true that African ritual, as ritual, is typically an affair involving more than one individual? I want to avoid here the pitfall of allowing myself to be unduly influenced by what I read in certain books whose presentations are shaped by market forces and the demands of Western readers for anything exotic, especially with regard to Africa.

Moreover, there are many symbols used in the course of communal rituals: masks, costumes (as extensions of the idea of "mask"), musical instruments, particular objects (statuary, amulets, herbs, offerings) indeed an entire battery of possible equipment. Each of these is charged with special meaning and must be analyzed if the scope of the occasion is to be understood.

Often this knowledge is based on oral and/or written traditions that are handed on in the course of daily living and are reinforced and deepened throughout one's lifetime. It therefore seems to me that an outsider would have a difficult time truly understanding what all of this means, no matter how "impactful" the actual experience might otherwise be. One cannot become culturally African by voluntary self-identification alone, though that could be, as they say, a good beginning. This is why communication with you and others on the list who have deeper knowledge is so important. I also suppose regular visits to the continent would help but who can afford that?

The masks, for example, can't be just masks designed to scare children or the gullible, nor can they be just intended to entertain, though they might have one such effect. Like the mask of Anpu worn by a priest in Kemet mortuary scenes, they must represent principles or deities (animal, human, hybrid or otherwise) based in creation stories or legends about various spirits of the bush, river, savannah, desert, sky and so on.

And I would guess that to be considered authentic they, and the accompanying garments, must be the responsibility of a special group of craftsmen and women whose knowledge of communal lore would be especially profound. The same, I would think, must be true of any dances associated with

the ritual. Likewise the songs and rhythms used with celebratory intent, to invoke deities or produce a specific psycho-therapeutic experience, such as trance or states of frenzy sometimes associated with some events. Even the colors of the garments worn, the placement and use of ritual items and so on must carry special meanings not accessible to the casual observer.

As examples, of the above I cite, the trance-inducing dances of the Ashanti, Fon, Ewe, and Ga of Benin, Togo, and Ghana who bring down on their own heads and shoulders members of the voodoo pantheon that "ride" and effectively possess them, in short, whom they become. (See Carol Beckwith and Angela Fisher, *African Ceremonies*. New York: Harry Abrams, Inc., 2002). Other possible examples would include the Hajjeray (Danglaleat) of Chad who dance to invoke the Margay "jinn" that are said to possess women by inducing trance or by infect men with various illnesses. (See Michel Huet, *Dances of Africa*. New York: Harry N. Abrams, Inc., 1996).

Your comments would be appreciated, as would those of other interested Ta_Seti members.

Raymond Davis

| 14370|2004-10-02 18:12:30|K. Loganathan|Re: KMT:Meditative Arts|

Dear Raymond

I think you have begun a line of thinking and investigation that will serve uncovering the essence of the metaphysical life of mankind so central not only to African spirituality but also Dravidian. In India this line of thinking is integral to Agamic Hinduism and constitutes a scientific field that I call Hermeneutic Semiotics.. From what I have read so far most of the Western scholars except for some brilliant ones like Heinrich Zimmer, have missed out the essence and LOGIC inherent to the rituals. They don't seem to be aware the transmutation of sexuality to Universal Love and the role rituals and so forth play in such transformations.

I have been writing about such matters quite extensively in my studies of Sumerian and Dravidian but so much still remains to be done. The metaphysical literature in Tamil is very extensive and I have touched only the surface. There are hundreds of books even in my small collection that make me wonder why they have NOT been studied by the mainstream Indologists. I believe the culprit is Aryanism and Brahmanism that have created a mentality where such works in Tamil are automatically assigned a lower status compared to those in Sanskrit especially Vedic and Vedantic.

I am Looking forward to more postings on such topic from you and other scholars of African Spirituality. I sincerely believe that only by unearthing the enormous importance of RITUALS and related matters that we can bring out the the notions of Hermeneutic Sciences and with that

understand even the religious as belonging to the field of science, certainly the most remarkable achievement of the Tamils.

Meanwhile you may find the following article on Sumerian Sulgi (c. 2000 BC) on the importance of MUSIC and AESTHETICS for metaphysical life quite interesting. I believe that Mantrayana developed out of such analysis of music. Below I give the introductory remarks. The full article is available at :

<http://arutkural.tripod.com/sumstudies/sulmusic.htm>

Loga

>>>>

Hinduism remains to this day Agamic Hinduism, a temple-centered metaphysical culture in which Vedism remains only a small part. As I have already pointed out in my series on Sulgi: The Priest-king, Vedism was most probably the religious practices that were confined to the Royal courts which in the deep past was a culture of the Priest-King. The Yajnas, Rajasuyas, asvamedha, yakams and so forth were essentially rituals for the kings so that they could gain the favors of the Sun and Moon principles or Tatvas that would give them the physical and mental strength to gain political leadership of the country. Unfortunately in recent times and possibly because of the Aryanization of Hindu culture, this aspect has become blown out of proportions and projected as the essence of Hinduism. Fortunately we have the Sumerian texts which show the truth and we see that Agamic Hinduism is the essence of Hinduism and continues to be so to this day. Each time a temple is erected, what comes alive is the Agamic Hinduism along with its rituals, puranas and hymnology.

We find that music and dance plays an important part of this Temple-centered Agamic Culture and for which reasons both were cultivated as hermeneutic sciences right from the ancient days. It is said that Barata Nadya Sastras was written in the South. Also it is mentioned that there were many great treatises on music during the times of Second and Third Academies itself - Periapammam, Icai nuNukkam, MativaaNar Nadakat Tamil etc. It is very unfortunate that we have lost most these texts. However we have a good account of music and dance in Sillapatikaaram (c. 5th cent AD) and the Jaina classics such Ciivaka CintamaNi PeruGkatai etc perhaps also belonging to the same period.

Sulgi's Mutariibiyam (c. 2000 B.C), among the many texts in Sumerian contains valuable information on music. These are contained in the lines 155 to 185 and I hope to provide an analysis of these lines (now in English) so that we have a better picture of the genesis of Hinduism as such. We must recall here that the Bakti revolt that recaptured Agamic Hinduism in the Tamil soil was essentially one based upon hymnology and to this day it remains so. Interestingly enough Sulgi himself, certainly the most famous philosopher-king of the ancient world, gives enough of the philosophical understanding of the relevance of music in the metaphysical life.

>>>>>>>

Imnnnnre wrote:

Dear Amadou,

Having identified essentials, I thought we could turn our attention to the paraphernalia and so on sometimes used in rituals of various kinds. By this I mean the masks, costumes, musical instruments, amulets, fly-wisks etc, etc.. Rites differ according to natural habitat, mythological foundations, oral tradition, specific peoples, time of year, and the aims involved. But there must be some aspects of ritual about which we can safely generalize and discuss without violating age-group, cultic and any other commitments. At least that is my hope. At the end I give some published sources to indicate a bit of what is already available to the general public. This does not even begin to cover what is already out there, as you will know.

Assuming this raises no objection, may I proceed with some preliminary observations and a question which you may choose to entertain or leave for others (Kathaka, Loga, other list members?) to address if they see fit.

African ritual, it seems to me, is usually an experience of the group, something that extends far beyond the individual, though its objective may involve restoring health and balance to a person. It is nevertheless a question, is it not, of reconnecting with deity in ways that involve participation by the collectivity to which the individual belongs. Indeed, as in the case, of seasonal rituals, the entire community participates and is directly affected.

This does not preclude in any way moments in which the person raises his or her arms to particular deities, but is it not true that African ritual, as ritual, is typically an affair involving more than one individual? I want to avoid here the pitfall of allowing myself to be unduly influenced by what I read in certain books whose presentations are shaped by market forces and the demands of Western readers for anything exotic, especially with regard to Africa.

Moreover, there are many symbols used in the course of communal rituals: masks, costumes (as extensions of the idea of "mask"), musical instruments, particular objects (statuary, amulets, herbs, offerings) indeed an entire battery of possible equipment. Each of these is charged with special meaning and must be analyzed if the scope of the occasion is to be understood.

Often this knowledge is based on oral and/or written traditions that are handed on in the course of daily

living
and are reinforced and deepened throughout ones
lifetime. It therefore seems to me that an outsider
would have a difficult time truly understanding what
all of this means, no matter how "impactful" the actual
experience might otherwise be. One cannot become
culturally African by voluntary self-identification alone,
though that could be, as they say, a good beginning.
This is why communication with you and others on
the list who have deeper knowledge is so important.
I also suppose regular visits to the continent would
help but who can afford that?

The masks, for example, can't be just masks designed
to scare children or the gullible, nor can they be just
intended to entertain, though they might have one
such effect. Like the mask of Anpu worn by a priest
in Kemetic mortuary scenes, they must represent
principles or deities (animal, human, hybrid or other-
wise) based in creation stories or legends about
various spirits of the bush, river, savannah, desert,
sky and so on.

And I would guess that to be considered authentic
they, and the accompanying garments, must be the
responsibility of a special group of craftsmen and
women whose knowledge of communal lore
would be especially profound. The same, I would
think, must be true of any dances associated with
the ritual. Likewise the songs and rhythms used
with celebratory intent, to invoke deities or
produce a specific psycho-therapeutic experience,
such as trance or states of frenzy sometimes associated
with some events. Even the colors of the garments
worn, the placement and use of ritual items and so
on must carry special meanings not accessible to the
casual observer.

As examples, of the above I cite, the trance-inducing
dances of the Ashanti, Fon, Ewe, and Ga of Benin,
Togo, and Ghana who bring down on their own
heads and shoulders members of the voodoo
pantheon that "ride" and effectively possess them,
in short, whom they become. (See Carol Beckwith
and Angela Fisher, *African Ceremonies*. New York: Harry
Abrams, Inc., 2002). Other possible examples would
include the Hajjeray (Danglaleat) of Chad who dance
to invoke the Margay "jinn" that are said to possess
women by inducing trance or by infect men with
various illnesses. (See Michel Huet, *Dances of Africa*.
New York: Harry N. Abrams, Inc., 1996).

Your comments would be appreciated, as would those
of other interested Ta_Seti members.

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| 14371|2004-10-03 01:05:13|Alex van Deelen|Re: Insights into the western Bantu dispersal: mtDNA lineage analys|

Message: 11

Date: Sat, 02 Oct 2004 13:28:35 -0000

From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>

Subject: Insights into the western Bantu dispersal: mtDNA lineage analysis in Angola.

> Hum Genet. 2004 Oct;115(5):439-47. Epub 2004 Sep 01.

>

> Insights into the western Bantu dispersal: mtDNA lineage analysis in
> Angola.

> Angolan mtDNA lineages show basically a Bantu substrate with no traces of
> Khoisan lineages. Roughly, more than half of the southwestern mtDNA pool
> can be assigned to west Africa, ~25% to central Africa and a significant
> 16% to east Africa, which points to the western gene pool having
> contributed most to the mtDNA lineages in Angola.

> We have also detected signals of extensive gene flow from southeast

Africa. Our

> results suggest that eastern and western Bantu expansion routes were
> not independent from each other, and were connected south of the
> rainforest and along the southern African savannah.

One of the biggest things is that people think that populations in Africa are somehow static. Not only was there a lot of migration and back migration, but there was a lot of population that moved during colonialism.

The procedure under colonialism, was that people would be forced to pay taxes in cash and that their land and cattle was confiscated and given to white settlers. As a result, people had to work on far away farms, or in mines.

As a result, for instance the name Phiri that was originally associated with the Chewa/Maravi people in Malawi, is now spread over all of Southern Africa (South Africa, Zimbabwe, Botswana, Mozambique, etc.).

The Chewas in Malawi themselves were split offs from the Luba and Lunda empire that reached all the way from

Angola to northern Zambia.

Another big migration during the time of the mfecane/difecane (say the 1820s/1830s) of Shaka Zulu's reign. Northern Nguni (like the Zulu, and also the Sotho, Swazi, etc.) ended up as far north as Tanzania.

> In agreement

> with historical documentation, the analysis also showed that the

> Angola mtDNA genetic pool shows affinities with the African lineages

> from Brazil, the main American destination of the slaves from

> Angola, although not all lineages in Brazil can be accounted for by

> the Angolan mtDNA pool.

It is important to understand that the Portuguese were "active" on both African coasts, in Angola (southwest coast) and Mo^{tt}ambique (southeast coast).

Meanwhile, on the east coast, they had posts as far inland as Malawi, so it could be argued that the two areas almost met in the middle.

Alex

| 14372|2004-10-03 14:01:16|Djehuti Sundaka|Arab Scholar 'cracked Rosetta code' 800 Years Before The West|

Arab scholar 'cracked Rosetta code' 800 years before the West

<http://observer.guardian.co.uk/print/0,3858,5030324-102285,00.html>

Robin McKie, science editor

Sunday October 3, 2004

The Observer

It is famed as a critical moment in code-breaking history. Using a piece of basalt carved with runes and words, scholars broke the secret of hieroglyphs, the written 'language' of the ancient Egyptians.

A baffling, opaque language had been made comprehensible, and the secrets of one of the world's greatest civilisations revealed - thanks to the Rosetta Stone and the analytic prowess of 18th and 19th century European scholars.

But now the supremacy of Western thinking has been challenged by a London researcher who claims that hieroglyphs had been decoded hundreds of years earlier - by an Arabic alchemist, Abu Bakr Ahmad Ibn Wahshiyah.

'It has taken years of painstaking research to prove this,' said Dr

Okasha El Daly, at UCL's Institute of Archaeology. 'I was convinced that Western scholars were not the first, and I have found evidence that shows Arabian scholars broke the code a thousand years ago.'

The Rosetta Stone was found embedded in a fort wall by French engineers during Napoleon's campaign in Egypt. The stone - now displayed in the British Museum - contains a text in Greek, Coptic and hieroglyph, but still required another 23 years' work to be decoded, a task achieved by Jean-François Champollion, a student of ancient languages.

Champollion's breakthrough came in 1822 when he realised hieroglyphs should be read, not as symbols of ideas or objects, but as a phonetic script. The sound associated with each symbol was crucial to deciphering it. It was a 'eureka' moment. 'Je tiens mon affaire (I've done it),' Champollion shouted, before falling into a dead faint for five days. He awoke to continue his work, but died 10 years later of exhaustion and is buried in Paris's Père Lachaise cemetery. Pieces of papyrus are still placed on his grave in recognition of his great work.

But now it is claimed that Champollion had been beaten by Arabian scholars who, eight centuries earlier, had twigged that sounds were crucial to their decoding. 'For two and half centuries, the study of ancient Egypt has been dominated by a Euro-centric view that virtually ignored Arabic scholarship,' said El Daly. 'I felt that was quite unjustified.'

An expert in both ancient Egypt and ancient Arabic scripts, El Daly spent seven years chasing down Arabic manuscripts in private collections around the world in a bid to find evidence that Arab scholars had unlocked the secrets of the hieroglyph. He eventually found it in the work of the ninth-century alchemist, Ibn Wahshiyah. 'I compared his studies with those of modern scholars and realised that he understood completely what hieroglyphs were saying.'

El Daly stressed that Muslim scholars had not simply been handed the secrets of hieroglyphs after Egypt was taken over by Islam.

'The secret of the hieroglyph was lost and then rediscovered by Arab scholars, who used diligent work to break their code, eight centuries before Champollion,' he said. 'These were people who possessed great astronomical and mathematical knowledge. Decoding hieroglyphs was just the kind of thing they would have been good at.'

Guardian Unlimited Guardian Newspapers Limited
2004

| 14373|2004-10-03 14:08:12|Djehuti Sundaka|'Most Recent Common Ancestor' Of All Living Humans Surprisingly Rec|
Public release date: 29-Sep-2004

Contact: Janet Rettig Emanuel
janet.emanuel@ yale.edu
203-432-2157
Yale University

'Most recent common ancestor' of all living humans surprisingly recent
http://www.eurekalert.org/pub_releases/2004-09/yu-rc092904.php

New Haven, Conn. -- In this week's issue of Nature, a Yale mathematician presents models showing that the most recent person who was a direct ancestor of all humans currently alive may have lived just a few thousand years ago.

"While we may not all be 'brothers,' the models suggest we are all hundredth cousins or so," said Joseph T. Chang, professor in the Department of Statistics at Yale University and senior author on the paper.

Chang established the basis of this research in a previous publication with an intentionally simplified model that ignored such complexities as geography and migration. Those precise mathematical results showed that in a world obeying the simplified assumptions, the most recent common ancestor would have lived less than 1,000 years ago. He also introduced the "identical ancestors point," the most recent time -- less than 2,000 years ago in the simplified model -- when each person was an ancestor to all or ancestor to none of the people alive today.

The current paper presents more realistic mathematical and computer models. It incorporates factors such as socially driven mating, physical barriers of geography and migration, and recorded historical events. Although such complexities make pure mathematical analysis difficult, it was possible to integrate them into an elaborate computer simulation model. The computer repeatedly simulated history under varying assumptions, tracking the lives, movements, and reproduction of all people who lived within the last 20,000 years.

These more realistic models estimate that the most recent common ancestor of mankind lived as recently as about 3,000 years ago, and the identical ancestors point was as recent as several thousand years ago. The paper suggests, "No matter the languages we speak or the color of our skin, we share ancestors who planted rice on the banks of the Yangtze, who first domesticated horses on the steppes of the Ukraine,

who hunted giant sloths in the forests of North and South America, and who labored to build the Great Pyramid of Khufu."

The results can also work backwards, into the future. According to Chang, "Within two thousand years, it is likely that everyone on earth will be descended from most of us."

###

Other authors are Douglas L.T. Rhode of the Massachusetts Institute of Technology and Steve Olson of Bethesda, MD. The National Institutes of Health supported this research.

Citation: Nature 431: (September 30, 2004). For solicited commentary on this paper, see News & Views and supplementary material in the same issue.

| 14374|2004-10-03 16:29:40|roikwabena|rosetta decoders|
Arab scholar 'cracked Rosetta code' 800 years before the West

Robin McKie, science editor
Sunday October 3, 2004
The Observer

It is famed as a critical moment in code-breaking history. Using a piece of basalt carved with runes and words, scholars broke the secret of hieroglyphs, the written 'language' of the ancient Egyptians.

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But now the supremacy of Western thinking has been challenged by a London researcher who claims that hieroglyphs had been decoded hundreds of years earlier - by an Arabic alchemist, Abu Bakr Ahmad Ibn Wahshiyah

(full article)

http://observer.guardian.co.uk/uk_news/story/0,6903,1318435,00.html

| 14375|2004-10-03 18:44:13|Imnrnnre|Re: KMT:Meditative Arts|

Dear Loga,

Thanks for your post on the heroic king Sulgi of Ur (c 2000 BC), the strong bull and hero who does all things greatly even mastering every musical instrument placed in his hands.

And what a list of instruments; having such sonorous names!

It is interesting he believed that preoccupation with material concerns blocked the flow of life's energies. This seems in some ways the opposite of the capitalist ethic which views just such endeavours as liberating and heroic.

One of the lines implied that an effort had been made to dissuade the king from his musical pursuits. There were apparently others who were not persuaded by his thesis.

Thank you for your kind comments about my post encouraging interest in ritual and its many facets, including dance. While writing it I was not sure how this applied to temple life in Kemet since such places were not accessible to the public. I doubt seriously that lively dancing was permitted there. There is evidence that the priests did engage in hymnology, but the role of the temple in Kemet was very different from what you have described in your posts on Agamism.

In the case of sub and trans-Saharan Africa we have a different situation in that temples as such may not have existed before the advent of Islam. Even today, when Christianity and Islam are the major religions, traditional communal rituals appear to take place largely outdoors or in cult houses rather than in a temple atmosphere. But then, this is just my impression and my post was inspired by a desire to get the facts. I could be mistaken.

Raymond Davis

| 14376|2004-10-03 19:35:39|K. Loganathan|Re: KMT:Meditative Arts|

Dear Raymond

Lately I have seen some documentaries on the revival of African Spirituality among the blacks in America where they take to the streets with dancing to the accompaniment of boisterous music, a tradition still alive, I guess in the African continent. When I was in New York about a decade ago in connection with world religious conference I also attended a Black Church prayers and I was surprised to note that they also broke into dance and music but of course all very constrained. They sing and dance standing in their own place.

All these reminded me of the rituals I see here in Malaysia and in connection with the famous festival called Taipusam. And this is available throughout S. India and perhaps the whole of

India. In the traditional S.India till recent times there were maidens who were dedicated to please the gods (and people) with dances and from which grew now the world famous Barata Natyam. something appreciated by all including the Brahmin ladies. There is high and low in the dance and music traditions but allvery much integrated with temple and communal rituals

Right from very ancient times the Tamils have been analyzing MUSIC and DANCE but unfortunately we hear of the ancient books only by name. Those availbole now were written after the 12th cnet AD. I also suspect that the oldest book on Natya Sastra , that f Bharata in SK was probably written in the South as Tamil Nadu is the place where this form of dance was cultivated and most certainly from Sumerian times.

There is something very deep and profound about music and dance and its relationship to the spiritual dimensions of man.

And so my excitement about such Fields of study and as belonging to Hermeneutic Semiotics - something not simply of interest to the anthropologists but also to the metaphysically inclined.

So let us pursue with whatever material we have at our disposal for a scientific study of the matter. To me Sulgi (who has written more than 20 hymns) is a good starting point to go back and forth to discover the roots of African-Darvidian metaphysical sciences.

Loga

Imnrnre wrote:

Dear Loga,

Thanks for your post on the heroic king Sulgi of Ur (c 2000 BC), the strong bull and hero who does all things greatly even mastering every musical instrument placed in his hands. And what a list of instruments; having such sonorous names!

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Raymond Davis

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| 14377|2004-10-03 20:13:35|vandeelen|Re: Arab Scholar 'cracked Rosetta code' 800 Years Before The West|

rom: Djehuti Sundaka

Date: Sun Oct 3, 2004 11:01 pm

Subject: Arab Scholar 'cracked Rosetta code' 800 Years Before The West

'It has taken years of painstaking research to prove this,' said Dr Okasha El Daly, at UCL's Institute of Archaeology. 'I was convinced that Western scholars were not the first, and I have found evidence that shows Arabian scholars broke the code a thousand years ago.'

If this is correct, it puts a whole new light on the survival of Egyptian ideas into the middle ages. One point verociously attacked by Mary Lefkowitz, who kept claiming that for instance GGM James' Stolen Legacy was nothing more than a rehashing of renaissance Masonic mythology.

The Arabs certainly also preserved the knowledge the ancient Greeks.

Alex

| 14378|2004-10-04 15:14:21|Myra Wysinger|AFRICAN ART MUSEUM|

This is a beautiful site:

<http://www.zyama.com/>

Myra

| 14379|2004-10-04 18:40:22|K. Loganathan|Re: [akandabaratam] SHAMAN, SAIVA AND SUFI|

Dear Ram

Thank-you for this. Just had a quick glance at it and I can see the book contains a wealth of information on Agamism as it developed in Bali and other SEAsian countries. I was impressed

by the following para where one is also reminded of the Sumerian and Vedic gods. The notion of Batara Guru is fascinating and seems to have been also central to Siddha philosophies.

Here we also see the use color concepts such as white black and so forth for exploring the metaphysical realms. Appar has composed a special Patikam on the colors of gods and their meaning that will take up in due course.

There appears to be also many parallels here with the elements of NKSD cultures and which should not be surprising. It may related to the migration of the African tribes into SEAsian countires.

Loga

< A white genie, "jewel of the world," lives in the sun and guards the gates of the sky. He has a brother, with seven heads, king of all the jinn. This white genie is entitled Maharaja Dewa, a Malay corruption of Mahadeva, the blue-throated Siva. The distinction between this white genie and his black brother, who lives in the moon, is sometimes obliterated, as in the invocation used when opening the stage for a *ma'yong* play:?? "Peace be upon Mother Earth and Father Sky! ... Peace be upon thee, Black Awang, king of the earth! ... Peace be upon the blessed saints at the four corners of the world! ... Peace be upon my grandsire, Batara Guru, the first of teachers, who became incarnate when the body was first created, teacher who livest as a hermit in the moon, teacher who rulest in the circle of the sun, teacher of mine whose coat is of green beads, teacher of mine whose blood is white, who hast but one bone, the hair of whose body is upside down, whose muscles are stiff, who hast a black throat, a fluent tongue and salt in thy spittle."

Incidentally it is interesting to find the Malay still paying homage to Siva as Nataraja, lord of dancers and king of actors, though to-day he is quite unaware of this name and r?le of the Hindu god whose theatre is the world and who himself is actor and audience. In another Malay invocation the Black Genie too is painted as "having but one bone, the hair of whose body is upside down, who can assume a thousand shapes." Though he has "one foot on the heart of the earth," yet this Black Genie also "hangs at the gate of the sky."

Batara Guru or Divine Teacher is the Malay name for Siva. And it is not surprising to find that on accepting the Hindu deities into their spirit-world Malays paid great homage to Siva under his sinister aspect of Kala the destroyer of life. Anyhow, here are the white spirit of the sun and the black spirit of the moon identified with manifestations of Siva. The spirit of the tides is often associated with the spirits of the sun and moon, and, again, the Malay expressly identifies him with Siva and makes Kala the dread god of the sea.>

Ram Varmha wrote:

Too long an article to cut and paste, nevertheless an interesting one.
http://www.blackmask.com/books56c/shamansufi.htm#1_2

Do you Yahoo!?

[Yahoo! Mail Address AutoComplete](#) - You start. We finish.

| 14380|2004-10-04 19:54:35|Imnrnnre|Re: KMT:Meditative Arts|

Dear Loga and Everyone,

This link should be of considerable interest with regard to music, dance and trance in ancient Kmt.

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

Best regards,

Raymond Davis

| 14381|2004-10-04 20:14:36|Imnrnnre|Re: KMT:Meditative Arts|

Oh yes, make sure to explore the "Offsite links" listed at the bottom of the article. Sorry if a pesky commercial pop-up suddenly appears on your screen. I did try to get rid of it, but evidently without success.

Raymond

| 14382|2004-10-04 20:18:42|Paul Kekai Manansala|Re: KMT:Meditative Arts|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Dear Loga and Everyone,

>

> This link should be of considerable interest with regard to music, dance and trance in ancient Kmt.

>

> <http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

>

The "dances of the gods" seem to have been linked strongly with the dwarves brought from the south -- from Punt and Yam, in particular.

Regards,

Paul Kekai Manansala

| 14383|2004-10-04 20:57:09|Amadou Cisse|Re: KMT:Meditative Arts|

Hello Raymond,

I have been drawn this week-end in some annual meetings and am getting back to normal. I see that you sent me as difficult a piece as wise.

Difficult to address in one stroke of a pen, but worthwhile as honor to the wisdom of inquiring for fuller self. Let me get back to you tomorrow with some leads. Meanwhile...

Respect,

Amadou Cisse

-----Original Message-----

From: Imnrnnre [mailto:anpugifts@earthlink.net]

Sent: Monday, October 04, 2004 11:14 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Oh yes, make sure to explore the "Offsite links" listed at the bottom of the article. Sorry if a pesky commercial pop-up suddenly appears on your screen. I did try to get rid of it, but evidently without success.

Raymond

Yahoo! Groups Links
| 14384|2004-10-04 21:15:47|K. Loganathan|Sumerian Gods are Dravidian-Enlil-3|
Sumerian gods are Dravidian-Enlil -3

VishNu and Brahma

One of the most enduring iconic relationship that has been there from very ancient times is that of the origins of Brahma or Ta. Ayan probably the same as Sumerian E-a (< en-a = eeN aa-ya: the Lord of the waters) from the navel of VishNu. The Ayan however is the Lord of scriptures who emerges from the navel of VishNu and sits on a WHITE LOTUS where we see also His consort Saraswathy sitting on a WHITE Lotus, with the white swan as her vehicle and stringing the VeeNa holding palm leaf manuscripts in her hands. This Saraswathy is certainly the Sumerian Nishaba also known as Nidaba, the Goddess of the Scribal Art.

Now earlier in the analysis of the following line I suggested that the contrast between the cool or cold interior (saay-ju taN.teN) and warm or hot exterior (bar-ju) might have contained the roots of Siva-NarayaNa cult and the birth of icon where Siva and VishNu remain equal halves.

Punitavati sings eloquently in her ARputa Tiruvantati this Sankara-NarayaNa icon and the following is one of them:

>>>>>>

41.

**orupaal ulakaLanta maalavanaam maRRai
orupaal umaiyavaLaam enRaal - irupaalum
ninnuruvamaaka niRanteriya maddoomaal
ninnuruvam minnuruvoo neerntu.**

Meaning:

O BEING who discloses Yourself in so many archetypal forms! When you disclose yourself in a complex figure in which one half is Vishnu who measured the whole world and the other half is the Umai, the Woman and both in Blue color, you are lost in these figures and I fail to distinguish you as different from these two. Tell me, is your true form that of the lightning that flashes between the dark clouds?

>>>>>>>>>>>>>

Now on further reflections it may be possible this contrast between cold and hence DARK interior and BRIGHT exterior might have given rise to the mythical or metaphysical notion of Brahma , the Lord of the Scriptures or Learning arising from the INTERIOR of VishNu put in the mythological language as the navel (unti kamalam)

5. (29)

e-en-lil-la sa-zu te-te-en bar-zu nam-tar-ra (House of Enlil, your interior is cool, your back determines destiny)

Ta. il eeNliilla saayju taNtaN puRaju (or bara-ju) tarunam (O temple of EnLiil ! Your interior is cool and your warm exterior is generous)

?? ?????? ?????? ???? ???? ???? ????.

What supports this possibility is the claim that it is the Bright Exterior that gives (tar-ra) the FATE or destiny (nam> nAam) to all and which is put later by saying that Brahma is the creator etc. Another reason is etymological. The word Brahma may be bara-maan , sanskritized as Brahma (

NaraayaNan: The Lord of the Waters

The mantra Namō Nārāyaṇa is the most important mantra of Tamil Vaiṣṇavism about which there are extensive discussions paralleling the Śaivite analysis of the Śiva Mantra Na-Ma-Si-Vaā-Ya and where both agree that Primordial Logos is AUM though different kinds of analysis are given in both these Dravidian mantra traditions.

Now there is a fascinating phrase that occurs in hymn 3 , that for Ninlil that unravels the etymological roots of the descriptive term.

This line occurs in the Third Hymn , that on NinLil, the consort of EnLil

>>>>>>

6(45)

nun-zu ama (d) Ninlil nitadam-ki-ag-(d) nu-nam-nir-ra-akam (Your Prince, mother Ninlil , the beloved wife of Nunnannir,)

Ta.

Nunju ammaa (d) ninliil naatatam kaangka (d) Nunnam Neer akam il tummaal mutujia il vaiyinkuppu , paranjia tuRai vaiyinkaar.

??..?? ???? (??) ?????? ?????? ???? (??) ???? ??? ??, ?? ?????? ?????? ?? ?????????, ??????
?????????

(Your Lord O Mother Ninlil, your beloved husband , Lord of the inside the Primordial Waters, in the temple of Tumaal, as your foundation has settled and on the dais he has sat)

ama(mother) Ta. ammaa: mother. Also ambaal: Mother goddess

nitadam (husband) . Ta. naatatam, naatataaram : male spouse

ki-ag(beloved). Ta. kaaGka> kaama: desirous; kaamam ?sexual desires; kaamar: beautiful and attractive

nu-nam-nir-ra-akam : Ta. nunnam niir akam: The Power Deep within the Waters.

>>>>>>>>>

Here obviously the reference is to Enlil, the beloved husband of Ninlil and who is described as the ?Nunam Niirakam?, the distant and deep POWER lurking in the waters, the primordial base for the origin of all living and nonliving things and hence the universe as a whole. This same understanding can be communicated by the phrase ?niir-aNan?, the Lord of Waters and which could have become ?niiraayaNan? and later NaaraayaNan on account of vowel consonance.

This also explains the etymological roots of Ta. Ayan, another name for Brahma. The ?Ayan? (< En-ai-a) might have been a descriptive term for Enlil but as Nunam Niirakam as said here. Later it might have become the most favored term among the VaishNavas where, having lost an understanding of the etymological roots, they took it as a mantra and so forth.

Now another possibility for NaraayaNan is to take it as a variant of ?naar-aNan? the Lord of Music or the Deity the provides MUSIC in life and hence the aesthetic dimensions in existence and which is retained even now as the KaNNan who plays the FLUTE to charm the cattle of human beings.

In SumeroTamil ?nar? (Ta. naar: fibre, music) stands for instrumental music. See

>>>

Sulgi Hymn B :

155. Sul-gi lugal-Uri-ma-me-en (I, Sulgi, the king of Ur)

???? ???? ????? ??

Ta. Sulgi uLukaL uurimma maan

156. u nam-nar-ra gu-mu haba-sum (Dedicated myself also to music)

? ????? ????? ?? ??

Ta. oo naara-nam kuuvmuu ava cummu

157. nig-na-me-bi la-ba-da-an-gil-en (Nothing related to it was too complex for me)

???????? ?? ????? ?????

Ta. nikanameebi ila paddaan miiLLen

>>>>>>

This shows that the word Naaratar, the divine minstrel who always recites ?Namoo NaraayaNa? is not only SumeroTamil but also NarayaNa as the Lord of Music and that of the minstrels , the later day Yaaz PaaNar.

(to continue)

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| 14385|2004-10-04 22:01:30|Imnrnnre|Re: KMT:Meditative Arts|

Hi Paul,

Yes, I did notice that they "greatly admired" dancers from the south and that Pepi II instructed Harkuf to return quickly from Yam bringing with him a dwarf from the "land of the spirits" for the boy king's entertainment.

That was of course the dwarf Bes who was later deified as the neter of dancing and merriment as well as a protector of children.

Paul, did you get a load of the pict. of Bes featured on one of the Offlist links? Here it is:

<http://www.thebritishmuseum.ac.uk/compass/resources/image/large/ps239468.jpg>

He is shown playing a tambourine, called a qem-qem.t;
no doubt from the word Qemi, a name for Upper Egypt?
(See Budge's dictionary, p. 771)

Regards,

Raymond Davis

| 14386|2004-10-05 01:05:26|K. Loganathan|Re: KMT:Meditative Arts- Social Dance|

Dear Raymond and Paul

Thank-you for the information and the addresses of various very interesting websites. After looking at them I am reminded of what was called Kuravai Dance where both men and women move in circles banging their chest with arms. This dance form is mentioned quite extensively in CaGkam literature(300 BC to #00 AD). Perhaps it exists now as the Kummi Dance but more often only by females. It involves clapping hands and bending while moving in a circle. Related to this is Koolaaddam, the stick dance , a pan Indian social dance form where a pair of sticks are banged together while the dancers weave various kinds patterns while moving in a circle. Both boys and girls participate and this dance is still cultivated even in Malaysia as a village art. The figure a black young man dancing with tambourines reminds me of the dance of KaNNan on the tail of a massive snake and which symbolizes control and regulation of the KuNdalini Sakti. Also the Kemetian 'qem-qem' sounds close to Tamil 'kum-kum' which also occurs in Sumerian but with a meaning to crowd together, come together etc. We can also link it with Ta, kiN-kiNim little bells or cymbals

Social Dance in Sumeria

Now you may be interested to know that the SumeroTamils had a fine social philosophy in which the town planning was such that the different needs of the different age groups were recognized and catered for. It was recognized that the youths, especially the females need to dance and there were places for dancing (ki-e--nedi) to cater for their needs

I provide below an excerpt from an article I wrote sometime ago. The full article is available at :

<http://arutkural.tripod.com/sumstudies/culelements.html>

Loga

THE PROVISION OF MEANINGFUL SOCIAL FUNCTIONS

One of the most sophisticated concept of happy social existence is also enumerated here as a gift of Inanna. And this pertains to the provision of activities suited to the age and maturity of the different members of the society. It was recognized that the social needs of the individuals vary and that the societal organization must be such that all must be assigned roles that would fit their needs as well as their expertise.

29)

Um-ma-be ad-gi-gi ba-an-sum

She endowed its old womwn with advice

UmmaapE aatumImI summubaan

30)

ab-ba-be inim-inim-ma ba-an-sum

She endowed its old men with counsel

AppaabE enam-enamma summubaan

31)

ki-sikil-be ki-e-ne-di ba-an-sum

She endowed its young women with dance

Kiiz sukkilabe? Kiiz E nadi summubaan

32)

gurus-be a tukul-la ba-an-sum

She endowed its young men with martial might

KurusilbE aal thukaLLa summubaan

The terms umma, appaa need no discussion as they are even in current use. These older and experienced folks were given definite and meaningful social functions instead of being abandoned to the old folks home and await death. The experience of the older folks appears to have been valued greatly and they were given the function of COUNSELING the younger members of the society. The term may be conversations, verbal exchanges as mI-mI can be related to the Tamil: mIndum mIndum , that is in current use. The term that means words, utterances etc is still available but only in the verbal form: en, enRu: to tell, relate, utter etc. The most interesting however is the term , a place for dancing. The term is still in use; we have the verb and its derivatives natanam, naattiyam, naatakam and so forth. The town planning was such that the needs of the young women were not neglected. The pressure to dance is in the blood of the young and adequate provisions were made by city planners for such needs. The young men, (gurus> kurucil, Malay: kerus: thin) were given to develop their martial capacities. The term which is good Tamil even now, means the power to destroy, to smite and turn something into dust. It appears that while young women were allowed to develop music dance and such other cultural accomplishments, the young men were encouraged to develop their martial capacities and become brave and courageous.

INSTRUMENTAL MUSIC

It appears that over and above such cultural activities, education in instrumental music was heavily emphasized particularly for the very young ones. There is mention of different kinds of musical instruments, not only in this text but also in many others.

33)
di-di-la-be sa-hul-la ba-an-sum
She endowed the little ones with joy

ThithilabE saay uvalla summubaan

34)
emeda-ga-la su-gid dumu sagina-ke-ne
al-gar-sur-da e-ne im-di-ne

The viceroy^s children, (still) cradled by nursemaids
Played algarsur instruments

MethaikaLLE cUkItha thamu sangkinakinE
Yaaz kaal suRRida InE iyamidinE

Here the term is interesting for it may be a description of the musical instrument that goes by the name vINai at the moment. It is a yaaz, a stringed instrument with a stand (kaal, gar) that has been wrapped around to form something globular, a description that quite fits the current vINai so important in Carnatic music.

di-di> thiththi: dots, Malay: titik,: dots

Imnrnnre wrote:

Dear Loga and Everyone,

This link should be of considerable interest with regard to music, dance and trance in ancient Kmt.

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

Best regards,
Raymond Davis

Ta_Seti@yahoogroups.com

From:

"Imnrnnre"

Date:

Mon, 4 Oct 2004 19:54:27 -0700 (PDT)

Subject:

RE: [Ta_Seti] Re: KMT:Meditative Arts

Hi Paul,

Yes, I did notice that they "greatly admired" dancers from the south and that Pepi II instructed Harkuf to return quickly from Yam bringing with him a dwarf from the "land of the spirits" for the boy king's entertainment.

That was of course the dwarf Bes who was later deified as the neter of dancing and merriment as well as a protector of children.

Paul, did you get a load of the pict. of Bes featured on one of the Offlist links? Here it is:

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He is shown playing a tambourine, called a qem-qem.t; no doubt from the word Qemi, a name for Upper Egypt? (See Budge's dictionary, p. 771)

Regards,
Raymond Davis

Ta_Seti@yahoogroups.com

From:	"Paul Kekai Manansala"
Date:	Tue, 05 Oct 2004 03:18:32 -0000
Subject:	[Ta_Seti] Re: KMT:Meditative Arts

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Dear Loga and Everyone,

>

> This link should be of considerable interest with
> regard to music, dance and trance in ancient Kmt.

>

>

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

>

The "dances of the gods" seem to have been linked strongly with the dwarves brought from the south -- from Punt and Yam, in particular.

Regards,
Paul Kekai Manansala

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| 14387|2004-10-05 12:18:12|Paul Kekai Manansala|Re: KMT:Meditative Arts|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Hi Paul,

>

> Yes, I did notice that they "greatly admired"

> dancers from the south and that Pepi II

> instructed Harkuf to return quickly from

> Yam bringing with him a dwarf from the

> "land of the spirits" for the boy king's

> entertainment.

>

Many Egyptologists have tried to make a distinction between dwarves and "Pygmies" brought from Africa, but Egyptians used _dng_ to refer to both.

> Paul, did you get a load of the pict. of Bes

> featured on one of the Offlist links? Here it

> is:

>

>

<http://www.thebritishmuseum.ac.uk/compass/resources/image/large/ps239468.jpg>

>

> He is shown playing a tambourine, called a qem-qem.t;

> no doubt from the word Qemi, a name for Upper Egypt?

> (See Budge's dictionary, p. 771)

>

Yeah, I recognize that picture and the dance. Here is what Budge says on the matter in _Osiris and the Egyptian Resurrection_:

"It is clear that kings of ancient Egypt were very pleased to get possession of a pygmy who understood how to dance a particular kind of dance which was associated with the 'god,' who was probably Osiris, and that such Pygmies were best obtained from . . . the Land of the Spirits."

Regards,
Paul Kekai Manansala
| 14388|2004-10-05 18:13:27|Imnrnnre|Re: KMT:Meditative Arts|
Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

between dwarves and "Pygmies" brought from Africa,
but Egyptians used _dng_ to refer to both.>

Yes, Budge lists six different terms for dwarf, including _dng_ which you mentioned. Another, _nm_, includes dwarves and pygmies without distinction, also as you pointed to as common AE usage. We consider dwarfism a malady of the endocrine system (insufficient growth hormone). Pygmies tend to have well proportioned anatomies, but dwarves typically don't. Their torsos are normal size, heads somewhat large and limbs much shorter than usual. Sometimes, but more rarely, they stop developing sexually during childhood.

I drew the word "dwarf" from the article, and I see now that it came from Breasted's work. I believe the dancing Bes statue is that of a pygmy. Although I have seen some versions having much larger heads.

says on the matter in _Osiris and the Egyptian Resurrection_:

"It is clear that kings of ancient Egypt were very pleased to get possession of a pygmy who understood how to dance a particular kind of dance which was associated with the 'god,' who was probably Osiris, and that such Pygmies were best obtained from . . . the Land of the Spirits.">

I agree with this usage. One thing is clear in all of this, and needs to be emphasized. This statue doing the "dance of the gods" is clear evidence that music-making and dancing of certain kinds must have been integral to certain religious rituals. Hathor's (Her Hert) temple ceremonies would be another example of this as well. There are sistras bearing both the figure of Bes and the goddess. Furthermore, as the article says, music and dance were integral to almost every aspect of AE life.

Regards,
Raymond Davis

On this basis, I would say the dancing statue of Bex is that of a pygmy, wouldn't you say?

| 14389|2004-10-05 19:00:42|terance pete|Disabilities and Music in ancient Egypt|

A good book to understand more about music in ancient Egypt is Lise Manniche Music and Musicians in ancient Egypt. The music culture of Egypt some claim has survived in rural Egyptian music and in the Coptic liturgy. She also points out that a modern clarinet type instrument is still within use by the rural muscians in Upper Egypt in Egyptian folk music.

I also suspect that many of the songs sung by the rural Egyptians might have an ancient origins since most are not sung in Arabic.

Dwarves in Egypt were usually associated with gold smithing, and people with other disorders were associated with varying jobs also. Blind people in Egypt usually were singers or played instruments like harps. It was thought their sense of hearing and feel made up for their blindness. Modern traditions with the arif in the Coptic church and mueezin among the Muslims also use blind people for this position.

Music accompanied every aspect of the ancient Egyptians lives from funerary processions to workings in the field.

Here is a link about pssible modern survivals in Egypt:

"..... She taught them Egyptian folkloric music, including songs of the Egyptian heritage, she had collected herself, like Bafta Hindi, and many others. "Music is very elusive," says Martha. "Once it is gone, it is gone forever." Asking her about Pharaonic music which she had come to know much about, living such a long period of time in Luxor, she comments: "Pharaonic music, as transcribed, was only

dancing or clapping, or just an expression of singing. It was also instrumental, but no form of ritual music was ever portrayed. You can tell this by the throats drawn on their paintings and engravings. But the tunes are lost. We have never heard and will never hear Pharaonic tunes. There are no scores except in Upper Egyptian funerals, where you hear women singing the lamentation or the Ta'did, lamenting the deceased, and they sang it in a language that I did not know. It wasn't Arabic; it was some syllables and words that came from the past. What past? We don't know. That was the heritage coming from ancient Egyptian and which has not died. I have some recordings of it." Intrigued by her explanation, I concluded then that if lamenting or Ta'did was the theme of Pharaonic tunes, then the Pharaohs must have been always sad! Martha explained knowledgeably: "No, not sad, because to them music was neither sad nor glad. It was not an expression of the emotions. It was an expression of their appreciation of the deceased. They did not think anything about the music; whether happy or not. It was what the music said that was important. Death in itself did not have to be a sad event. The loss and separation only caused sadness, but death in itself was not; they believed in incarnation....."

<http://weekly.ahram.org.eg/2000/475/profile.htm>

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14390|2004-10-05 20:30:06|Imnrnnre|Disabilities and Music in ancient Egypt|
terance pete <alberto34482@yahoo.com> wrote:

gold smithing, and people with other disorders were associated with varying jobs also. Blind people in Egypt usually were singers or played instruments like harps. It was thought their sense of hearing and feel made up for their blindness. Modern traditions with the arif in the Coptic church and mueezin among the Muslims also use blind people for this position.>

Saidis, one often hears that the loss of one of the senses heightens the surviving ones. This is understandable since the more the more reliant we are on a sense, the more we use it; and the more we use it, the more developed it becomes.

The case of Bes is interesting insofar as there is no mention of deficient eyesight or hearing. The large ears we see on his statue must be an artistic statement symbolic of his special ability to hear music.

Any idea why his tongue is usually shown extending downward towards his chin? Could this perhaps indicate that he was also "perfect of tongue," which is to say, highly skilled at speech and song?

Does anyone know of literary references to the tongue of Bes?

Regards,
Raymond Davis

On Why the Soul is a Snake

This snake charmer is so different from the whole range of Indian philosophies but eminently scientific in his whole approach and because of which there is NO PLACE at all to the VarNa Thinking that became well entrenched in Vedic Brahmanism and which was opposed very violently by the Jains and Buddhists as well. But these religions also failed because for they opted to various kinds of positivisms where the Fundamental Ontology of Pati Pacu and Paacam was not discovered as already there and metaphysical life fashioned by fully accommodating this Fundamental Ontology.

Part of this Fundamental Ontology is Disclosive Evolution and which is different from Darwinian Adaptive Evolution, Creationism and so forth.

The soul, the Pacu is infected with the various kinds of fetters, the Paacaas the most primordial being the Maalam, that DARK stuff that makes the souls BLIND and hence limited in VISION. But by effecting actions that are ethically sound, they can acquire mantric syllables or karmic traces whereby they can also acquire a NEW body and with that EVOLVE into higher species where more and more of the cognitive capacities become available. The Human differs e.g. from even the chimps in having the Linguistic Capacity of a matured kind where communications can take place verbally and with a language with grammar. Such new competencies are NOT the creations of the soul but rather the BLESSINGS of BEING who stands not only ALONG with them but also ABOVE them. It is BEING who provides the INPUTS that allow the creatures to EVOLVE into higher species.

Now what the Siddhas have discovered is that we need not wait to die, get rid of the present body and acquire a new one. We can TRANSMUTE the existing body even into something higher without dyeing and so forth and for which reason the metaphor of SNAKE to describe the essence of the soul is used. The many Siddhas who lived well (with many wives) up to even 120 years of age is evidence for the TRUTH of what they expounded.

16

**kuuduviddu kuudu paayung koLkaiyudaiya
kuruvin vallabam evar kuuRavalaar
viidupeRum vakaiyai menmeeluG kaaddu
meykkuruvaip paNintu n_inRu aadaay paambee!**

Meaning:

The True Guru is one who focuses his spiritual practices on discarding the existent physical body and assuming another and a better one (by the alchemical processes). There are almost no one who can understand such spiritual mights of the True Guru and expound them adequately to the world. Such a guru also keeps on expounding on the techniques of such body transformations

to the general public and in ways that are becoming. Oh my soul a snake! Having understood the essence of True Guru as such, paying due respects, dance and dance in great joy.

Comments:

The expression 'kuudu viddu kuudu paaytal' has been understood wrongly (I think) as leaving one's own body, entering that of another and living with a new identity. Such a phenomena can take place only in dreams where sometimes in dreaming one dreams as if another person and where the other person's feelings and thought processes are disclosed to the dreamer. However this expression means here that of the same self acquiring a NEW body or bodies by a process of alchemical transformation where the existing body with its defects is discarded and a NEW body with new facilities is acquired. For example the present may not have the softwares facilitating Transductive Perceptions, the SEEING the metaphysical realms with the Third Eye. The Siddhas, however, know the sadhanas whereby they can acquire a NEW body where such cognitive capacities become available to them. It is only in the course of such body transformations that one can attain and enjoy a Golden Body, the dream of all ancient kings of the Nubian-Kemetian-Sumerian-Dravidian cultures where TEMPLE as a model of the Primordial Metaphysical Realm was understood as Golden.

The Golden Body is a Metaphor for a body that does not age and become senile. It is a body that rejuvenates itself so that it remains not only in good health but also in youthful virility for long. In this we see why this Snake Charmer calls his soul a SNAKE. Just like a snake sloughs off its old coat and acquires a new one, so can the soul discard the existing and worn out body and acquire a new one along with new cognitive and other capacities.

The True Guru is NOT a Brahmanah who would seek to enslave others by claiming that only Vedas have the redeeming Brahmanjaanam and that it can be available to others only through the Brahmanahs. A true Guru is also NOT a Messiah who has been especially chosen by God as a messenger of the Divine Knowledge.

A True Guru is a TEACHER who, without discriminating against any, instructs on metaphysics so that any one can learn to transform the body alchemically and finally acquire a Golden Body that would enable them to enter the Final Home, the Golden Tillai, and the Tilmun of the Sumerians.

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| 14392|2004-10-05 23:54:37|Amadou Cisse|Re: KMT:Meditative Arts|
Raymond,

How did you find the VP debate? I am writing you these lines after that. As I told you yesterday about our African culture, it's difficult to address complex issues in one stroke of a pen, especially when it is to be done across differing epistemologies. As I told you yesterday there is a natural respect for people cultivating their fuller selves. You should be proud there. I will try humbly to give along some answers, but

would stress right away the dialectical link between question and answers and state that there is more light from a discussion than a question. And a discussion is about righting the attitudes in order to elicit something useful, at least the essential from the accessory. There is a lot to cover so and I have gathered some thoughts, of which the following preliminary ones.

There is first the need for humility about "modern" science, and the need to stress the importance of the experience of the mysterious, which is the source of all true art and science. Einstein said of that "He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed". And, never set oneself as knowing it all, which is divine, if not only for fear of being shipwrecked by the laughter of the gods.

Another angle of differing epistemology is revealed by a misconception that African systems are closed and mired in secrecy, thus the bias often revealed in questioning African's differing ethical context of knowledge by contrast to the other contexts of commercial projection of wares and egos.

Your inquiries about the knowledge system embedded in African spirituality and culture are refreshing. We must question the tendency of western interpreters to project onto differently scripted cultures a pure unity of mentality and of art, and adopt attitudes and tools that uncovers the science from the allegories in the rituals. We are mostly dealing with a hermetic stance that stresses the responsibility to assure that knowledge is a cure and not a curse for our shared universe.

something that extends far beyond the individual, though its objective may involve restoring health and balance to a person.>

...and to the community. African or otherwise, rituals are of the group. The rituals are either of the religious order, or didactic, teaching the knowledge harvested by experience to the group in an interactive manner. Prison and exclusion did not exist in our shared culture. After each harvesting season, there is a community theater that hails or derides according to achievements during the year using marionettes, puppets or masterfully carved masks in colorful costumes. Dances bear a relation with the old initiation societies. For instance, there are non-religious masquerades that constitute a "total theater", where various expressive forms come together and in which the public is an active part. They are a way of continuing tradition, and an important means of cultural identity.

ways that involve participation by the collectivity to which the individual belongs.>

Yes... to the deities governing the material life of the community. They need to be remembered, this is why they are ritualized, and in a memorable way, that of the living experience.

his or her arms to particular deities, but is it not true that African ritual, as ritual, is typically an affair involving more than one individual?>

Yes, as for any other ritual it is the group that gives it meaning. Rite means inscription in the group. Group practice becomes religion after being ritualized. Yes, hands are indeed raised. To be conveyed incrementally.

influenced by what I read in certain books whose presentations are shaped by market forces and the demands of Western readers for anything exotic, especially with regard to Africa.>

Your precaution is healthy and wise. African systems are for one purpose, harnessing and channeling knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.

rituals: masks, costumes (as extensions of the idea of "mask"), musical instruments, particular objects (statuary, amulets, herbs, offerings) indeed an entire battery of possible equipment. Each of these is charged with special meaning and must be analyzed if the scope of the occasion is to be understood.>

Yes. It is not only good but the only lasting pedagogy is to use the utilitarian and material support system to infuse the attendance with the proper meanings. In general, the plant and the animal are the two supports of the idea of god and its relation to society. They have "characters" that denote the powerful projection of society on nature. Those symbolize the absolute positivism to which the human community aspires by way of the rites and customs. Thus its plural image is connoted by as much virtues as imperfections in real society.

are handed on in the course of daily living and are reinforced and deepened throughout ones lifetime.>

Indeed. Daily and lifetime are apt adverbs of this pedagogic system. In fact, the whole of science is but just a refinement of everyday thinking. If I could compare with differential calculus, you need some motion rules from one state to another, and one of such rules is control speech from its deleterious effects. Thus the rituals and offerings during one's life (one is to speak the truth; one is to denounce the lie or remain silent if that brings too much shame on the perpetrator; the hyena watches over specifics, so caution!). How can you speak powerfully to induce thinking in others without feeling self-important?, without appearing bragging? How can you speak expertly without triggering jealousy? Etc. Thus the need to ritualize the functions of those who know and of those who must learn so that everyone knows living is dead serious matter, and governs survival here and in the tomb. Thus also the variants of "the opening of the mouth" during funerals.

Let me open a parenthesis here. Any conversation, especially for mutual knowledge, in the village, city or internet settings requires first honoring others with calling their names. Last name is generally a praise name that is a summary of the high deeds of the lineage of the bearer, and the first name is idiosyncratic bearing the whole symbolic of the bearer's individuality. To stress the importance of it in the African American context, please remember James Baldwin's book "Nobody Knows My Name". Thus, in African contexts, it is the conduct of the visitor or the inquirer that determines from the outset, the fate and productivity of an exchange that would remain amiable but sterile. Other killers such as defensiveness or lack of forthrightness also trigger nice secrecy...

truly understanding what all of this means, no matter how "impactful" the actual experience might otherwise be. One cannot become culturally African by voluntary self-identification alone, though that could be, as they say, a good beginning. This is why communication with you and others on the list who have deeper knowledge is so important.>

This is very thoughtful but also partly mistaken. What is difficult is to realize who you are and take charge of your unique mission to the human experience, you are there, the rest is a matter of initiation and the culture is everywhere the spirit goes. This should be addressed with the notion of relativity. For instance, the place of the vulture in the ancient texts may mean knowledge or treason. Look also at western anthropologists, ethnologists, what have you... All the good ones would tell you that you begin to be a master when you are on a learning mode,

when you begin to get immersed in the people and the culture.

afford that?>

Once in a while, but a lot of the continent is here. And appropriate communication is cheapest travel. You are right about the commodization of values and people that gets in the way of people realizing themselves.

topic, the rank of what is being played etc., the clothing worn are also male or female, etc. As to the rhythms, they are the support of time. The dances often mimic the spirit that is actually teaching the assistance. E.g., when they mimic the eagle only the king and other braves are allowed to dance; when they mimic the panther, vulture, serpent, etc., the latter group dances to either convey courage, treason or wisdom, etc., depending on songs, type of drums, etc.

Indulgence called for things partial or left out. I hope the above answers some of your questions and of other brothers and sisters on list.

*Best regards,
Amadou Cisse*

-----Original Message-----

From: Imnrnnre [mailto:anpugifts@earthlink.net]

Sent: Saturday, October 02, 2004 6:13 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Amadou,

Having identified essentials, I thought we could turn our attention to the paraphernalia and so on sometimes used in rituals of various kinds. By this I mean the masks, costumes, musical instruments, amulets, fly-wisks etc, etc.. Rites differ according to natural habitat, mythological foundations, oral tradition, specific peoples, time of year, and the aims involved. But there must be some aspects of ritual about which we can safely generalize and discuss without violating age-group, cultic and any other commitments. At least that is my hope. At the end I give some published sources to indicate a bit of what is already available to the general public. This does not even begin to cover what

is already out there, as you will know.

Assuming this raises no objection, may I proceed with some preliminary observations and a question which you may choose to entertain or leave for others (Kathaka, Loga, other list members?) to address if they see fit.

African ritual, it seems to me, is usually an experience of the group, something that extends far beyond the individual, though its objective may involve restoring health and balance to a person. It is nevertheless a question, is it not, of reconnecting with deity in ways that involve participation by the collectivity to which the individual belongs. Indeed, as in the case, of seasonal rituals, the entire community participates and is directly affected.

This does not preclude in any way moments in which the person raises his or her arms to particular deities, but is it not true that African ritual, as ritual, is typically an affair involving more than one individual? I want to avoid here the pitfall of allowing myself to be unduly influenced by what I read in certain books whose presentations are shaped by market forces and the demands of Western readers for anything exotic, especially with regard to Africa.

Moreover, there are many symbols used in the course of communal rituals: masks, costumes (as extensions of the idea of "mask"), musical instruments, particular objects (statuary, amulets, herbs, offerings) indeed an entire battery of possible equipment. Each of these is charged with special meaning and must be analyzed if the scope of the occasion is to be understood.

Often this knowledge is based on oral and/or written traditions that are handed on in the course of daily living and are reinforced and deepened throughout ones lifetime. It therefore seems to me that an outsider would have a difficult time truly understanding what all of this means, no matter how "impactful" the actual experience might otherwise be. One cannot become culturally African by voluntary self-identification alone, though that could be, as they say, a good beginning. This is why communication with you and others on the list who have deeper knowledge is so important. I also suppose regular visits to the continent would help but who can afford that?

The masks, for example, can't be just masks designed to scare children or the gullible, nor can they be just intended to entertain, though they might have one such effect. Like the mask of Anpu worn by a priest in Kemetic mortuary scenes, they must represent principles or deities (animal, human, hybrid or otherwise) based in creation stories or legends about various spirits of the bush, river, savannah, desert, sky and so on.

And I would guess that to be considered authentic they, and the accompanying garments, must be the responsibility of a special group of craftsmen and women whose knowledge of communal lore would be especially profound. The same, I would think, must be true of any dances associated with the ritual. Likewise the songs and rhythms used with celebratory intent, to invoke deities or produce a specific psycho-therapeutic experience, such as trance or states of frenzy sometimes associated with some events. Even the colors of the garments worn, the placement and use of ritual items and so on must carry special meanings not accessible to the casual observer.

*As examples, of the above I cite, the trance-inducing dances of the Ashanti, Fon, Ewe, and Ga of Benin, Togo, and Ghana who bring down on their own heads and shoulders members of the voodoo pantheon that "ride" and effectively possess them, in short, whom they become. (See Carol Beckwith and Angela Fisher, *African Ceremonies*. New York: Harry Abrams, Inc., 2002). Other possible examples would include the Hajjeray (Danglaleat) of Chad who dance to invoke the Margay "jinn" that are said to possess women by inducing trance or by infect men with various illnesses. (See Michel Huet, *Dances of Africa*. New York: Harry N. Abrams, Inc., 1996).*

Your comments would be appreciated, as would those of other interested Ta_Seti members.

Raymond Davis

Yahoo! Groups Links

| 14393|2004-10-06 07:47:35|Paul Kekai Manansala|Re: Disabilities and Music in ancient Egypt|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> terance pete wrote:

>

> Any idea why his tongue is usually shown extending

> downward towards his chin? Could this perhaps

> indicate that he was also "perfect of tongue,"

> which is to say, highly skilled at speech and song?

>

I've heard say this was some type of challenge. The Maori stick their tongues out during greetings. I think it is sort of a friend or foe type challenge.

Regards,

Paul Kekai Manansala

| 14394|2004-10-06 08:01:07|Kathaka|Re: Efe' Music|

Hi Ta Seti,

Khui land at the "Head" of the Nile, in the "Interior" they dance.....

From Meina: "My father, Baseeba, married a Ba-Ngombe woman named Jyen. When he was living with her people he noticed that they danced *mangissa* a lot. People, Ba-Ngombe and villagers, came from far away and paid to consult his father-in-law, who was a great diviner. Baseeba saw that the diviner was an important man in his village, and that it was good thing to be. He asked his in-laws to teach him, so they did. When I was just a boy, Baseeba taught me to dance *mangissa*, and I've been dancing it ever since. *Mangissa* is good because when someone is ill and doesn't know why, I put the medicine in my eyes and dance, and then I see the answer in the fire and I speak out. No bad secrets can be hidden from my eyes. Then everyone hears why someone is ill and they talk about it openly."

~~~~~

For the Mbuti, "the forest is sacred, the very source of their existence, of all goodness."2 It is their god, parent and sanctuary. They, in turn, are *bamiki bandura*, "children of the forest," born of a tree, and enveloped from birth in a rich symbolic tradition that stresses the supreme value of ndura, or "forestness." Mbuti speak and sing constantly about, and to, the forest, with love, humor and reverence. Their forest symbolism is self-referential and multivocal. Both the painted barkcloth that wraps an Mbuti infant at birth, and the barkcloth tunnel through which young boys are "reborn" during puberty rites, are conceived, like the forest, as a womb (*ndu*.) Amulets made for children and initiates from forest materials, and the sweet water of forest vines in which newborns are bathed, are also imbued with this nurturing, protective energy. And it emanates, too, in other natural elements--such as the fire, purifying smoke and embers of ritual altars, and wind, the "breath" of the forest and its spirits.

Sound has spiritual and magical properties. It is integral to the Mbuti world--not only as an acoustic backdrop--but as a means of heightened communication with each other and the forest itself. Pure sound conveys emotion and drama in conversation. Invocations and pipes alert the spirits. As song, it restores quiet. There are songs for every activity: lullabies, "leaf-carrying" and "honey" songs. The most mystical and aesthetically satisfying are textless--a play of sounds, vowels, and meaningless words. It is the power and beauty of their sound, not their content, that awakens and "rejoices" the forest. This mode of singing suggests a way to approach Mbuti art, where women "play" their motifs and abstract patterns, with rhythm and variation, like music.

<http://www.bampfa.berkeley.edu/exhibits/mbuti/brochure.html>

## Baka Pygmies Vocal Polyphony

Ethnomusicologists generally agree to say that Pygmy musics use anhemitonic pentatonic scales, but opinions diverge when it gets more specific. Pierre Sallé(?) believed the Bibayak Pygmies of Gabon used a equipentatonic scale until his use of a Synclavier music computer lead him to rather consider "a scale taking in account the presence of perfect fifths, whose principle remains to be found"

Or maybe, for a start, just an answer to this : has anybody heard of a music tradition where differential notes are consciously used as a part of the music? ~ Vincent Kenis

<http://www-math.cudenver.edu/~jstarret/pygmies.html>

Kathaka: I have a friend who is a Shango Drummer. While designing an earlier website for him, in his modern musical composition, we were trying to make short 30 second clips of his songs. The difficulty came because they were in odd number beats, such as fifths. But in the Echos of the Forest CD, Ellipsis Arts, the producers share this:

"Rhythmic rotation. There is a basic four-time, but never a four-time feel...The pygmies make a division of 4/4 time that the West would never come up with. When a song is at its best, it pulls away from the banja beat and comes back. The effect is a pulsation, a throb."

To correlate the Forest and Bes:

Bes (Bisu, Aha) was an ancient Egyptian dwarf god who was a god of protection against evil with his tambourine or harp, swords, maces and knives. Previous to being given the name 'Bes', he was known as the demonic 'Aha' ('fighter') because of his ferocity - he was thought to have been able to strangle bears, lions, antelopes and snakes with his bare hands. In this role, despite being thought of as a demon, he was seen as a supporter of Ra, helping to defeat his serpent enemies.

Bess ... according to Wiedemann, is derived from besa, a word designating one of the great feline the Cynurus guttatus, whose skin formed his clothing.

Kathaka: This is interesting to me because of my research on why Re in the Hours of the Taut changed boats from a serpent boat (potentially-serpent body?) to the old boat (potentially - God body?)

-- Egypt, Myths and Legens, Lewis Spence

<http://www.touregypt.net/featurestories/bes.htm>

Bes On another note:

Patron of: the home, childbirth, infants, humor, song and dance.

Appearance: A fat bearded dwarf, ugly to the point of being comical. He is often shown sticking out his tongue and holding a rattle. When carved or painted on a wall, he is never shown in profile, but always full-face, almost unique in Egyptian art. There are also depictions of Bes with feline or leonine features.

Description: Bes is a very unusual god. He does not appear to be Egyptian at all, but where he does come from is largely unknown. He resembles gods found in central and southern Africa, and his function is very much like that of the Fool Shaman. Bes was primarily the protector of childbirth. During the birth, Bes would dance about the room, shaking his rattle and yelling to frighten away demons that would otherwise put a curse on the child.

<http://www.touregypt.net/godsofegypt/bes.htm>

It is unknown why Bes was depicted as a dwarf or where he originated from and that there were no temples. As my friend the Shango drummer says: The elementals are in the natural.

Elementals are mystical creatures that dwell within the spirit realm of the elements. Elementals can be related to "nature spirits". These are the spirits that govern all nature, the forces of life that may be summoned to assist in working magick...Earth spirits are known as Gnomes, Air spirits as Sylphs, Fire spirits as Salamanders, and Water spirits are called Undines.

Gnomes usually appear to humans as small, dwarf-like creatures.

<http://www.asiya.org/elementals.html>

In conclusion to this small amount of research, I would say that it does not give a sense of Kemet in a more northern part of the Nile because of regional differences, for example: the gods of the desert or river would be different from the forest. Since Ethiopia was once considered the whole Northern region of Akebulan, one would wonder of differentiation in musical expression, according to region and terrain, since the natural is a reflection for inner experience. Where Kemet was surrounded by reeds and serpents, the interior gives a different vibrational experience.

A last mention:

## Ethiopia: Music, Ritual and Falasha History

...the complex relationship between *zema* (music) and *qalocc* (words) in Beta Israel ritual....suggest that musical knowledge is subliminal...Musical vocabularies are often highly developed in living traditions...Beta Israel priests no longer discuss *zema*, teach it to students, or compose. They are probably therefore less able to "speech" music to an inquisitive fieldworker.

But, there rhythms and timings were also unique.....

## Kathaka

PS: Dr. Loga, the musical scales of India are also much different from the West. Can you share on this?

| 14395|2004-10-06 08:05:09|arterupestre2001|CONTEMPORARY ART - PREHISTORY|  
-LA CAZA EN LA PREHISTORIA - PREHISTORIC MAN AND HIS HUNTING  
.Pueblos Primitivos Contemporaneos - Los Primeros Cazadores.  
<http://www.arterupestre-c.com/bolmarzo.htm>

## LA CAZA - HUNTING

<http://www.arterupestre-c.com/1000caz.htm>

## ARTE RUPESTRE - ROCK ART

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Artistas,Musica - Musica Tribal.

Rock art - Anthropology - Archaeology - Primitive art - Tribal Art -

Contemporary Art .

Africa ,Oceania,asia,America,Europa

<http://www.arterupestre-c.com/linkp.htm>

| 14396|2004-10-06 08:44:17|Kathaka|Addendum: Efe' Music|

Hi Ta Seti,

I forgot to mention some thoughts in the last post. I have included them below.

I had said: I have a friend who is a Shango Drummer. While designing an earlier website for him, in his modern musical composition, we were trying to make short 30 second clips of his songs. The difficulty came because they were in odd number beats, such as fifths.

~~~~~

Add: I meant to add that making a loop of fifths was difficult, and therefore loops are seemingly a Western musical concept. Loops normally refer to stagnancy, or repeated cycles, rather than evolution and continuums. Although ritual is generally about repetitions in some cultures, it seems it is not repetitious in African culture but continual.

~~~~~

I had posted: "Rhythmic rotation. There is a basic four-time, but never a four-time feel...The pygmies make a division of 4/4 time that the West would never come up with. When a song is at its best, it pulls away from the *banja* beat and comes back. The effect is a pulsation, a throb."

~~~~~

Add: The concept of a wave is not rotational and circular. If we look at symbols, which have been on my consciousness a lot lately: mainly the circle, the pyramid and the cross, the pyramid points upward, the cross makes roads into far reaches, whereas the circle contains and limits. Although, in some ritual instances, the circle is used for protection and well-being.

Kathaka

| 14397|2004-10-06 09:12:43|Imnrnnre|Re: Disabilities and Music in ancient Egypt|

Paul Kekai Manansala <pmanansala@sbcglobal.net>

The Maori stick their tongues out during greetings.
I think it is sort of a friend or foe type challenge.>

That could be; afterall, he was a guardian of pregnant women. Bes is also depicted as a war god brandishing a large knife and holding a shield, but as far as I can tell that was during the Roman period.

BTW Bes was also portrayed as having hanging breasts and a large mask-like head. (See index of Baines and Malek, The Cultural Atlas of the World: Ancient Egypt.)

Regards,
Raymond Davis

In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Any idea why his tongue is usually shown extending
> downward towards his chin? Could this perhaps
> indicate that he was also "perfect of tongue,"
> which is to say, highly skilled at speech and song?

| 14398|2004-10-06 09:44:11|Imnrnnre|Re: Efe' Music|

Greetings Kathaka,

Excellent post on Bes and his likely inner-African background. Lots of detailed information that will take some time to absorb. Just one preliminary comment. There were Twa (one of the many subpopulations among the Pygmies) around present-day Rwanda in ancient times and when it was much more forested. This area must have been accessible to the AE by way of the Nile or sea-going expeditions to Punt.

The information you have provided should fill some gaps in our knowledge of this region and the cultural context out of which Bes arose. I'm curious for example about the relation between the Pygmies and Wawat, the area mentioned in the letter from Pepi II regarding his wish to have a "dwarf" brought back to Kmt.

Great stuff on the spiritual beliefs of the Mbuti, their relation to the forest, their music and aesthetics. Thanks.

Regards,

Raymond Davis

| 14399|2004-10-06 09:58:55|Kathaka|Question on Methodology and Outsiders|

Dear Raymond and Ta Seti,

I have a question for you and anyone on the list. Yesterday I was reading something that made me enter a self-reflection that possibly someone on this list can respond to. I can't find the exact quote at the moment, but it was saying that a person will find themselves attracted to certain symbols that are stimulating to him because of a past incarnation. This can be a rather odd situation if the symbols one is attracted to is of another culture than the one someone is born into. Yet, these 'attractions' or 'magnetic energies' seem to not just be from symbols. Maybe it comes from needs and grace. For example, when one is in need of merging together a scattered psyche, then one might find themselves in places of the whole psyche in part - gathering knowledge of the whole. When these parts speak of initiations and commitments to a part, rather than the whole, it seems that the goal of the UAS - United African State is delayed. I picked up on this concept from Ra Un Nefer Amen in his treatise on: Absorptive, External, Inductive and Genealogical principles. These four states of consciousness potential became of interest for me. In order to be absorptive, Amen states that it is an African trait. External is Western, Inductive is India, and Genealogical is Judaism, if I recall correctly. In order for one person to attain the original condition of the psyche, these four factors must be incorporated. There are many methodologies out there for acquiring the Union State. I have only found one group willing to incorporate the whole.

I do not fully understand it yet, but it comes back down to being drawn, to a need for the fulfillment of the experience that one perceives. In this case, initiations come to be questioned. In my experience initiations can be multiple, but some would call this breaking a vow. In my further understanding, it is not for everyone to do this. Some stay with one group and some visit all groups. This symbology is depicted in the Levite who goes to all 12 tribes and visits but never receives linear inheritance of his own. These Levites and the tribe of Juda stayed South with King David and Solomon, and are believed by myself to be the tribes of Ham and Shem. I have surmised from study that the Ashkanaz went North. What happened to those 'lost' tribes is too long a story to include here, but what is necessary is that the Levi that is seen on the outside in so-called Judaic circles is not who I am speaking of. What is also important here is the Ethiopian prophecy that Princes and Kings will come from Her. Out of Africa. The interesting clue being that Moses (a Levite) was married to an Ethiopian, and when his sister objected, she turned

leper. Those who object to this merger of Levite and Ethiopian? Yes, just a myth, but maybe a message worth considering when we continue to see that Moses never entered the promised land....a Levite. With no land to call his own (the Levite). No group where he fits, he still has a job and a purpose. His job is the study of methodology of the 12 tribes.

Why study method? While in Speech 105 the other night, the topic of intelligence and literacy was covered. Math is very difficult for many students. Theorists say this is a matter of intelligence and potential. I personally disagree and say it is a matter of methodology. Why? Because Andre Crouch could not learn math until his father united it with music. He then became an A student in Math. According to Howard Gardner of Harvard, Andre would be Musical Intelligence. With the study of the Music of Africa, this leads me to see that African Americans may sometimes do poorly in Western schools because of their musical intelligence being so high. I asked my teacher if the brain of a farmer and the brain of a scholar had different neurons firing? He could not answer. Therefore, I would say that scholars should begin to research this phenomena. IQ tests should be ceased and various methodology increased. If I had the money or access, I would do the test of learning math through musical methodology.

In focusing on methodology - the way things are taught - and who is capable of learning it....it is my concern that methodology needs to evolve. In occult science, it is a matter of who is allowed. I realize that there is a probationary period for the safety of the psyche of the aspirant, however, in the end, the question is, did the tribes show hospitality to the Levite who is sent to visit because they are on earth to study methodology? Who is this wanderer, like the stars? Why is this wanderer mocked by so many? Is it because the psyche of others require assimilation, whereas, a Levite is not born to become an assimilator, but more of a Chameleon, let's say. A being who changes colors in accord to the environment. But this color is not about skin in esoteric concepts or intelligence concepts. However, many cannot handle thinking outside of the box. They feel manipulated or like someone is trying to rob the culture or secret teachings. When it is just a chameleon sitting on a rock, checking out the scene. The rock is the closed mind of separatism. The scene is those things that keep separatism ever alive. Any comments on this theory would be deeply appreciated.

Thus: certain rituals that awaken certain parts of the mind, may be as simple as it being in the music and how it resonates in odd rhythms that the Western mind cannot manufacture.

Kathaka

Message: 1

Date: Sat, 2 Oct 2004 15:12:59 -0700 (PDT)

From: Imnrrnre <anpugifts@earthlink.net>

Subject: RE: Re: KMT:Meditative Arts

Assuming this raises no objection, may I proceed with some preliminary observations and a question which you may choose to entertain or leave for others (Kathaka, Loga, other list members?) to address if they see fit.

Raymond Davis

| 14400|2004-10-06 19:11:16|K. Loganathan|Re: Question on Methodology and Outsiders|

Dear Kathaka

Thank-you for this very interesting post that calls attention to some fundamental issues not only in the African but also on how the whole of the Eastern civilizations DIFFER from the West.

Now just a brief comment on the following observation:

I think it is very simplistic to say External is Western, Inductive is India and so forth. I believe that all these methodologies are present in all cultures but with varying FOCUS and emphasis. For example the Philosophy of Plato is very Eastern but not that of Aristotle and it is Aristotle who dominates the Western psyche but which can always return to the Platonic.

Nowin saying that Indianis inductive , I am not sure exactly what is meant.If it means that the Indians emphasize a mental leap towards metaphysical realms and thus are NOT analytical discursive logical and so so forth, Iam not sure I can agree with it wholly. While inductivism may be true of the Vedic and Vedantic where LOGIC is bypassed to reach Brahmanjaanam by the studies of Vedas that allow this mental leap and thus bypassing the needto investigate discuss whether one's understanding is true or not and LEARN through such acts communication, this is NOT true of the SumeroDravidians who developed their own LOGIC and which passes now in a distorted form as Nyaya.

I have pointed that Hermeneutic Logic began with a concept of Mutumozi, a saying that is supported by reasons and evidences and which you see quite abundantly in Sumerian Surupak;s NeRi (c. 300 BC). By the time of Tol this has developed into the three-membered Logic of the Sutra Etu and Eduttukkaaddu iand which was later differentiated into the FIVE membered Nyasya as in Gautama's Nyata Sutras.

The concern was with gaining truth-experiences, the Mey UNarvu for it was believed that only truth-experiences can CLEANSE the soul and purify it so that it becomes Nimalam- Pure and FREE and any inner dirt.

It is also believed that only a soul PURE and CLEAN and White (an Aryan) can enter the Paradise of Tillai ManRu (Su. Til mun) and enjoy a one-ness or sameness with BEING who dances there the dance of Bliss as Siva-Sakti or as the Sumerians would put it as EnSi-Nin-sikil-la .

I believe that this is the LOGIC and hence rational foundation that holds together the NKSD cultures and which have been overshadowed by the dominant Western and Vedic cultures and all other cultures that have a Scripture as the ONLY authority on metaphysical matters.

I believe that consistent with this LOGIC we have many Hermeneutic Sciences all quite well developed in the Dravidian cultures and certainly available in Kemetian and so forth The Hermeneutic Sciences are essentailly temple-centred sciences that are more concerned with CLEANSING the soul by making available truth-experineces.

Loga

The original post at:

http://groups.yahoo.com/group/ta_seti/

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| 14401|2004-10-06 20:32:35|clyde winters|Re: Arabic Decipherment of Egyptian Hieroglyphs|
Dear Listmembers,

Joseph Hammer translated the Arabic book concerning the decipherment of of Egyptian Hieroglyphics in 1806. Joseph Hammer's edition/translation can be read here:

http://www.blackcrescent.com/w2_HG_01.html

Enjoy

C.A. Winters

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<http://vote.yahoo.com>

| 14402|2004-10-06 22:43:18|K. Loganathan|Fwd: [akandabaratam] Fwd: Re: [Ta_Seti] Efe'

Music: Attn Kesava Pil

Dear Rajagopal

Thank-you and I am forwarding this to friends in Ta_Seti and especially to Kathaka who requested this information

I have also heard that the Sama Veda has something to do with Hundu Music. Feel free to post articles related to this. This is one of the areas I have NOT studied that deeply. In fact I am very poor in music! Can't even sing the Devaram songs with the right paN etc.

Loga

"Rajagopal S. Iyer" wrote:

To: akandabaratam@yahoogroups.com

From: "Rajagopal S. Iyer"

Date: Thu, 07 Oct 2004 04:34:36 -0000

Subject: [akandabaratam] Fwd: Re: [Ta_Seti] Efe' Music: Attn Kesava Pillai

namo namaH,

The Creation of Musical Scales, part II.

<http://home22.inet.tele.dk/hightower/scales2.htm>

Hope above helps

aa no bhadraaH kratavo yantu vishvataH

Rajagopal

--- In akandabaratam@yahoogroups.com, "K. Loganathan" wrote:

> Dr. Loga, the musical scales of India are also much different from the West. Can you share on this?

>

> Dear Kathaka

>

> My knowledge of Indian musical scale is not good at all. But in

Akandabratam we have Kesava Pillai who is well informed on this and I

believe he has written some posts on this theme. I am

forwarding it to
his attention as well as others who may be well-informed
on this.

>
> Loga
>
> Kathaka wrote:
> To:
> From: "Kathaka"
> Date: Wed, 6 Oct 2004 08:11:43 -0000
> Subject: Re: [Ta_Seti] Efe' Music
>
> Hi Ta Seti,
>
> Khui land at the "Head" of the Nile, in the "Interior"
they dance.....
>
> From Meina: "My father, Baseeba, married a Ba-Ngombe
woman named
Jyen. When he was living with her people he noticed that
they danced
mangissa a lot. People, Ba-Ngombe and villagers, came from
far away
and paid to consult his father-in-law, who was a great
diviner.
Baseeba saw that the diviner was an important man in his
village, and
that it was good thing to be. He asked his in-laws to
teach him, so
they did. When I was just a boy, Baseeba taught me to
dance mangissa,
and I've been dancing it ever since. Mangissa is good
because when
someone is ill and doesn't know why, I put the medicine in
my eyes and
dance, and then I see the answer in the fire and I speak
out. No bad
secrets can be hidden from my eyes. Then everyone hears
why someone is
ill and they talk about it openly."
> ~~~~~
>
> For the Mbuti, "the forest is sacred, the very source of
their
existence, of all goodness."2 It is their god, parent and
sanctuary.
They, in turn, are bamiki bandura, "children of the
forest," born of a
tree, and enveloped from birth in a rich symbolic
tradition that
stresses the supreme value of ndura, or "forestness."
Mbuti speak and
sing constantly about, and to, the forest, with love,
humor and
reverence. Their forest symbolism is self-referential and
multivocal.
Both the painted barkcloth that wraps an Mbuti infant at

birth, and
the barkcloth tunnel through which young boys are "reborn"
during
puberty rites, are conceived, like the forest, as a womb
(ndu.)

Amulets made for children and initiates from forest
materials, and the
sweet water of forest vines in which newborns are bathed,
are also
imbued with this nurturing, protective energy. And it
emanates, too,
in other natural elements--such as the fire, purifying
smoke and
embers of ritual altars, and wind, the "breath" of the
> forest and its spirits.

>
> Sound has spiritual and magical properties. It is
integral to the
Mbuti world--not only as an acoustic backdrop--but as a
means of
heightened communication with each other and the forest
itself. Pure
sound conveys emotion and drama in conversation.
Invocations and pipes
alert the spirits. As song, it restores quiet. There are
songs for
every activity: lullabies, "leaf-carrying" and "honey"
songs. The most
mystical and aesthetically satisfying are textless--a play
of sounds,
vowels, and meaningless words. It is the power and beauty
of their
sound, not their content, that awakens and "rejoices" the
forest. This
mode of singing suggests a way to approach Mbuti art,
where women
"play" their motifs and abstract patterns, with rhythm and
variation,
like music.

>
>
>
<http://www.bampfa.berkeley.edu/exhibits/mbuti/brochure.htm>
1

>
> Baka Pygmies Vocal Polyphony
>
> Ethnomusicologists generally agree to say that Pygmy
musics use
anhemitonic pentatonic scales, but opinions diverge when
it gets more
specific. Pierre Sall=E9e(?) believed the Bibayak Pygmies
of Gabon
used a equipentatonic scale until his use of a Synclavier
music
computer lead him to rather consider "a scale taking in
account the
presence of perfect fifths, whose principle remains to be

found"

>

> Or maybe, for a start, just an answer to this : has anybody heard of a music tradition where differential notes are consciously used as a part of the music? ~ Vincent Kenis

>

> <http://www-math.cudenver.edu/~jstarret/pygmies.html>

>

> Kathaka: I have a friend who is a Shango Drummer. While designing an earlier website for him, in his modern musical composition, we were trying to make short 30 second clips of his songs. The difficulty came because they were in odd number beats, such as fifths. But in the Echos of the Forest CD, Ellipsis Arts, the producers share this:

>

> "Rhythmic rotation. There is a basic four-time, but never a four-time feel...The pygmies make a division of 4/4 time that the West would never come up with. When a song is at its best, it pulls away from the banja beat and comes back. The effect is a pulsation, a throb."

>

> To correlate the Forest and Bes:

>

> Bes (Bisu, Aha) was an ancient Egyptian dwarf god who was a god of protection against evil with his tambourine or harp, swords, maces and knives. Previous to being given the name 'Bes', he was known as the demonic 'Aha' ('fighter') because of his ferocity - he was thought to have been able to strangle bears, lions, antelopes and snakes with his bare hands. In this role, despite being thought of as a demon, he was seen as a supporter of Ra, helping to defeat his serpent enemies.

>

> Bess ... according to Wiedemann, is derived from besa, a word designating one of the great feli?, the Cyn?lurus guttatus, whose skin formed his clothing.

>

> Kathaka: This is interesting to me because of my research on why Re in the Hours of the Taut changed boats from a serpent boat (potentially-serpent body?) to the old boat (potentially -

God body?)
>
> -- Egypt, Myths and Legens, Lewis Spence
>
> <http://www.touregypt.net/featurestories/bes.htm>
>
> Bes On another note:
>
> Patron of: the home, childbirth, infants, humor, song
and dance.
>
> Appearance: A fat bearded dwarf, ugly to the point of
being comical.
He is often shown sticking out his tongue and holding a
rattle. When
carved or painted on a wall, he is never shown in profile,
but always
full-face, almost unique in Egyptian art. There are also
depictions of
Bes with feline or leonine features.
>
> Description: Bes is a very unusual god. He does not
appear to be
Egyptian at all, but where he does come from his largely
unknown. He
resembles gods found in central and southern Africa, and
his function
is very much like that of the Fool Shaman. Bes was
primarily the
protector of childbirth. During the birth, Bes would dance
about the
room, shaking his rattle and yelling to frighten away
demons that
would otherwise put a curse on the child.
>
>
>
>
> <http://www.touregypt.net/godsofegypt/bes.htm>
>
> It is unknown why Bes was depicted as a dwarf or where
he originated
from and that there were no temples. As my friend the
Shango drummer
says: The elementals are in the natural. Elementals are
mystical
creatures that dwell within the spirit realm of the
elements.
Elementals can be related to "nature spirits". These are
the spirits
that govern all nature, the forces of life that may be
summoned to
assist in working magick...Earth spirits are known as
Gnomes, Air
spirits as Sylphs, Fire spirits as Salamanders, and Water
spirits are
called Undines.
>

> Gnomes usually appear to humans as small, dwarf-like creatures.
>
> <http://www.asiya.org/elementals.html>
>
> In conclusion to this small amount of research, I would say that it does not give a sense of Kemet in a more northern part of the Nile because of regional differences, for example: the gods of the desert or river would be different from the forest. Since Ethiopia was once considered the whole Northern region of Akebulan, one would wonder of differentiation in musical expression, according to region and terrain, since the natural is a reflection for inner experience. Where Kemet was surrounded by reeds and serpents, the interior gives a different vibrational experience.
>
> A last mention:
>
> Ethiopia: Music, Ritual and Falasha History
>
> ...the complex relationship between zema (music) and galocc (words) in Beta Israel ritual....suggest that musical knowledge is subliminal...Musical vocabularies are often highly developed in living traditions...Beta Israel priests no longer discuss zema, teach it to students, or compose. They are probably therefore less able to "speech" music to an inquisitive fieldworker.
>
> But, there rhythms and timings were also unique.....
>
> Kathaka
>
> PS: Dr. Loga, the musical scales of India are also much different from the West. Can you share on this?
>
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| 14403|2004-10-07 08:05:10|newyorkchango|Thanks For the Posts|
Ta Seti,

i've been reading the last series of posts in awe. Raymond, Dr. Loga, Amadou, Paul and the new people are pushing me to the limit of understanding. Myra offered a site a while back with African masks. Those African masks tell a story that words cannot tell.

Charles.

| 14404|2004-10-07 08:07:12|newyorkchango|MANDINGO????|
www.1911encyclopedia.org/M/MA/MANDINGO.htm

MANDINGO, the name currently given to a very important division of negro peoples in West Africa. It is seemingly a corruption of a term applied to an important section of this group, the Mande-nka or Mande-nga. The present writer has usually heard this word pronounced by the Mandingo themselves Mandina, or even Madifla. It seems to be derived from the racial name Mande, coupled with the suffix uka or nke, meaning people, the people of Mande. Then again this word Mande seems to take the varying forms of Male, Meli, Mane, Madi, and, according to such authorities as Binger, Delafosse and Desplagnes, it is connected with a word Mali, which means hippopotamus or else manati probably the latter. According to Desplagnes, the word is further divisible into ma, which would have meant fish, and ude, a syllable to which he ascribes the meaning of father. In no Mandingo dialect known to the present writer (or in any other known African language) does the vocable ma apply to fish, and in only one very doubtful far eastern Mandingo dialect is the root side or any other similar sound applied to father. This etymology must be abandoned, probably in favor of Maui, Mali, Madi, Mande, meaning hippopotamus, and in some cases the other big water mammal, the manati.²

1 Respecting this, see David Murray, *The Black Book of Paisley*, &c. (1885), and John de Burdeus, &c. (1891).

2 Indeed it is possible that the European name for this Sirenian manatiderived from the West Indies, is the corruption of a West The West African tribes speaking Mandingo languages vary very much in outward appearance. Some of them may be West African negroes of the forest type with little or no intermixture with the Caucasian; others, such as the typical Mandingos or the Susus, obviously contain a non-negro element in their physique. This last type resembles very strongly the Swahilis of the Zanzibar littoral or other crosses between the Arab and the negro; and though nearly always black-skinned, often has a well-shaped nose and a fairly full beard. The tribes dwelling in the West African forest, but speaking languages of Mandingo type, do not perhaps exhibit the very prognathous, short-limbed, ugly development of West African negro, but are of rather a refined type, and some of them are lighter in skin color than the more Arablooking Mandingos of the north. But in these forest Mandingos the beard is scanty. Occasionally the Mandingo physical type appears in eastern Liberia and on the Ivory Coast amongst people speaking Kru languages. In other cases it is associated with the Senufo speech-family.

Delafosse divides the Mandingo group linguistically into three main sections: (1) the Mande-tamu, (2) the Mande-fu, and (3) the Mande-t, according as they use for the numeral 10 the root tamu, la orfu. Of the first group are the important tribes of the Soni-nk (called Sarakulle by the Fula, and Sarakol by the French); the Swaninki people of Azer, and the oases of Tishitt, Wadan and Walata in the south-west Sahara; and the Bozo, who are the fishermen along the banks of the Upper Niger and the Bani from Jenn to Timbuktu. The Soni-nk are also known as Marka, and they include (according to Binger) the Samogho and even the Kurtei along the banks of the Niger east of Timbuktu as far as Say.

The group of Mande-t would include the Bamana (incorrectly called Bambara) of the upper Senegal and of Segou on the Upper Niger, the Toronke, the Mandenga, the Numu of the district west of the Black Volta, the Vai of south-western Liberia, and the Dyula or Gyula of the region at the back of the Ivory Coast.

The group of the Mande-fu includes a great many different languages and dialects, chiefly in the forest region of Sierra Leone and Liberia, and also the dialects of the celebrated Susu or Soso tribe, and the Mandingo tribes of Futa Jallon, of the Grand Scarcies River and of the interior of the Ivory Coast, and of the regions between

the eastern affluents of the Upper Niger and the Black Volta. To this group Delafosse joins the Boko dialect spoken by people dwelling to the west of the Lower Niger at Bussa between Bussa and Borgu. If this hypothesis be correct it gives a curious eastern extension to the range of the Mandingo family at the present day; or it may be a vestige left by the Mandingo invasion which, according to legend, came in prehistoric times from the Hausa countries across the Niger to Senegambia. It is remarkable that this Boko dialect as recorded by the missionary Koelle most resembles certain dialects in central Liberia and in the Ivory Coast hinterland.

The Mandingos, coming from the East and riding on horses (according to tradition), seem to have invaded western Nigeria about A.D. 1000 (if not earlier), and to have gradually displaced and absorbed the Songhai or Fula (in other words, Negroid, White) rulers of the countries in the basin of the Upper Niger or along its navigable course as far as the Bussa Rapids and the forest region. On the ruins of these Songhai, Berber, or Fula kingdoms rose the empire of Mali (Melle). Considerable sections of the Mandingo invaders had adopted Mahommedanism, and extended a great Mahommedan empire of western Nigeria far northwards into the Sahara Desert. In the 16th century the Songhai regained supreme power. See *infra*, The Melle Empire.

Although the Mandingos, and especially the Susu section, may have come as conquerors, they devoted themselves through the succeeding centuries more and more to commerce. They became to the extreme west of Africa what the Hausa are in the westcentral regions. Some of the Mandingo invasions, especially in African word inanti, applied very naturally to the animal by the West African slaves, who at once recognized it as similar to the creature found on the West African coast in their own rivers, and also on the Upper Niger.

the forest region, left little more than the imposition of their language; but where there was any element of Caucasian blood (for the original Mandingo invaders were evidently dashed with the Caucasian by intermingling with some of the negroid races of north-central Africa), they imposed a degree of civilization which excluded cannibalism (still rampant in much of the forest region of West Africa), introduced working in leather and in metals, and was everywhere signalized by a passionate love of music, a characteristic of all true Mandingo tribes at the present day. It is noteworthy that many of the instruments affected by the Mandingos are found again in the more civilized regions of Bantu Africa, as well as in the central Sudan. Many of these types of musical instruments can also be traced originally to ancient Egypt. The Mandingos also seem to have brought with them in their westward march the Egyptian type of ox,

with the long, erect horns. It would almost seem as if this breed had been preceded by the zebu or humped ox; though these two types are evidently of common origin so far as derivation from one wild species is concerned. The Mandingos maintain the system of totems or clans, and each section or tribe identifies itself with a symbol, which is usually an animal or a plant. The Mandenga are supposed to have either the manati or the hippopotamus as lanna (totem). (Binger states that the manati was the totem of the Mande group, to which perhaps belonged originally the Susu and the Dyula.) The Bamana are the people of the crocodile; the Samanke are the people of the elephant; the Samokho of the snake. Other totems or symbols of special families or castes are the dog, the calabash or gourd, the lion, the green monkey, the leopard, the monitor lizard, a certain spice called bandugu, certain rats, the python, the puff-adder, &c.

AUTHORITIES The bibliography dealing with the Mandingo peoples is very extensive, but only the following works need be cited:

Captain L. G. Binger, *Du Niger au Golfe de Guine*, &c. (1892); Maurice Delafosse, *Vocabulaires comparatifs de plus de 20 langues dialectales parlées à la Côte d'Ivoire*, &c. (1904); Lieut. Desplagnes, *Le Plateau central nigérien* (1907); Lady Lugard, *A Tropical Dependency* (1905); Sir Harry Johnston, *Liberia* (1906). Most of these works contain extensive bibliographies. (H. H. J.)

The Melle Empire The tradition which ascribes the arrival of the Mandingo in the western Sudan to the 10th or 11th century is referred to in the previous section. It is not known by whom the Melle (Mali) state was founded. Neither is there certainty as to the site of the capital, also called Melle. Idrisi in the 12th century describes the Wangara (a Hausa name for the Mandingo) as a powerful people, and El Bakri writes in similar terms. But the first king whose name is preserved was Baramindana, believed to have reigned from 1213 to 1235. His territory lay south of that of Jenn, partly within the bend of the Niger and partly west of that river. The people were already Moslem, and the capital was a rendezvous for merchants from all parts of the western Sudan and the Barbary States. Man Jatah (or Diara), Baramindana's successor, about the middle of the 13th century conquered the Susu, then masters of Ghanata (Ghana). Early in the 14th century Mansa, i.e. Sultan, Kunkur Musa, extended the empire, known as the Mellistine, to its greatest limits, making himself master of Timbuktu, Gao and all the Songhai dominions. His authority extended northward over the Sahara to the Tuat oases. Mansa Suleiman was on the throne when in 1352-1353 Melle was visited by Ibn Batuta. By this monarch the empire was divided into three great provinces, ruled by viceroys. For a century afterwards Melle appears to have

been the dominant Sudan state west of the Lower Niger, but it had to meet the hostility of the growing power of the pagan Mossi, of the Tuareg in the north and of the Songhoi, who under Sunni Ali (c. 1325) had already regained a measure of independence. Cadamosto nevertheless describes Melle in 1454 as being still the most powerful of the negro-land kingdoms and the most important for its traffic in gold and slaves. The Songhoi sovereign Askia is said to have completed the conquest of Melle at the beginning of the 16th century. It nevertheless retained some sort of national existence though with the advent of the Moors in the Niger countries (end of the 16th century) native civilization suffered a blow from which it never recovered. Civil war is said to have finally wrought the ruin of Melle about the middle of the 17th century.ⁱ The Portuguese, from their first appearance on the Senegal and Gambia, entered into friendly relations with the rulers of Melle. Barros relates (Da Asia, Decade I.) that John II. of Portugal sent embassies to the court of Melle by way of the Gambia (end of the 15th century). At that time the authority of Melle was said to extend westward to the coast. The king, pressed by the Mossi, the Songhoi and the Fula, solicited the help of his friends and allies the Portuguese with what result does not appear; but in 1534 Barros himself despatched an ambassador to the king of Melle concerning the trade of the Gambia. By way of that river the Portuguese themselves penetrated as far as Bambuk, a country conquered by the Mandingo in the 12th century. By Barros the name of the Melle ruler is given as Mandi Mansa, which may be the native form for Sultan of the Mandi (Mandingo).

See further TIMBUKTU and the authorities there cited; cf. also L. Marc, *Le Pays Mossi* (Paris, 1909). Lists of Mandingo sovereigns are given in Stokvis, *Manuel d'histoire*, vol. i. (Leiden, 1888).

(F. R. C.)

MANDI MANDLA

| 14405|2004-10-07 08:08:48|newyorkchango|T 鮮r 顧: Ancient Niger Archaeology|
<http://www.stonepages.com/news/archives/000548.html>

3 February 2004

Neolithic settlement found in Niger

Last year a team of paleontologists, led by Dr. Paul Sereno of the University of Chicago, while driving across the scorched and trackless T 鮮r 顧 desert of Niger, spotted human skeletons and stone tools eroding from a hillside. Dr. Sereno's team had found what archaeologists in Niger say is a large Neolithic, or Stone Age,

burial and settlement site tentatively dated at 5,000 years old.

"It's a very important site," says Dr. Abdoulaye Maga, an archaeologist with the Institute of Research in the Human Sciences in Niamey, Niger. "It's the largest site that has been found and not pillaged." Dr. Sereno said his team counted 130 skeletons, including one with the remains of a stone bead necklace and innumerable stone and bone tools. He suspects, he says, that much more lies buried. Fearing the site would be looted and ruined, Dr. Sereno initially told only Dr. Maga and his colleagues about its location. Because financing for archaeological work in Niger is scarce, no excavation was begun. When Dr. Sereno returned to the site in November, he saw it had deteriorated so he and his team spent two days in their two-month expedition mapping it and then applying a polymer to the surface artifacts to protect them from further erosion. He is now trying to find financing and other archaeologists to assist Dr. Maga with the excavation.

No radiocarbon dating has been done yet; Dr. Maga based his dating on the presence of a thin, discoid knife made of green jasper that is characteristic of a little-known population, traditionally called the Tadrar culture, that lived in the area some 5,000 years ago. Today the Tadrar desert is one of the driest places on earth and practically uninhabited. But five millennia ago the environment there was much wetter, and Dr. Sereno thinks the sediments suggest that the settlement may have been on the shore of a lake. "I found some catfish skulls and there was a little tail, and I'm blowing the sand off and then I run into the edge of a ceramic bowl that was around them," Dr. Sereno said. "I was looking at a bowl of fossilized catfish. Someone in the middle of a meal abandoned this bowl, and it got fossilized."

Dr. Sereno's team identified five distinct areas at the site, including two large burial places of more than 100 yards in diameter. Besides the skeletons and the jasper knife, they found several large grinding stones, harpoons and fishhooks made of bone, fingernail-size arrowheads in many colors, and jewelry, including a round pendant made of the fluted tooth of the hippopotamus and a necklace made of ostrich egg shell and stone beads. Scattered across the site were fish and animal bones, including those of domesticated cattle.

While the history of the powerful Egyptian civilization of the same era has been widely studied, the culture of the vast interior of central Africa has begun to attract attention only in the last few decades. "There was a very rich and fascinating cultural manifestation around what is now the Tadrar desert but then was grassland and marshes," said Dr. Gifford-Gonzalez. "We're not thinking one culture. We're thinking a network of people who interacted from the Sudanese Nile all the way across the Sahara."

Indeed, the greenish stone used in some of the arrowheads is probably

amazonite, which comes from several hundred miles away in the Tibesti Mountains of northeastern Chad, said Dr. Augustin F. C. Holl, an archaeologist at the University of Michigan and curator of West African archaeology at the Museum of Anthropology there.

Dr. Holl said the vastness of the cemeteries suggests they may have been used over many centuries, and perhaps only during the dry months, when small groups gathered at seasonal lakes. In the rainy season, they would have taken their herds into the highlands, such as the A Mountains of Central Niger, where many rock carvings have been found. But Dr. Maga in Niger and Dr. Susan McIntosh, an archaeologist at Rice University in Houston who works in Mali, believe the settlement was probably permanent. "They were clearly fishing part of the time, they had their cattle, they had their cereals, so this is looking like a pretty comprehensive economy," Dr. McIntosh said.

Source: The New York Times (27 January 2004)
| 14406|2004-10-07 15:54:50|Imnrnnre|Re: KMT:Meditative Arts|
Amadou Cisse <Abcisse@earthlink.net> wrote:

Amadou, I'm afraid anything I say will be terribly biased in favor of the 1st World. It was great theatre; a bit like Star Wars, a battle between Darth Vader and Obi One Kenobe, however the consequences in this instance will be quite real.

some thoughts, of which the following preliminary ones.>

I'm grateful for your generous response.

Yes, an unusual man to be sure, and what a sense of humor. He is quoted as having also said, "Gravity is not to be blamed for people falling in love." Quaint, I know, but it still causes me to smile, and that can't be a bad thing, to be sure.

is revealed by a misconception that African

systems are closed and mired in secrecy>

I liked John C's notion that these secrets are hidden in plain sight for anyone who is suitably prepared to "see." Here we have the concept of _maa_ "to see" in close phonetic resemblance with _maa_, meaning "truth." Maat being the feminine form and personification.

interpreters to project onto differently scripted cultures a pure unity of mentality and of art, and adopt attitudes and tools that uncovers the science from the allegories in the rituals.>

Yes, allegory and its various tools are the vehicle through which the truths buried in myths are transported to the surface of mind. We are, as you say, interested in the curative power of the word, and less concerned with treatises that are slaves to linear thinking. The same sound may have opposing interpretations depending on context. It is a complicated thing whose rewards are withheld from the dilettante and the merely curious.

community theater that hails or derides according to achievements during the year using marionettes, puppets or masterfully carved masks in colorful costumes.>

Yes, as opposed to presidential candidates snarling at each other on the face of an electronic tube with the audience shrouded in darkness and warned not to speak or emote in any way.

Amadou, you wrote in response to my comment that ritual is a means through which the collectivity reconnected with deity:

They need to be remembered, this is why they are ritualized, and in a memorable way, that of the living experience.>

For example, in reference to recent discussions of Bes, the pygmy or midget deity. There is the instance of Bes being

associated with the attributes of a "leopard of the South," Bes as the guardian of children, Bes present during the initiation of priests, and the Sem priests wearing the pelt of a leopard during the ritual rebirthing of the king. All built up from carefully observing the behavior of the leopard in its natural surroundings and then transcribing its attributes into myth and ritual. Yet what those attributes are remain implicit, known to those who bear witness or are specifically taught.

knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.>

This tendency to dissimulate (to hide what one knows or feels) is quite common among our people. Where I grew up we had a legend that took this to extremes. It was the local myth of Peter Williams who wore his feet backwards so that no one ever knew whether he was going or coming. During the 60's we had its counterpart here in the U.S. of A in the expression "Putting on Mr. Charlie." On the other hand, there are some things that deserve our silence because misuse of them can do real harm.

visitor or the inquirer that determines from the outset, the fate and productivity of an exchange that would remain amiable but sterile. Other killers such as defensiveness or lack of forthrightness also trigger nice secrecy...>

Yes, and as you mentioned parenthetically, it is an offense to begin a conversation with a stranger by addressing him or her by a name connoting intimacy or familiarity. In the African context names exalt the divine, specify the circumstances of ones birth, indicate ones relationship with deity, announces expectations set by elders for the one who bears it, or define ones membership in a lineage or specific community. In fact, names may be later added to mark accomplishments in the course of a lifetime.

Naming is important, it is a creative act, it has consequences. Perhaps this is why so many Africans in the U.S. of America rather make up a new name than give an ordinary European label to their children. (No offense meant to those who like me have such names.)

communication is cheapest travel. You are right about the commodization of values and people that gets in the way of people realizing themselves.>

This is true, but I find myself wondering whether we are doing enough to identify, interpret and convey to each generation the meaning of the African retentions, syncretisms and reinterpretations (to borrow some terms) that are all around us ? and that have even made their way into the national culture. One of the reasons Ta_Seti is important is that it provides support, encouragement and reality therapy to individuals doing this important work.

Malian art festival in Washington DC by the Smithsonian. That would constitute an interesting layer of initiation in recreated dynamics that are arduous and lengthy to write about.>

That would have been a good thing, provided I could have afforded to go. The West Coast (where I am) is in some ways a mecca for traveling and local African/African American troupes. I have witnessed much intricate drumming and dancing here but received little explanation of what it all means. Perhaps this is just my poor choice of venues. I see Kathaka is trying to help us with that.

they have (in fact, let me invite you to revisit the picture of a harp that was recently sent on this list; count the strings and let's talk about it...) tell about the topic, the rank of what is being played etc., the clothing worn are also male or female, etc. As to the rhythms, they are the support of time.>

Now, this is what we need. What harp?

Regards,

Raymond Davis

| 14407|2004-10-07 16:27:12|Paul Kekai Manansala|Re: KMT:Meditative Arts|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Amadou Cisse wrote:

>

> For example, in reference to recent discussions of Bes, the
> pygmy or midget deity. There is the instance of Bes being
> associated with the attributes of a "leopard of the South,"
> Bes as the guardian of children, Bes present during the initiation

> of priests, and the Sem priests wearing the pelt of a leopard

during

> the ritual rebirthing of the king. All built up from carefully
> observing the behavior of the leopard in its natural surroundings
> and then transcribing its attributes into myth and ritual. Yet what
> those attributes are remain implicit, known to those who bear
> witness or are specifically taught.
>

The leopard's roar might offer another explanation for Bes' protruding tongue.

>

> Now, this is what we need. What harp?

>

I too missed the harp.

Regards,

Paul Kekai Manansala

| 14408|2004-10-07 16:36:14|Imnrnre|Re: Question on Methodology and Outsiders|

Dear Kathaka,

I agree with Dr. Loganathan that it is a mistake to confuse typologies with the much more complex units they attempt to help us understand, for example, with nationalities and ethnic groups.

Types refer to aspects or tendencies; so Jewish, European, Asian and African "types" are all abstractions. They are not to be confused with populations that can only be one-dimensional "types" if they have been transformed into stereotypes or caricatures.

I would make your point in a different way, namely by saying there is a tendency, or dominant way of thinking, or a predisposition towards, or by using percentages when you have them. That way you allow for exceptions.

I'm not sure what to say about the other issues raised in your post. They seem to deal with other matters.

Regards,
Raymond
| 14409|2004-10-07 16:56:34|Imnrnnre|Re: Thanks For the Posts|
Welcome back Charles,

I'm glad you mentioned Myra's post on African Masks. It is highly relevant to what Amadou, I and others are discussing right now. Thanks for pointing in that direction.

Peace,
Raymond Davis
| 14410|2004-10-07 18:11:46|Paul Kekai Manansala|African comic books drawing up new brand of superheroes|
[http://news.yahoo.com/news?](http://news.yahoo.com/news?tmpl=story&u=/afp/20041007/lf_afp/afplifestyle_germany_041007151025)
tmpl=story&u=/afp/20041007/lf_afp/afplifestyle_germany_041007151025

African comic books drawing up new brand of superheroes

Thu Oct 7, 11:10 AM ET

FRANKFURT (AFP) - A rising generation of African comic book artists is tackling the bloodshed, corruption and absurdities of daily life, winning adoring audiences at home and a growing fanbase abroad.

AFP/DDP Photo

Comics from Sudan to South Africa are on display at the Frankfurt Book Fair, the world's largest show of its kind, giving some an unprecedented opportunity to reach a global audience with their biting observations.

Between the covers of an seemingly harmless comic, many Africans have found a powerful political weapon.

"To sensitize young people who often don't go to school, the comic book represents an ideal means of spreading information using pictures, writing and in a sense the oral tradition -- the foundation of African civilization," said Andrea Reggiani of Italy, who has completed an anthology of the genre.

"You can photocopy a page and show it to 10 or 100 people. It's more efficient than more sophisticated means of spreading information."

For more than a decade, the European Union (news - web sites)-funded journal "Africa e Mediterraneo" has been helping African comic book artists publish their works in countries where the cost of paper and the poverty of the potential audience can be insurmountable obstacles.

But for some, economic factors are only part of the problem. In the face of political oppression, many of the leading lights of the genre have opted for exile in Europe.

The comics on show in Frankfurt, western Germany, are unflinchingly true-to-life. The violence so common among standard superhero books is all too real in many of these volumes.

"The Gnasville Cop" by Titi Faustin of Ivory Coast presents the biting ironic memoirs of a police officer on the verge of retirement who looks back on a career of beating and torturing prisoners in over-populated jails.

A black-and-white comic called "A small history of Norbert Zongo, alias Henri Sebgo" by Burkina Faso's Timpous describes the tragic fate of a journalist assassinated for criticizing the state.

In "And the World Will Abandon Us. History of the Rwandan Genocide," Jean-Claude Ngumire tells a fateful Romeo-and-Juliet love story between a Hutu and a Tutsi.

But not all the continent's comics are steeped in tragedy. Alfonse Mendu presented the amusing adventures of Goorgoorlou, a man in Dakar who meets an apparition resembling the director of the International Monetary Fund (news - web sites).

But despite stars of the genre such as the Nigerian Tayo Fatumla who works for "New Yorker" magazine, African comic artists still face an uphill battle for survival.

"Because Africa has few publishing houses, the artists end up getting discouraged. They tell themselves they will never manage to tell a wider audience about their lives," said comic book author Christophe N'Galle Edimo of Cameroon who lives in France and runs an African comics association.

He said many African artists end up selling out when they reach the

West in a short-sighted attempt at marketability.

"Some choose to copy the style the Europeans use when they draw African and settle for rosy topics that avoid political or tribal issues," he said.

As Africa e Mediterraneo noted in a recent issue, "Africa suffers from a lack of its own image and remains cornered by the image given to it by the media."

The 56th annual Frankfurt Book Fair opened Wednesday to the global publishing industry and runs through Sunday.

| 14411|2004-10-07 18:25:11|Imnrnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|

Dear IMJ, Art, Solomon and Ta_Seti,

I thought you would be interested in these photos taken during a festival jointly sponsored by the Embera and Waunaans people inhabiting the northern part of Darien province. The first is of a young woman decked out in traditional regalia. The others are shots intended to display the range of phenotypes among the younger people, and the last is a photo of the local chief or Cacique. These were all found on the Internet. Watch the "wrap:"

http://www.czbrats.com/MiNombre/embera/Full_Regalia.jpg

<http://www.czbrats.com/MiNombre/embera/embera.htm>

Women performing a traditional dance:

http://www.czbrats.com/MiNombre/embera/Do_ya_wanna_dance.jpg

http://www.czbrats.com/MiNombre/embera/The_Embera_National_Anthem.jpg

http://www.czbrats.com/MiNombre/embera/Cacique's_opening_remarks.jpg

The population of the region to the east is more heavily Afro_Panamanian. The people there share the same features as their brothers and sisters across the border. That region is commonly referred to as the Choco.

You will recall that I mentioned the impact of the civil war going on in Colombia. Here's a link dealing with that conflict and implications for the region, and on the struggle being waged by the Afro-Colombians.

<http://www.afrocubaweb.com/news/colombia/afrocolombia.htm>

Respect,
Raymond Davis

| 14412|2004-10-07 23:05:12|willie bennett|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|

Hello Ray,

Are you familiar with a pilgrimage by some Panamanians to witness a "Black Jesus" rising? My wife has told me of such a Christmas or Easter tradition.

wb

>From: Imnrnre <anpugifts@earthlink.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK
>CALIFORNIAN MOJAVE...

>Date: Thu, 7 Oct 2004 18:24:47 -0700 (PDT)

>

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>

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>during a festival jointly sponsored by the Embera and
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>

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>across the border. That region is commonly referred to as the Choco.

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>in Colombia. Here's a link dealing with that conflict and implications
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>

>Respect,

>Raymond Davis

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Don?t just search. Find. Check out the new MSN Search!

<http://search.msn.click-url.com/go/onm00200636ave/direct/01/>

| 14413|2004-10-07 23:50:44|Imnrnnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA;
BLACK CALIFORNIAN MOJAVE...|

Greetings WB,

Yes, the statue of the Black Christ is kept in a secure glass case inside a small and very old church in the town of Portobelo. It is removed once a year for an annual procession which draws followers and admirers from throughout the country. The church has a small cemetery at the entrance and a subterranean tomb under the flooring right in front the altar. I do not know who is buried there.

I visited the church in 1972, and the extensive colonial fortifications overlooking the harbor. Here is a more recent travelogue that curiously focuses on the names and official titles of a group of visitors, and a display of robes worn by the statue, but says precious little about the Christ itself. Perhaps this group did not know that the church, which they described as "just down the street," was the location of the famous statue dressed in one its fancy purple robes -- or just didn't bother to go see it.

I can tell you that it is quite a treat to behold.

<http://www.czbrats.com/MiNombre/pb.htm>

Respect,

Raymond Davis

| 14414|2004-10-08 02:56:28|K. Loganathan|The Verses of the Snake Charmer- 9|

The Verses of the Snake Charmer- 9

17.

**adda tikkum aNdaveLiyaana vidamum
adakki yaruLi kaiyoodu aadi aruLi viriavaay
vaddamiddu valam varu valla kuruvu
malaradi tanjamenRu aadaay paambee!**

Meaning:

BEING-as-the-Great-Teacher is present in all the directions and the vast Empty Space that serves as the container for all the universes to emerge and disappear being and their Lord and controlling them all , dances in great speed in circles playing various pedagogic games to illuminate the creatures. He uses both His hands i.e. the Siva Tatvas Natam and Bindu for this purpose. Oh my soul a snake! Instead of enslaving your mind to the false gurus who parade the world, you must seek only this BEING-as-GURU and accepting His FEET as those which would genuinely redeem, dance and dance forever

Notes:

The whole of the cosmos is there for a pedagogic purpose - that of illuminating the creatures so that they would LEARN, destroy the innate Darkness of Ignorance and become eventually Clean, Translucent Pure and hence WHITE. The whole of cosmos is organized on the basis of SHOWING by BEING and SEEING exactly as shown by the creatures. BEING-as-Guru is also supremely efficacious for He can teach any organism by descending to their level of understanding like a good professor who comes down to the level of the children in the kindergarten when required to teach them. Man should not, in his inherent atomicity of the mind, cling stubbornly to religions, traditions, cults, scriptures and so forth and persist in being atomic but rather become FREE and OPEN and LEARN all without prejudice in order to become Pure and Clean and with that enjoy the Civanjaanam.

18.

**kaRpakaalaG kadan_tu aati karttaavooduG
kadam aziyaatu vaazuG kaaraNak kuru
poRpatamee tanjcam enRu pooRRutal ceytu
puuraNac cintaiyoodu aadaay paambee!**

Meaning:

The True Guru as distinct from the various ordinary gurus, lives with a body that renews itself and hence beyond decay and all because he lives one-with BEING-the Primordial-Cause by transcending TEMPORALITY including that of the beginning and end of the cosmos as a whole. Such a BEING-as-Guru is of the golden hue and surrendering to His Golden Feet and praising profusely with a mind that sees needing nothing any more, Oh my soul a snake! Dance and Dance.

Notes:

The soul is a snake for it can renew the body continuously so that it can live for long and in youthful virility. This is Golden Body the Diamond Body and so forth of the Siddhas. And here the Snake Charmer unfolds the secrets of it as it has also been unfolded earlier by Tirumular and so forth and retold with additional insights by many other famous Siddhas like Bokar Gorakkar and so forth. BEING is deathless and is forever YOUTHFUL for He is one-with Uma, the Cauldron of KuNдалиni Sakti, the WOMAN who is forever a VIRGIN, the Pure - the Nin-sikil-la of the Sumerians. The soul has to be one-with such a Siva-Sakti to participate in the life-renewing processes that emanate from the Dance of Siva-Sakti, Isis-Osiris Yin-Yang and so forth. But for this, the soul has to FREE itself from TEMPORAL Consciousness, the CudduNarvu of Meykandar. One must liberate the mind from being bound to the PHYSICAL

and transcend completely into the Timeless Metaphysical World. The Siddhas like Agastiyar advocate getting into Deep Silence, the Cutta Moonam as a way of freeing oneself from the historical consciousness and access the trans-historical. The more often we do this the more successful we would be in regaining youthful vitality.
(to continue)

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| 14415|2004-10-08 04:16:30|Amadou Cisse|Re: KMT:Meditative Arts|
Raymond,

I too was having a hard time that night locating the harp player and could not forward it then; but I got it today, in the link attached to your message below on music. What did you mean by "now, this is what we need"?

In plain let me say again that there is no guessing game, nothing held from anyone in the sense of secrets hidden but in plain sight as you cited John C., these lead to mystifications. This is why the analysis is important, thus my putting time in it, rather than on the mysticism. Masters once revered as reincarnated ancestors channel knowledge in initiations that guaranty secret by submitting the neophytes to specific tests. But knowledge is as well transmitted outside of the initiations, as texts spoken or sung by the griots or the masters of meditation, but regardless of what the mask wearer intends, the viewers interpret what they see according to experiences and interests. This provides the foundations for a method of analysis and hermeneutics adapted to the context of storytelling.

Thus you turn the key by your attitude, this is where I gave as entry example to exchanges the honorable and honoring use of the name, which btw contrasts what you suggested that may reflect more of an European influence. You may want to know it is also believed in the cults that the inhabitants of the netherworld leave backwards imprints. I liked your formula that some world would be at loss of your opinion of their theater. Let me leave for now before it gets too long.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Monday, October 04, 2004 10:54 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Loga and Everyone,

This link should be of considerable interest with regard to music, dance and trance in ancient Kmt.

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

Best regards,
Raymond Davis

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Thursday, October 07, 2004 6:55 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Amadou Cisse <Abcisse@earthlink.net> wrote:

Amadou, I'm afraid anything I say will be terribly biased in favor of the 1st World. It was great theatre; a bit like Star Wars, a battle between Darth Vader and Obi One Kenobe, however the consequences in this instance will be quite real.

some thoughts, of which the following preliminary ones.>

I'm grateful for your generous response.

Yes, an unusual man to be sure, and what a sense of humor. He is quoted as having also said, "Gravity is not to be blamed for people falling in love." Quaint, I know, but it still causes me to smile, and that can't be a bad thing, to be sure.

is revealed by a misconception that African

systems are closed and mired in secrecy>

I liked John C's notion that these secrets are hidden in plain sight for anyone who is suitably prepared to "see." Here we have the concept of _maa_ "to see" in close phonetic resemblance with _maa_, meaning "truth." Maat being the feminine form and personification.

interpreters to project onto differently scripted cultures a pure unity of mentality and of art, and adopt attitudes and tools that uncovers the science from the allegories in the rituals.>

Yes, allegory and its various tools are the vehicle through which the truths buried in myths are transported to the surface of mind. We are, as you say, interested in the curative power of the word, and less concerned with treatises that are slaves to linear thinking. The same sound may have opposing interpretations depending on context. It is a complicated thing whose rewards are withheld from the dilettante and the merely curious.

community theater that hails or derides according to achievements during the year using marionettes, puppets or masterfully carved masks in colorful costumes.>

Yes, as opposed to presidential candidates snarling at each other on the face of an electronic tube with the audience shrouded in darkness and warned not to speak or emote in any way.

Amadou, you wrote in response to my comment that ritual is a means through which the collectivity reconnected with deity:

They need to be remembered, this is why they are ritualized, and in a memorable way, that of the living experience.>

For example, in reference to recent discussions of Bes, the pygmy or midget deity. There is the instance of Bes being

associated with the attributes of a "leopard of the South," Bes as the guardian of children, Bes present during the initiation of priests, and the Sem priests wearing the pelt of a leopard during the ritual rebirthing of the king. All built up from carefully observing the behavior of the leopard in its natural surroundings and then transcribing its attributes into myth and ritual. Yet what those attributes are remain implicit, known to those who bear witness or are specifically taught.

knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.>

This tendency to dissimulate (to hide what one knows or feels) is quite common among our people. Where I grew up we had a legend that took this to extremes. It was the local myth of Peter Williams who wore his feet backwards so that no one ever knew whether he was going or coming. During the 60's we had its counterpart here in the U.S. of A in the expression "Putting on Mr. Charlie." On the other hand, there are some things that deserve our silence because misuse of them can do real harm.

visitor or the inquirer that determines from the outset, the fate and productivity of an exchange that would remain amiable but sterile. Other killers such as defensiveness or lack of forthrightness also trigger nice secrecy...>

Yes, and as you mentioned parenthetically, it is an offense to begin a conversation with a stranger by addressing him or her by a name connoting intimacy or familiarity. In the African context names exalt the divine, specify the circumstances of ones birth, indicate ones relationship with deity, announces expectations set by elders for the one who bears it, or define ones membership in a lineage or specific community. In fact, names may be later added to mark accomplishments in the course of a lifetime.

Naming is important, it is a creative act, it has consequences. Perhaps this is why so many Africans in the U.S. of America rather make up a new name than give an ordinary European label to their children. (No offense meant to those who like me have such names.)

communication is cheapest travel. You are right about the commodization of values and people that gets in the way of people realizing themselves.>

This is true, but I find myself wondering whether we are doing enough to identify, interpret and convey to each generation the meaning of the African retentions, syncretisms and reinterpretations (to borrow some terms) that are all around us - and that have even made their way into the national culture. One of the reasons Ta_Seti is important is that it provides support, encouragement and reality therapy to individuals doing this important work.

Malian art festival in Washington DC by the Smithsonian. That would constitute an interesting layer of initiation in recreated dynamics that are arduous and lengthy to write about.>

That would have been a good thing, provided I could have afforded to go. The West Coast (where I am) is in some ways a mecca for traveling and local African/African American troupes. I have witnessed much intricate drumming and dancing here but received little explanation of what it all means. Perhaps this is just my poor choice of venues. I see Kathaka is trying to help us with that.

they have (in fact, let me invite you to revisit the picture of a harp that was recently sent on this list; count the strings and let's talk about it...) tell about the topic, the rank of what is being played etc.,
the clothing worn are also male or female, etc. As to the rhythms, they are the support of time.>

Now, this is what we need. What harp?

Regards,
Raymond Davis

Yahoo! Groups Links

| 14416|2004-10-08 09:13:43|Paul Kekai Manansala|OT: Ancient Indian games to be showcased in New York|

Off-topic but possibly of interest. Has anyone done any research on mancala-type games that are found from Africa to the Pacific?

Regards,
Paul Kekai Manansala

http://www.hindustantimes.com/news/5967_1047159,001600060001.htm

Ancient Indian games to be showcased in New York

Indo-Asian News Service
New York, October 8

The popular game of snakes and ladders has its origins in ancient India when it was more complex with players attempting to land on a "blessed" place that symbolised nirvana.

At the "Asian Games: The Art of Contest" exhibition that opens at the Asia Society in New York October 14, several ancient Indian games that depended on memory and skill will be showcased.

The exhibition will have over 200 works of art and examples of game sets dating from the 12th century to the early 20th century.

There will also be Persian and Indian court paintings and illuminated manuscripts of the 14th-18th century and Chinese and Japanese scroll paintings, screens and ceramics that depict game playing, according to a press release from the organisers.

The show, meant to be educative as well as fun, is aimed at children, students and scholars.

The show also makes evident that many of the games played today came from India. Games depending on memory and skill, such as playing cards, dominoes and mahjong, are all Chinese in origin.

But not polo. Though it was known in China in the 7th century, it started as a chase on horseback by the nomadic tribes of Asia, finding their way to India via Persia.

"Asian Games is organised so as to suggest the impact of particular games as well as the cultural values of their players," the statement said.

"Emphasis is given to games that have cross-cultural relevance and have inspired significant artworks. The exhibition is organised into four broad categories or types of games - chance, strategy, memory and matching, and physical skill."

The exhibition opens with games of chance, which include dice, pachisi (Parcheesi) and the Indian game that inspired snakes and ladders.

While early Indian sculptures depict the Hindu deities Shiva and Parvati competing at dice, in miniature paintings they are generally depicted playing pachisi, as in a beautiful ink and watercolour painting, "Shiva and Parvati Playing Chaupar", from the late 17th century.

This painting, on loan from the Metropolitan Museum, depicts Shiva and her consort playing what was a sophisticated game involving skill, strategy and luck.

For centuries it was played with elaborate and varying rules throughout India by both the poor and the elite - Mughal Emperor Shah Jahan played a life-sized version of the game using court ladies as his "pieces".

The exhibition's section on strategy explores games in which positions, territories and battlegrounds are paramount and focuses on chess and weiqi, a game of intellectual skill. This section includes a magnificent Rajasthani ivory chess set dating from 19th-century India.

The exhibition examines the development of backgammon, a game of both strategy and luck, which is claimed by the Persians as their invention and remains a popular game in Iran today.

| 14417|2004-10-08 11:41:00|Imnrnnre|Re: KMT:Meditative Arts|
Greetings Amadou,

Thank for your response to my lengthy message. You

are right that there is much to consider, and it will be impossible to cover it all in one or two encounters with the pen. Hopefully the quality of what we write will justify the length or brevity required. I will do my best to be as brief as I can without appearing cryptic. Let's turn to your comments:

the harp player and could not forward it then; but I got it today, in the link attached to your message below on music.>

Yes, there are actually two. Please note the other listed in the Offsite links at the bottom of the page as "Arched wooded harp, New Kingdom, British Museum." That is why I said "Which harp?" I realized that I had undercommunicated when Paul responded by saying he had missed seeing it too. I should have said "Which one; there are at least two!"

I had just expressed a wish that performances of traditional African music and dance be accompanied by more interpretative commentary. I was therefore very pleased by your brief reference to the drum and your suggestion that we closely consider the hermeneutics of the harp. Hence, my comment, as in "Yes, this is what we need!"

Both harps are forms of iconographic art. The one on the page you mentioned, in my opinion, exemplifies Loga's oft-mentioned notion that the body is a temple. Here we see a harp whose components are made up of the organs and tissues of the human body. There are nine strings (tendons) to be played and nine frets by which they are properly tuned. Noteworthy, I also believe, is the fact that this harp is "headed" with that of Shu, the neter who personifies air, which is to say, breathing. Did you notice that the harpist's right arm is missing? Only her hand shows. Furthermore, her left arm is equipped with a right hand.

The protrusion sticking up from the stem of the harp is called the _Tet_ of Isis (Aset), constituted, some say,

of the goddess' reproductive organs. This is my take on the harp, aside from the obvious fact that it produces the most etherial music. What do you make of it?

Similarly, the other harp, whose photo is accessible via the Offsite link mentioned earlier, is headed by that of Horus (Ra-Heru Aakuti) and its bowl takes the form of the bust of a pharoah, a son of Ra. There are five strings here; I don't know why. Perhaps, you or someone else can me with this.

the initiations, as texts spoken or sung by the griots or the masters of meditation, but regardless of what the mask wearer intends, the viewers interpret what they see according to experiences and interests. This provides the foundations for a method of analysis and hermeneutics adapted to the context of storytelling.>

Yes, I agree. The harpist's song is inscribed in the hieroglyphs appearing in front and behind her. As the caption says this scene appears in the tomb of Rekhmire. It is actually a rather elaborate tableau showing the Vizier and his wife seated before guests and busy servants as they receive sistras and menats (both shakers) from four women (two of which are their daughters.) The harpist is a member of a female quartette including a lute player, a tambourine player, and two percussionists who clap to the music. The entire scene appears in Kent R. Weeks, Valley of the Kings. (2001), pp. 384-390.

I gave as entry example to exchanges the honorable and honoring use of the name, which btw contrasts what you suggested that may reflect more of an European influence.>

Well, I confess to having been born, raised and educated in the West. It is a condition I'm trying my best to address. What did you see in my comments that I did not? Right this minute I'm mulling over the fact that _Rekh-Mi-Re_ translates, "Knowledgeable Like Ra," an attribute I leave to the Vizier of Thebes (Waset) and Steward of the Temple of Amun!

the inhabitants of the netherworld leave backwards imprints.>

*Yes, we saw this in the Tutankhamun hieroglyphs
where there were feet walking backwards. My Peter Williams
has a more ancient African provenance than I imagined.*

*It is said that everything in the netherworld (neter-world?)
is backwards and also upside down. There are allusions
to some consequences of this that are too indelicate to men-
tion here.*

*Your brother in Maat,
Raymond Davis*

*Regards,
Amadou Cisse*

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Monday, October 04, 2004 10:54 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Loga and Everyone,

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regard to music, dance and trance in ancient Kmt.*

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

*Best regards,
Raymond Davis*

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Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Amadou Cisse <Abcisse@earthlink.net> wrote:

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Yes, allegory and its various tools are the vehicle through which the truths buried in myths are transported to the surface of mind. We are, as you say, interested in the curative power of the word, and less concerned with treatises that are

slaves to linear thinking. The same sound may have opposing interpretations depending on context. It is a complicated thing whose rewards are withheld from the dilettante and the merely curious.

community theater that hails or derides according to achievements during the year using marionettes, puppets or masterfully carved masks in colorful costumes.>

Yes, as opposed to presidential candidates snarling at each other on the face of an electronic tube with the audience shrouded in darkness and warned not to speak or emote in any way.

Amadou, you wrote in response to my comment that ritual is a means through which the collectivity reconnected with deity:

They need to be remembered, this is why they are ritualized, and in a memorable way, that of the living experience.>

For example, in reference to recent discussions of Bes, the pygmy or midget deity. There is the instance of Bes being associated with the attributes of a "leopard of the South," Bes as the guardian of children, Bes present during the initiation of priests, and the Sem priests wearing the pelt of a leopard during the ritual rebirthing of the king. All built up from carefully observing the behavior of the leopard in its natural surroundings and then transcribing its attributes into myth and ritual. Yet what those attributes are remain implicit, known to those who bear witness or are specifically taught.

knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.>

This tendency to dissimulate (to hide what one knows or feels) is quite common among our people. Where I grew up we had a legend that took this to extremes. It was the local myth of Peter Williams who wore his feet backwards so that no one ever knew whether he was going or coming. During the 60's we had its

counterpart here in the U.S. of A in the expression "Putting on Mr. Charlie." On the other hand, there are some things that deserve our silence because misuse of them can do real harm.

visitor or the inquirer that determines from the outset, the fate and productivity of an exchange that would remain amiable but sterile. Other killers such as defensiveness or lack of forthrightness also trigger nice secrecy...>

Yes, and as you mentioned parenthetically, it is an offense to begin a conversation with a stranger by addressing him or her by a name connoting intimacy or familiarity. In the African context names exalt the divine, specify the circumstances of ones birth, indicate ones relationship with deity, announces expectations set by elders for the one who bears it, or define ones membership in a lineage or specific community. In fact, names may be later added to mark accomplishments in the course of a lifetime.

Naming is important, it is a creative act, it has consequences. Perhaps this is why so many Africans in the U.S. of America rather make up a new name than give an ordinary European label to their children. (No offense meant to those who like me have such names.)

communication is cheapest travel. You are right about the commodization of values and people that gets in the way of people realizing themselves.>

This is true, but I find myself wondering whether we are doing enough to identify, interpret and convey to each generation the meaning of the African retentions, syncretisms and reinterpretations (to borrow some terms) that are all around us - and that have even made their way into the national culture. One of the reasons Ta_Seti is important is that it provides support, encouragement and reality therapy to individuals doing this important work.

Malian art festival in Washington DC by the Smithsonian. That would constitute an interesting layer of initiation in recreated dynamics that are arduous and lengthy to write about.>

That would have been a good thing, provided I could have afforded to go. The West Coast (where I am) is in some ways a mecca for

traveling and local African/African American troupes. I have witnessed much intricate drumming and dancing here but received little explanation of what it all means. Perhaps this is just my poor choice of venues. I see Kathaka is trying to help us with that.

they have (in fact, let me invite you to revisit the picture of a harp that was recently sent on this list; count the strings and let's talk about it...) tell about the topic, the rank of what is being played etc.,

the clothing worn are also male or female, etc. As to the rhythms, they are the support of time.>

Now, this is what we need. What harp?

Regards,

Raymond Davis

| 14418|2004-10-08 12:05:19|willie bennett|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|

Thanks Ray!

wb

>From: Imnrnre <anpugifts@earthlink.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK
>CALIFORNIAN MOJAVE...

>Date: Thu, 7 Oct 2004 22:50:43 -0800 (GMT-08:00)

>

>Greetings WB,

>

>Yes, the statue of the Black Christ is kept in a secure
>glass case inside a small and very old church in the
>town of Portobelo. It is removed once a year for an
>annual procession which draws followers and admirers
>from throughout the country. The church has a small
>cemetery at the entrance and a subterranean tomb
>under the flooring right in front the altar. I do not know
>who is buried there.

>

>I visited the church in 1972, and the extensive colonial
>fortifications overlooking the harbor. Here is a more
>recent travelogue that curiously focuses on the names
>and official titles of a group of visitors, and a display of
>robes worn by the statue, but says precious little about

>the Christ itself. Perhaps this group did not know that the
>church, which they described as "just down the street,"
>was the location of the famous statue dressed in one
>its fancy purple robes -- or just didn't bother to go see it.
>
>I can tell you that it is quite a treat to behold.
>
><http://www.czbrats.com/MiNombre/pb.htm>
>
>Respect,
>Raymond Davis

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<http://toolbar.msn.click-url.com/go/onm00200415ave/direct/01/>
| 14419|2004-10-08 15:50:02|Imnrnnre|Re: AFRO-DARIENITE INDIAN FROM PANAMA;
BLACK CALIFORNIAN MOJAVE...|
You're welcome WB,

BTW I'm trying to get us "on the same page"
regarding my name. It's Raymond. Would
appreciate your help.

Thanks,
Raymond Davis
| 14420|2004-10-08 18:11:50|newyorkchango|Re: AFRO-DARIENITE INDIAN FROM
PANAMA; BLACK CALIFORNIAN MOJAVE...|
Raymond,

The Black Panamanian and Black Latino culture is another deep culture
with a long history to discover. I never left Ta Seti. I'm not
posting as much because I know that I should listen when experts are
speaking as i must now concentrate on the DEBATE going on right now!

God Bless the USA,
Happy Simchat Torah!
Charles

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
> You're welcome WB,
>
> BTW I'm trying to get us "on the same page"
> regarding my name. It's Raymond. Would
> appreciate your help.

>

> Thanks,

> Raymond Davis

| 14421|2004-10-08 20:52:36|IMJs@webtv.net|Re: AFRO-DARIENITE INDIAN FROM
PANAMA; BLACK CALIFORNIAN.....|

Thanks Raymond

IMJ

| 14422|2004-10-09 01:30:25|K. Loganathan|There is Dance Everywhere|

Dear Frineds in Ta_Seti

I am not sure how this post will be received but nebertheless I am posting it for the general interest it has on Dance and Music in religious life. While it will be granted that these are part of the priest craft in NKSD cultures but Manikkavakar, the author of the very famous Saiva Classic Tiruvacakam (c. 9th cENT AD) from which this is taken, is noted for his observations of the presence of dance and music in EVERY DAY life. In everything we do there can be singing and dancing and with that move in tune with BEING ho is also a DANCER. This sounds to me not only very Sumero-Dravidian but also very African!

Loga

Tiruvaasakam

9. TiruPoRcuNNam

There is Dance Everywhere

There is dancing in almost everything we do for we can bring a rhythm beat and grace into it. So dance and music need not always the very sophisticated and highly refined sacred arts where one can spend the whole life perfecting it. However in this verse Manikkavasakar notes the possibility of transmuting every activity of life into a DANCE. What is necessary is the rhythmical movement of the body like the breasts and here also the various jewels worn. But most importantly the soul must be fully with BEING and dance along with Him with the same beat rhythm and so forth and which really means that our feelings and thinking must be consonant with BEING and in our daily life. Spiritual life is NOT just one of recitations of various scriptures with unfailing schedules, enjoying discourses on them and so forth. **It is essentially dancing with the Dancer so that in everything we do we are in step with Him.**

Now another important aspect is that such activities reconstituted as dances can be SOCIAL so that they also become a means of social integration - being in LOVE with all so that in personality we also become like BEING who loves ALL equally. When we dance with a person, he becomes one of us and with that no more an alien, an untouchable and so forth

10.

muttu aNi koGkaikaL aada aada

**moy kuzal vandu inam aada aada
cittam civanodum aada aada
cem kayal kaN pani aada aada
pittu empiraanoḍum aada aada
piRavi piRarodum aada aada
attan karuNaiyodu aada aada
aada poRcuNṆam idittum naamee**

Meaning:

O my friends! Let us pound golden dust dancing away. Let our firm breasts swell and heave so that the chains of pearls wrapping them around also dance. Let the honeybees searching for honey in the fragrant flowers we wear on our curly and dark hair also dance. Let the soul be totally with Siva and dance along with Him and in that let the eyes dance with tears of joys rolling down the Kayal-fish like beautiful eyes. Let us be really mad and dance with Siva in a violent frenzy and with people who enjoy a birth like ours so that they are not neglected and left out. And let us dance because BEING dances all the time with LOVE for all.

Comments:

Dance is integral to genuine religious life where we see this abundantly in the ritual practices of various unsophisticated and naive tribes all over the world. As sophistication sets in we have also this spontaneous and primitive dances and music transformed into arts of various kinds, with rules and regulations, with control and regulation of the movements so that they become deeply symbolic and so forth. The various Indian dances like Bharata Natyam and so forth require lengthy periods of training to excel in it.

Now while such sophistications certainly serve to bring out various kinds of metaphysical Depths of spiritual life, but in a way they also distance the common folk for whom such sophisticated art forms lose their meaning. But does this mean they cannot DANCE and with that understand and enjoy the Dancing BEING?

Manikkavasakar makes an important point in all his magnificent hymns.

He takes every daily activity of people and the games they play and transmutes them without tearing them away from ordinary life so that they become immensely metaphysical and something available for all. In this series of hymns on pounding the Gold dust, we see that amply.

Now into this activity is incorporated that of DANCE, not that sophisticated dance such as Bharatam and so forth, but the pounding itself made into a dance activity where the body and mind sways fully to the rhythm of the Dance of Siva that is going on all the time.

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| 14423|2004-10-09 09:12:04|willie bennett|Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK CALIFORNIAN MOJAVE...|
Thanks Raymond!

wb

>From: Imnrnre <anpugifts@earthlink.net>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: Re: AFRO-DARIENITE INDIAN FROM PANAMA; BLACK
>CALIFORNIAN MOJAVE...
>Date: Fri, 8 Oct 2004 15:49:31 -0700 (PDT)
>
>You're welcome WB,
>
>BTW I'm trying to get us "on the same page"
>regarding my name. It's Raymond. Would
>appreciate your help.
>
>Thanks,
>Raymond Davis

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| 14424|2004-10-09 13:17:48|Alex van Deelen|Re: Arabic Decipherment of Egyptian Hieroglyphs|
Message: 12
Date: Wed, 6 Oct 2004 20:32:21 -0700 (PDT)
From: clyde winters <olmec982000@yahoo.com>
Subject: Re: Arabic Decipherment of Egyptian Hieroglyphs

> Joseph Hammer translated the Arabic book concerning
> the decipherment of of Egyptian Hieroglyphics in
> 1806. Joseph Hammer's edition/translation can be read
> here:
>
> http://www.blackcrescent.com/w2_HG_01.html
>
> Enjoy
>
> C.A. Winters

That's fantastic. I wonder if the Arabic scholar is aware of these texts.

Alex

| 14425|2004-10-09 21:32:12|Kathaka|Re: Question on Methodology and Outsiders - Dr.

Loganathan|

Dr. Loganathan,

Thank you for your reply. I think I am past the need to categorize the four principles now. Thank You. I agree that mysticism is not culturally specific when it comes to the oceanic and ecstatic feelings, but that it is only different in the language that it is described in respect to the interpreters cultural upbringing and association.

It was brought to mind by reading your reply that Ra Un Nefer Amen never mentioned that any of the four were without logical thinking. What would one come up with when merging logical thinking with absorptive style or logical thinking with inductive style, or logical thinking with external consciousness, and logical thinking with bloodline DNA comprehension. Do we not arrive at 4 sciences? Truly, in these times, most metaphysical pursuits lead to the same place - union with the deity, but do we have then four sciences that should be merged to stop the battle of the sciences/methods? The gathering of these four may just be the Hermeneutic Sciences and I am just now coming to find out. In this regards, I say thanks again and do forgive my lack of knowledge.

You had mentioned: "temple-centered sciences that are more concerned with CLEANSING the soul by making available truth-experiences."

I was reading yesterday that there are those who have these experiences without ritual and science. Can you share more on what it is you call a truth-experience? Cleansing seems to also fall into this category of those who have cleansed without being influenced by written methods. For example: Connections with the moon are sometimes signified as a repulsion to food in some philosophical schools, but what of those who do not eat for cleansing purposes, like fasting and such? These know nothing of the moon initiations. Therefore it must be a place one arrives at when being a river flowing toward the ocean, upstream.

Kathaka

Date: Wed, 6 Oct 2004 19:11:07 -0700 (PDT)

From: "K. Loganathan" <ulagankmy@yahoo.com>

Subject:

Dear Kathaka

Thank-you for this very interesting post that calls attention to some fundamental issues not only in the African but also on how the whole of the Eastern civilizations DIFFER from the West. Now just a brief comment on the following observation:

>

I think it is very simplistic to say External is Western, Inductive is India and so forth. I believe that all these methodologies are present in all cultures but with varying FOCUS and emphasis.

For example the Philosophy of Plato is very Eastern but not that of Aristotle and it is Aristotle who dominates the Western psyche but which can always return to the Platonic.

Now in saying that Indian is inductive, I am not sure exactly what is meant. If it means that the Indians emphasize a mental leap towards metaphysical realms and thus are NOT analytical discursive logical and so so forth, I am not sure I can agree with it wholly. While inductivism may be true of the Vedic and Vedantic where LOGIC is bypassed to reach Brahmanjaanam by the studies of Vedas that allow this mental leap and thus bypassing the need to investigate discuss whether one's understanding is true or not and LEARN through such acts communication, this is NOT true of the SumeroDravidians who developed their own LOGIC and which passes now in a distorted form as Nyaya.

I have pointed that Hermeneutic Logic began with a concept of Mutumozu, a saying that is supported by reasons and evidences and which you see quite abundantly in Sumerian Surupak;s NeRi (c. 300 BC). By the time of Tol this has developed into the three-membered Logic of the Sutra Etu and Eduttukkaaddu and which was later differentiated into the FIVE membered Nyasya as in Gautama's Nyaya Sutras.

The concern was with gaining truth-experiences, the Mey UNarvu for it was believed that only truth-experiences can CLEANSE the soul and purify it so that it becomes Nimalam- Pure and FREE and any inner dirt.

It is also believed that only a soul PURE and CLEAN and White (an Aryan) can enter the Paradise of Tillai ManRu (Su. Til mun) and enjoy a one-ness or sameness with BEING who dances there the dance of Bliss as Siva-Sakti or as the Sumerians would put it as EnSi-Nin-sikilla .

I believe that this is the LOGIC and hence rational foundation that holds together the NKSD cultures and which have been overshadowed by the dominant Western and Vedic cultures and all other cultures that have a Scripture as the ONLY authority on metaphysical matters.

I believe that consistent with this LOGIC we have many Hermeneutic Sciences all quite well developed in the Dravidian cultures and certainly available in Kemetian and so forth The Hermeneutic Sciences are essentially temple-centred sciences that are more concerned with CLEANSING the soul by making available truth-experiences.

Loga

| 14426|2004-10-09 21:46:32|Kathaka|Typology - Raymond|

Hi Again Raymond,

Thought #1: Thanks much for all the input on typology. Since writing the post on scattered psyche, there has been some movement in understanding, as I explained in the post to Dr. Loganathan.

Thought #2: I am glad to have been able to possibly offer something on the Interior peoples that might be helpful. It is interesting to me that the Interior was symbolically called the 'head' and the Nile flowed out from it. I'm trying to recall if Nubia and Meroe and the Interior are all one area, but I can't recall.

Thought #3: I am wondering about the musical instruments of old. It doesn't seem that the stringed instrument is the oldest. I would guess that drums should be given that position. The drum speaks to the heart beat. What do strings and flutes speak to in the body? The African instruments that I have at home are all wood tones, different instruments made from wood and on one there is metal, not strings, nor flutes. I would see this as a difference in the later information on Egypt verses Nubian and Interior vibrations, since many hieroglyphics were covered by each new Pharaoh's story. It is possible that a more ancient Kemet had a more sensitive subtle body lifestyle. If one is hearing with the inner ear, would there be need for outer instrumentation? Direct cognition and telepathy could have also been set in place since the writings are pictures verses language and letters. Dimensional progressions would be part of this type of thinking. I say this with the idea of symbols being beyond language. Guidance and communication in the subtle and causal realms. In the area of Saivism I participated in there are three levels of practice. To paraphrase: The first is icon, the second is mantra, and the third and highest is direct cognition.

Thought #4: Your re-mention of the African masks triggered an interesting journey. It took me here: <http://www.ijele.com/ijele/vol1.1/layiwola.html> Although it is focused on Yoruba Practices. Again, I hope it bears no redundancy.

Thanks Again

Kathaka

| 14427|2004-10-09 22:06:18|K. Loganathan|Metatheism and The Science of the Most Authentic Life|

The Mantrayana of Tirumular- 68

Metatheism and The Science of the Most Authentic Life

There is a peculiar importance for the recovery of the fundamentals of the NKSD cultures that seem to have been overlaid by many degenerations leading to various kinds of barbarisms. As part of these great losses we have metatheism along with the view that the cosmos is DUAL i.e. phenomenal-noumenal, a TEXT with duality of structure, the Surface Structure and Deep Structure. One kind of cultural degeneration we see is the obliterating of this DUALITY where emphasizing only the SS leads to Physicalism and the DS to religious irrationalism. The metatheism as a Hermeneutic Science is reduced to either the atheistic positivism or monotheistic irrationalism both of which release the bestial in man, the aggressive combats as the only way to solving the cultural differences.

Another kind of degeneration is what we see as part of Hinduism - the metaphysical in being reduced to the physical is also reduced to the biological. The initial concept as ANY person who is interested in PiramaaNam, the axiomatic truths, the Brahmanah, becomes distorted and reduced to one who is BORN to a priestly caste who memorizes the Vedas and keeps it alive through a traditional line of reciters. We have also the most ridiculous notion of the Brahmin as the Twice Born and all by birth alone denying spiritual excellence to the Non Brahmins that would include all the great Jain Tirtankaras Buddhist Bodhisattvas many Azwars Nayanmars and so forth. Excluded would be also Tirumular and Tiruvalluvar perhaps the greatest Spiritual Philosophers of India with a universal appeal to the whole of humanity

It is fortunate that at least the Tamil Saivite tradition has not fallen to these degenerations and

has kept alive the Metatheism of the ancient NKSD cultures as the following two verses of Tirumular would show and where we have metatheism serving as the foundation for make it clear what constitutes the most authentic life and how to live it.

**navamunj civamum uyir paramaakum
tavamonRi ilaatana tattuvam maakunj
Civam onRi yaaybavar aataravaal ac
Civamenpa taanam enum teLivuRRatee**

Meaning;

Those souls that understand that all the different icon forms are in fact one and the same Sivam will attain Parattuvam i.e. a way being without any atomicity. Those anmas that do not live such a life of self-control will be lost to the physical elements and become physicalistic and atomic. Those who investigate everything with being-one-with-Sivam, the BEING, will as His blessing enjoy also Sivattuvam, the state of being absolutely CLEAN and PURE and will live with that as one's authentic shape to be attained in this life - that one is in fact this Sivam

985.

**kuudiya eddum iraNdunG kuvintaRi
naadiya nantiyai anjaanattuLLee vaittu
aadiya aivarum aGku uRavaavarkaL
teedi atanait teLintu aRiyiiree**

Meaning:

The cosmos exists as the vast expanse of the eight-fold directions with the duality of the open phenomenal and the hidden and concealed noumenal. Now those who seek to understand BEING, must keep that thought firmly in mind and seek to UNDERSTAND this vast world and the phenomenal-noumenal aspects of it. Once we do that then the icon forms BEING assumes to execute the five-fold basic and universal processes (Brahma VishNu Rudra Mahesan and Cataaciva) will become intimate friends. One should seek this most authentic WAY, understand it clearly and live accordingly (to attain Moksa)

Comments:

This is the Saivite alternative to Vedantic misinterpretations of the Makavaakkiya ?akam Bramam Asmi? (I am Brahman indeed) where once it is taken as propounding the substantial identity of Brahman and self, then we have the disastrous Sankara advaita where such an understanding leads to the view that every ordinary understanding must be an error, a delusion and so forth, the products of Aroopitam Adhyasam and so forth. This misunderstanding also leads to the DENIAL of the very commonsensical understanding that our ordinary existential understanding has also a FACTICAL dimension to it, that such an understanding also understands the FACTS of the world even though it may be mistaken here and there but where

there is a mechanism within the empirical world to correct such mistakes and eliminate the errors.

This Sankara-advaita is thrown overboard by the Saivites by the recovery of the real meaning of such Mahavakkiyas as ? My most authentic form is Sivam? (I am indeed Sivam) where Sivam is understood as the form of the self that is Absolutely Pure, Clean, Beautiful and so forth. A self without losing its substantiality progresses through LEARNING as above to become pure destroying the inherent atomicity i.e. attaining Parattuvam, a Universality and then with gaining the grace of BEING attain Sivattuvam and hence become Sivam itself and which is NOT becoming BEING but rather BEING-like, absolutely Pure Clean and Beautiful

In attaining such a Parattuvam and Sivattuvam , there is no losing commonsense and negating even the ordinary factual experience as deluding and so forth. What is required is standing on the factual and taking it as DUAL, the phenomenal-noumenal, seeking to UNDERSTAND it all by LEARNING and with that destroying the atomizing DARKNESS within the mind by going deeper and deeper into metaphysical realms

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| 14428|2004-10-10 02:52:02|K. Loganathan|Re: Question on Methodology and Outsiders - Dr. Loganathan|

Dear Kathaka

Let me first of all appreciate your attitude to alternative views and the willingness to subscribe to them if there is some truth in them. This is the kind of attitude so lacking among the scholars especially among the Indians (as far as my experiences go) where one has to be an Aryanist or Dravidianist with the accompanying deep-seated prejudices that are not conducive at all to LEARNING and that of developing as a person. I must also congratulate Paul for having developed Ta_seti where such a civilized attitude prevails among so many if not all the active participants and which leads me to feel that I am among a group of scholars who are the most civilized in the world. All of us are groping in the dark, in the realms of metaphysics where some are perhaps gifted; through years of study, with some deep metaphysical insights that have firmed over the years and which will not be put aside without another cycle of deep self-searching. It is in this spirit that I (and Raymond) commented upon your observations where I see, and where Raymond also concurs, that typologies such as those you posted may not do

justice to the enormous complexity within which each culture moves or gropes in the dark to seek the LIGHT that we are all after.

Now with these words let me come to the point you have raised as below:

< You had mentioned: "temple-centered sciences that are more concerned with CLEANSING the soul by making available truth-experiences."

I was reading yesterday that there are those who have these experiences without ritual and science. Can you share more on what it is you call a truth-experience? Cleansing seems to also fall into this category of those who have cleansed without being influenced by written methods. For example: Connections with the moon are sometimes signified as a repulsion to food in some philosophical schools, but what of those who do not eat for cleansing purposes, like fasting and such? These know nothing of the moon initiations. Therefore it must be a place one arrives at when being a river flowing toward the ocean, upstream.>

1. By truth-experience I am trying to translate the Tamil ? mey uNarvu? where it means forms of experience where we feel that one is NOT mistaken or in error and that one's perception or understanding has an apodictic certainty (in the sense of Descartes) This carries also the implication that such truth-experiences need not be logical deductions with premises that are true and with valid rules of deduction and so forth i.e. something like the Aristotelian syllogistic reasoning and its modern developments. That what I see in front of me is a tree is a truth-experience of the moist certain kind where the certainty is given in the seeing itself. While I do not have this certainty in everything I see, but I certainly have this feeling in the present seeing of the tree and because of which I move to other matters presupposing that. There are so many such truth-experiences in my ordinary life that I can PRESUPPOSE and organize my natural behavior with such presuppositions. In my naive existence I am given such truth-experiences for otherwise living the ordinary life it will be impossible.

2. Now given this I also see that there are many questions that arise and for which I do not have ready answers. While I know that it is a tree and am very certain about it, I am NOT sure at all how it grows from another sapling and why after a few years it dies no matter how carefully I look after it. Along with it I also notice that this is not just true of the tree but also all the living creatures, including myself. This general truth about the living things (and also the non-living) is something I am certain about despite the fact I don't know why it is so. So I am taken up with the question of DEATH as it is in the world, as something that I will also be subjected in due course and unavoidably. With this mental frame I cease to be naive but become metaphysical

3. It dawns upon me that world is something MYSTERIOUS - there is MORE to it than meets the eye and with which I begin appropriating it as a TEXT with a duality of structure - the Deep Structure (DS) and Surface structure (SS) and that what I have seen and been certain about in my naivety are SS features and NOT the DS features. Once I begin inquiry into the DS features I become a metaphysician sometimes LOST in religions ideologies and so forth. But I maintain myself as a rational human being even in

matters that are metaphysical and consistent with my initial appropriation of the World-as-a-TEXT and with that become not a religious person who believes that a certain scripture or a religious tradition contains all the answers to my metaphysical questions but rather a Hermeneutic Scientist.

4. My self-reflection as to why I am metaphysical and a Hermeneutic Scientist also discloses to me that I am IGNORANT, that there is a BLINDNESS in me that disallows me to SEE the metaphysical depths. This sets me into a variety of Sadhanas where I am interested in destroying the Inner Darkness with which I toil, as do many others. I take to dream analysis, analysis mythologies and mystical utterances and so forth and practice the science of Hermeneutic Semiotics by way of destroying this inner blindness that only acquiring the Third Eye (to put it metaphorically) will do. This also makes me a temple-going individual where in what transpires in the temples are dramas of these inner worlds, the dream and mythical content presented as various kinds of rituals and so forth. Some others may take to dancing and singing to access these metaphysical worlds that remain hidden and concealed for ordinary seeing with fleshy eyes.

5. Sometimes I succeed in gaining these deeper visions and some of them become also Axiomatic Truths (Ta. piramaaNam) that allow me to refashion my whole existence. For example my understanding that there is BEING and that the fundamental meaning of existence is attaining Moksa and which requires becoming CLEAN and PURE and which is a precondition to be one-with-BEING are such. After decades of studies of the past great souls along with existential analytics of my own, I have gained these visions and are well lodged in my understanding as axiomatic truths. Though I still remain OPEN to revise them, but the other possibilities offered or I can think of do not come with a truth-claim that I can appreciate. So such experiences remain strong like a rock and I live with them as axiomatic truths.

6. Now here I am reminded of one of the most powerful observations of Sambantar that the Tamil Saivites will not give up that easily: Adpaalavarukku aruLum vaNNamum aatiyin maaNbum keedpaan pukil aLavillai, kiLakka veeNda: How BEING blesses the deserving and what are His essences are beyond measure and so it is quite useless to inquire after them. These words, with which I tend to agree keeps me always OPEN to new sadhanas that may crop up on the horizon and that BEING cannot contained in any tradition or Sadhana exhaustively - He always remains a SURPLUS, not to be contained within any scripture or religion or Sadhana. Some may chose fasting, some others dancing, some others singing and some others, like myself, a study of metaphysical treatises of the past spiritual giants. BEING is behind it all and as such all these ways are equally VALID- the only criteria being their efficacy in making the soul CLEAN and with that ready to be one-with BEING.

7. Now here I am reminded also the words of another great soul- that of Appar who said ?aadduvittaal aaruvar aadaataaree? (If played by BEING who can refuse to play?) and ? kaaNpaar yaar kol kaNNutal kaaddaakkaalee? (who can see anything at all unless the Three-Eyed BEING shows as for seeing) These truths show that the cosmos is organized on the basis of SHOWING by BEING and SEEING by the creatures. Now this brings us back to the notion of truth-experiences and why it is cleansing. We are led to feel that the

experience we are having is a TRUTH-EXPERIENCE when we see exactly as shown by BEING. It is only in such experience that we are with BEING and hence enjoy the flow of Lumen Naturale or CiRsakti that allows us to feel the apodictic certainty. Since there is a flow of LIGHT from BEING into the souls, there is also a CLEANSING, the driving away the pre-existent DARKNESS or DIRT in the soul.

8. I have written a massive book in Tamil explaining all these in a rigorous manner and what I have sketched here are only the barest outlines. I hope it serves the purpose of clarifying at least some issues that you have raised. Let me conclude by saying that what I have outlined here may be the ESSENCE of the NKSD cultures and which are all temple-centered. A culture cannot be temple-centered without such presuppositions.

Loga

Kathaka wrote:

Dr. Loganathan,

Thank you for your reply. I think I am past the need to categorize the four principles now. Thank You. I agree that mysticism is not culturally specific when it comes to the oceanic and ecstatic feelings, but that it is only different in the language that it is described in respect to the interpreters cultural upbringing and association.

It was brought to mind by reading your reply that Ra Un Nefer Amen never mentioned that any of the four were without logical thinking. What would one come up with when merging logical thinking with absorptive style or logical thinking with inductive style, or logical thinking with external consciousness, and logical thinking with bloodline DNA comprehension. Do we not arrive at 4 sciences? Truly, in these times, most metaphysical pursuits lead to the same place - union with the deity, but do we have then four sciences that should be merged to stop the battle of the sciences/methods? The gathering of these four may just be the Hermeneutic Sciences and I am just now coming to find out. In this regards, I say thanks again and do forgive my lack of knowledge. You had mentioned: "temple-centered sciences that are more concerned with CLEANSING the soul by making available truth-experiences."

I was reading yesterday that there are those who have these experiences without ritual and science. Can you share more on what it is you call a truth-experience? Cleansing seems to also fall into this category of those who have cleansed without being influenced by written methods. For example: Connections with the moon are sometimes signified as a repulsion to food in some philosophical schools, but what of those who do not eat for cleansing purposes, like fasting and such? These know nothing of the moon initiations. Therefore it must be a place one arrives at when being a river flowing toward the ocean, upstream.

Kathaka

Date: Wed, 6 Oct 2004 19:11:07 -0700 (PDT)

From: "K. Loganathan" <ulagankmy@yahoo.com>

Subject:

Dear Kathaka

Thank-you for this very interesting post that calls attention to some fundamental issues not only in the African but also on how the whole of the Eastern civilizations DIFFER from the West. Now just a brief comment on the following observation:

I think it is very simplistic to say External is Western, Inductive is India and so forth. I believe that all these methodologies are present in all cultures but with varying FOCUS and emphasis. For example the Philosophy of Plato is very Eastern but not that of Aristotle and it is Aristotle who dominates the Western psyche but which can always return to the Platonic.

Now in saying that Indian is inductive, I am not sure exactly what is meant. If it means that the Indians emphasize a mental leap towards metaphysical realms and thus are NOT analytical discursive logical and so so forth, I am not sure I can agree with it wholly. While inductivism may be true of the Vedic and Vedantic where LOGIC is bypassed to reach Brahmanjaanam by the studies of Vedas that allow this mental leap and thus bypassing the need to investigate discuss whether one's understanding is true or not and LEARN through such acts communication, this is NOT true of the SumeroDravidians who developed their own LOGIC and which passes now in a distorted form as Nyaya.

I have pointed that Hermeneutic Logic began with a concept of Mutumozu, a saying that is supported by reasons and evidences and which you see quite abundantly in Sumerian Surupak's NeRi (c. 300 BC). By the time of Tol this has developed into the three-membered Logic of the Sutra Etu and Eduttukkaaddu and which was later differentiated into the FIVE membered Nyaya as in Gautama's Nyaya Sutras.

The concern was with gaining truth-experiences, the Mey UNarvu for it was believed that only truth-experiences can CLEANSE the soul and purify it so that it becomes Nimalam- Pure and FREE and any inner dirt.

It is also believed that only a soul PURE and CLEAN and White (an Aryan) can enter the Paradise of Tillai ManRu (Su. Til mun) and enjoy a one-ness or sameness with BEING who dances there the dance of Bliss as Siva-Sakti or as the Sumerians would put it as EnSi-Nin-sikil-la .

I believe that this is the LOGIC and hence rational foundation that holds together the NKSD cultures and which have been overshadowed by the dominant Western and Vedic cultures and all other cultures that have a Scripture as the ONLY authority on metaphysical matters.

I believe that consistent with this LOGIC we have many Hermeneutic Sciences all quite well developed in the Dravidian cultures and certainly available in Kemetian and so forth The Hermeneutic Sciences are essentially temple-centred sciences that are more concerned with CLEANSING the soul by making available truth-experiences.

Loga

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| 14429|2004-10-10 09:53:29|Kathaka|Dr. Loganathan|

Dr. Loganathan,

I am very appreciative of the time you shared to answer my question. These two groups are certainly cordial in dealing with 'out-of-the-box thinking'. I have ultimate respect for the scholarship present at these two groups and to those who are allowing me to bounce my thinking around a little. I hope there is never contention in my words, for it is not my intent. I am just searching for some answers and sharing freely some thoughts and theories. Certainly in metaphysics, this may be a pointless exercise, but in the dirt it may be absolutely necessary and when one peeks over the edge of the chasm and sees a group of scholars, the sight is filled with wonder in many ways. My discussions are in no way a debate. I am aware that many schools require a choice and a commitment. In knowing that, I hope my postings are not too far off topic, nor offensive to any particular temple. My personal questioning boils down to making a choice, or continue with Being as it presents itself - a more synchronistic approach versus the use of 'will' and choosing in a world of dualities. Some say that this is the difference between a philosopher and a practitioner. This is why I asked about those who naturally experience Being and those who 'practice' to experience Being. This may also boil down to Being in tune, tones, rhythms, and dance in a metaphysical sense.

What I was trying to discuss in an earlier post is how sometimes people may be attracted to certain symbols that are not of their own cultural upbringing. This still causes a sense of discomfort, caused by some external sources that have been gathered as 'information' throughout a lifetime. An example is when I read in a book of reincarnation that it was bad karma to not accept your race and nation that this life has placed you in. This has presented a problem for me personally in selecting methodology to continue on, even though there is 'attraction' and the 'drawing'. I stopped my sadhana 2 - 3 years ago when I was brought into the muladhara to sweep out the dirt. Quite frankly, I became angry because before that there was a great connection with Being, in the sense of what I might call the 'drawing' and the 'tastings'. Maybe a matter of mistaking poison for rasa. The bhakti was high. But, in this sense, it is like a wheel of fortune terminology: "I reign, I fall, I rise again." I suspect this is the same as the journey of Re, the sun-god. Rise, reign, fall, rise again. Or also in reincarnation of the life-death cycle. In human rational thought, this seems to be a missing the mark of crossing over due to some hidden dirt still needing purification - where one thought one was rising only to experience a fall, rather than having the understanding of a continual cycling of the Sun. Should not one eventually see the other side of the sun? (Beyond Prakriti and Purusha?) On this side there is nothing new under the sun. Needless to say, there are no sympathies in the journey through the nether and it seems to offer two alternatives: Rise up from the dead, or become a skeptic. It seems that the skeptic can only be born if there is forgetting of the 'metaphysical truth experiences' versus forgetting and memory one uses to live by in the world of matter, such as memory that is used for critical thinking. "Paralysis by analysis happens when a person is mentally unprepared to handle decision-making alternatives. This usually occurs when someone has a limited memory with respect to the object of the decision-making." J. P. Guilford, *Analysis of Intelligence*. In metaphysics, wouldn't this be a lack of discrimination and discernment? Could this forgetting be of the dirt and the remembering that of Being, but not a forgetting of survival skills, so to speak. Selective forgetting and selective memory? Knowing a tree is a tree in the world of matter does not correlate to what the consciousness of a tree is in metaphysics. Certainly some life experiences hinder rather than help, but if I say Being is all things, including confusion and dirt, this is pantheistic. Where if I say that one

should disconnect from the world concept, then this is acosmic, world-negating mysticism. Then there is non-absorptive unity with a transcendent deity mysticism.
Is there some correlation in this with what you had said of barbarisms:

There is a peculiar importance for the recovery of the fundamentals of the NKSD cultures that seem to have been overlaid by many degenerations leading to various kinds of barbarisms. As part of these great losses we have metatheism along with the view that the cosmos is DUAL i.e. phenomenal-noumenal, a TEXT with duality of structure, the Surface Structure and Deep Structure. One kind of cultural degeneration we see is the obliterating of this DUALITY where emphasizing only the SS leads to Physicalism and the DS to religious irrationalism. The metatheism as a Hermeneutic Science is reduced to either the atheistic positivism or monotheistic irrationalism both of which release the bestial in man, the aggressive combats as the only way to solving the cultural differences.

In my personal experience, these truth experiences of Being, which I could call 'metaphysical carvings', are generally two-edged in that they remove something unnecessary and replace it with memory of the truth of Being. In this case, they are not like a flood gate opening the third eye, but trickles of truth and preparations, in a sense, the illusion of smaller enlightenments, and this makes one think they have gotten somewhere, not knowing the cycles and the glory to glory, the deeper penititions of light and darkness. Certainly, I am not enlightened nor a scholar. However, I am reminded of Inanna who is not saved by a sun-god or moon-god, but the god of wisdom. I say this because this dirt of the soul that you speak of, I might classify as the inner hell scapes or a journey through the nether. As much as one could say that in this place there is no Being (a dead sun-god), or a dead Queen of Heaven, I am reminded of an utterance by King David who said to his Lord, "Where can I go where thou art not there? Even if I make my bed in hell, thou art with me." Certainly Being is always Being, no matter the depths, breadth, heights or width of matters in matter. The myths decry that the dead sun-god needs assistance in getting through the nether, as well as Inanna needs assistance in rising from the dead. Re uses a boat. Inanna uses the nectar of wisdom. While the spirit of the dead also rise up on a Sankofa bird in some African schools. So, whether the boat, the elixir, or the Sankofa bird, something is necessary after the fall in the life cycle. Is Mokshaliberation, while remaining in death, or a rise to life beyond the sun/prakriti and purusha/nature?

I hope these thoughts are making some sense. Do forgive if my communications are noncommunicable.

Kathaka

PS: Dr. Loganathan, I am now posting to both lists in order to save you from having forward my posts any longer. Thank you though.

| 14430|2004-10-10 12:44:25|Imnrrnnre|Re: KMT:Meditative Arts|

Dear Amadou, Paul and Ta_Seti,

In going back over my first mention of the harp, I noticed that I did say "What harp?" in response to Amadou's suggestion that we take a closer look at the instrument as displayed in the link I had earlier posted (the one on music and dance.)

This gave the impression that I had not seen the harp in question when in fact I had, but only vaguely remembered that it was somewhere in a previous multi-page post and didn't want to open a new window to look it up at the end of a fairly long message I was eager to close.

I regret if my hasty and off-handed comment gave the wrong impression to Paul, Amadou and perhaps others who have been following this discussion.

Sincerely,

Raymond Davis

| 14431|2004-10-10 14:50:29|Paul Kekai Manansala|UK museums face controversial Ethiopian legacy|

<http://www.theartnewspaper.com/news/article.asp?idart=11626>

UK museums face controversial Ethiopian legacy

The Art Newspaper reveals that sacred Maqdala tablets are hidden away in a sealed store of the British Museum

By Martin Bailey

London. British Museum (BM) director Neil MacGregor has decided that there is one small group of objects within his care that no one, not even he, should be allowed to see. These are tabots, which are regarded by Ethiopian Christians as representing the original Ark of the Covenant, the wooden chest which once housed the Ten Commandments. The Ark was placed in the Temple in Jerusalem by King Solomon in the 10th century BC, and the Ethiopian Orthodox church believes that it was later taken to Aksum, in the north of the country.

Tabots are wooden tablets which must be hidden from view, and should only be seen by the senior clergy. It is highly sacrilegious for them to be viewed by other believers, let alone non-believers. There are 11 tabots at the BM, 10 of which are part of a much larger group of Ethiopian objects which were seized at the battle of Maqdala (Magdala) in 1868, which led to the suicide of Emperor Tewodros (Theodorus). Thousands of his treasures were looted, many of which ended up in museums in the UK.

According to the recent history of the BM, published by the museum

and written by former director David Wilson, "one of the less glorious episodes, in today's terms, was the trustees' involvement in the punitive expedition to Abyssinia". It is the only time that the museum sent a curator to collect with an army expedition. Legally, however, the museum's ownership has never been seriously questioned.

The Art Newspaper can reveal that the BM's tabots were moved earlier this year from its ethnography store in Hackney to their own special room in the basement of the museum's main building. They were carried by a senior member of the Ethiopian church in Britain and were covered during the transportation. Once inside the special room, and alone, the priest placed the tabots, wrapped in cloth, on a shelf covered with conservation-quality purple velvet. No museum staff, not even curators or conservators, are permitted to enter the locked room.

It is, of course, somewhat pointless for a museum to hold objects that can never be seen by scholars, let alone by the general public. Delicate discussions are therefore underway for a long-term solution.

The BM has begun discussions which could lead to the loan of the tabots to the Ethiopian Orthodox church in London, possibly on a renewable five-year basis.

The tabots would then be housed securely in the London church, where they would remain out of view. A loan would avoid the legal constraints on deaccessioning by the BM. It is also evident that keeping the tabots in the UK would avoid problems that might arise from a loan to Ethiopia, since there could well be pressure to retain these tabots indefinitely.

Visiting Addis Ababa

Mr MacGregor visited Ethiopia in February, and this trip helped clarify his views. The tabots are only one aspect of wider concerns about the Maqdala treasures and the BM holds another 150 objects. "It became apparent that it was vital to understand the two strands of pressure for restitution", he explained.

The organised restitution campaign is run by the Association for the Return of the Maqdala Ethiopian Treasures (Afromet), which was founded in 1999 by Professor Richard Pankhurst, a distinguished scholar and son of suffragette Sylvia Pankhurst.

Based at Addis Ababa University, Afromet presents a reasoned case for "retrieving priceless treasures looted during the British

invasion". It is particularly concerned with the secular achievements of Tewodros. The University's Institute of Ethiopian Studies runs a museum, which is the country's main depository for art and ethnography.

The second institution calling for restitution is the Ethiopian Orthodox Church, which wants to see the return of the tabots, which had been removed by Tewodros from various churches in Ethiopia. Although the looting which took place at Maqdala would be totally unacceptable under present international law (looting was outlawed by the 1899 Hague Convention on War), the seizure of holy objects from Ethiopia's Christian Church now appears particularly reprehensible.

The Ethiopian government has tended to avoid direct involvement in the dispute between the restitution groups and foreign museums. In legal terms, no official claims have been made for restitution at a governmental level, at least in recent times. Nevertheless, the government would like to see an exhibition of Maqdala treasures in Addis Ababa.

The BM is legally unable to deaccession and, in any case, Mr MacGregor and his trustees are against it in principle (except for Nazi-era loot). At present, the museum has no plans to permanently return Maqdala objects to Ethiopia, although it is eager to lend. There are practical difficulties over loans, however, since at present there are no museums in Ethiopia with the necessary environmental and security conditions.

The Institute of Ethiopian Studies would probably be a suitable place for any display of Maqdala material?although this would have to await improvements to its building. The BM is keen to develop closer links with the institute. It has been in touch with the Headley Trust, a Sainsbury charity, which has agreed to help fund a manuscripts conservation study.

The V&A's Ethiopian treasures

The Victoria and Albert Museum (V&A) also has a substantial Maqdala collection, including four important objects which are in a special category. They do not belong to the museum, but are on long-term loan from the British government. A gold crown and gold chalice were in 1872 lent by the Secretary of State for India, which mounted the punitive expedition, and are currently on loan from the Treasury. A shield and silver processional cross have been on loan from the Admiralty (now Ministry of Defence) since 1868.

The V&A takes the position that the deposition of these four objects is "entirely a matter for the government". The crown, chalice and cross were on display in the sacred silver gallery, which closed in August and will reopen next summer. The shield was in the arms and armour gallery, which closed in 2002 and will remain shut for several years. All can be seen by appointment.

One important object has already been returned from the V&A. In 1924 the British government wanted to give the empress an honour, but senior honours were not available to females, so it was decided to present her with a crown from Maqdala. There was discussion of giving her the gold crown which was on loan from the government to the V&A, but instead the museum suggested presenting her with a less important silver-gilt royal crown which, according to the accession register, had been given by the Secretary of State for India in 1869. V&A official W.R. Barker wrote about the silver-gilt crown in unflattering terms: "It is a rude barbaric object and I cannot imagine that, except as a curiosity, it is of the slightest value to the Museum".

Our examination of V&A archives reveals that it was later assumed that the four items on loan would also be returned. Director Sir Eric Maclagan wrote in 1941: "These objects are definitely not Museum property but belong to the Treasury; and I think I am right in saying that the [Ethiopian] Patriarch has at intervals appealed to successive Archbishops of Canterbury to get them back... We still have the Patriarch's gold crown and the gold chalice in our keeping. I imagine they will be returned if Haile Selassie is restored to his throne after the war; but I hope no one will ask awkward questions about them at the moment".

In addition to the four major treasures on loan, the V&A holds around 50 other Maqdala objects. These are not normally on display, but can also be seen by appointment. They were mainly acquired in 1868-70 and, like the rest of the museum's collection, cannot be deaccessioned.

UK museums

Although Maqdala material is scattered widely, the largest holdings are in three collections: the BM, V&A and British Library. They have each recently set up internal inquiries into their holdings, and informal discussions are being held between them.

In the case of the BM, the current thinking is that the collection

came "through means which, though not exceptional at the time, are considered inappropriate in the 21st century". A museum spokesman explained: "What is important now is that public benefits can derive from the presence of these remarkable examples of Ethiopian material culture within a world museum". It has also been decided to put more Ethiopian material on show, and last autumn a small display was established in Room 66, including four objects from Maqdala. Two particularly important items were already on view in the new Sainsbury African Galleries: an imperial shield and a silk hanging.

At the V&A, the trustees have recently discussed Maqdala. A particular focus has been the status of the four objects on loan from the government. With regard to its own collection, a V&A spokesperson stressed: "The museum has had no formal claims for Ethiopian objects. Our policy is to consider carefully any case that comes to us, and to provide access both to the collection and its documentation".

The British Library holds a large collection of manuscripts, around 350 of which came from Maqdala. One, an 18th-century Book of Isiah, is currently on show in the "treasures" display and the rest can be consulted on application. A spokesman explained: "There is no change in our policy. The manuscripts are freely available for study. We do not believe that the originals should be returned to Ethiopia, but any question of restitution is ultimately a responsibility for government". The British Library, like most national museums, is not permitted to deaccession.

The Royal Collection also has important Maqdala material, including a small number of illuminated manuscripts in the Royal Library at Windsor. In 1965, during the Queen's visit to Addis Ababa, she returned a royal cap and silver seal.

The University of Edinburgh library is currently considering the status of its 11 Ethiopian manuscripts, four of which were definitely acquired at Maqdala. A panel has been established to examine the question, but so far the university has taken the position that they should not be returned.

Since 2002, five objects have been returned from Britain: two by private owners, one by an Edinburgh church, and two which were purchased by Afromet supporters on the art market. Although the Afromet website has detailed information on Maqdala recoveries, no details are given of where the objects are now?and what is on display (where, for example, is the crown which was returned from the V&A in 1925?).

The queen's dress

There is now widespread agreement that the presentation of Maqdala material and its context needs reassessing, and we found one telling example on the V&A's own website. Search the 16,000 images from its collection, and the single Ethiopian object is a dress which it is believed once belonged to Woyzaro Terunesh, the favourite wife of Tewodros. In the accompanying text, using language reminiscent of the 1860s, the emperor is described as "a former bandit" and even his suicide is put in a negative light ("to avoid capture"). There is no explanation of the fate of the unfortunate queen or why her embroidered dress was "taken by British troops".

Contemporary books tell part of the story. Just after the attack, Queen Terunesh and her young son had taken refuge in a hut, but according to Clements Markham, who was present on the expedition, some British soldiers "were allowed to get in and grossly insult her". Henry Stanley, the American journalist at Maqdala, reported on how the body of her husband was treated: "I found another mob of officers and men, rudely jostling each other in the endeavour to get possession of a small piece of Theodore's blood-stained shirt".

After arranging the burial of her husband, the 26-year-old queen said that it was the last wish of the emperor that their son "should be taken charge of by the English". By this point Terunesh was being treated courteously and well cared for, but Hormuzd Rassam reported that she appeared "silent and dejected". The 26-year-old woman developed a lung disease and died just a month after the battle.

Queen Terunesh's dress ended up the property of the Secretary of State for India, who donated it to the V&A. The dress is not normally on display, for conservation reasons, but is temporarily on show in the dress gallery until January. Although Terunesh's dress is of obvious interest to textile specialists, it has a deeper historical significance which is not apparent from the museum's caption.

When we asked about the caption, the V&A took immediate action and the text was changed within a few hours. A museum spokesman explained: "We continually reassess the information on our website and object labels, and adjust the content if entries are inaccurate or misleading. In this case, we have amended the text".

The current re-evaluation of Maqdala collections is welcome. Many of the items cannot be displayed for conservation reasons and others of

lesser importance for space reasons, and there are normally less than a dozen Maqdala items on view in the three main UK institutions? out of over 500 objects. One positive move might be for the collections with Maqdala material to get together for a cataloguing project to publish them in a single volume and on the web?excluding, of course, image of the sacred tabots.

How the British Museum acquired the Maqdala treasures

In 1867 the UK dispatched a military expedition to Ethiopia, after Emperor Tewodros seized a group of British hostages. The British Museum (BM) decided to send a curator, Richard Holmes, assistant keeper of manuscripts. The eventual battle took place at Maqdala on 13 April 1868, and once it became clear that the British would be victorious, Tewodros committed suicide. Holmes rushed into the emperor's compound within minutes. "I knew I must be in at once or many things might disappear", he wrote back to the BM.

As The Art Newspaper has already revealed, Holmes also indulged in some personal looting, taking an important painting known as the Kwer'ata Re'esu from above the bed of the dead emperor (The Art Newspaper, No.80, April 1998, pp.1, 4-5). This Flemish or Portuguese picture dating from the 1520s was not given to the BM, but remained in his private collection.

That evening Holmes acquired several very important objects which he bought from British troops who had looted them minutes earlier. These were a gold chalice and the gold triple crown of the Abuna, head of the Ethiopian church (left). Holmes also purchased a decorated shield.

General Napier, who led the punitive expedition, quickly decreed that loot should be handed in, to be auctioned off for the benefit of all the troops. Holmes did not return the key items, although he may have received special dispensation from the general. After keeping the chalice and crown overnight, he reported in a letter that "in the dim light I could hardly see what they were but next morning I found that for 4 I had purchased the crown of the Abyssinians". The BM trustees were told on 23 May 1868 that he had "purchased for the Museum a chalice and a gilded, or gold, triple crown, a shield for 25, and a selection from the articles taken from Magdala, for 113; also stating that he had found some manuscripts".

The American journalist Henry Stanley, who was covering the

expedition, wrote about the auction of 20-21 April: "Every officer and civilian desired some souvenir of Magdala. One bought a cross of silver or brass, another a censer, another chose a sword. Goblets and cups, pixes and chalices of silver, there were in plenty; silks, umbrellas, saddles resplendent with golden filigree, and starred with rare-coloured stones; tents, carpets, richly illuminated Bibles and manuscripts, trinkets, and jewellery, found ready purchasers. Mr Holmes, as the worthy representative of the British Museum, was in his full glory. Armed with ample funds, he outbid all in most things". Holmes purchased 14 items for 113 at the official auction.

Once the material was at the museum, it sparked off great international interest in, and study of, Ethiopian culture? particularly its illuminated manuscripts. It also has to be stressed that, in general, the Maqdala material has been very well cared for in UK institutions, and that had it remained in Ethiopia it might not have survived the various political upheavals. M.B.

Sunday, 10 October 2004

| 14432|2004-10-10 16:22:52|Imnrnnre|Africans in Latin America: Afro-Colombianos| Afro-Colombians speak of surviving a war

By Karen Juanita Carrillo

Afro-Colombians living in exile in the United States came to New York recently to talk about how Black communities have been able to survive Colombia's four-decade long civil war.

"Colombia is a wonderful country □ a very beautiful country □ that is suffering a conflict that is killing the country," Luis Gilberto Murillo, the former governor of Choco, told the audience of mostly students attending the New York University Law school sponsored talk, "The Cost Of Conflict: A discussion about Human Rights Violations against Afro-Colombians," on Thursday, March 25. Luis Murillo, Humberto Brown and Marino Cordoba

Murillo gave the audience a little history lesson, explaining that after Colombia officially ended African slavery on May 21, 1851, pressure was on all citizens to pledge faith in "one god, one country, and one language." But Murillo said those principles were based on promoting Colombia's white heritage and excluding the nation's Blacks.

Colombia had a typically Latin American structured racism,

Humberto Brown, a U.S.-based Panamanian who works with the Hunter College-based Global Afro-Latino and Caribbean Initiative, pointed out. It was one of a number of nations to create a national identity that made Blacks □ nearly 26 percent of Colombia's population □ invisible.

Afro-Colombians were so marginalized that in 1958 the government simply passed a law that denied their rights and declared their traditional homelands part of the national preserve. It wasn't until the 1993 "Law 70 (Law of the Blacks/Ley de Negritudes)" that Afro-Colombians were granted rights to their homelands, and not until 1996 did Blacks receive their first land titles. "But it was after getting the land titles," Murillo noted, "that the violence against Afro-Colombians increased enormously."

"The first community to receive land titles was the one in Rio Sucio, where I lived and worked," Marino Cordoba, founder of AfroDes (Association of Afro-Colombian Displaced Persons) said. Rio Sucio received its titles on Dec. 13, 1996 □ and by Dec. 20, Cordoba said, the community was being bombed and attacked. "From that day on there's been a constant series of attacks against Afro-Colombians," he noted: today there are three million internal refugees in Colombia, 40 percent of whom are Black.

Large migrations of Blacks have fled from the guerrilla violence near their ancestral lands. Gov. Murillo was at one point kidnapped and held for 24 hours on a \$250,000 ransom by guerrillas □ he and his family were among the lucky few able to flee to the United States and request political asylum.

Cordoba and Murillo both said their government's "Plan Colombia" □ its military offensive against rebel guerrillas and paramilitaries, which the U.S. has supported with \$3 billion in five years □ has only increased opportunities for armed battles in Black communities. Colombian Pres. Alvaro Uribe Velez is meeting with Pres. Bush this week to ask for an extension of funding for "Plan Colombia" which is scheduled to run out in September 2005. Uribe wants funding through 2009, while Cordoba and Murillo are on a speaking tour urging U.S. citizens to ask their representatives not to support more monies for the project.

"The U.S. intervention in Colombia has led to a situation where only terror defines your existence," Brown remarked, as he noted that, because of the war, homicide rates in Colombia are among the highest in the world. Brown spoke of how the 2001 United Nations World Conference Against Racism in Durban, South Africa has helped mobilize Afro-Latinos and helped them fight against discrimination and endemic

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"We the Afro-Latinos have not only organized in our home regions," Brown said, "we have also organized here now. We are here also attempting to forge a unity with people who are attempting to understand our region." What may seem like a newfound racial identity among Afro-Latinos is simply a clearer understanding of how to survive as a community, Brown added: "It's not a biological decision [to identify as Afro-Latinos], it's a socio-political decision. We are defined by how we define ourselves."

About the Author:

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| 14433|2004-10-10 16:56:34|Manu Ampim|EGYPT TOUR w/ Manu Ampim (May/June 2005)|
Greetings,

Several list members have recently inquired about my next tour to KMT. I will be leading a tour early next summer 2005, and the details are below.

Advancing the work,

Manu Ampim

=====
http://manuampim.com/kmt_2005.html

CLASSICAL AFRICA EDUCATIONAL TOUR V
ANCIENT EGYPT (KEMET)

Personally escorted by

PROF. MANU AMPIM

May 28 - June 11, 2005

Only \$2999 from New York

TRIP INCLUDES:

- All tips, taxes, and domestic travel in Egypt
 - Deluxe hotel accommodations& two meals per day
 - Entrance fees to over 60 sites & monuments
 - On-site and evening presentations by Prof. Ampim
- TOUR HIGHLIGHTS (LAND OF THE PHARAOHS)

We will visit...

- The great pyramids of Giza & the Great Sphinx (Horemakhet), which is the most well-known statue in the world.
- The ancient capital city of Memphis and the extensive monuments of Sakkara, including the Tomb of Ptah-Hotep, author of the oldest surviving book in the world.
- The massive Dahsire & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, "Modern Fraud".
- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The Luxor Museum & the Nubian Museum in Aswan.
- The Dendera, Edfu, and Abydos temples
- The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
- and much more...

FOR MORE INFO., CONTACT:

Prof. Manu Ampim
Director, Advancing the Research
510-482-5791

Profmanu@acninc.net

FOR TOUR REGISTRATION, CONTACT:

Consolidated Tours Organization, Inc.
1675 Virginia Avenue, Suite 200
Atlanta, GA 30337
Tel. 404-767-2727
Fax. 404-766-4520
Email: ctoinc@aol.com

*Full trip itinerary:

http://manuampim.com/kmt_2005.html

| 14434|2004-10-10 16:57:07|Imnrnre|Africans in Latin America: Afro-Cost Ricans|
Greetings Ta_Seti,

Just one more on Central America. We are everywhere --
and pretty easy to find on the NET. Note how our collec-
tive histories are intertwined and how the land problem
keeps coming up just like "forty acres and a mule."

Raymond Davis

... Black People ...

by Infocostarica Staff

The first blacks that arrived to Costa Rica came
with the Spanish conquistadors. Slave trade was
common in all the countries conquered by Spain,
and in Costa Rica the first blacks seem to have

come from specific sources in Africa- Equatorial and Western regions. The people from these areas were thought of as ideal slaves because they had a reputation for being more robust, affable and hard-working than other Africans.

During the seventeenth century, the elite from the then capital city of Cartago invested in cacao farms in Matina, in the Atlantic region. Black slaves worked and lived in these farms, isolated from the rest of the country; the owners only went to oversee the crops once a year. However, the following century witnessed a gradual lessening of the abysmal differences between blacks and their white owners. As whites took black women as their concubines, they freed the children that were born from this union. The same thing started to happen with the "zambos" or the products of the union between Indians and blacks. Some analysts have suggested that this tendency to free slaves was due in part to the desire of the owners to free themselves of the economic burden that slaves had become in a poor country such as Costa Rica.

Whatever the reason for the gradual freeing of slaves was, it's a fact that by the time of the Independence of Costa Rica from Spain (1821), slavery was a disintegrating institution. The Federal Assembly of Guatemala declared the abolition of slavery in the region in 1822, but this law didn't get fully authorized in Costa Rica, until April 17, 1824. By the time that the law was established, the slave population in the country was considerably low, since a lot of the slaves had been freed previously.

In 1871 the railroad to the Atlantic started being built. Henry Meiggs Keith, an American hired by the Costa Rican government, was in charge of this monumental ordeal. He insisted in utilizing blacks for clearing the forest and building the railroad tracks. Several workers arrived from the Caribbean, Panama and other countries, but in 1872 the first group of Jamaicans entered the country. These Jamaicans and their descendants would become the main inhabitants of the region, thus providing the basis for a culture that was entirely different from any other in the country. The two large Jamaican migrations occurred at the time of the railroad construction and in the next century, for the banana plantations owned by the United Standard Fruit Company. If it hadn't been for this influx of black population, Costa Rica

wouldn't have become the world's largest producer of bananas in 1911.

By the 1920's, the black population had improved its economic status dramatically, through their own farms or through their jobs with the banana company. However, since they weren't even considered citizens of Costa Rica, they didn't possess legal rights to own land. In the 1930's many white Ticos moved into this region and took over the land of these blacks. Many blacks had to migrate to Panama or other countries when they were dispossessed of their land or even of their job at the banana company. Due to these repressive circumstances, many black workers organized strikes and labor unions, and they even participated with Figueres (revolutionary leader) in the 1948 Civil War, after which they won citizenship and full guarantees.

The story of the black population in Costa Rica started, as does the story in most American countries, with slavery. From the beginning this group of people were indispensable in agricultural chores and in cacao and later on, banana plantations. Their participation was also central in the construction of the railroad that would connect the interior of the country with the coast, thus, with the rest of the world. However, the blacks didn't only contribute to the economy and progress of the nation, since elements of their culture, such as their language, religion, food and music, shaped a whole new culture in the Caribbean, and eventually extended to the rest of the country.

For more history see:

<http://www.lasculturas.com/lib/libAfroCarib.htm>

| 14435|2004-10-10 17:05:15|Imnrnnre|Re: EGYPT TOUR w/ Manu Ampim (May/June 2005)|
Ntr Htp Brother Manu,

Thanks for the welcomed notice about next year's tour. As you know, I'm one of the list members who expressed an early interest. I'll be in touch.

Regards,
Raymond Davis

| 14436|2004-10-10 18:13:32|newyorkchango|Re: Africans in Latin America: Afro-Colombianos|

Raymond,

Two or three years ago Mexico, Colombia, The D.R. and one other country entered Black women into "miss Universe" pageant. It was historic. Although, none of them one. The niece of Dominican lead singer of 440 Juan Luis Guerra, who is very tall 6' and very pale won.

On the telenovelas from Colombia, there is one Black girl seems to show up pretty frequently. If I remember correctly, Colombia's only gold medal in the 2000 Olympics was won by a Black woman in weightlifting. Then here in Nueva York in our barrios there were flyers "Pa' Colombia" a concert featuring mostly Black musicians.

Charles

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

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- > "Colombia is a wonderful country □ a very beautiful
- > country □ that is suffering a conflict that is killing the
- > country," Luis Gilberto Murillo, the former governor
- > of Choco, told the audience of mostly students attending
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- > Murillo gave the audience a little history lesson, explaining
- > that after Colombia officially ended African slavery on
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- > "one god, one country, and one language." But Murillo said
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| 14437|2004-10-10 18:13:33|newyorkchango|Re: Africans in Latin America: Afro-Colombianos|
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| 14438|2004-10-10 19:07:18|K. Loganathan|Re: [agamicpsychology] Dr. Loganathan|

Dear Kathaka

Beautiful and I can see that you are speaking from your heart. I don't know what I can add to this very authentic account of the dynamics of spiritual life. with all its complexities and uncertainties .Any way let me read it a few times become more sensitive to the views expressed and then react to them sensibly , if at all I can.

Thank-you also for posting to both groups.

Loga

Original text at :

<http://groups.yahoo.com/group/agamicpsychology/message/5589>

&

http://groups.yahoo.com/group/Ta_Seti/message/14429

Kathaka wrote:

Do you Yahoo!?

[Yahoo! Mail](#) - Helps protect you from nasty viruses.

| 14439|2004-10-10 19:57:33|Imnrnnre|KMT: Meditative Arts|

Greetings Kathaka,

Thanks for that excellent link to the article on the Geleka mask. Right on target! Let's come back to that, but first you had a question about Nubia and some musings about musical instruments. Let's go there first:

are all one area, but I can't recall. >

I sometimes have difficulty being clear about this too. I had to check to make sure I got it right. According to John H. Taylor's Egypt and Nubia, this region has been known by so many names, it is easy to lose track of what it encompasses. Ancient Nubia is the name for the stretch of land south of Kmt from the first cataract at Aswan to Debba which is near the fourth cataract. In ancient times it was the location of a Wawat, Yam and other settlements whose residents spoke a family of related languages extending all the way to Khartoum in present-day Sudan. The latter is as you may know, a modern state (c. 1956) whose boundaries extend from the Wadi Halfa just beyond Aswan all the way to its southern borders with Zaire, Uganda and Kenya.

The ancient Kemmau (AE) referred to the region to the south as Ta Seti (Land of the Bow), The Southern Lands, and Kush. The Greeks called it Ethiopia (Land of the Burnt Faces), which to them stretched all the way from India to West Africa. Kmt's Roman rulers were the first to refer to it as Nubia, the name you will find on maps of ancient Egypt where the area to the south is subdivided into Lower and Upper Nubia, probably for the reader's convenience.

Meroe is the name of the sophisticated kingdom that in the 8th century BC emerged at Napata a settlement just south of Debba, and as you may have sensed, was once in but not equivalent to any of the above.

*It doesn't seem that the stringed instrument is the oldest.
I would guess that drums should be given that position.>*

*Perhaps there is someone on list who can give a more definitive answer to this question than I am able to.
I can only guess about the origins of musical instruments, but I believe you may be correct in thinking that drums preceded stringed instruments. My sense of it is that the first instrument was the human voice imitating the sounds of nature, followed by the use of the human body as a percussive surface, including of course, clapping, only later to be followed by a naturally occurring hollow log. It was only then, I think, that it made sense to stretch a bark or*

animal skin over one end as an acoustical innovation.

The first stringed instrument could have come along as an extension of the drum when someone found a different sound could be produced by inserting a neck into the hollow drum and stretching a cord between them to produce the first lute, then of course, the harp and so on.

Wind instruments may have had a different evolution, namely the sound of wind moving through clusters of reeds or someone finding a dried stem across which they could blow to produce the characteristic sound of the flute, then the double flute and so on.

I do not know why music has the effect it does on human emotions and the psyche. As someone who has played the conga drums in a spiritual setting, I do know the effect it's rhythms can have on both the musician and other participants. What is clear is that the human mind enters an altered state when it is highly focused on only one thing. It is also clear that certain combinations of rhythm and pitch can precipitate this process in someone whose movements are entrained to them and who is mentally predisposed.

This fact is amply demonstrated in the extremely interesting article on the Gelede masked dance of the Yoruba that you attached to your "thought number 4." I read it as emphasizing the importance of viewing the mask, and its accompanying chants, rhythms and dance, as an extension of the cultic ritual. I was stunned by the notion that an authentic mask could act as a harbinger of a family of masks headed by a "mother" that was discretely and respectfully withheld from public view.

Such masks are obviously more than masquerade and disguise; they are powerful agents of transformation through which the dancer becomes the deity he or she evokes and to whom the others are believed to respond like so many birds resonantly perched in nearby trees.

*Regards,
Raymond Davis*

| 14440|2004-10-10 20:39:17|Imnrnre|Re: Africans in Latin America: Afro-Colombianos|
Hi Charles,

Thanks for the response. Afro-Latinos have been quiet for a long time here and abroad. There are signs we are beginning to find our own voice. We are a very diverse group, speaking a variety of languages and dialects as well as residing in many different countries. So coming together has been difficult, but it is helpful that the Congressional Black Caucus, and university groups here are starting to pay attention. It's a hopeful sign that conditions do not have to remain the way they are in countries where most of our people are stuck at the bottom or relegated to music, sports and the lower rungs of the military or police.

Ok, let's get back to ancient Egypt.

Raymond

| 14441|2004-10-10 21:29:15|Kathaka|African Ritual Instrument - The Balafon and the Snake|
Hi Ta Seti,

Something told me to open the book *The Healing Drum* after the drum mention surfaced. For those who have read the book, please forgive the redundancy. Although this is from the Minianka (Bamana) Tribe of West Africa, you may find this worth mentioning in regard to the research on instruments, dance, rhythms, vibrations etc. AND...the Snake Charmer posts.

The Balafon

"The balafon is considered an instrument of the spirits, of the invisible world, of the inner dimensions. Sometimes it is called the African xylophone, the balafon is a melodious instrument indigenous to West Africa. Carved wooden keys are mounted on a rectangular wooden frame. Strung underneath the frame are a series of gourds with holes cut into their tops - these act as resonators. The musician hits the keys with two sticks wrapped with rubber on the ends. Its tones have a quality that resonates with the water element in the abdominal center of the human body and with atmosphere water such as rain. At the same time, the balafon could be considered a kind of wind instrument because of the air that moves through the gourds."

"The balafon was probably descended from ancient Stone Age instruments similar to those still played today in Togo. Oral tradition recounts stories of hunter-gatherer groups who heard different tones in the rocks they chipped into tools. The people lined up the rocks according to size and played them to hear the pleasant sounds they made."

"Subsequently, they experimented by digging holes in the ground, laying wooden boards across the holes, and striking the boards to make music. The resulting sounds gave the impression of coming from an inner space, as if the interior of the human body or the earth itself."

"According to legend, the balafon in its present form was revealed by a spirit to a man named Sumanguru Kantey. He saw the balafon and heard its music in his dreams, awoke, and made the first one. Sumanguru Kantey lived in the 10th century. He was king of the Sousou tribe, who dwell on the coast of West Africa in what is now the Republic of New Guinea. Use of the instrument spread to other tribes."

"Among the Minianka, the balafon is used for all religious ceremonies that establish contact with the invisible world. It is essential for funeral music and for the ceremony of the sacred wood. the balafon is understood to attract spirits. When the balafon and reed flute are played together, their tonal vibrations also strongly affect creatures without an outer ear. Reptiles, including poisonous snakes, are called out of hiding and so people wear shoes on such occasions to protect themselves. traditional musicians will not play the balafon unless they are wearing protective amulets designed to repel any bad spirits among the many attracted by the music of the sacred instrument."

Yaya Diallo and Mitchell Hall, *The Healing Drum*

Kathaka

| 14442|2004-10-11 07:48:57|Alex van Deelen|Re: Africans in Latin America: Afro-Colombianos|

> Message: 12
> Date: Sun, 10 Oct 2004 20:39:15 -0700 (PDT)
> From: Imnrnre <anpugifts@earthlink.net>
> Subject: Re: Re: Africans in Latin America: Afro-Colombianos
>
> Hi Charles,
>
> Thanks for the response. Afro-Latinos have been quiet
> for a long time here and abroad. There are signs we
> are beginning to find our own voice. We are a very
> diverse group, speaking a variety of languages and
> dialects as well as residing in many different countries.

One reason is that the media always portrays South Americans as either Mestizo or White. Even in South America.

Many people think that the people of South America all look like the people of Mexico (ignoring Black Mexicans, of course).

When confronted with the usual multiracial societies in South and Central America (like Suriname, Venezuela, Guyana), they think they're in the Caribbean.

The same stereotyping holds true for Egypt.

Alex

| 14443|2004-10-11 09:18:27|Manu Ampim|Re: EGYPT TOUR w/ Manu Ampim (May/June 2005)|

Htp Bro. Raymond,

Yes, I recall our conversations. I look forward to being in touch with you.
Advancing the work,

Manu Ampim

From: Imnrnre <anpugifts@earthlink.net>

Re: EGYPT TOUR w/ Manu Ampim (May/June 2005)

Ntr Htp Brother Manu,

Thanks for the welcomed notice about next year's tour. As you know, I'm one of the list members who expressed an early interest. I'll be in touch.

Regards,
Raymond Davis

| 14444|2004-10-11 10:07:24|Paul Kekai Manansala|Ethiopian Mitochondrial DNA Heritage: Tracking Gene Flow at the Gat|
This study at least examines 'admixture' in Yemen (from Africa) and not only Asian influence in Ethiopia.

Regards,
Paul Kekai Manansala

Ethiopian Mitochondrial DNA Heritage: Tracking Gene Flow Across and Around the Gate of Tears

Toomas Kivisild,¹ Maere Reidla,¹ Ene Metspalu,¹ Alexandra Rosa,¹ Antonio Brehm,² Erwan Pennarun,¹ Jri Parik,¹ Tarekegn Geberhiwot,³ Esien Usanga,⁴ and Richard Villems¹

¹Estonian Biocentre and Tartu University, Tartu, Estonia; ²Center of Macaronesian Studies, University of Madeira Penteada, Funchal, Portugal; ³Birmingham and Solihull Teaching Hospital, Birmingham, United Kingdom; and ⁴Department of Haematology, University of Calabar, Calabar, Nigeria

Received July 19, 2004; accepted for publication August 12, 2004; electronically published September 27, 2004.

Approximately 10 miles separate the Horn of Africa from the Arabian Peninsula at Bab-el-Mandeb (the Gate of Tears). Both historic and archaeological evidence indicate tight cultural connections, over millennia, between these two regions. High-resolution phylogenetic analysis of 270 Ethiopian and 115 Yemeni mitochondrial DNAs was performed in a worldwide context, to explore gene flow across the

Red and Arabian Seas. Nine distinct subclades, including three newly defined ones, were found to characterize entirely the variation of Ethiopian and Yemeni L3 lineages. Both Ethiopians and Yemenis contain an almost-equal proportion of Eurasian-specific M and N and African-specific lineages and therefore cluster together in a multidimensional scaling plot between Near Eastern and sub-Saharan African populations. Phylogeographic identification of potential founder haplotypes revealed that approximately one-half of haplogroup L0L5 lineages in Yemenis have close or matching counterparts in southeastern Africans, compared with a minor share in Ethiopians. Newly defined clade L6, the most frequent haplogroup in Yemenis, showed no close matches among 3,000 African samples. These results highlight the complexity of Ethiopian and Yemeni genetic heritage and are consistent with the introduction of maternal lineages into the South Arabian gene pool from different source populations of East Africa. A high proportion of Ethiopian lineages, significantly more abundant in the northeast of that country, trace their western Eurasian origin in haplogroup N through assorted gene flow at different times and involving different source populations.

| 14445|2004-10-11 10:41:09|Paul Kekai Manansala|The Genetics of Sun Sensitivity in Humans|
Am. J. Hum. Genet., 75:739-751, 2004
0002-9297/2004/7505-0002\$15.00
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REVIEW ARTICLE

The Genetics of Sun Sensitivity in Humans

Jonathan L. Rees

Systems Group, Dermatology, University of Edinburgh, Edinburgh

Received June 18, 2004; accepted for publication August 20, 2004;
electronically published September 15, 2004.

Humans vary >100-fold in their sensitivity to the harmful effects of ultraviolet radiation. The main determinants of sensitivity are melanin pigmentation and less-well-characterized differences in skin inflammation and repair processes. Pigmentation has a high heritability, but susceptibility to cancers of the skin, a key marker of sun sensitivity, is less heritable. Despite a large number of murine coat-color mutations, only one gene in humans, the melanocortin 1 receptor (MC1R), is known to account for substantial

variation in skin and hair color and in skin cancer incidence. MC1R encodes a 317 amino acid G-coupled receptor that controls the relative amounts of the two major melanin classes, eumelanin and pheomelanin. Most persons with red hair are homozygous for alleles of the MC1R gene that show varying degrees of diminished function. More than 65 human MC1R alleles with nonsynonymous changes have been identified, and current evidence suggests that many of them vary in their physiological activity, such that a graded series of responses can be achieved on the basis of (i) dosage effects (of one or two alleles) and (ii) individual differences in the pharmacological profile in response to ligand. Thus, a single locus, identified within a Mendelian framework, can contribute significantly to human pigmentary variation.

| 14446|2004-10-11 10:47:56|Manu Ampim|UK museums face controversial Ethiopian legacy|Greetings,

The British Museum is the first public museum in the world, established in 1756 because of the widespread British theft and looting. The Maqdala Tablets and other artifacts could be returned to Ethiopia if it were not for the British arrogance and colonial mentality. Roughly half of the BM collection is comprised of stolen artifacts from Africa.

If the British had any honorable intentions, they could make replicas of the prized artifacts and return the originals to Ethiopia. Instead, they are hiding behind British "laws" that keep them from returning the stolen artifacts. Criminals seem to always justify their crimes.

If I have time, I will view the Ethiopian artifacts in the V & A Museum during my London visit later this month.

Advancing the work,
Manu Ampim

<http://www.theartnewspaper.com/news/article.asp?idart=11626>

UK museums face controversial Ethiopian legacy

The Art Newspaper reveals that sacred Maqdala tablets are hidden away in a sealed store of the British Museum

By Martin Bailey

London. British Museum (BM) director Neil MacGregor has decided that there is one small group of objects within his care that no one, not even he, should be allowed to see. These are tabots, which are regarded by Ethiopian Christians as representing the original Ark of the Covenant, the wooden chest which once housed the Ten Commandments. The Ark was placed in the Temple in Jerusalem by King Solomon in the 10th century BC, and the Ethiopian Orthodox church believes that it was later taken to Aksum, in the north of the country.

Tabots are wooden tablets which must be hidden from view, and should only be seen by the senior clergy. It is highly sacrilegious for them to be viewed by other believers, let alone non-believers. There

are 11 tabots at the BM, 10 of which are part of a much larger group of Ethiopian objects which were seized at the battle of Maqdala (Magdala) in 1868, which led to the suicide of Emperor Tewodros (Theodorus). Thousands of his treasures were looted, many of which ended up in museums in the UK.

According to the recent history of the BM, published by the museum and written by former director David Wilson, "one of the less glorious episodes, in today's terms, was the trustees' involvement in the punitive expedition to Abyssinia". It is the only time that the museum sent a curator to collect with an army expedition. Legally, however, the museum's ownership has never been seriously questioned.

The Art Newspaper can reveal that the BM's tabots were moved earlier this year from its ethnography store in Hackney to their own special room in the basement of the museum's main building. They were carried by a senior member of the Ethiopian church in Britain and were covered during the transportation. Once inside the special room, and alone, the priest placed the tabots, wrapped in cloth, on a shelf covered with conservation-quality purple velvet. No museum staff, not even curators or conservators, are permitted to enter the locked room.

It is, of course, somewhat pointless for a museum to hold objects that can never be seen by scholars, let alone by the general public. Delicate discussions are therefore underway for a long-term solution.

The BM has begun discussions which could lead to the loan of the tabots to the Ethiopian Orthodox church in London, possibly on a renewable five-year basis.

The tabots would then be housed securely in the London church, where they would remain out of view. A loan would avoid the legal constraints on deaccessioning by the BM. It is also evident that keeping the tabots in the UK would avoid problems that might arise from a loan to Ethiopia, since there could well be pressure to retain these tabots indefinitely.

Visiting Addis Ababa

Mr MacGregor visited Ethiopia in February, and this trip helped clarify his views. The tabots are only one aspect of wider concerns about the Maqdala treasures and the BM holds another 150 objects. "It became apparent that it was vital to understand the two strands of pressure for restitution", he explained.

The organised restitution campaign is run by the Association for the Return of the Maqdala Ethiopian Treasures (Afromet), which was founded in 1999 by Professor Richard Pankhurst, a distinguished scholar and son of suffragette Sylvia Pankhurst.

Based at Addis Ababa University, Afromet presents a reasoned case for "retrieving priceless treasures looted during the British invasion". It is particularly concerned with the secular achievements of Tewodros. The University's Institute of Ethiopian Studies runs a museum, which is the country's main depository for art and ethnography.

The second institution calling for restitution is the Ethiopian Orthodox Church, which wants to see the return of the tabots, which had been removed by Tewodros from various churches in Ethiopia. Although the looting which took place at Maqdala would be totally unacceptable under present international law (looting was outlawed by the 1899 Hague Convention on War), the seizure of holy objects from Ethiopia's Christian Church now appears particularly reprehensible.

The Ethiopian government has tended to avoid direct involvement in the dispute between the restitution groups and foreign museums. In legal terms, no official claims have been made for restitution at a governmental level, at least in recent times. Nevertheless, the government would like to see an exhibition of Maqdala treasures in Addis Ababa.

The BM is legally unable to deaccession and, in any case, Mr MacGregor and his trustees are against it in principle (except for Nazi-era loot). At present, the museum has no plans to permanently return Maqdala objects to Ethiopia, although it is eager to lend. There are practical difficulties over loans, however, since at present there are no museums in Ethiopia with the necessary environmental and security conditions.

The Institute of Ethiopian Studies would probably be a suitable place for any display of Maqdala material-although this would have to await improvements to its building. The BM is keen to develop closer links with the institute. It has been in touch with the Headley Trust, a Sainsbury charity, which has agreed to help fund a manuscripts conservation study.

The V&A's Ethiopian treasures

The Victoria and Albert Museum (V&A) also has a substantial Maqdala

collection, including four important objects which are in a special category. They do not belong to the museum, but are on long-term loan from the British government. A gold crown and gold chalice were in 1872 lent by the Secretary of State for India, which mounted the punitive expedition, and are currently on loan from the Treasury. A shield and silver processional cross have been on loan from the Admiralty (now Ministry of Defence) since 1868.

The V&A takes the position that the deposition of these four objects is "entirely a matter for the government". The crown, chalice and cross were on display in the sacred silver gallery, which closed in August and will reopen next summer. The shield was in the arms and armour gallery, which closed in 2002 and will remain shut for several years. All can be seen by appointment.

One important object has already been returned from the V&A. In 1924 the British government wanted to give the empress an honour, but senior honours were not available to females, so it was decided to present her with a crown from Maqdala. There was discussion of giving her the gold crown which was on loan from the government to the V&A, but instead the museum suggested presenting her with a less important silver-gilt royal crown which, according to the accession register, had been given by the Secretary of State for India in 1869. V&A official W.R. Barker wrote about the silver-gilt crown in unflattering terms: "It is a rude barbaric object and I cannot imagine that, except as a curiosity, it is of the slightest value to the Museum".

Our examination of V&A archives reveals that it was later assumed that the four items on loan would also be returned. Director Sir Eric Maclagan wrote in 1941: "These objects are definitely not Museum property but belong to the Treasury; and I think I am right in saying that the [Ethiopian] Patriarch has at intervals appealed to successive Archbishops of Canterbury to get them back... We still have the Patriarch's gold crown and the gold chalice in our keeping. I imagine they will be returned if Haile Selassie is restored to his throne after the war; but I hope no one will ask awkward questions about them at the moment".

In addition to the four major treasures on loan, the V&A holds around 50 other Maqdala objects. These are not normally on display, but can also be seen by appointment. They were mainly acquired in 1868-70 and, like the rest of the museum's collection, cannot be deaccessioned.

UK museums

Although Maqdala material is scattered widely, the largest holdings are in three collections: the BM, V&A and British Library. They have each recently set up internal inquiries into their holdings, and informal discussions are being held between them.

In the case of the BM, the current thinking is that the collection came "through means which, though not exceptional at the time, are considered inappropriate in the 21st century". A museum spokesman explained: "What is important now is that public benefits can derive from the presence of these remarkable examples of Ethiopian material culture within a world museum". It has also been decided to put more Ethiopian material on show, and last autumn a small display was established in Room 66, including four objects from Maqdala. Two particularly important items were already on view in the new Sainsbury African Galleries-an imperial shield and a silk hanging.

At the V&A, the trustees have recently discussed Maqdala. A particular focus has been the status of the four objects on loan from the government. With regard to its own collection, a V&A spokesperson stressed: "The museum has had no formal claims for Ethiopian objects. Our policy is to consider carefully any case that comes to us, and to provide access both to the collection and its documentation".

The British Library holds a large collection of manuscripts, around 350 of which came from Maqdala. One, an 18th-century Book of Isiah, is currently on show in the "treasures" display and the rest can be consulted on application. A spokesman explained: "There is no change in our policy. The manuscripts are freely available for study. We do not believe that the originals should be returned to Ethiopia, but any question of restitution is ultimately a responsibility for government". The British Library, like most national museums, is not permitted to deaccession.

The Royal Collection also has important Maqdala material, including a small number of illuminated manuscripts in the Royal Library at Windsor. In 1965, during the Queen's visit to Addis Ababa, she returned a royal cap and silver seal.

The University of Edinburgh library is currently considering the status of its 11 Ethiopian manuscripts, four of which were definitely acquired at Maqdala. A panel has been established to examine the question, but so far the university has taken the position that they should not be returned.

Since 2002, five objects have been returned from Britain: two by private owners, one by an Edinburgh church, and two which were purchased by Afromet supporters on the art market. Although the Afromet website has detailed information on Maqdala recoveries, no details are given of where the objects are now-and what is on display (where, for example, is the crown which was returned from the V&A in 1925?).

The queen's dress

There is now widespread agreement that the presentation of Maqdala material and its context needs reassessing, and we found one telling example on the V&A's own website. Search the 16,000 images from its collection, and the single Ethiopian object is a dress which it is believed once belonged to Woyzaro Terunesh, the favourite wife of Tewodros. In the accompanying text, using language reminiscent of the 1860s, the emperor is described as "a former bandit" and even his suicide is put in a negative light ("to avoid capture"). There is no explanation of the fate of the unfortunate queen-or why her embroidered dress was "taken by British troops".

Contemporary books tell part of the story. Just after the attack, Queen Terunesh and her young son had taken refuge in a hut, but according to Clements Markham, who was present on the expedition, some British soldiers "were allowed to get in and grossly insult her". Henry Stanley, the American journalist at Maqdala, reported on how the body of her husband was treated: "I found another mob of officers and men, rudely jostling each other in the endeavour to get possession of a small piece of Theodore's blood-stained shirt".

After arranging the burial of her husband, the 26-year-old queen said that it was the last wish of the emperor that their son "should be taken charge of by the English". By this point Terunesh was being treated courteously and well cared for, but Hormuzd Rassam reported that she appeared "silent and dejected". The 26-year-old woman developed a lung disease and died just a month after the battle.

Queen Terunesh's dress ended up the property of the Secretary of State for India, who donated it to the V&A. The dress is not normally on display, for conservation reasons, but is temporarily on show in the dress gallery until January. Although Terunesh's dress is of obvious interest to textile specialists, it has a deeper historical significance which is not apparent from the museum's caption.

When we asked about the caption, the V&A took immediate action and

the text was changed within a few hours. A museum spokesman explained: "We continually reassess the information on our website and object labels, and adjust the content if entries are inaccurate or misleading. In this case, we have amended the text".

The current re-evaluation of Maqdala collections is welcome. Many of the items cannot be displayed for conservation reasons and others of lesser importance for space reasons, and there are normally less than a dozen Maqdala items on view in the three main UK institutions- out of over 500 objects. One positive move might be for the collections with Maqdala material to get together for a cataloguing project to publish them in a single volume and on the web-excluding, of course, image of the sacred tabots.

How the British Museum acquired the Maqdala treasures

In 1867 the UK dispatched a military expedition to Ethiopia, after Emperor Tewodros seized a group of British hostages. The British Museum (BM) decided to send a curator, Richard Holmes, assistant keeper of manuscripts. The eventual battle took place at Maqdala on 13 April 1868, and once it became clear that the British would be victorious, Tewodros committed suicide. Holmes rushed into the emperor's compound within minutes. "I knew I must be in at once or many things might disappear", he wrote back to the BM.

As The Art Newspaper has already revealed, Holmes also indulged in some personal looting, taking an important painting known as the Kwer'ata Re'esu from above the bed of the dead emperor (The Art Newspaper, No.80, April 1998, pp.1, 4-5). This Flemish or Portuguese picture dating from the 1520s was not given to the BM, but remained in his private collection.

That evening Holmes acquired several very important objects which he bought from British troops who had looted them minutes earlier. These were a gold chalice and the gold triple crown of the Abuna, head of the Ethiopian church (left). Holmes also purchased a decorated shield.

General Napier, who led the punitive expedition, quickly decreed that loot should be handed in, to be auctioned off for the benefit of all the troops. Holmes did not return the key items, although he may have received special dispensation from the general. After keeping the chalice and crown overnight, he reported in a letter that "in the dim light I could hardly see what they were but next morning I found that for 4 I had purchased the crown of the

Abyssinians". The BM trustees were told on 23 May 1868 that he had "purchased for the Museum a chalice and a gilded, or gold, triple crown, a shield for 25, and a selection from the articles taken from Magdala, for 113; also stating that he had found some manuscripts".

The American journalist Henry Stanley, who was covering the expedition, wrote about the auction of 20-21 April: "Every officer and civilian desired some souvenir of Magdala. One bought a cross of silver or brass, another a censer, another chose a sword. Goblets and cups, pixes and chalices of silver, there were in plenty; silks, umbrellas, saddles resplendent with golden filigree, and starred with rare-coloured stones; tents, carpets, richly illuminated Bibles and manuscripts, trinkets, and jewellery, found ready purchasers. Mr Holmes, as the worthy representative of the British Museum, was in his full glory. Armed with ample funds, he outbid all in most things". Holmes purchased 14 items for 113 at the official auction.

Once the material was at the museum, it sparked off great international interest in, and study of, Ethiopian culture-particularly its illuminated manuscripts. It also has to be stressed that, in general, the Maqdala material has been very well cared for in UK institutions, and that had it remained in Ethiopia it might not have survived the various political upheavals. M.B.

Sunday, 10 October 2004

| 14447|2004-10-11 12:00:38|clyde winters|Re: Ethiopian Mitochondrial DNA Heritage: Tracking Gene Flow at the|
Hi Paul

Is this paper claiming that many Yemenis are related to Bantu people?

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

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> This study at least examines 'admixture' in Yemen
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> not only Asian influence in Ethiopia.
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> Regards,
> Paul Kekai Manansala

> ---
>
> Ethiopian Mitochondrial DNA Heritage: Tracking Gene
> Flow Across and
> Around the Gate of Tears
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> Toomas Kivisild,¹ Maere Reidla,¹ Ene Metspalu,¹
> Alexandra Rosa,¹
> Antonio Brehm,² Erwan Pennarun,¹ J?ri Parik,¹
> Tarekegn Geberhiwot,³
> Esien Usanga,⁴ and Richard Villems¹
>
> ¹Estonian Biocentre and Tartu University, Tartu,
> Estonia; ²Center of
> Macaronesian Studies, University of Madeira
> Funchal, Funchal,
> Portugal; ³Birmingham and Solihull Teaching
> Hospital, Birmingham,
> United Kingdom; and ⁴Department of Haematology,
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> Calabar, Calabar, Nigeria
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> Received July 19, 2004; accepted for publication
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- > populations.
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| 14448|2004-10-11 12:21:46|Paul Kekai Manansala|Re: Ethiopian Mitochondrial DNA Heritage:
Tracking Gene Flow at the|
Hi Clyde,

I haven't had the chance to read the whole article yet. It seems it
would likely be Bantu.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

> Hi Paul

>

> Is this paper claiming that many Yemenis are related

> to Bantu people?

>

> Clyde

>

>

>

> --- Paul Kekai Manansala

> wrote:

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>> This study at least examines 'admixture' in Yemen

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>> Regards,

>> Paul Kekai Manansala

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>> Ethiopian Mitochondrial DNA Heritage: Tracking Gene

>> Flow Across and

>> Around the Gate of Tears

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>> Toomas Kivisild,1 Maere Reidla,1 Ene Metspalu,1

>> Alexandra Rosa,1

>> Antonio Brehm,2 Erwan Pennarun,1 Jri Parik,1

>> Tarekegn Geberhiwot,3

>> Esien Usanga,4 and Richard Villems1

>>

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> > Hospital, Birmingham,
> > United Kingdom; and 4Department of Haematology,
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> > in Yemenis, showed no close matches among 3,000

[illegible]

> **Declare Yourself - Register online to vote today!**

| 14449|2004-10-11 13:11:47|Imnrnre|Re: Africans in Latin America: Afro-Colombianos|
Alex van Deelen <avdeelen@wanadoo.nl> wrote:

Yes, what you say is true Alex, and it is the Spanish and Portuguese American countries that have promoted this image. The preference for people of lighter skin color in these regions today dates back to the colonial era when Iberian men established a system of "castas" with themselves at the top and all people of color below them.

The middle categories between the Whites, enslaved

Africans and the "Indians" working on encomiendas included labels like criollo, mestizo, sambo, mulato, and negro (masc. examples). They then benevolently provided a social ladder through which "mixed race" individuals could be legally declared "White" by obtaining a document called "gracias al sacar," or gratitude for having been removed from the stigma of being a person of color.

The entire system of racial classification in Latin America thusly favored Whiteness, though it had a fluidity that did not exist in the Anglo dominated North America. In fact, after the abolition of slavery, many so-called Latin American states adopted immigration policies that favored the in-migration of European Whites and discouraged foreign Blacks from entering as permanent residents. Until quite recently most of these countries not only portrayed themselves as White and Mestizo with exotic Indian attractions to enjoy, but literally tried to graphically obliterate from their soil the very real presence of Africans.

Alex, here is something from Carlos Moore who has lived in Cuba, Brazil and Egypt. He has some very revealing things to say about this resemblance:

<http://www.international.ucla.edu/article.asp?parentid=4125>

Raymond Davis.

| 14450|2004-10-11 13:31:23|ethiopia1974|fwd: consider supporting & joining ethiopiawinet-ethiopianism eforum|

<http://groups.yahoo.com/group/ethiopiawinet>

<http://groups.yahoo.com/group/ethiopiawinet>

<http://groups.yahoo.com/group/ethiopiawinet>

Aksum-Al Hajjra Aksum.ORG @ Wwww.religiousrevival.com

Gen 2:13 Gen 10:6 Gen 11:31 Psalm 68:31

Amos 9:7 Ezekiel 30:9 Luke 11:31 Rev. 5:5

Websites Ethiopiawinet.Org and Ethiopianism.org are United to celebrate and promote the divine nature of Ethiopia(Ethiopianism)and the virtues of strengthening the co-existence of numerous languages and cultures that bind Ethiopia (ethiopiawinet).

Ethiopia is the metaphysical location where the spiritual and physical bind. It is the Biblical(Gen2:13)and scientific(Lucy1974) location of the Garden of Eden, location of the Tree of Life, where original sin occurred.

The reinhabitants of Ethiopia are the keepers of the Ark of the Covenant, the lions and lambs of Judah, the worthiest to open the Scroll with the Seven Seals.

The prophet Mohammad, let peace be upon him, hailed the faithful Ethiopians for their tolerance, Aksum Al-Hajjra, and warned against bringing harm against them.

Ethiopia is the true Zion.

The nations that federate Ethiopia were Chosen by God's will and have prospered in the Horn of Africa predating Saba and Punt and their lives and well-being influence events worldwide, directly and indirectly, through the Spiritual. The fate of Ethiopia is the fate of the Earth.

Through Ethiopia we can and must redeem the sins of Adam and Eve through Christ's vision and pilgrimage to this land, where the queen of Sheba may judge us. Cure the ills of Ethiopia today and God will bless us to cure the ills of the Earth tomorrow.

Help religious seekers worldwide realize the divine nature of Ethiopia, now under attack by demonic forces, and restore harmony to this holy land.

This forum promotes discussion of issues surrounding economic development, repatriation, and other matters that can benefit all Ethiopians and neighboring Nile countries.

Thank you.

| 14451|2004-10-11 17:23:08|clyde winters|Re: Ethiopian Mitochondrial DNA Heritage: Tracking Gene Flow at the|

Hi

I hope you can find it. This is interesting given the extensive trade relations Yemen had with the Swahili cities during the Muslim and Roman periods.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>
> Hi Clyde,
>
> I haven't had the chance to read the whole article
> yet. It seems it
> would likely be Bantu.
>
> Regards,
> Paul Kekai Manansala
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
>
> wrote:
>> Hi Paul
>>
>> Is this paper claiming that many Yemenis are
> related
>> to Bantu people?
>>
>> Clyde
>>
>>
>>
>> --- Paul Kekai Manansala
>> wrote:
>>
>>>
>>> This study at least examines 'admixture' in
> Yemen
>>> (from Africa) and
>>> not only Asian influence in Ethiopia.
>>>
>>> Regards,
>>> Paul Kekai Manansala
>>> ---
>>>
>>> Ethiopian Mitochondrial DNA Heritage: Tracking
> Gene
>>> Flow Across and
>>> Around the Gate of Tears
>>>
>>> Toomas Kivisild,1 Maere Reidla,1 Ene Metspalu,1
>>> Alexandra Rosa,1
>>> Antonio Brehm,2 Erwan Pennarun,1 J?ri Parik,1

>>> Tarekegn Geberhiwot,³
 >>> Esien Usanga,⁴ and Richard Villems¹
 >>>
 >>> ¹Estonian Biocentre and Tartu University, Tartu,
 >>> Estonia; ²Center of
 >>> Macaronesian Studies, University of Madeira
 >>> Funchal,
 >>> Portugal; ³Birmingham and Solihull Teaching
 >>> Hospital, Birmingham,
 >>> United Kingdom; and ⁴Department of Haematology,
 >>> University of
 >>> Calabar, Calabar, Nigeria
 >>>
 >>> Received July 19, 2004; accepted for publication
 >>> August 12, 2004;
 >>> electronically published September 27, 2004.
 >>>
 >>> Approximately 10 miles separate the Horn of
 > Africa
 >>> from the Arabian
 >>> Peninsula at Bab-el-Mandeb (the Gate of Tears).
 > Both
 >>> historic and
 >>> archaeological evidence indicate tight cultural
 >>> connections, over
 >>> millennia, between these two regions.
 >>> High-resolution phylogenetic
 >>> analysis of 270 Ethiopian and 115 Yemeni
 >>> mitochondrial DNAs was
 >>> performed in a worldwide context, to explore
 > gene
 >>> flow across the
 >>> Red and Arabian Seas. Nine distinct subclades,
 >>> including three newly
 >>> defined ones, were found to characterize
 > entirely
 >>> the variation of
 >>> Ethiopian and Yemeni L3 lineages. Both
 > Ethiopians
 >>> and Yemenis
 >>> contain an almost-equal proportion of
 >>> Eurasian-specific M and N and
 >>> African-specific lineages and therefore cluster
 >>> together in a
 >>> multidimensional scaling plot between Near
 > Eastern

>>> and sub-Saharan
>>> African populations. Phylogeographic
> identification
>>> of potential
>>> founder haplotypes revealed that approximately
>>> one-half of
>>> haplogroup L0L5 lineages in Yemenis have close
> or
>>> matching
>>> counterparts in southeastern Africans, compared
> with
>>> a minor share
>>> in Ethiopians. Newly defined clade L6, the most
>>> frequent haplogroup
>>> in Yemenis, showed no close matches among 3,000
>>> African samples.
>>> These results highlight the complexity of
> Ethiopian
>>> and Yemeni
>>> genetic heritage and are consistent with the
>>> introduction of
>>> maternal lineages into the South Arabian gene
> pool
>>> from different
>>> source populations of East Africa. A high
> proportion
>>> of Ethiopian
>>> lineages, significantly more abundant in the
>>> northeast of that
>>> country, trace their western Eurasian origin in
>>> haplogroup N through
>>> assorted gene flow at different times and
> involving
>>> different source
>>> populations.
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| 14452|2004-10-11 18:09:23|Kathaka|The Instrument of Voice|

Greetings Raymond,

Thank you for mentioning that voice may have been the first instrument. I have personally taken an interest in the study of voice and its metaphysical dimensions. My thoughts hadn't gone to the place of it being the first instrument. Having been so focused on words coming through the mouth from more subtle realms, I didn't dive into vibration coming from the vocal tones. Certainly waves coming from the mouth, vibrations, mantra, chanting, singing, is a beautiful focus. This week I was listening to the Efe' chanting and Native American while creating and hiking in the mountains. I took notice that the resonance and enunciations of the chants were difficult for me to emulate with English as my only language experience besides chanting. The synchronicities continued as I was reading the Critical Thinking chapter for the week that says "the best way to listen with the ability to experience the world from another person's point of view was to learn the language.

On another note, there is the study of Paravak and the science of Mantra, and PaRDeS, four dimensional perception when reading mystical text. Voice, syllables and dimensional perception.... But that goes way off topic.

Thanks Again,

Kathaka

PS: Such masks are much more than a masquerade? Yes, yes. Thank you for sharing on that as well.

| 14453|2004-10-11 21:01:51|K. Loganathan|Re: [agamicpsychology] The Instrument of Voice|
Dear Raymond and Kathaka

It seems to make a lot of sense to say that the human voice and hence the body is the primordial musical instrument. I remember seeing with some amazement a documentary of Balinese Music where there was an orchestra of men with no instruments at all but only the voice. By tapping upon the various possibilities of the human voice they created nonvocal music that was indeed captivating.

However I believe that the matter may be a combination of IMITATION of natural sounds and their reproduction both with the vocal cords and some natural objects like cane and so forth. Let me recall some words from Sumerian that may throw some light on this.

We have the word 'nam-nar-ra' or nar-ra-nam, meaning instrumental music where the word 'naar' means fiber and still in use in Tamil. Related to this is the word 'gis/giz' meaning a cane or a stick and here it is used as generic term for weapons and tools. We may have kiitam (giis > giit . giitam) meaning a melodious sound from this root. It may be possible there was initially a flute-like instrument made out of bamboo or some kind reed and it was this that was called gis and with 'giit' as the sound that emerged from it.

We have 'gestu-gizzal' to describe the kind of recitations children do even now in elementary schools. The Tamil version will be : "kattu kiiccal' It is interesting that Gestu (> Ta. kattu) also means wisdom.

Now another word of interest here is 'kas' something uttered with the mouth and where : 'ka, kaa' means an opening like the doors of a house and by application to the human body, the mouth. There are many words in Sumerian itself related to this root which exists in Tamil as part of the word Kaa-viri, a name of the famous river but meaning one of wide mouth. We have words like "ka-ta-e-a (something coming out of the mouth- a story, conversing etc. Ta. katai: to converse, a story).

We have also kas-bi-um, the writer or the scribe or the deity of the scribes, Nishaba or Saraswathy. We have ka-pirig, the mantra reciter, the shaman priest. It is 'kas' that has become "vac" etc. It may be possible that it is from 'ka-pirig' that words like Kavi, kavinjar (poets) etc have arisen. It may be possible that it is the root of Arabic 'kafir' perhaps a name for the Babylonian shaman priests of the Sumerian Siddhas.

Loga

Kathaka wrote:

Greetings Raymond,

Thank you for mentioning that voice may have been the first instrument. I have personally taken an interest in the study of voice and its metaphysical dimensions. My thoughts hadn't gone to the place of it being the first instrument. Having been so focused on words coming through the mouth from more subtle realms, I didn't dive into vibration coming from the vocal tones. Certainly waves coming from the mouth, vibrations, mantra, chanting, singing, is a beautiful focus. This week I was listening to the Efe' chanting and Native American while creating and hiking in the mountains. I took notice that the resonance and enunciations of the chants were difficult for me to emulate with English as my only language experience besides chanting. The synchronicities continued as I was reading the Critical Thinking chapter for the week that says " the best way to listen with the ability to experience the world from another person's point of view was to learn the language.

On another note, there is the study of Paravak and the science of Mantra, and PaRDeS, four dimensional perception when reading mystical text. Voice, syllables and dimensional perception.... But that goes way off topic.

Thanks Again,

Kathaka

PS:Such masks are much more than a masquerade? Yes, yes. Thank you for sharing on that as well.

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| 14454|2004-10-12 02:19:30|K. Loganathan|The Verses of the Snake Charmer-10|

The Verses of the Snake Charmer- 10

Attaining the Diamond Body and the Siddha Medical Science

There is a science in the NKSD cultures that enshrines the Metaphysical Pyramid as their central metaphysical understanding probably not invented but implanted by BEING. The CLIMB in this pyramid whether by ritual dance with music or entering into trances or the practice of yogas and so forth or simply in metaphysical pursuits that seek CLARITY in understanding, is essentially CLEANSING and a climb where the soul becomes increasing more and more PURE. For as we climb this pyramid, there is the Sun-Moon, the form of BEING of immense brilliance becoming stronger and stronger within and hence the Fire that singes to ashes all the DIRT and other filth, the Maalam, the primordial cause of diseases and finally DEATH.

Thus the climb is not only cleansing but also one of conquering DEATH and hence the science of living long with youthful virility. The soul, involved in this climb also becomes a snake that drops off its old and worn out coal and generates a new one and if the moving is right then at some point a Golden or Diamond Body.

Perhaps it is the insight into such possibilities that led the ancient pharaohs to mummify the body and wrap it with gold and so forth. This initial metaphysical insight becomes now a possibility for ALL with the discovery of the secrets of it.

There is the metaphysical world where shines brilliantly the Sun-Moon form of BEING always moving in and out and once we succeed to crawl into a state where this movement of BEING also takes place in the mind where truth-experiences are singes to ash all the dirt , we can also enjoy this diamond body.

19.

**vaccirattiRkoor pazutu vaaykkumaayinum
valludambiRkoor kuRai vaayttidaatu
me(y)c cakada muLLa enGkaL veeta kuruv
melladi tutittu ninRu aadaayp paambee!**

Meaning:

While the diamond (and gold) may develop some defects but not the strong and diamond (or golden) body that the Siddhas begin to enjoy. It is a gift of the Brilliant Guru who burns off all the dirt within and ravel in a divine chariot in the sky as well as the mind blessing the soul with truth-experiences. Oh my soul a snake! Praising profusely the gentle Feet of this BEING, dance and dance!

Meaning:

The term 'veeta kuru' should not be taken as the teacher of the Vedas as it can be done easily by those who do not investigate into the etymological roots of it. The 'veeta' means to burn off (veeLam> meedham> veetam; veeti: to burn etc) Thus the Veetakuru; is BEING who appears as the burning SUN who destroys or violates the primeval DARKNESS that disallows the presence of the entities in the Open Space as things of perceptual experience. What we have here is the very ancient Metaphysical Cosmology of the NKSD cultures (as well as Purusha Suktam which is related to it)) where the source of the brightness in the sky and clarity of understanding in the mind is the SAME; a concept of BEING that is both physical and metaphysical.

It is this BEING who travels in the chariot of divine Brilliance allowing the souls to enjoy truth-experiences that dispel the DARKNESS within and with that singes to ash the DIRT within. The body becomes golden or diamond when the body is CLEANSED thus for such a body develops not only immunity against all diseases and body decay but also the capacity to RENEW itself and remain YOUTHFUL throughout its existence

The Siddha medical science is founded upon such a possibility and those who manage to attain it are said to be the genuine Siddhas.

This is the secret of Divine Alchemical transmutation of the body and also the real substance of genuine religious life. It is a life where we seek truth-experiences after truth-experiences and hence indulge in self-cleansing and through that as a first step in the direction of Moksa, enjoy a body of diamond strength. This attainment constitutes a SIGN that one is moving in the RIGHT direction in our metaphysical endeavors.

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| 14455|2004-10-12 08:01:09|Paul Kekai Manansala|TURIN EGYPTIAN MUSEUM: FIRST IN ITALY TO BECOME FOUNDATION|

TURIN EGYPTIAN MUSEUM: FIRST IN ITALY TO BECOME FOUNDATION

(AGI) - Turin, Italy, Oct.4 - Turin's Museum on Ancient Egypt will become a foundation. It's the first time that a state museum becomes one in Italy. The founders are the Cultural Heritage Ministry, Piedmont's regional government, Turin's provincial council, Turin's municipal council, San Paolo, and Fondazione Cassa di Risparmio di Torino. The event will be made official on Wednesday 6th October,

with a ceremony at the Royal Palace of Turin, to be attended by Cultural Heritage Minister Giuliano Urbani. The foundation will last 30 years, and it will give value, promote, run and adjust the museum and its activities. During the ceremony, San Paolo will present the Artemidorus Papyrus, "a testimony of art and culture, the unique source of Hellenistic Egypt". It's a text, which was thought to be lost, and a map, which is the most ancient one known. The first "cahier d'artiste" of an ancient academy.

(AGI) -

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| 14456|2004-10-12 09:06:04|Imnrnre|Re: The Verses of the Snake Charmer-10|

Dear Loga,

Thank you for posting a truly inspired and concise synthesis of ka cultivation (moksa), the development of the khat (deified body), seneb (health), utcha (strength), wab (purity) and ankh djeta (eternal life).

I note happily in this some convergences between Agamism and the "Way of the Neters" as discussed with list members here a Ta_Seti.

Raymond Davis

| 14457|2004-10-12 09:40:15|K. Loganathan|Re: The Verses of the Snake Charmer-10|

Dear Raymond

Thank-you. I did not realize that there are so many convergences. Also happy to learn the new technical vocabulary of the Kemetian spiritual culture. Perhaps Agamism is the spirit of not only SumeroDravidian but also Nubian-Kemetian. It will be interesting to investigate the etymological roots of these words.

More to come on the verses of the Snake Charmer and some really exciting. I am sure you will love them. They detail out the different kinds of snakes. I am at the moment trying to figure out their etymological roots in relation to what is said of them

Loga

Imnrnre wrote:

Dear Loga,

Thank you for posting a truly inspired and concise synthesis of ka cultivation (moksa), the development of the khat (deified body), seneb (health), utcha (strength), wab (purity) and ankh djeta (eternal life).

I note happily in this some convergences between Agamism and the "Way of the Neters" as discussed with list members here a Ta_Seti.

Raymond Davis

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| 14458|2004-10-12 13:46:50|Imnrnre|Re: The Verses of the Snake Charmer-10|

Dear Loga,

You wrote:

Nubian-Kemetian>

I'm sure you did not intend it, but this sounds chauvinistic. The Kemetic and Nubian spiritual systems have "spirits" of their own. If I am not mistaken, Agamism is a term you have been using to describe Sumero-Dravidian-Tamil temple culture. Kemetic temples are not Sumerian, Dravidian, or Tamil; they are Kemetic.

All traditional spiritual systems have features in common, but it is IMHO a mistake to try and reduce them to each other since they also have dissimilarities. We have not yet discussed the Kemetic temple as an institution, so characterizing its "spirit" is premature. I'm sure you will agree with me that similarity does not necessarily equal identity.

Of course you already know this, and may have just slipped on a reified banana peel in your rush to acknowledge the points of "convergence" I mentioned. So let me just break off here with a smile.

Raymond Davis

| 14459|2004-10-12 15:38:27|Paul Kekai Manansala|Re: The Verses of the Snake Charmer-10|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Dear Loga,

>

If I am not

> mistaken, Agamism is a term you have been
> using to describe Sumero-Dravidian-Tamil temple culture. Kemetic temples are not Sumerian,
> Dravidian, or Tamil; they are Kemetic.

>

I have to agree. While there certainly are many similarities between the Dravidian culture and Kemetic, there are some sharp distinctions also.

By "agamism" though, I think Loga may be referring to non-temple folk religion. Is that right, doc, or am I off the mark?

Regards,

Paul Kekai Manansala

| 14460|2004-10-12 16:38:45|clyde winters|Re: The Verses of the Snake Charmer-10|

Hi Paul

Is there a lot of data on Egyptian Temple religion, or is what we know a matter of deduction by Egyptologists, since much of Egyptian "religion" was learned via a secret society?

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

>

> --- In Ta_Seti@yahoogroups.com, Imnrnre

> wrote:

> > Dear Loga,

> >

>

> If I am not

> > mistaken, Agamism is a term you have been
> > using to describe Sumero-Dravidian-Tamil tem-
> > ple culture. Kemetic temples are not Sumerian,
> > Dravidian, or Tamil; they are Kemetic.

> >

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> I have to agree. While there certainly are many
> similarities
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> distinctions also.

>

> By "agamism" though, I think Loga may be referring
> to non-temple
> folk religion. Is that right, doc, or am I off the
> mark?

>

> Regards,

> Paul Kekai Manansala

>
>
>
>

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| 14461|2004-10-12 18:43:31|K. Loganathan|Re: The Verses of the Snake Charmer-10|

Dear Paul and Raymond

My apologies if I was a bit hasty. However let me clarify the issues. Yes I began using the term "Agamism" to describe the essence of the metaphysical culture of the Sumerian-Dravidian-Tamilpeople that is temple-centered. Now I realize, especially as I study the beautiful verses of Manikkavasakar, that this culture though centered on temple worship dance music and other rituals also is deeply ingrained in ordinary folk culture and hence as Paul has observed, to the NATURAL religion already implicit in everyday life. Manikkavasakar brings this out in pointing out that over and above temple and priestly rituals and so forth the activities of everyday life can be viewed also as metaphysical in significance. The ordinary activity of pounding with a pestle on a mortar appears to him ritually so significant that he sings so movingly about its metaphysical significance of it.. It teaches us that the ordinary life, if lived properly, can also be metaphysically significant.

So since the days I wrote the series on Agamsism, I have learned something new whereby I am moved to extend the term Agamism/Tantrism to include such possibilities as well.

Now I am reading Purusha Suktam and recovering the original base Tamil (that still remains controversial) and in that recovering also the essentials of what I call Metaphysical Cosmology that is also so characteristic of Agamism and which I see also as the hidden significance of what I call Metaphysical Pyramid. I have already shown that Purusha Thinking begins in the Sumerian culture in connection with Enlil who is now known as Tirumaal or VishNu. So it may be possible that Agamsism as such may also be part of the Vedic culture but all lost because the original meanings have been lost.

It is in this sense that after Raymond mentioned so many convergences that I was led to mention the **possibility** of Agamism being also available in Nubian-Kemetian cultures especially where worship of so many deities are available and the snake plays such a prominent role. We cannot rule out that some ancient Kemetians actually migrated to S. India and contributed to such developments.(But this is NOT important and you can ignore it)

Let me add also something further. As TiruvaLLuvar Tirumular Meykandar and so forth have mentioned and which constitutes the axiomatic truths of Agamism, the self-redeeming Njanam is ALREADY there in bosom of all and anyone can enjoy it provided he goes about it in the right way. Here though temple worship is important for many but may not be for all. The ways can be

innumerable but the fundamentals the same. This is what is call Metaphysica Universalis, the title I gave to my English translation of Meykandar's Sivanjana Botham.

Different cultures and religions are perhaps organized differently but towards the SAME goal i,e attaining Moksa and enjoying being-one-with-BEING. and which I also describe as climbing the Metaphysical Pyramid. So when Raymond mentioned :

<Thank you for posting a truly inspired and concise synthesis of ka cultivation (moksa), the development of the khat (deified body), seneb (health), utcha (strength), wab (purity) and ankh djeta (eternal life).

I note happily in this some convergences between Agamism and the "Way of the Neters" as discussed with list members here a Ta_Seti>

I jumped to the conclusion that Agamism is also the basis of Nubian-Kemetian culture, justifiably, I think. You never hear of such convergences from Western philosophers where they DO NOT talk of Moksa and so forth.If there is ka cultivation i.e life organized as if for attaining moksa and on the way there is the development of the body as something divine and so forth in Kemetian culture the convergences are indeed striking (at least to me)

Yes certainly there are DIFFERENCES but not, if the observations of Raymond above are true, in fundamentals. But such differences are also true of various developments within Agamism such as VaishNavism Saktaism and so forth

I believe every culture and religion has its own specifics that should not be overlooked but at the same I also believe that as we delve deeper and reach the DEEPEST of the Deep Structures there are more of the SAMENESS than differences. In this perhaps the essentials of Kemetian culture bears very close affinity with what I have called Agamism the meaning of which is growing and where such terms as Metatheism Icon Thinking Hermeneutic Semiotics and so forth are also central.

I conclude this brief note with a smile just like Raymond does and which I also like.

Loga

Paul Kekai Manansala wrote:

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--- In Ta_Seti@yahoogroups.com, Imnrrnnre wrote:  
> Dear Loga,  
>
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```
If I am not  
> mistaken, Agamism is a term you have been  
> using to describe Sumero-Dravidian-Tamil tem-  
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folk religion. Is that right, doc, or am I off the mark?

Regards,
Paul Kekai Manansala

"Imnrnnre"

Date: Tue, 12 Oct 2004 13:46:47 -0700 (PDT)
Subject: Re: [Ta_Seti] The Verses of the Snake Charmer-10
Dear Loga,

You wrote:

Nubian-Kemetian>

I'm sure you did not intend it, but this sounds chauvinistic. The Kemetic and Nubian spiritual systems have "spirits" of their own. If I am not mistaken, Agamism is a term you have been using to describe Sumero-Dravidian-Tamil temple culture. Kemetic temples are not Sumerian, Dravidian, or Tamil; they are Kemetic.

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Of course you already know this, and may have just slipped on a reified banana peel in your rush to acknowledge the points of "convergence" I mentioned. So let me just break off here with a smile.

Raymond Davis

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| 14462|2004-10-12 19:05:13|osirica|I know it's old news but I just love Zawi HawASS|

"For his part, Secretary-General of the Supreme Council of Antiquities (SCA) Zahi Hawass totally refutes the idea, and describes it as "pure fiction". He accuses Fletcher of lacking in experience, as "a new PhD recipient", and told Al-Ahram Weekly that Fletcher's theory was not based on facts or solid evidence, "only on facial resemblance between the mummy and Nefertiti's bust, and on artistic representations of the Amarna period in which the queen lived".

Hawass asserted, moreover, that the physical resemblance is not significant, "because all the statues of the Amarna era have the same characteristics. Amarna art was idealistic and not realistic," he said, and pointed out that in the Egyptian Museum, there were five of six mummies with the same characteristics. Mamdouh El-Damati, director of the Egyptian Museum, mentioned that this theory was not new, this being the second time that a claim to have discovered Nefertiti's mummy within this group of mummies had been made."

What an idiot. I can't wait until the DNA smashes him in the mouth.

<http://www.cnn.com/2003/TECH/science/09/01/mummy.nefertiti.reut/>

| 14463|2004-10-12 19:36:15|terance pete|Re: I know it's old news but I just love Zawi HawASS|

You know Dna evidence has already shown that the mummy that was supposed to be Nefertiti was a male. Fletcher is very amueterish and Hawass had every right to called Fletcher out for her erroneous mistakes. Funny you degrade Hawass but ignore that fact Fletcher claimed that the pre-dyanstic ancient Egyptians were red haired! Read some of her un-peer reviwed articles that she published for the know defunct "Egypt Revelaed".

Know understand I am no fan of Dr. Hawass but I understand the pressure of his job protecting the heritage of ancient Egypt.He has his opinions like most people,but it does not hinder his scholarship,nor tarnish his desire to preserve the ancient artifacts. You also have to understand and realize where Hawass comes from the issues he handles are political footballs.

Your Sa3ead Egyptian Friend,

Saidis_Aswan_Egy

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| 14464|2004-10-12 21:00:14|Asar Imhotep|Re: I know it's old news but I just love Zawi HawASS|

I saw him on a recent PBS Special, "The Secrets of the Pharaohs," and they were discussing the living quarters of the individuals who built the pyramids, near the pyramid sites.

He made the statement that the DNA test prove that the Ancient Kematians who built the pyramids were the same people who live there now. The camera shots showed nothing but Arabic people. Did anyone

see this special and what were your thoughts?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, terance pete wrote:

>

>

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supposed to be Nefertiti was a male. Fletcher is very amueterish and Hawass had every right to called Fletcher out for her erroneous mistakes. Funny you degrade Hawass but ignore that fact Fletcher claimed that the pre-dyanstic ancient Egyptians were red haired! Read some of her un-peer reviewed articles that she published for the know defunct "Egypt Revelaed".

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>

> Know understand I am no fan of Dr. Hawass but I

understand the pressure of his job protecting the heritage of ancient Egypt. He has his opinions like most people, but it does not hinder his scholarship, nor tarnish his desire to preserve the ancient artifacts. You also have to understand and realize where Hawass comes from the issues he handles are political footballs.

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> Your Sa3eadi Egyptian Friend,

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> Saidis_Aswan_Egy

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> -----
> Do you Yahoo!?
> vote.yahoo.com - Register online to vote today!
| 14465|2004-10-12 21:01:46|Paul Kekai Manansala|Re: The Verses of the Snake Charmer-10|
--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:
> Hi Paul
> Is there a lot of data on Egyptian Temple religion, or
> is what we know a matter of deduction by
> Egyptologists, since much of Egyptian "religion" was
> learned via a secret society?
> Clyde
>

Clyde, I think you are right. In many cases, we have to guess about things we cannot confirm.

Regards,
Paul Kekai Manansala
| 14466|2004-10-12 21:09:26|Paul Kekai Manansala|Re: I know it's old news but I just love Zawi HawASS|
--- In Ta_Seti@yahoogroups.com, terance pete
wrote:
>

>
> Know understand I am no fan of Dr. Hawass but I

understand the pressure of his job protecting the heritage of ancient Egypt. >

Alberto, you don't think the portrayals in the documentary and the reconstruction of Nefertiti had anything to do with his banning Fletcher?

Regards,
Paul Kekai Manansala
| 14467|2004-10-12 21:37:57|Imnrnre|Re: The Verses of the Snake Charmer-10|
Paul and Clyde,

I'm afraid I have to disagree.

We actually have a lot of data on ancient Egyptian religion in the form of architecture, the texts inscribed on them, tomb paintings and inscriptions, amulets and other aproaic artifacts, as well as a significant body of texts written on papyri. The problem we face is how to interpret ritual and so-called magical texts that were set down in an enigmatic style.

I believe it is largely these that continue to baffle the professionals and hobbyists alike. We may never find the keys to deciphering them, because they were probably communicated orally from teacher to student, master to initiate. But that doesn't mean we have not, and are not making some headway, as I believe our own discussions indicate.

And it doesn't help, by the way, that there are areas here which some academicians simply prefer not to touch out of concerns about peer evaluations and the potential impact on their careers. At least that's been my experience.

Regards,

Raymond Davis

| 14468|2004-10-12 22:31:27|Paul Kekai Manansala|Re: The Verses of the Snake Charmer-10|
--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul and Clyde,

>

> I'm afraid I have to disagree.

>

> We actually have a lot of data on ancient
> Egyptian religion in the form of architecture,
> the texts inscribed on them, tomb paintings
> and inscriptions, amulets and other aproaic
> artifacts, as well as a significant body of texts
> written on papyri. The problem we face is how
> to interpret ritual and so-called magical texts
> that were set down in an enigmatic style.

>

True Raymond, that's really what I meant. We sort of have the skeleton but the problem is filling in the entire belief system.

I have to agree with Alberto that many aspects of the folk religion as opposed to that of the temple/state survive among rural Egyptians.

Regards,

Paul Kekai Manansala

| 14469|2004-10-12 23:59:27|Amadou Cisse|Re: KMT:Meditative Arts|

Raymond,

I hope this is not late for a return to our talk from the extended week-end. Of course I paid the price of backlog reading most of tonight. Let me clarify our dialogue while I try to make it appealing to others with convivial African notions, and then starting the harp talk.

When recently advising on a bridge for our separated African folks, esp. for learning with other, I said: "Thus you turn the key by your attitude, this is where I gave as entry example to exchanges the honorable and honoring use of the name, which btw contrasts what you suggested that may reflect more of an European influence".

You responded by "Well, I confess to having been born, raised and educated in the West. It is a condition I'm trying my best to address.

What did you see in my comments that I did not?". Sorry bro. the "you" isn't for you -pun intended!- it is simply a conversational tool in place of generality, and I should try to avoid or be careful with it in the future. Dialectically, it is applicable to all, including you and me, but clearly excluding you and me because we have been honoring each other, how could it mean otherwise?

As to your question about what I saw in your comments you did not, it is that you said "it is an offense to begin a conversation with a stranger by addressing him or her by a name connoting intimacy or familiarity".

This is a European influence that is opposite to what is advised as a rule, that of calling people by name or asking for such, thus triggering the institution of the joking relationship between people (local or foreign). It is enforced by the obligation on first salutation to state names in order to trigger the teasing. Quality is gauged on coming on top funny when roughed, back and forth, until the visitor states his/her purpose and serious business starts.

Also by your "western" statement above I think you turned my something of general level into your personal level. Your valid personal situation when put side to side as a response to my general statement forces my statement to suggest a personal attack. Though not intended this nevertheless has the effect of infusing a problematic undercurrent in a previous positive energy flow, and this could be harmful left on its own because it introduces misunderstanding. This why the Bambara say that speech has nyama, negative energy that has to be watched out for, make offerings against, and outsource if need be to the professional griots

for public speech, and btw for music! Let me say that I also saw your being apologetic when I must admit I did not see harm done. But, you know that when I take issue with you bro. Raymond I do so straight and even threaten you with the hyena... But wait, there are meaner spirits as we go along! There one thing you should henceforth help me with, it is to never assume you as a person are being questioned. I took this long wind on purpose to abide by the ritual obligation to show to the lurking nyama spirit that I underwent the initiation as he commanded. Note that good and bad spirits are equally treated as energy to be respected: the first is lived by and the other is fought appropriately. I used the pronoun "he" but the traditional nyama spirit can also be associated with old women or wives in polygamous settings, etc. The modern euro advent on the continent is seen as a nyama to respect but to uproot instead of being controlled, thus very complicated initiation including spirit possession. One area nyama cannot inhabit or easy to dislodge is music.

Your description of the harp player reminded me your earlier depictions of the dogs, very keen. But of your suggestion of a missing arm, let me conjecture that the base of the harp being likely of dense material such as calabash blocks the view to the right arm of the player that cannot hence be seen except for the playing hand onto the strings. I was pleased by that sight because it reminded me back home of the pleasing rhythmic flows of two kinds of such scenes, one public and one private. The public one is a "total theater" event of sound, speech, music and dance, such as when a chief is being enthroned, a graduation ceremony of a initiation class is being held, a prodigal son has returned to the village, the hunting or fishing parties are returning, the gold miners are back, or the smiths, weavers, shoemakers, or teachers, etc. are marking some event in their trades, etc. The private and fond memory is when the lady of the house plays music to the man of the house with the harp or the vi^{ໂຮ່} (hurdy-gurdy for English, who knows this?) in your chambers, well at least for nobles in the Songhai. But let me quickly say that one accedes nobility there by birth or by distinction in learning. Let me stop and adjust as we go along to motivate conversation.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Friday, October 08, 2004 2:41 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Greetings Amadou,

Thank for your response to my lengthy message. You are right that there is much to consider, and it will be impossible to cover it all in one or two encounters with the pen. Hopefully the quality of what we write will justify the length or brevity required. I will do my best to be as brief as I can without appearing cryptic. Let's turn to your comments:

the harp player and could not forward it then; but I got it today, in the link attached to your message below on music.>

Yes, there are actually two. Please note the other listed in the Offsite links at the bottom of the page as "Arched wooded harp, New Kingdom, British Museum." That is why I said "Which harp?" I realized that I had undercommunicated when Paul responded by saying he had missed seeing it too. I should have said "Which one; there are at least two!"

I had just expressed a wish that performances of traditional African music and dance be accompanied by more interpretative commentary. I was therefore very pleased by your brief reference to the drum and your suggestion that we closely consider the hermeneutics of the harp. Hence, my comment, as in "Yes, this is what we need!"

Both harps are forms of iconographic art. The one on the page you mentioned, in my opinion, exemplifies Loga's oft-mentioned notion that the body is a temple. Here we see a harp whose components are made up of the organs and tissues of the human body. There are nine strings (tendons) to be played and nine frets by which they are properly tuned. Noteworthy, I also believe, is the fact that this harp is "headed" with that of Shu, the neter who personifies air, which is to say, breathing. Did you notice that the harpist's right arm is missing? Only her hand shows. Furthermore, her left arm is equipped

with a right hand.

The protrusion sticking up from the stem of the harp is called the _Tet_ of Isis (Aset), constituted, some say, of the goddess' reproductive organs. This is my take on the harp, aside from the obvious fact that it produces the most ethereal music. What do you make of it?

Similarly, the other harp, whose photo is accessible via the Offsite link mentioned earlier, is headed by that of Horus (Ra-Heru Aakuti) and its bowl takes the form of the bust of a pharaoh, a son of Ra. There are five strings here; I don't know why. Perhaps, you or someone else can me with this.

the initiations, as texts spoken or sung by the griots or the masters of meditation, but regardless of what the mask wearer intends, the viewers interpret what they see according to experiences and interests. This provides the foundations for a method of analysis and hermeneutics adapted to the context of storytelling.>

Yes, I agree. The harpist's song is inscribed in the hieroglyphs appearing in front and behind her. As the caption says this scene appears in the tomb of Rekhmire. It is actually a rather elaborate tableau showing the Vizier and his wife seated before guests and busy servants as they receive sistras and menats (both shakers) from four women (two of which are their daughters.) The harpist is a member of a female quartette including a lute player, a tambourine player, and two percussionists who clap to the music. The entire scene appears in Kent R. Weeks, Valley of the Kings. (2001), pp. 384-390.

I gave as entry example to exchanges the honorable and honoring use of the name, which btw contrasts what you suggested that may reflect more of an European influence.>

Well, I confess to having been born, raised and educated in the West. It is a condition I'm trying my best to address. What did you see in my comments that I did not? Right

this minute I'm mulling over the fact that _Rekh-Mi-Re_ translates, "Knowledgeable Like Ra," an attribute I leave to the Vizier of Thebes (Waset) and Steward of the Temple of Amun!

the inhabitants of the netherworld leave backwards imprints.>

Yes, we saw this in the Tutankhamun hieroglyphs where there were feet walking backwards. My Peter Williams has a more ancient African provenance than I imagined.

It is said that everything in the netherworld (neter-world?) is backwards and also upside down. There are allusions to some consequences of this that are too indelicate to mention here.

*Your brother in Maat,
Raymond Davis*

*Regards,
Amadou Cisse*

-----Original Message-----

From: Imnrnnre [mailto:anpugifts@earthlink.net]

Sent: Monday, October 04, 2004 10:54 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Loga and Everyone,

This link should be of considerable interest with regard to music, dance and trance in ancient Kmt.

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

*Best regards,
Raymond Davis*

-----Original Message-----

From: Imnrnnre [mailto:anpugifts@earthlink.net]

Sent: Thursday, October 07, 2004 6:55 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Amadou Cisse <Abcisse@earthlink.net> wrote:

Amadou, I'm afraid anything I say will be terribly biased in favor of the 1st World. It was great theatre; a bit like Star Wars, a battle between Darth Vader and Obi One Kenobe, however the consequences in this instance will be quite real.

some thoughts, of which the following preliminary ones.>

I'm grateful for your generous response.

Yes, an unusual man to be sure, and what a sense of humor. He is quoted as having also said, "Gravity is not to be blamed for people falling in love." Quaint, I know, but it still causes me to smile, and that can't be a bad thing, to be sure.

is revealed by a misconception that African systems are closed and mired in secrecy>

I liked John C's notion that these secrets are hidden in plain sight for anyone who is suitably prepared to "see." Here we have the concept of _maa_ "to see" in close phonetic resemblance with _maa_, meaning "truth." Maat being the feminine form and personification.

interpreters to project onto differently scripted cultures a pure unity of mentality and of art, and adopt attitudes and tools that uncovers the science from the allegories in the rituals.>

Yes, allegory and its various tools are the vehicle

through which the truths buried in myths are transported to the surface of mind. We are, as you say, interested in the curative power of the word, and less concerned with treatises that are slaves to linear thinking. The same sound may have opposing interpretations depending on context. It is a complicated thing whose rewards are withheld from the dilettante and the merely curious.

community theater that hails or derides according to achievements during the year using marionettes, puppets or masterfully carved masks in colorful costumes.>

Yes, as opposed to presidential candidates snarling at each other on the face of an electronic tube with the audience shrouded in darkness and warned not to speak or emote in any way.

Amadou, you wrote in response to my comment that ritual is a means through which the collectivity reconnected with deity:

They need to be remembered, this is why they are ritualized, and in a memorable way, that of the living experience.>

For example, in reference to recent discussions of Bes, the pygmy or midget deity. There is the instance of Bes being associated with the attributes of a "leopard of the South," Bes as the guardian of children, Bes present during the initiation of priests, and the Sem priests wearing the pelt of a leopard during the ritual rebirthing of the king. All built up from carefully observing the behavior of the leopard in its natural surroundings and then transcribing its attributes into myth and ritual. Yet what those attributes are remain implicit, known to those who bear witness or are specifically taught.

knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.>

This tendency to dissimulate (to hide what one knows or feels)

is quite common among our people. Where I grew up we had a legend that took this to extremes. It was the local myth of Peter Williams who wore his feet backwards so that no one ever knew whether he was going or coming. During the 60's we had its counterpart here in the U.S. of A in the expression "Putting on Mr. Charlie." On the other hand, there are some things that deserve our silence because misuse of them can do real harm.

visitor or the inquirer that determines from the outset, the fate and productivity of an exchange that would remain amiable but sterile. Other killers such as defensiveness or lack of forthrightness also trigger nice secrecy...>

Yes, and as you mentioned parenthetically, it is an offense to begin a conversation with a stranger by addressing him or her by a name connoting intimacy or familiarity. In the African context names exalt the divine, specify the circumstances of ones birth, indicate ones relationship with deity, announces expectations set by elders for the one who bears it, or define ones membership in a lineage or specific community. In fact, names may be later added to mark accomplishments in the course of a lifetime.

Naming is important, it is a creative act, it has consequences. Perhaps this is why so many Africans in the U.S. of America rather make up a new name than give an ordinary European label to their children. (No offense meant to those who like me have such names.)

communication is cheapest travel. You are right about the commodization of values and people that gets in the way of people realizing themselves.>

This is true, but I find myself wondering whether we are doing enough to identify, interpret and convey to each generation the meaning of the African retentions, syncretisms and reinterpretations (to borrow some terms) that are all around us - and that have even made their way into the national culture. One of the reasons Ta_Seti is important is that it provides support, encouragement and reality therapy to individuals doing this important work.

Malian art festival in Washington DC by the Smithsonian. That would constitute an interesting layer of initiation in recreated dynamics that

are arduous and lengthy to write about.>

That would have been a good thing, provided I could have afforded to go. The West Coast (where I am) is in some ways a mecca for traveling and local African/African American troupes. I have witnessed much intricate drumming and dancing here but received little explanation of what it all means. Perhaps this is just my poor choice of venues. I see Kathaka is trying to help us with that.

they have (in fact, let me invite you to revisit the picture of a harp that was recently sent on this list; count the strings and let's talk about it...) tell about the topic, the rank of what is being played etc., the clothing worn are also male or female, etc. As to the rhythms, they are the support of time.>

Now, this is what we need. What harp?

*Regards,
Raymond Davis*

Yahoo! Groups Links

| 14470|2004-10-13 01:05:55|Amadou Cisse|Re: AFRICAN ART MUSEUM|
Myra and Ta-Seti,

Beautiful site indeed. You may want to know of the mistaken entry of the Songhai in association with Songye (Basonge, Basongye, Bayembe, Songe, Songhay, Wasonga) in the Democratic Republic of the Congo that are Bantu with seat around the Congo river.

The Songhai empire flourished along the Niger river, and covered more or less roughly present day Mali, Niger, parts of northern Nigeria, parts of southern Algeria and of southern Lybia, parts of Chad and Centrafrique, routes to Egypt and Arabia and Mediterranean, Southern Mauritania, parts of Senegal, of Burkina Faso, northern Benin and Togo, of Guinea, etc. Their apogee spanned the 15 and 16th AD, when the Moroccan sultanate invaded and vanquished them in 1591 mainly for control of gold trade. The last sovereign nominated by the Sultan was overthrown in 1612 and Songhoi culture absorbed rapidly the Moroccans and were soon on their own. They lost independence to the Peuls (Fulanis) in 1833 then the Tuareg then the French in 1893 at Timbuktu.

Mali took independence from the French first in 1958 with Senegal as the federation of Mali, and as a unitary state in 1960. Now, as always things are a matter of perspectives, the long view of history puts them back in the fold of the Mande, the Soninke and Ghana, the epic of the Garamantes. And even more ancient, thanks to Clyde.

Regards,
Amadou Cisse

-----Original Message-----

From: Myra Wysinger [mailto:nmyemail@yahoo.com]

Sent: Monday, October 04, 2004 6:14 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] AFRICAN ART MUSEUM

This is a beautiful site:

<http://www.zyama.com/>

Myra

Yahoo! Groups Links

| 14471|2004-10-13 01:23:11|Amadou Cisse|Re: The Verses of the Snake Charmer-10|
Raymond, you said it well.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Wednesday, October 13, 2004 12:38 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: The Verses of the Snake Charmer-10

Paul and Clyde,

I'm afraid I have to disagree.

We actually have a lot of data on ancient Egyptian religion in the form of architecture, the texts inscribed on them, tomb paintings and inscriptions, amulets and other aproaic artifacts, as well as a significant body of texts written on papyri. The problem we face is how to interpret ritual and so-called magical texts that were set down in an enigmatic style.

I believe it is largely these that continue to baffle the professionals and hobbyists alike. We may never find the keys to deciphering them, because they were probably communicated orally from teacher to student, master to initiate. But that doesn't mean we have not, and are not making some headway, as I believe our own discussions indicate.

And it doesn't help, by the way, that there are areas here which some academicians simply prefer not to touch out of concerns about peer evaluations and the potential impact on their careers. At least that's been my experience.

Regards,
Raymond Davis

Yahoo! Groups Links
| 14472|2004-10-13 01:41:20|Amadou Cisse|Re: KMT:Meditative Arts|
Raymond, Ta-Seti,

We have already passed this, and you pointed to the two harps, a 5-string and a 9-string. I am puzzled by the number of strings in the first one, maybe somebody knows of some symbolism about the number 5?

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Sunday, October 10, 2004 3:44 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Amadou, Paul and Ta_Seti,

In going back over my first mention of the harp, I noticed that I did say "What harp?" in response to Amadou's suggestion that we take a closer look at the instrument as displayed in the link I had earlier posted (the one on music and dance.)

This gave the impression that I had not seen the harp in question when in fact I had, but only vaguely remembered that it was somewhere in a previous multi-page post and didn't want to open a new window to look it up at the end of a fairly long message I was eager to close.

I regret if my hasty and off-handed comment gave the wrong impression to Paul, Amadou and perhaps others who have been following this discussion.

Sincerely,
Raymond Davis

Yahoo! Groups Links

| 14473|2004-10-13 02:01:45|K. Loganathan|Re: [agamicpsychology] Dr. Loganathan|

Dear Kathaka

Sorry for the delay in responding to you. The fact is I have to pull myself away from my preoccupations with metaphysical texts linguistics and so forth to respond sensitively to your thoughts, which touch upon deep and raw metaphysical experiences. I offer my counter thoughts more to share than anything else. I may have missed some important points you have mentioned and let me apologize in advance for such shortcomings. Also perhaps I still remain prejudiced despite all my heroic struggles to be truly objective and hence some views may sound very Saivite. But I am being just plain honest and sincere in all what I say leaving it to the readers to

react in the way they would.

Loga

Kathaka:

Dr. Loganathan,

I am very appreciative of the time you shared to answer my question. These two groups are certainly cordial in dealing with 'out-of-the-box thinking'. I have ultimate respect for the scholarship present at these two groups and to those who are allowing me to bounce my thinking around a little. I hope there is never contention in my words, for it is not my intent. I am just searching for some answers and sharing freely some thoughts and theories. Certainly in metaphysics, this may be a pointless exercise, but in the dirt it may be absolutely necessary and when one peeks over the edge of the chasm and sees a group of scholars, the sighting is filled with wonder in many ways. My discussions are in no way a debate. I am aware that many schools require a choice and a commitment. In knowing that, I hope my postings are not too far off topic, nor offensive to any particular temple. My personal questioning boils down to making a choice, or continue with Being as it presents itself - a more synchronistic approach verses the use of 'will' and choosing in a world of dualities. Some say that this is the difference between a philosopher and a practitioner. This is why I asked about those who naturally experience Being and those who 'practice' to experience Being. This may also boil down to Being in tune, tones, rhythms, and dance in a metaphysical sense.

Loga

I am entirely in sympathy with you here being myself a similar kind of person, one who boldly says things that may not be conventionally accepted wisdom. But they spring from my own inner depths certainly helped immensely by the great spiritual giants like En Hudu Anna Sulgi Suruppak the Sumerians and Tolkaappiyar TiruvaLLuvar Tirumular Meykandar and so forth. I am NOT a mental slave to them and certainly if I were to be one, they wouldn't like it at all. BEING is present in ALL of us and quite eminently available for DIRECT experiencing. At this point all our cultural determinations that serve even as positive prejudices (in the sense of Gadamer) vaporize- disappear as if by magic, singed to ash by a BRILLIANCE that emerges in the bottommost level of our mind. Our exchanges also cease to combative for the WILL and the Ego is dying and just too feeble for such combative encounters. What we can do is to articulate our experiences and invite comments from those who would and could and continue to LEARN further. And hence it cannot be a debate but rather a sharing for mutual benefit.

Kathaka

What I was trying to discuss in an earlier post is how sometimes people may be attracted to certain symbols that are not of their own cultural upbringing. This still causes a sense of discomfort, caused by some external sources that have been gathered as 'information' throughout a lifetime. An example is when I read in a book of reincarnation that it was bad karma to not

accept your race and nation that this life has placed you in. This has presented a problem for me personally in selecting methodology to continue on, even though there is 'attraction' and the 'drawing'. I stopped my sadhana 2 - 3 years ago when I was brought into the muladhara to sweep out the dirt. Quite frankly, I became angry because before that there was a great connection with Being, in the sense of what I might call the 'drawing' and the 'tastings'. Maybe a matter of mistaking poison for rasa. The bhakti was high. But, in this sense, it is like a wheel of fortune terminology: "I reign, I fall, I rise again." I suspect this is the same as the journey of Re, the sun-god. Rise, reign, fall, rise again. Or also in reincarnation of the life-death cycle.

Loga

I agree with you for in your words I could see also what I have written quite often in my notes on my metaphysical and dream analysis. I have written these notes since the days I was a young man around 20 enjoying the thoughts of Russell Rousseau and forth along with Meykandar. Now I am 64 and I can see in my self a difference as well as SAMENESS despite the various ups and downs both in my personal life as well as the metaphysical. I make sense of them with Meykandar's beautiful capture of BEING as antam-aati, the annihilator-initiator, and the destroyer-regenerator, the Man-Woman. This explained to me why I was attracted to the Icon of Nadrajah, BEING-as-the Supreme-Dancer who dances the Dance of Bliss with His Woman. Each time what was so immensely certain and solid was cast to the shadows or ashes, it was painful. But then later something emerged which made me REJOICE at the death and disappearance of the old. So you can see why the Snake Charmer is metaphysically so charming. He allows for this and records that this is the essence of Existence where we always, like a snake slough off our worn out coat (thoughts, religions, sadhanas etc) and acquire a new one. I make sense of it all in terms of the metaphor of DANCE though I am not sure this will appeal to all and I do not want to force it at all. I articulate it leaving to the individuals to see the wisdom of it and UNDERSTAND their own existence in terms of that metaphor, if they can.

Now here I must insert that I can see also growing out of it and become truly free of all icons. When I learn to see the DANCE everywhere and in everything in the world, the icon of the DANCING LORD becomes superfluous. It has served the purpose it is intended by BEING and hence as such no more of any relevance.

Kathaka

In human rational thought, this seems to be a missing the mark of crossing over due to some hidden dirt still needing purification - where one thought one was rising only to experience a fall, rather than having the understanding of a continual cycling of the Sun. Should not one eventually see the other side of the sun? (Beyond Prakriti and Purusha?) On this side there is nothing new under the sun. Needless to say, there are no sympathies in the journey through the nether and it seems to offer two alternatives: Rise up from the dead, or become a skeptic. It seems that the skeptic can only be born if there is forgetting of the 'metaphysical truth experiences' verses forgetting and memory one uses to live by in the world of matter, such as memory that is used for critical thinking. "Paralysis by analysis happens when a person is mentally unprepared to handle decision-making alternatives. This usually occurs when someone has a limited memory

with respect to the object of the decision-making." J. P. Guilford, *Analysis of Intelligence*. In metaphysics, wouldn't this be a lack of discrimination and discernment? Could this forgetting be of the dirt and the remembering that of Being, but not a forgetting of survival skills, so to speak. Selective forgetting and selective memory? Knowing a tree is a tree in the world of matter does not correlate to what the consciousness of a tree is in metaphysics. Certainly some life experiences hinder rather than help, but if I say Being is all things, including confusion and dirt, this is pantheistic. Where if I say that one should disconnect from the world concept, then this is acosmic, world-negating mysticism. Then there is non-absorptive unity with a transcendent deity mysticism.

Loga

Yes we alternate between the two, the physical and metaphysical and that's why we are human. Having been with a physical frame the soul is already DIRTY and existence is meant for removing the dirt, the Maalam. But how? The Maalam, as AruNandi says, stays always with us as Njanatirokamaay MaRaittu kodu NiRpatu' i.e. stays as the one that BLOCKS off Njanam, the deepest metaphysical illumination. When we are drawn to the physical and with which we feel comfortable, we are under the dominance of the Maalam and because of that remain blinded towards the metaphysical. Now here what we require is NOT any kind of analysis but rather HERMENEUTIC analysis where we take everything as TEXTS with DUAKLITY of structure - the DS and SS. When we move from the SS to DS features and move in the right way we gain truth-experiences, which ILLUMINATE the understanding and with that destroy the blindness, the inner darkness. There is more LIGHT in our standing and because of which we are more and more certain and less and less prone to FALL i.e. subject to earthly pull by this Maalam. Here I believe also that we need NOT disconnect from the world but REMAIN in it as an observer rather than a participant. The experience of witnessing a drama comes to mind. When a normal person views a drama he identifies himself with the characters on stages and weeps cries laughs and so forth along with those characters. However when we gain a detachment and witness it with an objective frame of mind, the emotions are not there but only a seeing that is pure - no more something personal. The same kind of perspective can be gained also for seeing even the personal experience and at which we see even what happens to ourselves objectively - as if happening to someone. Here we see the DANCE of BEING in the cosmos and enjoy a Shanti and Bliss the Siva-aanantam that is supremely fulfilling and saturating.

Such an analysis of experience and which is NOT the same as what transpires in the West as analysis is NOT AT ALL paralyzing. In fact it can be deeply motivating for as we solve one level of SS-DS structure another would emerge providing even deeper metaphysical challenges till we move to stage of seeing the DANCE everywhere and in everything

Kathaka

Is there some correlation in this with what you had said of barbarisms:

There is a peculiar importance for the recovery of the fundamentals of the NKSD cultures that seem to have been overlaid by many degenerations leading to various kinds of barbarisms. As part of these great losses we have metatheism along with the view that the cosmos is DUAL i.e.

phenomenal-noumenal, a TEXT with duality of structure, the Surface Structure and Deep Structure. One kind of cultural degeneration we see is the obliterating of this DUALITY where emphasizing only the SS leads to Physicalism and the DS to religious irrationalism. The metatheism as a Hermeneutic Science is reduced to either the atheistic positivism or monotheistic irrationalism both of which release the bestial in man, the aggressive combats as the only way to solving the cultural differences.

In my personal experience, these truth experiences of Being, which I could call 'metaphysical carvings', are generally two-edged in that they remove something unnecessary and replace it with memory of the truth of Being. In this case, they are not like a flood gate opening the third eye, but trickles of truth and preparations, in a sense, the illusion of smaller enlightenments, and this makes one think they have gotten somewhere, not knowing the cycles and the glory to glory, the deeper penitartions of light and darkness. Certainly, I am not enlightened nor a scholar. However, I am reminded of Inanna who is not saved by a sun-god or moon-god, but the god of wisdom. I say this because this dirt of the soul that you speak of, I might classify as the inner hell scapes or a journey through the nether. As much as one could say that in this place there is no Being (a dead sun-god), or a dead Queen of Heaven, I am reminded of an utterance by King David who said to his Lord, "Where can I go where thou are not there? Even if I make my bed in hell, thou art with me." Certainly Being is always Being, no matter the depths, breadth, heights or width of matters in matter. The myths decry that the dead sun-god needs assistance in getting through the nether, as well as Inanna needs assistance in rising from the dead. Re uses a boat. Inanna uses the nectar of wisdom. While the spirit of the dead also rise up on a Sankofa bird in some African schools. So, whether the boat, the elixir, or the Sankofa bird, something is necessary after the fall in the life cycle. Is Moksha liberation, while remaining in death, or a rise to life beyond the sun/prakriti and purusha/nature?

Loga

Here I am reminded John C's observation of the REVERSAL of the notion of being dead and alive in Kemetian culture He made the point that becoming embodied is becoming dead and becoming freed of the body at the point of death is actually becoming alive. If the soul's essence is metaphysical then it is ALIVE only when it is NOT embodied. But in the Dravidian circles this penchant to be ALIVE - to be FREE of being embodied is characterized as PiRappu ARutaa, severing from being born embodied. This is the Moksa expressed in the metaphor of crossing the turbulent river or ocean of life even in Suruppak's NeRi (c. 3000 BC). Taking Inanna as a prototype of the metaphysically struggling human person, we can see the metaphysical sun and moon can be dead only in the soul of a person - objectively they remain there always. They are eclipsed by the DIRT within and can be recovered and made active only by destroying this DIRT within. It is here Wisdom or UNDERSTANDING and hence the Goddess of Wisdom (Gestin Anna - the Goddess who knows the meanings of dreams and so forth ?) becomes relevant, I think. For wisdom is the shining of Njaanam, Brilliance that provides an understanding that is indubitable and with apodictic certainty. Once we begin to enjoy such an understanding there cannot be the eclipse of the sun and moon, as there will be no more the DIRT within. The soul has become Pure and Clean or WHITE - not to be assailed by any darkening forces that may swallow the sun and moon within. This is also the condition of

enjoying the golden or diamond body - a body within which there is NO eclipse of the Sun and Moon and hence the presence of BEING-as-Man-Woman as always there.

>>>>>>>>>>

I hope these thoughts are making some sense. Do forgive if my communications are noncommunicable.

Kathaka

PS: Dr. Loganathan, I am now posting to both lists in order to save you from having forward my posts any longer. Thank you though.

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| 14474|2004-10-13 02:15:02|Amadou Cisse|Re: Black and White|

Cristofori, Ta-Seti,

The answer is yes. Sorry for any duplication in case you already got an answer.

Regards,

Amadou Cisse

-----Original Message-----

From: cristofori whitakara [mailto:boogie_down_black@yahoo.com]

Sent: Wednesday, September 29, 2004 4:53 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Black and White

does the word paper come from papyrus?

kathaka443 wrote:

I was thinking after I wrote it that also it could mean the books were stolen (ie. the eradication of the library of Timbuktu and Khemet being made Greek and called Egypt) But, nevertheless, the books went into their hands. What about children stealing money from there parents for drugs in modern times?

Kathaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara

<boogie_down_black@y...> wrote:
> has me thinking that we learn or receive our dietary habits from animals through what we eat, our arts and sciences from our knowledge of fire, and then the whites came along and wrote what the saw that produced books?

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| 14475|2004-10-13 08:42:33|Kathaka|Dogon High Science - Nyama|

Dear Amadou Cisse,

Thank you for inspiring a search on Nyama. In this Dogon High Science (included below)there exists a torn placenta.I have literally experienced a torn placenta. I had never known why I was supposed to have experienced this death and rebirth of sorts. A torn placenta requires a transfusion in order to live again after losing so much blood that one goes into shock. Symbolically, I was dead for three days. But ultimately it was a seed of remembrance for a future moment on the path, 15 years later.....aninteresting metaphor.

Kathaka

Dogon High Science and Prophecy

<http://www.thosefoursounds.com/thoselinks/thoseprophecy.html>

The Dogon know Amen-Ra as Amma, 'He Who Rests Upon Nothing'. The Universe is considered 'Amma's Egg'. Within his egg, Amma began spinning around, forming the po seed (the Black Hole at the Galactic Core). The po is 'the smallest [heaviest and densest] thing that was made invisible, at the center'.

Amma then placed seven 'words' in the po, which began to vibrate strongly within the seed. The spiraling vibrations caused four clavicles to grow forth from the po. In hue-mans, clavicles are the first bones to form in a hue-man embryo. They grow in the form of an exaggerated 'S'. The celestial clavicles that grow from the Po are the spiral nebulae arms that extend from the galactic core and define the shape of our spiral galaxy.

Suddenly, the Po burst forth, and eight new seeds were created. Amma planted these seeds in his egg near the clavicles of the Po. With these eight seeds, Amma intended to create eight celestial beings - four male and four female. The Dogon called these beings the Nommo Anagonno, best translated as 'The Word (Nommo) that Became the Fish-Man' (Anagonno). The Nommo are the first beings created by Amma, and

they are amphibious celestial creatures. The Nommo correspond to the Kemetic Khem-Anu.

These eight beings were going to be Amma's perfect creation. As sister & brother yet husband & wife, the four fish-twins were going to make each other fertile, complete, and blessed with heavenly happiness and fulfillment. However, one of the male twins - Ogo (the Kemetic Set) - grew impatient as he waited for his female twin to gestate. Ogo decided to rebel from Amma. He jumped out of his celestial womb and stole parts of his own placenta. He then began creating and pro-creating with his own placenta in an attempt to re-create his own little world. His stolen placenta became impure, and his actions greatly threw off the divine order Amma had intended. The Dogon say that our Sun - whom they call Nay - is the stolen placenta, and that planet Earth is the rebel-world established by Ogo.

To re-establish order and purify creation of Ogo's transgression, Amma decided to sacrifice one of the completed Nommo twins - Nommo Semi. Nommo Semi was composed of both a male and female Nommo Anagonno, and was a complete and perfect Being onto itself. Amma lifted Nommo Semi out of the celestial waters and tied the androgynous fish to the Kilena (Mother of charcoal) tree. In one swift cut, Amma sliced the umbilical cord and genitals of Nommo Semi. The sacrificed Nommo's blood & life force - nyama - emptied from its naval and groin. Semi died a suffering and painful death. The Dogon say that Sirius 'A' - the visible star of Sirius whom the Dogon call Sigi Tolo - is the celestial embodiment of the sacrifice.

Amma then took the nyama of the sacrificed Nommo and dripped it on the former placenta of the celestial fish (the Sirius system) and the stolen placenta of its brother Ogo (our Sun Nay). Amma's goal was to purify his creation from the transgressions of Ogo. It required him taking a pure and perfected being (Nommo Semi) and sacrificing it. Amma intended for the spirit of Nommo Semi to heal Ogo's torn placenta and become one with the Impure Earth Ogo created. When Amma sprinkled the sacrificed nyama, it did several things:

- It caused the resurrection of the sacrificed Nommo. When Nommo Semi's nyama dripped on its former placenta, it caused it to be reborn. Its re-birth however, multiplied Semi's forms and transformed its nature. Nommo Semi resurrected in three simultaneous forms:

1. Kora Na - The Great Ark of Pure Earth, the force that Amma intended to carry humanity and the seeds (po) of agriculture to the 'Impure Earth'. The Kora-Na is depicted as a step-pyramid with an antennae-looking rod at the apex.

2. 0 Nommo - 'Nommo of the Pond', the purifying force of fresh water on Earth.

3. Unum - The once androgynous Nommo Semi now manifested as the eight original ancestors of Hue-manity - four males and four females. The male and female souls of Nommo Semi now had their own separate forms. They were paired in four couples united in the image of the original eight Nommo.

-The sacrificial Nyama prepared the heavens for the Kora-Na to travel from the Sirius System to Planet Earth. The Kora-Na traveled from Sirius to our planet Earth on the sprinkles of Nyama. It carried as its occupants the Unum of Hue-manity and the seeds of eight celestial grains. Also, the shape, design, and proportions of the Ark express all of the principles and science hue-manity would need for the reorganization and atonement of Ogo's earth.

-The Sirius System became the Ever-Living Placenta of the Resurrected Nommo. Even though the Kora-Na, O Nommo, and the Unum were going to travel to 'The Impure Earth' of Ogo, they were to forever remain connected to a lifeline that connected them straight to Amma's womb. This ever-living placenta is the Sirius system, and as long as the connection with Sirius was maintained, the Resurrected Nommo would never die. The Sirius system floods the Impure Earth with rejuvenating and nourishing Nyama every sixty years, at which time the Dogon perform the Sigui ceremony to reaffirm the Earth-Sirius connection.

The sacrificial Nyama created parallel structures in celestial sphere and on Ogo's earth. In heaven, it reorganized space and the cycles of time in our solar system. It also synchronized our system's cycles with the cycles of the Sirius system. The Sirius System and this planetary system thus became twin placentas of a pair of the 8 ancestral Nommo.

On earth, it organized hue-man culture and set the order for hue-man interaction. This is the celestial foundation of the Earthly sciences of astrology, astronomy, and agriculture.

Lastly, the sacrificial Nyama set the stage for the day of total purification and renewal for planet Earth. This day is called 'Izubay Minne' - "Earth of the Day of the Fish", which occurs when "the fish is sacrificed" (the termination of the Piscean Age) and "His blood falls to Earth as cords of rain" (when the celestial waters pour down to initiate the Age of Aquarius). One day during the transition of these ages, Taba Tolo - the reuniting of the two placentas - will occur. Taba Tolo is when the Sun and Sirius come together in a grand conjunction. The Dogon depict Taba Tolo as the day a strong purifying stream of Nyama will pour down on the Sun and Earth from Sirius. This stream will wash away the corrupt order of Ogo and immortalize the sons and daughters of the Nommo.

As stated, Ogo's self-willed actions really threw off the universal balance Amma had intended. Beyond creating the principle and act of theft, when Ogo took his own placenta and recreated his own world, it amounted to an act of incest. Amma felt that Ogo must be stopped from creating more chaos, as well as punished for his misdeeds.

Amma ordered one of the other Nommo - Nommo Titeyanye - to punish Ogo. Nommo Titeyanye smashed Ogo's genitalia, making him infertile. Ogo fled from the heavens down to Earth. Once on Earth, Amma wanted to bind Ogo to this planet so that he could not disrupt the celestial order anymore. He transformed Ogo, who up until this point was in the form of an amphibious Reptilian (the Kemetic Apap), into Yurugu, the Pale Fox. The Pale Fox corresponds to the Kemetic Set-Anup the rebellious Black Jackal.

Once on Earth, the Pale Fox Yurugu continued his disruptive and chaotic behaviors. He attempted to create an artificial world outside of the divine order of Amma. That was what he was doing when the Ark Kora Na landed upon Earth. When it landed, the force of impact almost killed Yurugu, but he survived by fleeing underground. The impact of the landing threw the moon into the sky, which is part Kora-Na/Part Earth.

Out of the Kora Na emerged the eight ancestors of hue-manity. They came forth with eight grains, including millet, black rice, chickpea, and sorghum. Their mission is to cultivate the land and grow the celestial grains so that everyone could live in abundance. They were also supposed to reproduce and spread throughout the world bringing the spiritual technologies contained within the Kora-Na with them. The eight ancestors and their offspring were charged with conducting important ceremonies such as the Sigui ceremony. The Sigui is performed every 60 year when the planets Jupiter and Saturn are aligned. The Sigui re-establishes the bond of the Fish-people who sacrificed their divine self to their homeland across the waters - Sirius. The ultimate purpose the Dogon say they have is to maintain this extra-terrestrial connection by establishing sacred sites and celestial granaries throughout the world in an effort to prepare Earth for Izubay Minne 'The Day of the Earth of the Fish'. This is the day that the re-uniting of the Twin-Placentas - Earth & Sirius - will be complete.

The Dogon say that this stream of ionized hydrogen from the Sirius system on the day of Taba Tolo is purifying to the Sun and planet Earth. This force is the 'Reorganizer of the World', that will bring about a New Order in the world established by Amma and not by Ogo.

| 14476|2004-10-13 10:43:12|Paul Kekai Manansala|Nosodes and "Eating Mummy"|

While I don't know of any connection with the "eating mummy" practice described by Manu, the use of "nosodes" in homeopathic alternative medicine does involve the ingestion of minute quantities

of human tissue.

The use of nosodes is somewhat controversial even among homeopaths themselves, for medical rather than moral reasons as far as I'm aware.

Nosodes are a type of oral "vaccine" consisting of various discharges (sputum, mucous, etc.) from sick individuals, or actual diseased tissue.

The material is processed by grinding (trituration) and sterilized with alcohol. Only a very small quantity is used those in with each vaccine which are routinely taken for several months to build up immunity.

This practice continues among certain homeopathic practitioners to this day.

Regards,

Paul Kekai Manansala

| 14477|2004-10-13 11:55:38|saidis_aswan_egy|Re: I know it's old news but I just love Zawi HawASS|

Why would they? Since in the Tutankhamun documentary it showed people that looked just about the same as the people in the Neferiti film. The Neferiti film was shoot in Morocco. Hawass has said in his own words that he believes the closest people to the ancient Egyptians are the Fellahin and Sa3eadi from Upper Egypt. Most of those people in the film don't look any diffent than many people in modern Upper Egypt. See the following from Hawass:

<http://www.pbs.org/wgbh/nova/pyramid/excavation/hawass.html>

NOVA: Do most Egyptians today feel an ancestral link to the ancient Egyptians?

Hawass: Of course, because we are the descendants of the pharaohs. If you look at the faces of the people of Upper Egypt, the relationship between modern and ancient Egypt is very clear. Habits in the villages, our celebrations when we finish a project, are similar to what they had in ancient Egypt. After someone dies, we make a celebration after 40 days, just like the ancient Egyptians did during the mummification process. Everything in our lives is like ancient Egypt.

You been to Upper Egypt yourself right? You probabaly saw when you get past Assuit in Middle Egypt the people become more Africoid.

The point is that Fletcher broke the rules without showing her results in front of her peers. I think what Hawass did might have been a little harsh but rules and methdology must be followed.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14478|2004-10-13 12:05:07|saidis_aswan_egy|Re: I know it's old news but I just love Zawi HawASS|

I am familar with the video with Hawass,and somewhat skeptical of the dna tests since I have yet to find any in publications. The man who did the testing was an immunologist which deals with dieases of certain populations.

Let me caution people trying to use Dna tests to prove phenotype, for the modern Egyptian population can have a different phenotype from the ancient Egyptians and still be ancestral to that population. I am somewhat skeptical that the Cairene population in Egypt remained homogenous from the series of Syrian,Aremnian,and even Greek immigrants that came to Cairo over the years. However, there has been a mass migration of Upper Egyptians with a more African phenotype coming into Egypt since at least the 1950's which could also make a difference in Dna testing.

Let's also be careful of assigning "Arabic" labels to assorted population because of it's generic streotypes. Although I am not a certified physical anthropologist, I can assure you that many modern Egyptians have facial features atypical of many Arab groups. And even the Arab populations are very diverse because of mixing with other elements,and also the fact that northern and southern Arabs have always been different. In areas like Yemen or Oman you can find people

that look everywhere from "Hindoo" to people who look Somali.

What would have been more accurate is a more detailed explanation of how the Cairene population fits into the ancient Egyptian population.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14479|2004-10-13 12:24:10|alberto34482@yahoo.com|PDF article of Finally in Africa from Diop to Celenko|

<http://rac.sagepub.com/cgi/reprint/45/1/31.pdf>

| 14480|2004-10-13 13:55:06|p.manansala@sbcglobal.net|Re: I know it's old news but I just love Zawi HawASS|

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

> > > Why would they? Since in the Tutankhamun documentary it showed > people that looked just about the same as the people in the Neferiti > film.

You mean "The Assassination of King Tut?" That was also a Discovery Channel production. Maybe Fletcher's work was the straw that broke....

The Neferiti film was shoot in Morocco. Hawass has said in his

> own words that he believes the closest people to the ancient Egyptians > are the Fellahin and Sa3eadi from Upper Egypt.

Yes, but has he ever admitted that Upper Egyptians are mostly black? I know Egyptians who will argue against this fact.

Hawass has generally been hostile toward African-centered views.

Regards,
Paul Kekai Manansala



| 14481|2004-10-13 13:56:06|newyorkchango|Mande Men|
The Role of Males in Mande-speaking Societies

http://server1.fandm.edu/departments/Anthropology/Bastian/ANT269/mande_male.html

The role of men in Mande speaking societies is one of control, power and influence. This notion is first exemplified in the Mande cosmology. The cosmology of the Mande speaking Dogon people begins without any gender differentiation. It begins with Mangala. Mangala is a giant egg that contains the capacity to create life and cause death, yet maintain a state where everything is neutral. It is only when Mangala decides to create life that it is divided into four parts, one of which contains the sexes. It is from here on that gender plays a role in the way life runs. There are sixteen seeds that contain gender, therefore, eight pairs of male and female seeds. This exemplifies the perfect state of humanity, where the male and the female are connected, but not in a sexual sense. However perfection does not last, because one male seed breaks out of Mangala and ruins the balance. It must be noticed that it is a male figure that causes trouble; he is a trickster and is known as Pemba. Pemba has sex with the placenta, mother earth, which ruins all the symmetry of the earth and brings chaos.

Now the healing force, the individual that must fix this mess is Faro, another male. He sacrifices his life and goes into the earth to nurture it. Here we notice that the two opposing forces of good and evil in life are both characterized by male figures, which proves the importance and dominance of males among the Dogon people. Faro's pair, the female seed, is sent up into the sky to be the sun. The Sun is essential for all living things to survive; it is a nurturing force for the earth that is by orientation, male. Mangala then decides to bring Faro back to life. Faro then comes down to earth with all of Mangala's secrets to take charge of the earth. He comes down with eight human companions, four male and four female, that are said to be the representative of the eight original Mande speaking clans. Even though there were four females, all the clans developed into patrilineages. This once again expresses the dominance of males in the Mande speaking region.

Examples of gender inequality seem to be most evident in the horonw class of the Mande speaking region. The men maintain power over the women in both social and political aspects. These noble men have more freedom to interact socially as they exercise strict control over their women. They expect horonw women to act in a dignified and proper manner. Often they refer to the behavior of female nyamakala bards as the guideline for improper behavior. This control that men exert over women is often a reflection of marriage patterns among the horonw, which are formulated around a strong fear of adultery. Aside from social power the men also hold all the political power in this elite class. The men are the rulers and

dictate their will accordingly. Thus, it seems that gender inequality exists in the case of the horonw. However, the example of the nyamakala will demonstrate that all of Mande society is patrilineal.

The role of the male of the nyamakalaw caste, like in the horonw caste, is a dominant one. However, unlike the horonw, the nyamakalaw do not exert as much control over the women in the caste. Women are free to be bards and potters, working independently of men. To the horonw, the women of the nyamakalaw caste appear to be, not only independent in their work, but also free sexually. This, however, is not the case. Male control over women still remains an important aspect of the nyamakalaw. Despite the caste separation within the Mande culture, the patrilineal gender roles remain. The idea of male superiority still reigns in the nyamakalaw caste. Thus the male jeliw, who works as a client to a male horon patron, will receive wider fame and recollection.

The patrilineal custom in the Mande region is clearly similar to the United States, where one recognizes his lineage through his father. In the Mande speaking region, men do the dancing for the entertainment, whereas in the United States dancing for entertainment is equally distributed between men and women. However, dancing in the Mande region is much more significant than simple amusement. It is a showing of power, skill, knowledge and artistry, and it is respected and receives high prestige. Thus, the significance of dancing reinforces the ultimate power that males possess. Many men in the United States prepare food, some do it for their career, but in the Mande speaking region men do not prepare food because it is solely the women's responsibility. Men and women cultivate food in the Mande speaking region, but in the United States men do most of the cultivating. The people of the Mande speaking region and the people of the United States share one thing in common: men fill most of the religious roles. Hence, The Made region and the United States are similar in that they are patrilineal societies, where men achieve most of the status and prestige and exert most of the control over the functions of society. In addition, there is a similar division of labor along gender lines.

K. Boyer, S.

Costin, D. Eberstein, M. Fahs, E. Laber, L. Langmore, R. Ramani, J. Shek

Feb,

| 14482|2004-10-13 13:58:05|newyorkchango|Mande Creation|

The Mande Creation (Primal Myths, pp. 66-74)

http://www.courses.psu.edu/Materials/_off_/cmlit108_sra113/The_Mande_Creation.html

God's first creation (seed) is a failure.

God creates "twin seed" (then a total of 8 seeds) = "egg of the world" (womb)

Pemba sows stolen male seeds in the earth placenta = incest; only one germinates

Faro becomes twin fish = sacrifice (becomes trees)

Faro revived in human form (ark).

First humans are both male and female.

Fish is the intermediary between God and humans.

The first sanctuary: Faro gives the first 30 words and the female seeds

The second sanctuary: Female twin (Mousso Koroni) plants stolen seeds; flooded by Faro, seeds recovered.

Niger River = Faro's body (both male and female); Roaring water = second word (genitals).

Ancestor twins "exchange" their twins and marry, procreate (gender determination from androgyny)

Bard (griot) spreads the "word."

Power struggles:

-Pemba vs. Faro (indirect)

-Mouso Koroni vs. Faro

-Nounou (tried to sacrifice grain for his own grain) vs. Faro

Importance of ORDERING through language in creation.

| 14483|2004-10-13 13:58:12|Paul Kekai Manansala|Re: I know it's old news but I just love Zawi HawASS|

Btw, here is the Tut reconstruction. Move the lever for a 360 degree view.

<http://dsc.discovery.com/anthology/unsolvedhistory/kingtut/face/media/tuthead.swf>

Regards,

Paul Kekai Manansala

| 14484|2004-10-13 14:01:37|newyorkchango|Mande Creation Part2 = West African Osiris|
MANDE CREATION MYTH

<http://www.personal.psu.edu/users/o/x/oxf3/AFRI-MANDE.HTML>

Stages of Creation:

1. God creates single seed, fails.

God creates twin seeds, "egg of the world" containing:

-four different pairs of twin male-female seeds=cardinal points=elements

-two pairs of human twins (male-female):

Please look carefully at this family chart!:

Pemba + Musso Koroni Faro+ ??

|
||

emerges prematurely; | becomes

mannogo fishes

pieces of his torn placenta | (water and

fertility symbols);

become the earth and the sun. | sacrificed,

pieces of his body
Steals 8 male seeds, plants | scattered to
earth as trees
them on the earth (incest); | (dying-
rising divinity).
only the 1st (eleusine) grows. | Resurrected,
brought to earth
on placenta ark. | His
body is
|
river Niger
|

grows-spreads the impure eleusine seeds,
Faro prevents her (mannogo ble swallows all seeds);
on her field, 2nd sanctuary is built. Leaves traces
(VS men who "disappear"), starves away.

SEE MAP OF WEST AFRICA TO TRACE THE LIFE OF FARO THROUGH THE NIGER RIVER

2. Faro and 8 original ancestors (4 pairs of male-female twins)
created from his placenta come to earth.
-the importance of water symbolism (fish).

-androgynous birth motifs (androgynous spirituality).

-the importance of: the griot (inspiration--skull drum).

: the blacksmith (action).

3. 1st language; building of the 1st granary ("blo"):

-rain-->language-->planting of seeds (order).

-"sanctuary" for 8 female seeds= body of mannogo

fish (agriculture).

4. Faro journeys to prevent Mousso Koroni; sets ritual markers
associated with water; totems.

5. Faro reveals the 2nd word.

- sacrifice of first mixed twin children (complimentarity, fertility); drum made of their skins.

-language as procreation (Faro's genitals, 8 female seeds), music; order (griot's journey).

6. Nounou: medicine man, hunter (kills mannogo-->dies).

-four ancestors turn into sacred snakes after death.

| 14485|2004-10-13 14:02:04|newyorkchango|Mande myth: The Buffalo Woman|
The Buffalo Woman

http://www.personal.psu.edu/users/o/x/oxf3/mali_buffalowoman.html

Maghan Kon Fatta, the father of Sundiata, was renowned for his beauty in every land; but he was also a good king loved by all the people. In his capital of Nianibal he loved to sit often at the foot of the great silk-cotton tree" which dominated his palace Of Canco. Maghan Kon Fatta had been reigning a long time and his eldest son Dankaran Touman was already eight years old and often came to sit on the ox-hide beside his father.

Well now, one day when the king had taken up his usual position under the silk-cotton tree surrounded by his kinsmen he saw a man dressed like a hunter coming towards him; he wore the tight-fitting trousers of the favourites of Kondolon Ni San4, and his blouse oversewn with cowries showed that he was a master of the hunting art. All present turned towards the unknown man whose bow, polished with frequent usage, shone in the sun. The man walked up in front of the king, whom he recognized in the midst of his courtiers. He bowed and said, 'I salute you, king of Mali, greetings all you of Mali. I am a hunter chasing game and come from Sangaran; a fearless doe has guided me to the walls of Nianiba. By the grace9 of my master the great Simbon'O my arrows have hit her and now she lies not far from your walls. As is fitting, oh king, I have come to bring you your portion'. He took a leg from his leather sack whereupon the king's griot, Gnankouman Doua, seized upon the leg and said, 'Stranger, whoever you may be you will be the king's guest because you respect custom; come and take your place on the mat beside us. The king is pleased because he loves righteous men.' The king nodded his approval and all the courtiers agreed. The continued in a more familiar tone, 'Oh you who come from the Sangaran, land of the favourites of Kondolon Ni San4, you who have doubtless had an expert master, will you open your pouch of knowledge for us and instruct us with your conversation, for you have no doubt visited several lands.'

The king, still silent, gave a nod of approval and a courtier

added, 'The hunters of Sangaran are the best soothsayers; if the stranger wishes we could learn a lot from him.' The hunter came and sat down near Gnankouran Doua who vacated one end of the mat to him. Then he said, 'Griot of the king, I am not one of these hunters whose tongues are more dexterous than their arms; I am no spinner of adventure yarns, nor do I like playing upon the credulity of worthy folk; but, thanks to the lore which my master has imparted to me, I can boast of being a seer among seers.'

He took out of his hunter's bag twelve cowries which he threw on the mat. The king and all his entourage now turned towards the stranger who was jumbling up the twelve shiny shells with his bare hand. Gnankouman Doua discreetly brought to the king's notice that the soothsayer was left-handed. The left hand is the hand of evil, but in the divining art it is said that left-handed people are the best. The hunter muttered some incomprehensible words in a low voice while he shuffled and jumbled the twelve cowries into different positions which he mused on at length. All of a sudden he looked up at the king and said, 'Oh king, the world is full of mystery, all is hidden and we know nothing but what we can see. The silk-cotton tree springs from a tiny seed-that which defies the tempest weighs in its germ no more than a grain of rice. Kingdoms are like trees; some will be silk-cotton trees, others will remain dwarf palms and the powerful silk-cotton tree will cover them with its shade. Oh, who can recognize in the little child the great king to come? The great comes from the small; truth and falsehood have both suckled at the same breast. Nothing is certain, but, sire, I can see two strangers over there coming towards your city.'

He fell silent and looked in the direction of the city gates for a short while. All present silently turned towards the gates. The soothsayer returned to his cowries. He shook them in his palm with a skilled hand and then threw them out.

'King of Mali, destiny marches with great strides, Mali is about to emerge from the night. Nianiba is lighting up, but what is this light that comes from the east?'

'Hunter, said Gnankouman Doua, 'your words are obscure. Make your speech comprehensible to us, speak in the clear language of your savanna.' I am coming to that now, griot. Listen to my message. Listen, sire. You have ruled over the kingdom which your ancestors bequeathed to you and you have no other ambition but to pass on this realm, intact if not increased, to your descendants but, fine king, your successor is not yet born. I see two hunters coming to your city; they have come from afar and a woman accompanies them. Oh, that

woman! She is ugly, she is hideous, she bears on her back a disfiguring hump. Her monstrous eyes seem to have been merely laid on her face, but, mystery of mysteries, this is the woman you must marry, sire, for she will be the mother of him who will make the name of Mali immortal for ever. The child will be the seventh star, the seventh conqueror of the earth. He will be more mighty than Alexander. But, oh king, for destiny to lead this woman to you a sacrifice is necessary; you must offer up a red bull, for the bull is powerful. When its blood soaks into the ground nothing more will hinder the arrival of your wife. There, I have said what I had to say, but everything is in the hands of the Almighty.'

The hunter picked up his cowries and put them away in his bag.

'I am only passing through, king of Mali, and now I return to Sangaran. Farewell.'

The hunter disappeared but neither the king, Narg Maghan, nor his griot, Gnankouman Doua, forgot his prophetic words; soothsayers see far ahead, their words are not always for the immediate present; man is in a hurry but time is tardy and everything has its season.

Now one day the king and his suite were again seated under the great silk-cotton tree of Nianiba, chatting as was their wont. Suddenly their gaze was drawn by some strangers who came into the city. The small entourage of the king watched in silent surprise.

Two young hunters, handsome and of fine carriage, were walking along preceded by a young maid. They turned towards the Court. The two men were carrying shining bows of silver on their shoulders. The one who seemed the elder of the two walked with the assurance of a master hunter. When the strangers were a few steps from the king they bowed and the elder spoke thus:

'We greet King Narg Maghan Kon Fatta and his entourage. We come from the land of Do,'³ but my brother and I belong to Mali and we are of the tribe of Traor⁴. Hunting and adventure led us as far as the distant land of Do where King Mansa Gnemo Diarra reigns. I am called Oulamba and my brother Oulani. The young girl is from Do and we bring her as a present to the king, for my brother and I deemed her worthy to be a king's wife.'

The king and his suite tried in vain to get a look at the young girl, for she stayed kneeling, her head lowered, and had deliberately let her kerchief hang in front of her face. If the young girl succeeded in hiding her face, she did not, however, manage to cover up the hump

which deformed her shoulders and back. She was ugly in a sturdy sort of way. You could see her muscular arms, and her bulging breasts pushing stoutly against the strong pagne of cotton fabric which was knotted just under her armpit. The king considered her for a moment, then the handsome Maghan turned his head away. He stared a long time at Gnankouman Doua then he lowered his head. The griot understood all the sovereign's embarrassment: You are the guests of the king; hunters, we wish you peace in Nianiba, for all the sons of Mali are but one. Come and sit down, slake your thirst and relate to the king by what adventure you left Do with this maiden.'

The king nodded his approval. The two brothers looked at each other and, at a sign from the elder, the younger went up to the king and put down on the ground the calabash of cold water which a servant had brought him.

The hunter said: 'After the great harvest¹⁴ my brother and I left our village to hunt. It was in this way that our pursuit of game led us as far as the approaches of the land of Do. We met two hunters, one of whom was wounded, and we learnt from them that an amazing buffalo was ravaging the countryside of Do. Every day it claimed some victims and nobody dared leave the village after sunset. The king, Do Mansa-Gnemo Diarra, had promised the finest rewards to the hunter who killed the buffalo. We decided to try our luck too and so we penetrated into the land of Do. We were advancing warily, our eyes well skinned, when we saw an old woman by the side of a river. She was weeping and lamenting, gnawed by hunger. Until then no passer-by had deigned to stop by her. She beseeched us, in the name of the Almighty, to give her something to eat. Touched by her tears I approached and took some pieces of dried meat from my hunter's bag. When she had eaten well she said, "Hunter, may God requite you with the charity you have given me." We were making ready to leave when she stopped me. "I know," she said, "that you are going to try your luck against the Buffalo of Do, but you should know that many others before you have met their death through their foolhardiness, for arrows are useless against the buffalo; but, young hunter, your heart is generous and it is you who will be the buffalo's vanquisher. I am the buffalo you are looking for, and your generosity has vanquished me. I am the buffalo that ravages Do. I have killed a hundred and seven hunters and wounded seventy-seven; every day I kill an inhabitant of Do and the king, Gnemo Diarra, is at his wit's end which jinn to sacrifice to. Here, young man, take this distaff and this egg and go to the plain of Ourantamba where I browse among the king's crops. Before using your bow you must take aim at me three times with this distaff; then draw your bow and I shall be vulnerable to your arrow. I shall fall but shall get up and pursue you into a

dry plain. Then throw the egg behind you and a great mire will come into being where I shall be unable to advance and then you will kill me. As a proof of your victory you must cut off the buffalo's tail, which is of gold, and take it to the king, from whom you will exact your due reward. As for me, I have run my course and punished the king of Do, my brother, for depriving me of my part of the inheritance." Crazy with joy, I seized the distaff and the egg, but the old woman stopped me with a gesture and said, "There is one condition, hunter." "What condition?" I replied impatiently. "The king promises the hand of the most beautiful maiden of Do to the victor. When all the people of Do are gathered and you are told to choose her whom you want as a wife you must search in the crowd and you will find a very ugly maid-uglier than you can imagine-sitting apart on an observation platform; it is her you must choose. She is called Sogolon Kedjou, or Sogolon Kondouto, because she is a hunchback. You will choose her for she is my wraith.¹⁶ She will be an extraordinary woman if you manage to possess her. Promise me you will choose her, hunter." I swore to, solemnly, between the hands of the old woman, and we continued on our way. The plain of Ourantamba was half a day's journey from there. On the way we saw hunters who were fleeing and who watched us quite dumbfounded. The buffalo was at the other end of the plain but when it saw us it charged with menacing horns. I did as the old woman had told me and killed the buffalo. I cut off its tail and we went back to the town of Do as night was falling, but we did not go before the king until morning came. I I The king had the drums beaten and before midday all the inhabitants of the country were gathered in the main square. The mutilated carcass of the buffalo had been placed in the middle of the square and the delirious crowd abused it, while our names were sung in a thousand refrains. When the king appeared a deep silence settled on the crowd. "I promised the hand of the most beautiful maiden in Do to the brave hunter who saved us from the scourge which overwhelmed us. The buffalo of Do is dead and here is the hunter who has killed it. I am a man of my word. Hunter, here are all the daughters of Do; take your pick." And the crowd showed its approval by a great cheer. On that day all the daughters of Do wore their festive dress; gold shone in their hair and fragile wrists bent under the weight of heavy silver bracelets. Never did so much beauty come together in one place. Full of pride, my quiver on my back, I swaggered before the beautiful girls of Do who were smiling at me, with their teeth as white as the rice of Mali. But I remembered the words of the old woman. I went round the great circle many times until at last I saw Sogolon Kedjou sitting apart on a raised platform. I elbowed my way through the crowd, took Sogolon by the hand and drew her into the middle of the circle. Showing her to the king, I said, "Oh King Gnemo Diarra, here is the one I have chosen from among the young maids of

Do; it is her I would like for a wife." The choice was so paradoxical that the king could not help laughing, and then general laughter broke out and the people split their sides with mirth. They took me for a fool, and I became a ludicrous hero. "You've got to belong to the tribe of Traor⁴ to do things like that," said somebody in the crowd, and it was thus that my brother and I left Do the very same day pursued by the mockery of the Kondes.'

The hunter ended his story and the noble king Nar⁴ Maghan determined to solemnize his marriage with all the customary formalities so that nobody could dispute the rights of the son to be born to him. The two hunters were considered as being relatives of Sogolon and it was to them that Gnankouman Doua bore the traditional cola nuts.¹⁸ By agreement with the hunters the marriage was fixed for the first Wednesday of the new moon. The twelve villages of old Mali and all the peoples allied to them were acquainted with this and on the appointed day delegations flocked from all sides to Nianiba, the town of Maghan Kon Fatta.

Sogolon had been lodged with an old aunt of the king's. Since her arrival in Nianiba she had never once gone out and everyone longed to see the woman for whom Nar⁶ Maghan was preparing such a magnificent wedding. It was known that she was not beautiful, but the curiosity of everyone was aroused, and already a thousand anecdotes were circulating, most of them put about by Sassouma Nr^{dt4}, the king's first wife. The royal drums of Nianiba announced the festivity at crack of dawn. The town awoke to the sound of tam-tams which answered each other from one district to another; from the midst of the crowds arose the voices of griots singing the praises of Narg Maghan. At the home of the king's old aunt, the hairdresser of Nianiba was plaiting Sogolon Kedjou's hair. As she lay on her mat, her head resting on the hairdresser's legs, she wept softly, while the king's sisters came to chaff her, as was the custom.

'This is your last day of freedom; from now onwards you will be our woman.'

'Say farewell to your youth,' added another.

'You won't dance in the square any more and have yourself admired by the boys,' added a third.

Sogolon never uttered a word and from time to time the old hairdresser said, 'There, there, stop crying. It's a new life beginning, you know, more beautiful than you think. You will be a mother and you will know the joy of being a queen surrounded by your children. Come now, daughter, don't listen to the gibes of your sisters-in-law.' In front of the house the poetesses who belonged to

the king's sisters chanted the name of the young bride.

During this time the festivity was reaching its height in front of the king's enclosure. Each village was represented by a troupe of dancers and musicians; in the middle of the courtyard the elders were sacrificing oxen which the servants carved up, while ungainly vultures, perched on the great silk-cotton tree, watched the hecatomb with their eyes.

Sitting in front of the palace, Nar6 Maghan listened to the grave music of the 'bolon'19 in the midst of his courtiers. Doua, standing amid the eminent guests, held his great spear in his hand and sang the anthem of the Mandingo kings. Everywhere in the village people were dancing and singing and members of the royal family envined their joy, as was fitting, by distributing grain, clothes, and even gold. Even the jealous Sassouma B4r6t6 took part in this largesse and, among other things, bestowed fine loin-cloths on the poetesses.

But night was falling and the sun had hidden behind the mountain. It was time for the marriage procession to form up in front of the house of the king's aunt. The tam-tams had fallen silent. The old female relatives of the king had washed and perfumed Sogolon and now she was dressed completely in white with a large veil over her head.

Sogolon walked in front held by two old women. The king's relatives followed and, behind, the choir of young girls of Mali sang the bride's departure song, keeping time to the songs by clapping their hands. The villagers and guests were lined up along the stretch of ground which separated the aunt's house from the palace in order to see the procession go by. When Sogolon had reached the threshold of the king's antechamber one of his young brothers lifted her vigorously from the ground and ran off with her towards the palace while the crowd cheered.

The women danced in front of the palace of the king for a long while, then, after receiving money and presents from members of the royal family, the crowd dispersed and night darkened overhead.

She will be an extraordinary woman if you manage to possess her.' Those were the words of the old woman of Do, but the conqueror of the buffalo had not been able to conquer the young girl. It was only as an afterthought that the two hunters, Oulani and Oulamba, had the idea of giving her to the king of Mali.

That evening, then, Nar6 Maghan tried to perform his duty as a husband but Sogolon repulsed his advances. He persisted, but his

efforts were in vain and early the next morning Doua found the king exhausted, like a man who had suffered a great defeat.

'What is the matter, my king?' asked the griot.

'I have been unable to possess her-and besides, she frightens me, this young girl. I even doubt whether she is a human being; when I drew close to her during the night her body became covered with long hairs and that scared me very much. All night long I called upon my wraith but he was unable to master Sogolon's.'

All that day the king did not emerge and Doua was the only one to enter and leave the palace. All Nianiba seemed puzzled. The old women who had come early to seek the virginity *pagne* had been discreetly turned away. And this went on for a week.

Narg Maghan had vainly sought advice from some great sorcerers but all their tricks were powerless in overcoming the wraith of Sogolon. But one night, when everyone was asleep, Narg Maghan got up. He unhooked his hunter's bag from the wall and, sitting in the middle of the house, he spread on the ground the sand which the bag contained. The king began tracing mysterious signs in the sand; he traced, effaced and began again. Sogolon woke up. She knew that sand talks,² I but she was intrigued to see the king so absorbed at dead of night. Narg Maghan stopped drawing signs and with his hand under his chin he seemed to be brooding on the signs. All of a sudden he jumped up, bounded after his sword which hung above his bed, and said, 'Sogolon, Sogolon, wake up. A dream has awakened me out of my sleep and the protective spirit of the Mandingo kings has appeared to me. I was mistaken in the interpretation I put upon the words of the hunter who led you to me. The jinn has revealed to me their real meaning. Sogolon, I must sacrifice you to the greatness of my house. The blood of a virgin of the tribe of Kondé must be spilt, and you are the Kondé virgin whom fate has brought under my roof. Forgive me, but I must accomplish my mission. Forgive the hand which is going to shed your blood.'

'No, no-!---why me?-no, I don't want to die.'

'It is useless,' said the king. 'It is not me who has decided.'

He seized Sogolon by the hair with an iron grip, but so great had been her fright that she had already fainted. In this faint, she was congealed in her human body and her wraith was no longer in her, and when she woke up, she was already a wife. That very night, Sogolon conceived.

Tale from Sundiata, An Epic of Old Mali by D.T. Niane.

| 14486|2004-10-13 14:02:13|p.manansala@sbcglobal.net|Re: I know it's old news but I just love Zawi HawASS|

If you had trouble with the broken link [click here](#).

Regards,
Paul Kekai Manansala



| 14487|2004-10-13 14:08:11|newyorkchango|Mande Summary|
This is a good all around site:

<http://server1.fandm.edu/departments/Anthropology/Bastian/ANT269/man.html>

From My Website Dr. Winters and all:

<http://www.geocities.com/newyorkchango/ivory.html>

Compare ivorian Stoneheads with that of Anceint Egypt

Charles

| 14488|2004-10-13 14:09:48|newyorkchango|Mande: Badenya and Fadenya|
Shaom Aleichem Chaverim,

Badenya and Fadenya in Mande Society

<http://server1.fandm.edu/departments/Anthropology/Bastian/ANT269/fad.html>

In Mande speaking societies, great importance is placed upon the cultural concepts of badenya and fadenya. Badenya, "mother childness," is expressed through acts of solidarity, compassion, loyalty, and protectiveness. Relations between children of the same mother and father are representative of badenya (McNaughton 1993: 14). Conversely, fadenya, "father childness," is characterized by aggression, competitiveness, courage, and individualism. Exemplary relations of fadenya exist between children who have the same father, but different mothers (14). Both badenya and fadenya possess inherent dualities; each is dichotomously positive and negative. By understanding the culturally embedded concepts of badenya and fadenya, one can better understand Mande social behavior. In the Mande epic of Sundiata and in the Mande feature length film Yeleen, familiarity with badenya and fadenya yields great insight into Mande

society.

In the epic of Sundiata, the beloved king of Old Mali is thoroughly praised for the expert use of nyama and the successful unification of the Malian empire. The Mande jeliw, D.T. Niane, carefully traces Sundiata's life from conception to adulthood. Niane's version of the popular epic pays particular attention to the bond between Sundiata and his loving mother, Sogolon. Their relationship is exemplary of badenya. Sogolon continually looks after her son's best interests and protects him from the jealous Sassouma Berete. When Sundiata finally decides to walk, he brings a baobab tree to his mother's home. With this single act, he repays his mother for her affection and repairs her queenly honor. Both mother and son act in typical badenya-like fashions.

The young and powerful Nianankoro, the protagonist of "Yeelen," and his mother also have a relationship that is strongly imbued with badenya. The film begins in home of Nianankoro's mother. The two are discussing the imminent return of Nianankoro's violent and vengeful father. Out of concern for her child's well-fare, Nianankoro's mother instructs her son to promptly leave the village. Before he departs, she gives Nianankoro an amulet filled with his family's fetishes. This amulet serves to protect Nianankoro against his father's deadly intentions.

Prime examples of fadenya-like behavior are exhibited in Sundiata. The ultimate goal of Sundiata is to achieve dominance over Malian peoples, through unification under his sole rule. To accomplish this enormous feat, Sundiata must fight doggedly against his brother Dankaran Touman and other Malian rulers. By demonstrating strength, aggression, and individuality, Sundiata is actively asserting fadenya.

The young and exiled Nianankoro also asserts much fadenya. After a long and arduous trek through the parched desert of Mali, Nianankoro encounters a herd of cattle. Accused of stealing the cattle, he is caught by villagers and is brought before their king. It is here that Nianankoro shows blatant fadenya. He proclaims to the king and elders that he is untouchable and that he had allowed himself to be caught. To prove his strength, he forcefully uses nyama to bewitch a warrior. Without proper grasp of the terms badenya and fadenya, it is impossible to fully understand the social relations of Mande peoples. Knowledge of badenya and fadenya allow outsiders to gain a more composite picture of Mande society. Therefore, understanding intimate components of Mande social interaction, badenya and fadenya, give non-Mande speaking peoples greater access to Mande literature and film.

| 14489|2004-10-13 14:13:44|newyorkchango|Mande/Mende in America|
The Language You Cry In
(Story of a Mende Song)

<http://www.unt.edu/news/song.htm>

Producer/Directors: Alvaro Toepke and Angel Serrano

Spain, 1998, 52 minutes

In English and Mende with subtitles

The Language You Cry In tells an amazing scholarly detective story reaching across hundreds of years and thousands of miles, from 18th century Sierra Leone to the Gullah people of present-day Georgia. It shows how African Americans have retained powerful links to their African past despite the horrors of the Middle Passage and the long years of slavery and segregation. The film dramatically demonstrates the contribution of contemporary scholarship to restoring what narrator Vertamae Grosvenor calls the "non-history" imposed on African Americans: "This is a story of memory, how the memory of a family was pieced together through a song with the powers to connect those who sing it with their roots, their silent history."

The story begins in the early 1930s with Lorenzo Turner, an African American linguist who cataloged more than 3,000 names and words of African origin among the Gullah people of coastal South Carolina and Georgia. Turner also made the spectacular discovery that some Gullahs could recite texts in African languages handed down for generations. Among these linguistic gems, Turner's widow recalls, he especially cherished a five-line song that he learned from Amelia Dawley, a woman from a remote Georgia fishing village. Although Amelia did not know which language the song was in, a Sierra Leonean graduate student in the United States recognized it as Mende, his native tongue. Amelia's song is almost certainly the longest text in an African language known to have been preserved by a black family in the United States.

These dramatic clues were taken up again in the 1980s by Joseph Opala, an American anthropologist lecturing at Sierra Leone's Fourah Bay College. Studying Bunce Island, an 18th century British slave castle in Sierra Leone, Opala discovered that it sent many of its African captives to South Carolina and Georgia where American rice planters were willing to pay high prices for slaves from the African "Rice Coast," including Sierra Leone. The modern Gullah people, the descendants of those rice-growing slaves, have preserved more of their African culture than any other black community in the United States. In 1989, Opala helped organize a gala Homecoming by a Gullah group anxious to meet their long-lost brothers and sisters in Sierra Leone. That moving journey was documented in an earlier California newsreel release, *Family Across the Sea*.

Realizing history and linguistics were pointing the same way ? toward a link between Sierra Leone and the Gullah ? Opala turned to American ethnomusicologist Cynthia Schmidt to help him find Turner's recording of Dawley's song. Obtaining it from a music archive in the United States, they presented a copy to a Sierra Leone music group that performed it for the Homecoming group and their African hosts. Both were astonished that a song in Mende had come from coastal Georgia. Then, after the Homecoming, Opala, Schmidt and Sierra Leonean linguist Tazieff Koroma set out to find Amelia's song in Sierra Leone. "If it came from Mende country 200 years ago," Opala says, "then the question was: Would it still exist there today? Would we be able to find it in Mende country today?"

Their task was formidable. The Mende are the largest ethnic group in Sierra Leone, numbering in the millions, but fortunately Koroma recognized a dialect word in the song, pointing to a specific area. The researchers played the recording in village after village, but after no one recognized it, they were at the point of giving up. Then, Schmidt found a woman named Baindu Jabati in the remote interior village of Senehun Ngola. Jabati knew a song with strikingly similar lyrics, an ancient Mende funeral dirge performed during a graveside ceremony called teijami, or "crossing the river." "Her grandmother taught her the song," she said, "a women's song, as birth and death rites are women's responsibilities in Mende culture." Jabati's grandmother had made the uncanny prediction that there would be a homecoming in their village one day, a return of lost family, and that the old funeral song would link them to their returned kinsmen.

Recognizing that the song "could mean a great deal to someone in America," as Schmidt says, she and Opala traveled to Georgia in 1990 where, with the help of a member of the Homecoming group, they found Amelia's daughter, Mary Moran, then 69. To their relief, Mary still knew the old song that, in the context of American plantation life, had become a play song mothers sang for their small children. Thus, there was change, but also continuity ? the song had passed down through women on both sides. A second Homecoming was planned, but had to be postponed because of Sierra Leone's devastating rebel war that left millions homeless, including Baindu, herself. Finally, Mary and her family arrived in Sierra Leone in 1997, and after a painful visit to Bunce Island, were received with jubilation in Senehun Ngola.

To mark the occasion, Baindu and the other village women recreated the ancient teijami ceremony, which had not been performed in Senehun Ngola since about 1920, when Islam and Christianity took root in the area. Although Baindu knew the old song, she relied on 90-year-old

blind chief Nabi Jah to show her how the funeral ceremony, of which the song was a part, was originally performed. Mary's homecoming was, thus, a catalyst for Mende people to rediscover their own past. When Opala asked Nabi Jah why a Mende woman exiled 200 years ago would have taken that particular song to America, and not another, he said the answer was obvious. "It was the most valuable thing she could take," he said. "Just by singing it, it would connect her to all her ancestors who were buried with it in Africa and to their continued blessings." Then he quoted a Mende proverb: "You know who a person really is by the language they cry in."

The Language You Cry In shows the great benefits of multi-disciplinary research, in this case involving history, linguistics, anthropology, and ethnomusicology. It is also a striking example of scholars working with their informants as colleagues. The "research subjects," African and American, were not just observed, but actively recruited into researching and interpreting their own history as a "usable past." Meaning, thus, emerged from the deliberate clash of present and past. As we watch Mary and Baindu reunited in a tearful rendition of the ancient song they share, we realize what 20th century scholarship and media technology can contribute to restoring family bonds seemingly shattered forever by the Middle Passage and African Diaspora.

Amelia's Song

Ah waku muh monuh kambay yah lee luh lay tambay
Ah waku muh monuh kambay yah lee luh lay kah
Ha suh wileego seehai yuh gbangah lilly
Ha suh wileego dwelin duh kwen
Ha suh willeego seehi yuh kwendaiyah

Translation by Tazieff Koroma, Edward Benva and Joseph Opala

Everyone come together, let us work hard;
the grave is not yet finished; let his heart be perfectly at
peace.
Everyone come together, let us work hard;
the grave is not yet finished; let his heart be at peace at
once.
Sudden death commands everyone's attention,
like a firing gun.
Sudden death commands everyone's attention,

oh elders, oh heads of the family.

Sudden death commands everyone's attention,
like a distant drum beat.

| 14490|2004-10-13 14:17:48|clyde winters|Re: Mande Summary|

Hi

Compare the stone heads to the Olmec heads.

Clyde

--- newyorkchango <newyorkchango@yahoo.com> wrote:

>

> This is a good all around site:

>

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<http://server1.fandm.edu/departments/Anthropology/Bastian/ANT269/man.h>

> tml

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> From My Website Dr. Winters and all:

>

> <http://www.geocities.com/newyorkchango/ivory.html>

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> Compare ivorian Stoneheads with that of Anceint

> Egypt

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> Charles

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| 14491|2004-10-13 14:19:26|Paul Kekai Manansala|Re: PDF article of Finally in Africa from
Diop to Celenko|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>

> <http://rac.sagepub.com/cgi/reprint/45/1/31.pdf>

I came across a bizarre site that I should have bookmarked.

It had a discussion board with a lot of people using the Discovery channel reconstructions of Nefertiti and Tut.

They were arguing that this finally proved the Afrocentrists wrong -- the Egyptians were indeed black!.

It was one of the strangest things seeing a number of posters claiming that Afrocentrists did *not* believe that Egyptians were black Africans.

Regards,

Paul Kekai Manansala

| 14492|2004-10-13 15:02:23|alberto34482@yahoo.com|Re: I know it's old news but I just love Zawi HawASS|

This is a response that you are not likely going to get from a man like Hawass. He probably still believes, as do most, in the Hamitic myth hypothesis. In Egypt we have different notions of color in the western world, and this is something that Yurco and others tried to address. You can compare Egypt's color scheme to any region of the Caribbean and South American in mixed race societies there. Egyptians generally don't like the term "black" and some have phobia about people in Inner Africa which would explain why Hawass does not call Upper Egyptian people black.

You can also blame this partially on the Arabic influence in modern Egypt, for Arabs in their historical literature have varying degrees of hostility against darker skinned people. Even when black people in Arabic society are present positively it still has demeaning characteristics such as in Anatolia. Even in Egypt today there are negative stereotypes about Sa'adi people, Nubians, and other African people. Most think Sa'adi people are stupid and that Nubians are either singers or baweebs [doormen].

Anyway, I would not worry about Hawass much because he has little power over anthropological studies. He is just a supervisor of the pyramids and other monuments. Everything else is just his personal opinions, and he has even been known to utter anti-Semitic comments towards Israelis. He is also equally as hostile to New Age people and other people.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14493|2004-10-13 15:05:23|terance pete|Re: PDF article of Finally in Africa from Diop to Celenko|

Was the name of the site egypt search?

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14494|2004-10-13 16:23:27|ricky moore|Re: I know it's old news but I just love Zawi HawASS|

I saw the special that you're referring to. I took his statements as being as credible as a typical "American" stating that this land always belonged to the whites. He is a puppet of the West and you should be careful of anything he says.

--- Asar Imhotep <etamu06@yahoo.com> wrote:

>

> I saw him on a recent PBS Special, "The Secrets of
> the Pharaohs,"
> and they were discussing the living quarters of the
> individuals who
> built the pyramids, near the pyramid sites.

>

> He made the statement that the DNA test prove that
> the Ancient
> Kematians who built the pyramids were the same
> people who live there
> now. The camera shots showed nothing but Arabic
> people. Did anyone
> see this special and what were your thoughts?

>

>

> Asar Imhotep
> <http://www.mochasuite.com>

>

>

> --- In Ta_Seti@yahoogroups.com, terance pete

>
> wrote:
> >
> >
> > You know Dna evidence has already shown that
> the mummy that was
> supposed to be Nefertiti was a male. Fletcher is
> very amueterish
> and Hawass had every right to called Fletcher out
> for her erroneous
> mistakes. Funny you degrade Hawass but ignore that
> fact Fletcher
> claimed that the pre-dyanstic ancient Egyptians were
> red haired!
> Read some of her un-peer reviwed articles that she
> published for the
> know defunct "Egypt Revelaed".
> >
> >
> >
> > Know understand I am no fan of Dr.
> Hawass but I
> understand the pressure of his job protecting the
> heritage of
> ancient Egypt. He has his opinions like most
> people,but it does not
> hinder his scholarship,nor tarnish his desire to
> preserve the
> ancient artifacts. You also have to understand and
> realize where
> Hawass comes from the issues he handles are
> political footballs.
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> > Your Sa3eadi Egyptian Friend,
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> > Saidis_Aswan_Egy
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>> Do you Yahoo!?
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Declare Yourself - Register online to vote today!
<http://vote.yahoo.com>
| 14495|2004-10-13 16:25:09|Paul Kekai Manansala|Re: I know it's old news but I just love Zawi
HawASS|
--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
>
>
>
> This is a responce that you are not likely going to get from a

man
> like Hawass. He probabaly still believes,as do most, in the

Hamitic
> myth hypothesis.

Ok, a point of convergence in our views here .

Regards,
Paul Kekai Manansala
| 14496|2004-10-13 16:26:29|Paul Kekai Manansala|Re: PDF article of Finally in Africa from
Diop to Celenko|
--- In Ta_Seti@yahoogroups.com, terance pete
wrote:
>
>

>
> Was the name of the site egypt search?
>

No, some other site that did not deal specifically with Egypt.

Regards,
Paul Kekai Manansala
| 14497|2004-10-13 18:40:54|Amadou Cisse|Re: Dogon High Science - Nyama|

Dear Kathaka,

Thank you and welcome again in addition to the encouragements I sent you and Raymond during your initiatory conversations. In case you read French, let me suggest you Marcel Griaule in Dieux deau for a palpitating 33 rebirthing days he talked with the great Hogon of the Dogon in the 1940s. The beauty and power of the systems we are talking about are such to inspire both the outsiders including symbolically and the insiders actually living it sensorially and so I understand your new rebirth.

Regards,

Amadou Cisse

-----Original Message-----

From: Kathaka [mailto:kathaka443@earthlink.net]
Sent: Wednesday, October 13, 2004 4:55 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Dogon High Science - Nyama

Dear Amadou Cisse,

Thank you for inspiring a search on Nyama. In this Dogon High Science (included below)there exists a torn placenta.I have literally experienced a torn placenta. I had never known why I was supposed to have experienced this death and rebirth of sorts. A torn placenta requires a transfusion in order to live again after losing so much blood that one goes into shock. Symbolically, I was dead for three days. But ultimately it was a seed of remembrance for a future moment on the path, 15 years later.....aninteresting metaphor.

Kathaka

Dogon High Science and Prophecy

<http://www.thosefoursounds.com/thoselinks/thoseprophecy.html>

The Dogon know Amen-Ra as Amma, 'He Who Rests Upon Nothing'. The Universe is considered 'Amma's Egg'. Within his egg, Amma began spinning

around, forming the po seed (the Black Hole at the Galactic Core). The po is 'the smallest [heaviest and densest] thing that was made invisible, at the center'.

Amma then placed seven 'words' in the po, which began to vibrate strongly within the seed. The spiraling vibrations caused four clavicles to grow forth from the po. In hue-mans, clavicles are the first bones to form in a hue-man embryo. They grow in the form of an exaggerated 'S'. The celestial clavicles that grow from the Po are the spiral nebulae arms that extend from the galactic core and define the shape of our spiral galaxy.

Suddenly, the Po burst forth, and eight new seeds were created. Amma planted these seeds in his egg near the clavicles of the Po. With these eight seeds, Amma intended to create eight celestial beings - four male and four female. The Dogon called these beings the Nommo Anagonno, best translated as 'The Word (Nommo) that Became the Fish-Man' (Anagonno). The Nommo are the first beings created by Amma, and they are amphibious celestial creatures. The Nommo correspond to the Kemetic Khem-Anu.

These eight beings were going to be Amma's perfect creation. As sister & brother yet husband & wife, the four fish-twins were going to make each other fertile, complete, and blessed with heavenly happiness and fulfillment. However, one of the male twins - Ogo (the Kemetic Set) - grew impatient as he waited for his female twin to gestate. Ogo decided to rebel from Amma. He jumped out of his celestial womb and stole parts of his own placenta. He then began creating and pro-creating with his own placenta in an attempt to re-create his own little world. His stolen placenta became impure, and his actions greatly threw off the divine order Amma had intended. The Dogon say that our Sun - whom they call Nay - is the stolen placenta, and that planet Earth is the rebel-world established by Ogo.

To re-establish order and purify creation of Ogo's transgression, Amma decided to sacrifice one of the completed Nommo twins - Nommo Semi. Nommo Semi was composed of both a male and female Nommo Anagonno, and was a complete and perfect Being onto itself. Amma lifted Nommo Semi out of the celestial waters and tied the androgynous fish to the Kilena (Mother of charcoal) tree. In one swift cut, Amma sliced the umbilical cord and genitals of Nommo Semi. The sacrificed Nommo's blood & life force - nyama - emptied from its naval and groin. Semi died a suffering and painful death. The Dogon say that Sirius 'A' - the visible star of Sirius whom the Dogon call Sigi Tolo - is the celestial embodiment of the sacrifice.

Amma then took the nyama of the sacrificed Nommo and dripped it on the former placenta of the celestial fish (the Sirius system) and the stolen placenta of its brother Ogo (our Sun Nay). Amma's goal was to purify his creation from the transgressions of Ogo. It required him taking a pure and perfected being (Nommo Semi) and sacrificing it. Amma intended for the spirit of Nommo Semi to heal Ogo's torn placenta and become one with the Impure Earth Ogo created. When Amma sprinkled the sacrificed nyama, it did several things:

- It caused the resurrection of the sacrificed Nommo. When Nommo Semi's nyama dripped on its former placenta, it caused it to be reborn. Its re-birth however, multiplied Semi's forms and transformed its nature. Nommo Semi resurrected in three simultaneous forms:

1. Kora Na - The Great Ark of Pure Earth, the force that Amma intended to carry hue-manity and the seeds (po) of agriculture to the 'Impure Earth'. The Kora-Na is depicted as a step-pyramid with an antennae-looking rod at the apex.

2. O Nommo - 'Nommo of the Pond', the purifying force of fresh water on Earth.

3. Unum - The once androgynous Nommo Semi now manifested as the eight original ancestors of Hue-manity - four males and four females. The male and female souls of Nommo Semi now had their own separate forms. They were paired in four couples united in the image of the original eight Nommo.

-The sacrificial Nyama prepared the heavens for the Kora-Na to travel from the Sirius System to Planet Earth. The Kora-Na traveled from Sirius to our planet Earth on the sprinkles of Nyama. It carried as its occupants the Unum of Hue-manity and the seeds of eight celestial grains. Also, the shape, design, and proportions of the Ark express all of the principles and science hue-manity would need for the reorganization and atonement of Ogo's earth.

-The Sirius System became the Ever-Living Placenta of the Resurrected Nommo. Even though the Kora-Na, O Nommo, and the Unum were going to travel to 'The Impure Earth' of Ogo, they were to forever remain connected to a lifeline that connected them straight to Amma's womb. This ever-living placenta is the Sirius system, and as long as the connection with Sirius was maintained, the Resurrected Nommo would never die. The Sirius system floods the Impure Earth with rejuvenating and nourishing Nyama every sixty years, at which time the Dogon perform the Sigui ceremony to reaffirm the Earth-Sirius connection.

The sacrificial Nyama created parallel structures in celestial sphere and on Ogo's earth. In heaven, it reorganized space and the cycles of time in our solar system. It also synchronized our system's cycles with the cycles of the Sirius system. The Sirius System and this planetary system thus became twin placentas of a pair of the 8 ancestral Nommo.

On earth, it organized hue-man culture and set the order for hue-man interaction. This is the celestial foundation of the Earthly sciences of astrology, astronomy, and agriculture.

Lastly, the sacrificial Nyama set the stage for the day of total purification and renewal for planet Earth. This day is called 'Izubay Minne' - "Earth of the Day of the Fish", which occurs when "the fish is sacrificed" (the termination of the Piscean Age) and "His blood falls to Earth as cords of rain" (when the celestial waters pour down to initiate the Age of Aquarius). One day during the transition of these ages, Taba Tolo - the reuniting of the two placentas - will occur. Taba Tolo is when the Sun and Sirius come together in a grand conjunction. The Dogon depict Taba Tolo as the day a strong purifying stream of Nyama will pour down on the Sun and Earth from Sirius. This stream will wash away the corrupt order of Ogo and immortalize the sons and daughters of the Nommo.

As stated, Ogo's self-willed actions really threw off the universal balance Amma had intended. Beyond creating the principle and act of theft, when Ogo took his own placenta and recreated his own world, it amounted to an act of incest. Amma felt that Ogo must be stopped from creating more chaos, as well as punished for his misdeeds.

Amma ordered one of the other Nommo - Nommo Titeyanye - to punish Ogo. Nommo Titeyanye smashed Ogo's genitalia, making him infertile. Ogo fled from the heavens down to Earth. Once on Earth, Amma wanted to bind Ogo to this planet so that he could not disrupt the celestial order anymore. He transformed Ogo, who up until this point was in the form of an amphibious Reptilian (the Kemetic Apap), into Yurugu, the Pale Fox. The Pale Fox corresponds to the Kemetic Set-Anup the rebellious Black Jackal.

Once on Earth, the Pale Fox Yurugu continued his disruptive and chaotic behaviors. He attempted to create an artificial world outside of the divine order of Amma. That was what he was doing when the Ark Kora Na landed upon Earth. When it landed, the force of impact almost killed Yurugu, but he survived by fleeing underground. The impact of the landing threw the moon into the sky, which is part Kora-Na/Part Earth.

Out of the Kora Na emerged the eight ancestors of hue-manity. They came forth with eight grains, including millet, black rice, chickpea, and sorghum. Their mission is to cultivate the land and grow the celestial grains so that everyone could live in abundance. They were also supposed to reproduce and spread throughout the world bringing the spiritual technologies contained within the Kora-Na with them. The eight ancestors and their offspring were charged with conducting important ceremonies such as the Sigui ceremony. The Sigui is performed every 60 year when the planets Jupiter and Saturn are aligned. The Sigui re-establishes the bond of the Fish-people who sacrificed their divine self to their homeland across the waters - Sirius. The ultimate purpose the Dogon say they have is to maintain this extra-terrestrial connection by establishing sacred sites and celestial granaries throughout the world in an effort to prepare Earth for Izubay Minne 'The Day of the Earth of the Fish'. This is the day that the re-uniting of the Twin-Placentas - Earth & Sirius - will be complete.

The Dogon say that this stream of ionized hydrogen from the Sirius system on the day of Taba Tolo is purifying to the Sun and planet Earth. This force is the 'Reorganizer of the World', that will bring about a New Order in the world established by Amma and not by Ogo.

| 14498|2004-10-14 08:00:07|Millennium Twain|Re: Dogon High Science - Nyama|

^^^^^^

^^^^^^^^^^

WONDROUS relation of Amma and his/her-story!!

will forward the story to others who will be
inspired, awakened, enabled!

Millennium Twain

<http://groups.yahoo.com/group/42LawsOfMaat/>

...

..

| 14499|2004-10-14 10:19:34|saidis_aswan_egy|Check out B.C.E Cartoons|
Check out B.C.E. which stands for Before Common Era. A new comic
strip that is set in ancient Africa with a modern personality. A
light comedy set in an historical context. Everything from Great
Zimbabwe down to ancient Kmt is conveyed in the comic.

Anyway, check out the comic at the following website:

<http://www.bcecartoons.com>

And be sure to also check out the message board:

<http://www.bcecartoons.com/forums/index.php>

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14500|2004-10-14 12:51:03|saidis_aswan_egy|Has anybody read this abstract yet ?|
[blank]

Research Article

Variation in ancient Egyptian stature and body proportions

Sonia R. Zakrzewski *

Department of Archaeology, University of Southampton, Southampton SO17
1BF, UK

email: Sonia R. Zakrzewski (S.R.Zakrzewski@soton.ac.uk)

*Correspondence to Sonia R. Zakrzewski, Department of Archaeology,
University of Southampton, Southampton SO17 1BF, UK

Funded by:

Bioarchaeology Panel, Wellcome Trust

St. John's College, University of Cambridge

<<http://www3.interscience.wiley.com/giflibrary/12/bull.gif>> Addison

Wheeler Fellowship, University of Durham

Keywords

stature ? limb proportions ? social complexity ? SES ? Egypt

Abstract

Stature and the pattern of body proportions were investigated in a series of six time-successive Egyptian populations in order to investigate the biological effects on human growth of the development and intensification of agriculture, and the formation of state-level social organization. Univariate analyses of variance were performed to assess differences between the sexes and among various time periods. Significant differences were found both in stature and in raw long bone length measurements between the early semipastoral population and the later intensive agricultural population. The size differences were greater in males than in females. This disparity is suggested to be due to greater male response to poor nutrition in the earlier populations, and with the increasing development of social hierarchy, males were being provisioned preferentially over females. Little change in body shape was found through time, suggesting that all body segments were varying in size in response to environmental and social conditions. The change found in body plan is suggested to be the result of the later groups having a more tropical (Nilotic) form than the preceding populations. *Am J Phys Anthropol*, 2003. 2003 Wiley-Liss, Inc.

Received: 19 February 2002; Accepted: 11 November 2002

Digital Object Identifier (DOI)

10.1002/ajpa.10223 About DOI

<http://www3.interscience.wiley.com/cgi-bin/abstract/104081819/ABSTRACT>

| 14501|2004-10-14 16:01:57|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that a file has been uploaded to the Files area of the Ta_Seti group.

File : /egyptinafrica_dioptocelenko.pdf

Uploaded by : pinatubo.geo <pmanansala@sbcglobal.net>

Description : Egypt in Africa from Diop to Celenko

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To learn more about file sharing for your group, please visit:

<http://help.yahoo.com/help/us/groups/files>

Regards,

pinatubo.geo <pmanansala@sbcglobal.net>

| 14502|2004-10-14 16:11:44|p.manansala@sbcglobal.net|A quest of her own|
http://rockymountainnews.com/drmn/arts/article/0,1299,DRMN_55_3249334,00.html

A quest of her own



A statue of King Thutmose III looms over anthropology curator Ella Maria Ray at the Denver Museum of Nature & Science. "One thing I appreciate in 'Quest for Immortality' is that the art and the text cannot be separated," she said. "I'm hungry for that."

Museum's anthropology curator seeks to express science through artwork

By Mary Voelz Chandler, Rocky Mountain News

October 13, 2004

A couple of weeks before the opening of the mega-exhibition "Quest For Immortality" at the Denver Museum of Nature & Science, the curator of anthropology also was thinking about her own artwork.

Ella Maria Ray spent part of a Saturday in the small Chicano Humanities and Arts Council gallery on Santa Fe Drive, talking to a group about pieces of her work, which had gone on view the night before.

Ray - born in Denver, educated at Johns Hopkins University and sure she'd never come back "till I was a raisin" - is open about her desire to combine anthropology and art, using the latter to teach the former.

"I don't have any choice," she said recently, sitting in an outbuilding she has converted into a ceramics studio behind her northeast Denver home. "I don't see myself as an anthropologist and then an artist, or as an artist and then an anthropologist. "

Instead, the pieces she makes from clay explore history, cultural links and folklore she has studied in the field. "I see myself as an ethnographer who uses art as a medium to analyze or explore humanity. "

And she wants others to share her interest in the stories things can tell, "to get an intimacy with objects. When I come to the studio, I wonder how I will get the theory or idea that emerges from the form . . if I come in here just to make art, I'd probably just wedge clay. "

Her most recent work includes cobalt glazed and fired ceramic bottle trees, which represent the bottles some cultures put on tree branches to ward off evil spirits and recall the importance of family trees. But it also includes figures that combine the twinned iconography of the Egyptian

ankh and a fertility figure adorned with cowrie shells, drawing from the cultural identity of West Africa.

"Both have a similar shape," she noted, part of her study of "the African diaspora, how we see people of African ancestry through time and space. "

Ray worked as an intern at Nature & Science more than a decade ago, but her memories of the place go back much further: cutting through the building as a child to walk to City Park, performing in Phipps Auditorium, finding beauty in a room full of butterflies.

Ray grew up not far from the museum: near Colorado Boulevard and East 32nd Avenue. Her parents introduced her to art via "an art box. I could do whatever I wanted, if I put things back in the box. "

There were violin lessons, ballet lessons, a mother "with a deep belief in reading stories to children" - forming the cultural underpinning that led her, eventually, to study textiles and more. "It was clear that whatever made my life very rich as a child, the arts were key. "

After earning a bachelor's degree at Colorado College, she moved to the East Coast, for a master's degree and doctorate in cultural anthropology at Johns Hopkins, and then the West, to teach before returning to Denver. She describes herself as "a daughter of Denver's dust. I claim this city and this museum deeply. "

A woman given to expansive gestures and rolling prose, the 41-year-old led many a tour of the recently opened "Quest for Immortality: Treasures of Ancient Egypt," using objects as a way to explain a peoples' beliefs and practices.

"One thing I appreciate in "Quest for Immortality" is that the art and the text cannot be separated," she said. "I'm hungry for that. "

Ray shifts her time between one of the area's largest cultural institutions and some of the smallest, most community-based. Soon after she took the curatorial post here in 2000, leaving a professor's job at the University of California at Davis, Ray began showing clay and fiber masks at Ulozi on Welton Street.

She most recently has exhibited work at CHAC and with others in the Sankofa Collective, which organizes shows at the Blair-Caldwell Branch Library in Five Points.

She began to work in clay after her father's death in 1997, as a way to handle grief.

"It was while I was doing my dissertation. I went to a retreat, took a workshop on 'Clay and You. ' My strategy was to not be sad all the time, and I fell into clay. "

And in her work now - in the studio, in the field and in the museum setting - that connection continues. During the November conference of the American Association of Anthropology, she

will be on a panel dealing with visual arts and ethnographic fieldwork, where she and three peers will present their artwork for discussion.

And she's working on an ethnographic novel - *Standing in the Lion's Shadow* - outlining via fictional characters her work in Jamaica. Beginning in the late 1980s, she conducted extensive field work there to study the role of female members of the Rastafari community.

The title comes, she said, from what a Rastafari man in a marketplace said when she asked where the women were: "The womenfolk are not strong like the lions (men). They stay in the hills. "

When Robert Pickering left the post of chairman of the anthropology department, the museum began a search that netted three candidates for his replacement.

They included Ray, who had been approached about applying for the job, said Richard Stuckey, vice president of research and collections and the man who hired her. Ray's interest in art was key to the museum's interest in her, Stuckey said.

"One of the things that stood out in her background was that she wanted to express her science through her artwork. It was something new and different for us. "

And it came on top of the fact that "she had exceptional scholarly qualifications, and was devoutly interested in the museum," Stuckey said.

Ray joined the museum staff in fall of 2000 during a time of huge changes - from a new name, to a shift in energy and resources toward space science and building the Space Odyssey attraction. Though a tenure-track professor at UC-Davis, Ray found the offer too good to decline.

"I never envisioned returning to Denver till I was a raisin. A wave of people were leaving (Nature & Science), and the department was going through some healing and some grief. I thought, 'What have I done?' But I felt like I was called. No matter how I feel about the museum on any given day, I feel a sense of ownership. "

The space issue is something she wants to address, Ray said. "We'd look at the universe and galaxies cross-culturally. How do a range of people cross-culturally have a space odyssey?"

Yet if she knows that science and technology "are chic and necessary and cutting-edge, it doesn't provide us with the stillness we need. "

Culture and human interaction are as important.

"We need the peace and power of objects coming from our collections with a story to tell you, or a diorama with the story of buffalo or elk.

"There's something magical about looking eye to eye with an animal, or seeing a vast array of plants. It's a multivitamin humans can't do without. "

Drawing a crowd

? More than 39,806 visitors have attended "Quest for Immortality: Treasures of Ancient Egypt" at the Denver Museum of Nature & Science as of Oct. 10. The exhibition opened Sept. 10 and was curated here by the museum's head of anthropology Ella Maria Ray. It continues through Jan. 23. The museum's attendance goal is about 220,000 visitors.

Regards,
Paul Kekai Manansala



| 14503|2004-10-14 16:44:25|Paul Kekai Manansala|Re: Has anybody read this abstract yet ?|
Alberto,

We discussed this to some extent when the article first came out.
Rather interesting that it suggests agriculture leads to a
more "tropical (Nilotic) form."

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"
wrote:

>
> [blank]
> Research Article
> Variation in ancient Egyptian stature and body proportions
> Sonia R. Zakrzewski *
> Department of Archaeology, University of Southampton, Southampton

SO17

> 1BF, UK
> email: Sonia R. Zakrzewski (S.R.Zakrzewski@s...)
>
> *Correspondence to Sonia R. Zakrzewski, Department of Archaeology,
> University of Southampton, Southampton SO17 1BF, UK
>
> Funded by:
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Addison

> Wheeler Fellowship, University of Durham

>

> Keywords

> stature ? limb proportions ? social complexity ? SES ? Egypt

>

> Abstract

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> Wiley-Liss, Inc.

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> Digital Object Identifier (DOI)
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> 10.1002/ajpa.10223 About DOI
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> [http://www3.interscience.wiley.com/cgi-](http://www3.interscience.wiley.com/cgi-bin/abstract/104081819/ABSTRACT)

bin/abstract/104081819/ABSTRACT
| 14504|2004-10-14 20:04:55|Imnrnnre|Re: The Instrument of Voice|
Dear Kathaka,

Thank you. You wrote about chanting in another language while hiking. Sometimes in Tai Chi when one is relaxed and in tune with the movements, sound emerges from the mouth seemingly on its own. It is as if "something" gently encourages the voice to emit a soothing sound and it responds without a trace of forethought. It is the most natural thing, always in sync and is very pleasant indeed.

Regards,
Raymond Davis
| 14505|2004-10-14 21:46:07|K. Loganathan|The Verses of the Snake Charmer-11|
The Verses of the Snake Charmer- 11

The Greatness of the Snake

20.

**n_aatar mudimeel irukkum n_lla paambee
n_ccup paiyai vaittirukkum n_alla paambee
paatalattiR kudi pukum baikol paambee
paadippaadi viLaiyaadu paambee!**

Meaning:

Oh my soul a snake! You are in fact on the tuft of Naatan, the BEING but who unlike Him has a pouch of poison within you. Now when you have expended all the energy and have become exhausted due to old age and so forth, you enter the Nether World to sleep there and recover your lost energy. Now singing this continuously so that you don't ever forget it, play in the world as always!

Notes:

The soul in assuming a body also comes along with the Maalam, the killer of all. The person

with this Killer Poison within kills others like a predatory animal - aggressive remorseless ready to KILL and destroy any and whose death will be seen beneficial to oneself. But the poison within that makes one such a beast, is also that which kills self and brings about death. Now existence with such a predisposition brings about exhaustion old age and death along with it. Those who know this will withdraw the soul from the body (by some kind of Yoga?) and enter the Nether World that is always there and sleep by way recovering the lost energy. Thus the soul as a snake is not only something capable of changing the coats but also something that can replenish itself so that it can continue to live well energized and hence active

21.

**vaLai pukum pootee talai vaaGkum paambee
maNdalamiddu udal vaLai vaNNap paambee
taaikkanci n_nRidum cattaiyp paambee
talai yeduttee viLaiyaadu paambee!**

Meaning:

O my soul the snake! Only when you enter the hole you withdraw your head. Then entering it you coil yourself around biting the tale and forming a circle. You are also always in search of truth-experiences and because of which you fear the various snares in the world (the snares or fetters of aaNavam Kanmam and Maayai). But noting that you are on the crest of BEING, there is nothing to fear and so raising your head bravely and spreading out the hood, continue your play in the world.

Notes:

The snake withdraws into the hole and biting the tail forms a complete circle, the MaNdalam, and which is the same as the **Kemetian ouroboros**, and which signifies withdrawal from worldly involvement and hence existing as such. But there comes a point where exhausted by the falsities, impurities, hatred, aggression and such other fear and pain producing events in existence, the soul out of disgust for the world, WITHDRAWS into itself into a self- closure of itself, a life of un-involvement and inaction and so forth. It is like going back to the womb and hence to embryonic existence well noted in psychiatry a kind of regressive withdrawal. But the snake charmer reminding the soul that it is fact staying on the crest of BEING, reminds that there is nothing to fear and that raising its head and spreading out the hood it, should continue to PLAY in the world. Playing means here doing everything as if one is playing a game where the activity itself is pleasure producing.

(to continue)

Do you Yahoo!?

[Y! Messenger](#) - Communicate in real time. Download now.

| 14506|2004-10-14 22:25:44|Imnrnre|Re: KMT:Meditative Arts|

Greetings Amadou,

I welcome your response. First of all, it is good that you have returned balance to our discussion by clearing up the matter of the pesky pronoun. I see now that we were in total agreement all along. But of course! So let us proceed.

Secondly, regarding the unseen right arm; you are probably correct that the crosspiece is blocking it from view. However, the fact that the instrument's middle section is practically the same color as the background wall produces enough ambiguity that the hand seems to float in the air on its own. Whether this was intended or not, I don't know. But this is the effect it had on me.

Not so the left arm, which is by comparison highly visible, complete and solid, except that it has been fitted with a right hand. I will assume this is in keeping with the artistic canon that permits objects to be presented as if viewed from more than one vantage point. Another possible explanation that came to mind turned out to be too convoluted.

By the way, I recounted the strings using a magnifier. There are actually ten of them, but only nine tuning pegs. The long top string appears to have no tuning peg of its own. This could be an artistic flaw, since not all of the strings are properly lined up.

Amadou, one can get very carried away by this kind of speculation. Before you know it I will be seeing a spinal column, heart, lung, diaphragm, stomach, large and small intestines and liver tissue -- as did Thomas Akawie (American, b. 1935) who used this very harp player scene in his painting entitled "Ra." In that piece, the right hand is translucent and there is only one string. It appears to be vibrating. The harp's frame does suggest human body parts. He even changed the tableau from that of a banquet honoring the deceased Rekhmire to one showing the Sun-god seated in the Western horizon (ie., the death of Ra) about to enter the "Netherworld."

Regards,

Raymond Davis

| 14507|2004-10-14 22:47:16|Kathaka|Amadou Cisse - Griaule|

Attachments :

Dear Kathaka,

Thank you and welcome again in addition to the encouragements I sent you and Raymond during your initiatory conversations. In case you read French, let me suggest you Marcel Griaule in *Dieux d'eau* for a palpitating 33 rebirthing days he talked with the great Hogon of the Dogon in the 1940s. The beauty and power of the systems we are talking about are such to inspire both the outsiders including symbolically and the insiders actually living it sensorially and so I understand your new rebirth.

Regards,

Amadou Cisse

~~~~~

Greetings Amadou Cisse,

Thank you for your welcome. I didn't recall ever hearing a mention from you in the past, so I went back to look and noticed a typo that seems to imply me. I did not know you were speaking about me. There are many dimensions in your writings. They are painted like a vast ocean with many depths.

I don't read French, but went ahead and did some research on Marcel Griaule. I am not one to accept everything I read, especially when it is common knowledge of how the African elders handled white men trying to learn the mysteries of the secret societies. (especially 1940's and the star had been seen by then) But as one Website commented, "if it wasn't true, it is a great story the elders made up." Certainly, where oral tradition is kept alive by storytellers, bards and griots, this is not difficult at all. when one practices such a very refined craft.

Barring all odds, I find an attraction to the term *emma ya*, in its syllables, spoken about at one website:

<http://ufos.about.com/library/weekly/aa111599.htm?once=true&>

The Dogon have a special reverence for Sirius. The elders told Griaule that Sirius is not just one star, but three. The one we see, *sigi tolo* (Sirius A) is just the largest and brightest. It is orbited by a smaller star, *po tolo* (Sirius B) which is named after a tiny grain that is also called *Digitaria*. They believe that this tiny star is the heaviest thing in the universe and that it is made of a metal called *sagala*. This tiny star orbits *sigi tolo* every fifty years, in an elliptical orbit. The third star in the system is called *emme ya*, *the sun of women*. It is four times lighter in weight than *po tolo*, and it travels in the same direction around *sigi tolo*, but in a larger orbit. It moves much more quickly through space, so that it takes the same amount of time to complete an orbit around *sigi tolo*. *Emme ya* has a satellite or planet of its own, called the *Goatherd* or *the star of women*. There are drawings on the four-hundred-year old *sigui* mask that represent this cosmology.

Aima and Ya are intonations that connect to the Divine Mother, who is rarely uncovered, along with Her 50 gates of consciousness liberation in Kabbalistic Mysticism. If KBL is of Ham and Shem, the connection is obvious, and wonderfully ancient. That it is called the *sun of women* is also beautiful and bountiful in potential meaning. The presence of aquatic beings is not so far fetched. Mermaids, and such, have their place among the myths. Recently, I learned that the inside of the fin of

warm-blooded-baby-birthing-mammals, there are five bones just like a human hand. Their ability to communicate through Sonar is quite the subtle notion, and brings things back to waves, vibrations, undulations, voice, etc.

"Emme ya has a satellite or planet of its own, called the *Goatherd* or *the star of women*."

Very Kabbalistic in its vibrations.....Ra Un Nefer Amen was feeling these correlations. I am drawn to his treatise because I feel this too. I forget the name of the tribe which is now in the southern part of Africa, I think the Lemba tribe who claim kinship to Juda, along with the Falasha.

Kathaka

PS: I tried to upload a map I came across one day to the photos section of Ta Seti which all might find interesting if they have never seen it before, but I kept getting an error group check message. It is a small jpg. I have inserted it in this mail at the end as well, for those who get individual mails they should receive it. I don't think it will come through on digest or remain stored at the group site. I don't know what the language is along the side panels. Maybe someone will know?



| 14508|2004-10-15 06:39:12|Paul Kekai Manansala|Re: Amadou Cisse - Griaule|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kathaka" wrote:

> Dear Kathaka,

>

>

> PS: I tried to upload a map I came across one day to the photos

section of Ta Seti which all might find interesting if they have never seen it before, but I kept getting an error group check message. It is a small jpg. I have inserted it in this mail at the end as well, for those who get individual mails they should receive it. I don't think it will come through on digest or remain stored at the group site. I don't know what the language is along the side panels. Maybe someone will know?

>

Kathaka, the photos section is just about full. You might want to try uploading it into the photos folder in our files section. We still have plenty of space there.

Regards,

Paul Kekai Manansala

| 14509|2004-10-15 08:01:00|Paul Kekai Manansala|Plans afoot to dismantle and relocate the Temple of Khnum at Esna|

<http://weekly.ahram.org.eg/2004/712/hr1.htm>

Both pagan and Christian

Plans are afoot to dismantle and relocate the Temple of Khnum at



Esna. Jill Kamil suggests a fitting location

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Elegantly carved capitals in the Temple of Khnum at Esna; The new Monastery of the Martyrs at Esna is a large and elegant construction in neo-Coptic style; One of the rock-hewn sanctuaries in the oldest church in the monastery

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There are sadly few archaeological opportunities to demonstrate the inherent continuity of Egyptian culture. The divisions with which we are all familiar have been created by historians, who have grouped the nation's past into four distinct periods: Pharaonic, Graeco-Roman, early Christian (Coptic), and Islamic. Each of these periods has not only its own scholars, but also its own separate museums that emphasise the differences and special characteristics of each era. It is not surprising therefore that the general public has come to accept this fragmented rendition of history. And the archaeological record does not help, as there are only a few surviving examples of how these different cultures merged -- as when a Christian or Islamic building is erected within an Ancient Egyptian temple. There are still fewer places where Pharaonic and Christian monuments exist in close enough proximity to one another to illustrate this historical reality.

However, we now have a real opportunity to correct this tendency. The Graeco-Roman Temple of Khnum at Esna currently stands below ground level in the centre of the city, where it is subject to daily seepage from wastewater. The Supreme Council of Antiquities has decided to save what remains of the temple from any further damage by dismantling it and relocating it to a more suitable location. The decision as to where exactly it should be relocated has yet to be made.

So while the cultural authorities reflect on the advantages and disadvantages of various potential locations, Al-Ahram Weekly would like to take the liberty of proposing an imaginative yet eminently practicable solution.

Why not move the Temple of Khnum to the edge of the desert, and re-erect it a short distance from the Monastery of the Three Thousand Six Hundred Martyrs (Deir Manaos wa Al-Shohadaa) that stands at the foot of the limestone plateau to the west of the city? Here not only would the temple be quite safe from further damage, but the

juxtaposition of these two monuments, with their roots in the same period of Egyptian history, would also provide a vivid insight into an important historical reality -- the persecution of the Christians under the Roman emperors who are depicted in the temple's reliefs.

Esna was a centre for local commerce from early times, but the city only rose to importance during the 18th Dynasty when Thutmose III led his army into Nubia. Trade with the south began to be actively pursued in around 1386 BC, but the small temple of Khnum was built much later, during the first and third centuries AD. All that remains of the original structure today is the 32.8x16.4-metre hypostyle hall, with its harmonious proportions and relief decorations.

The heavily inscribed columns describe the year's religious rituals and festivals, set out in the form of a calendar. One interesting scene depicts the Emperor Commodus as the god Horus assisting the ram-headed god Khnum to draw in a net full of waterfowl and fishes. Among the catch, we can see some of Egypt's traditional enemies, who have been caught along with the river creatures!

The temple is adorned with reliefs of various emperors wearing Pharaonic garb, and paying homage to local gods. Many are cited by name, including Claudius, Vespasian, Domitian, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, Commodus, Septimius Severus, Caracalla and Decius. Of these, the name of Decius that appears in a royal cartouche was the last to be identified.

The Roman occupation of Egypt, while ostensibly a continuation of the Ptolemaic regime, differed markedly from its predecessor. The former had re-established the crumbling world of the Nile Valley as once more the most important country in the eastern Mediterranean. Under the Romans, an impoverished Egypt was shorn of its glory. The Egyptian artists who adorned the Temple of Khnum undoubtedly required a certain measure of hypocrisy, or cynicism, to eulogise a Roman emperor who lived on the other side of the sea in the guise of a Pharaoh. There is no evidence that Egyptians of this time had much respect for their conquerors, and there is practically no trace of any Roman deities in the monuments of the Nile Valley.

The reign of Decius marked the first of the great persecutions against the Egyptian people. On taking over as leader, Decius decreed that municipal councils should be set up in all the nome capitals. Little wonder that the already dissatisfied population, overtaxed and hard-pressed to meet the demand for grain, rebelled. Apart from the wheat tax that was collected directly from the farmer

as part of the quota for Rome, the produce of the vineyards was taxed, along with palm groves and fig plantations. Taxes were levied on domestic animals -- sheep, oxen, horses and donkeys. Traders were taxed. Oil-sellers, bakers, spice and perfume sellers were taxed. Even the land used for garden produce was subject to imposition.

Hunting and fishing licences also swelled the resources of the Roman state, and Egyptians now had to pay even for the right to go fowling in the marshes or fishing in the lakes -- activities that their ancestors had pursued freely for several thousands of years.

The Upper Egyptians never submitted easily to Roman rule. As early as 29 BC, in the reign of Augustus, there was an insurrection in Thebes against tax collectors. The repercussions were drastic. Within five days, five neighbouring towns had been totally razed in retaliation. It is not surprising, then, that so many Egyptians found it expedient to court the new rulers rather than confront them, and ordered their artists to depict them on temple walls in the manner of the ancient Pharaohs, honouring the gods and defeating traditional enemies.

During this period, Egypt was bereft of leadership. There was no Pharaoh whose legitimacy was recognised by the people and who was able to preserve order. The people laboured, but reaped only scant reward. It was in this context that many Nile Valley dwellers sought refuge in the desert, in ancient tombs, or in the caves that pit the mountain ranges which flank the river. For the foreign rules, Christianity soon came to symbolise this resistance. Egyptians were obliged to join in traditional Pharaonic (pagan) rites and make sacrifices to the gods, with the aim of testing their faith. In return for these acts, they were provided with formal papyrus certificates of their religious correctness.

Surviving texts bear such declarations as: "I have in your presence sacrificed and made libations and tasted the offerings, along with my wife, my sons and my daughter, acting through me, and I request you to certify my statement." But for every individual who submitted to this command, there were many who refused. Self-professed Christians were routinely tortured or killed, and many, fearing for their safety, sent in false certificates.

Thousands went even further, abandoning society in favour of a solitary life devoted to God. Among them was Saint Paul, who found refuge on the Red Sea coast, and later Saint Anthony, who became the spiritual leader of another large community there. In and around Esna, hermits could be found living in ancient tombs, whether in a

communal settlement or a hermitage, as well as in isolated caves near the edge of both Eastern and Western deserts. That still left a large number, however, who were willing to die rather than abjure their faith.

In front of the altar in the old church at the Monastery of the Martyrs stands a metre-high granite column which marks the place where many Egyptians were beheaded.

Situated south-west of the town on the edge of the desert, close-by a Muslim burial ground, the Monastery of the Martyrs was described by 19th century travellers in terms of reverence and admiration. One declared it "without question one of the most beautiful in Egypt", while for another it was distinguished as being "second only to Jerusalem in the number of Christians that suffered martyrdom".

The older of the two churches in the large complex, which was built in the 1930s, now houses the remains of these saints and martyrs. It was erected around the three ancient rock-hewn sanctuaries dedicated to Saint George, the Blessed Virgin, and the Holy Martyrs of Esna, which appear little different today than they must have done when they were first carved out some seven centuries ago. Evidence of earlier wall paintings can be made out beneath a layer of plaster on the sanctuary walls -- an image of Christ flanked by angels, and another of Saint Theodore on horseback.

The new church, which is dedicated to the Holy Virgin, contains three sanctuaries dedicated to Saint George, the Holy Virgin and Saint Michael. The paintings in this spacious house of worship were made by pilgrims who came to the monastery for the annual moulid of Saint Amonius, the revered Bishop of Esna. Tradition holds that it was St Amonius himself who built the original monastery.

Unlike other ancient provincial capitals, which can boast an abundance of monuments from different periods, Esna has but one important temple and one monastery. The temple is no longer included in the standard Nile cruise because of its inconvenient location in the centre of a heavily-populated town, and it is seldom visited by tourists because of the inconvenience of having to travel in convoy. The monastery, for its part, is hardly ever visited at all, except by travellers on tailor-made Christian tours.

It would, therefore, be both historically appropriate and advantageous for the tourist industry, if serious consideration were given to developing the city of Esna as a destination of unique interest by relocating the Temple of Khnum, with its portraits of

the Roman emperors who were responsible for the persecution of the region's Christians, close to the Monastery of the Martyrs, which memorialises the lives of those who died at their hands. To do so would not only make both these monuments more accessible and interesting to the visitor, but would tangibly demonstrate the co-existence of two distinct yet overlapping cultures during a crucial period of Egyptian history.

| 14510|2004-10-15 08:03:01|Paul Kekai Manansala|Stolen relics go home to Egypt|  
<http://news.bbc.co.uk/1/hi/entertainment/arts/3746200.stm>

## Stolen relics go home to Egypt

Egypt proved the origin of the antiquities four months ago  
More than 600 Egyptian antiquities flew back to Egypt from the UK on Thursday, four years after they were stolen and smuggled out.  
Wadia Hanna from Egypt's prosecutor-general's office said the items were stolen before being shipped to London via Switzerland.

They were seized by British authorities at Heathrow airport.

They include two pharaoh coffins inscribed with hieroglyphics and ceramics from the Greek era.

"This is a great achievement," said Mr Hanna.

Egypt has stepped up efforts to stop smuggling and corruption in the last few years.

## Rosetta stone

Earlier this year, a regional conference in Egypt called on Western museums to return "stolen" Middle Eastern artefacts to their country of origin.

Lawyers taking part in the event said monuments such as the Rosetta Stone at the British Museum had been plundered and should be handed back.

Shaheen Abou-Alfoutouh, one of the Egyptian organisers, said the West should agree to protect human heritage.

The Rosetta Stone was crucial in the early deciphering of hieroglyphics. It was found in Egypt by the French in 1799, but later fell into British hands.

"The way the Rosetta Stone was taken from Egypt by France was illegal, and the way it ended up in the British museum was also illegal," said Mr Abou-Alfoutouh at the conference in February.

"We think it's no less important than the three pyramids of Egypt or the Sphinx."

| 14511|2004-10-15 09:22:13|Bradenqp@aol.com|African Centered History in Latest New African Magazine|

The October 2004 issue of New African magazine, one of the widest read english language publications concerning African affairs, has articles including a cover celebrating Black History Month in the UK (it is celebrated in October in the UK).

A link to the magazine's website with short introductions to the articles:  
<http://www.africasia.com/newafrican/index.php>

There are three relevant articles:

- 1) Truth Submerged Shall Rise Again, by Paul Barton.  
Notes the work of Clyde Winters regarding the Mende influence on the Olmec civilization.
- 2) An interview with Akyaaba Addai-Sebo, the gentleman who initiated Black History Month in the UK.
- 3) Brazil: The cult of Whiteness, by Abdias do Nascimento.  
The noted Brazillian senator discusses color crises in his home country.
- 4) Ancient Africans in Recent America, by Paul Barton.  
Deals with the African influence on Native Americans, particularly in North America. Cites the work of Wierzinski and Van Sertima.

Perhaps the editors of the magazine would welcome regular contributions of articles by members of this listgroup.

If anyone wants the contact email address of the editors, let me know.

Paul Braden

| 14512|2004-10-15 10:14:56|Imnrrnnre|Re: KMT:Meditative Arts|  
Amadou,

I did some checking concerning the number 5 (du). It turns out that it is sometimes expressed as a five-pointed star. The star glyph represents the "morning star" (dua), which is also a symbol for dawn (dua). This is also the verb meaning to praise, honor or adore. Because of its many related meanings, dua lends itself to being used as a pun.

With this in mind, we can see how the five-string harp's design could be read as ex-

pressing praise for the solar deity (the elder Heru) and its son (Sa Ra), the pharaoh whose bust serves fittingly as the instrument's acoustical chamber.

Also of interest is that five is a sort of circular number in that when continuously multiplied by itself, the product is always a number ending in five. ( $5 \times 5 = 25$ ;  $25 \times 5 = 125$ ;  $125 \times 5 = 625$ ;  $625 \times 5 = 3125$  and so on ad infinitum). The ancients would say that five augmented by itself (or multiples of itself) always returns to where it began -- like the diurnal journey of the sun. This is as we mentioned symbolism and not commentary on five as a quantity.

The same is also true, by the way, of the number six. But since it is known by a different sound (sas), its use here would be inconsistent with the suggested theme of this harp. I have not tried to see if this analysis would hold up if I used a different hieroglyphic dictionary.

Refs: Budge's, An Egyptian Hieroglyphic Dictionary.  
Theon of Smyrna: Mathematics Useful for Understanding Plato. (p.26)

Regards,  
Raymond Davis  
| 14513|2004-10-15 11:28:39|Alex Derrick|Egyptian love of literature.  
Hi,

I need a quote regarding the Egyptians love of literature and books. I had a book of wisdom literature but I can't find it right now :(

I need a quote by the end of the day.

Please email me asap.

-alex  
| 14514|2004-10-15 12:36:14|saidis\_aswan\_egy|Re: Egyptian love of literature.  
I believe the Wisdom text with the quote about the love of books comes from Instructions to Dua-Khety or The Satire of the Trades. Here are some links to the texts:

Behold, there is nothing that surpasses writings! They are a boat upon the water. Read then at the end of the Book of Kemyet this statement in it saying:

As for a scribe in any office in the Residence, he will not suffer want in it. When he fulfills the bidding of another, he does not come forth satisfied. I do not see an office to be compared with it, to which this maxim could relate. I shall make you love books more than your mother, and I shall place their excellence before you. It is greater than any office. There is nothing like it on earth. When he began to become sturdy but was still a child, he was greeted (respectfully). When he was sent to carry out a task, before he returned he was dressed in adult garments.

[http://nefertiti.iwebland.com/texts/instructions\\_of\\_kheti.htm](http://nefertiti.iwebland.com/texts/instructions_of_kheti.htm)

<http://64.233.161.104/locmntl/hotfreebies.html>

The Instructions of Dua-Khety

[http://www.ignut.com/webpages/articles\\_details.aspx?articles\\_id=22](http://www.ignut.com/webpages/articles_details.aspx?articles_id=22)

A. Middle Kingdom : The Instruction of Dua-Khety

So spoke [Dua-Khety] to [Pepy, his son]: Since I have seen those who have been beaten, it is to writings that you must set your mind. Observe the man who has been carried off to a work-force. Behold, there is nothing that surpasses writings. ? Read then at the end of the Book of Kemyet this statement: ?As for a scribe in any office in the Palace, he will not suffer want in it? ? I shall make you love books more than your mother ? It is greater than any office. There is nothing like it on earth. When he began to be sturdy but was still a child, he was greeted respectfully ?

I do not see a stoneworker on an important errand or a goldsmith in a place to which he has been sent, but I have seen a coppersmith at his work at the door of his furnace. His fingers were like the claws of



the crocodile, and he stank more than fish excrement.

Every carpenter who bears the adze is wearier than a field hand ? There is no end to his work, and he must labour excessively. At night time, he must still light his lamp ?

The barber shaves until the end of the evening. He takes himself from street to street to seek out someone to shave. He wears out his arms to fill his belly, like bees who eat only according to their work ?

I shall also describe to you the bricklayer: when he must be outside in the wind, he lays bricks without a garment: his belt is a cord for his back, a string for his buttocks ? He eats bread with his fingers, although he washes himself but once a day ?

The weaver inside the weaving house is more wretched than a woman. His knees are drawn up against his belly. He cannot breathe the air. If he wastes a single day without weaving, he is beaten with 50 whip lashes. He has to give food to the doorkeeper to allow him to come out to the daylight ?

The courier [trader?] goes abroad after handing over his property to his children, being fearful of the lions and the Asiatics. He only knows himself again when he is back in Egypt, but by then his household is a mere tent. There is no happy homecoming.

I mention to you also the fisherman. He is more miserable than any other profession, he who works in a river infested by crocodiles. When the totalling of his account is made for him, then he will lament. One did not tell him that a crocodile was standing there ?

See, there is no office free from supervisors, except the scribe's. He is the supervisor!

[Other professions dismissed: ?jeweller?; reed-cutter; potter; carpenter; gardener; field-hand; the arrow-maker; sandal-maker; washerman; fowler]

<http://www.ucl.ac.uk/history/materials/courses20045/materials20045/HIST0A04.doc>.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 14515|2004-10-15 16:50:57|Imnrnnre|Re: KMT:Meditative Arts|

Dear Ta\_Seti,

This is a request for help with a scene that could be the first real evidence (for me) of Kemetic priests emersed in trance.

The following link leads to an article containing a tomb scene that proportedly shows sem priests in states of trance before mummies of the deceased. They are said to be trying to recover a "disoriente-d" ka so it can be reunited with the dead person's body.

The piece entitled "Musica y Trance en el Egipto Antiguo" is written by Agustin Barahona Juan. You should be able to identify the tomb scene by its caption which reads, "Sem en dos fases de trance (tumba Dyehutmesy)." This should probably be read as tomb of Djehutimes. I have not been able to confirm the existence of this tomb. Does anyone know of it and the scene shown by this author?

<http://www.egiptologia.net/isis/extbar03.html>

He also mentions similar scenes in the tombs of Montuherdjepeshkef and Redjmira neither of which I have been able to find. Do any of you know of them?

The tomb of Seti I does show a priest in one of the positions indicated in the article, but without hieroglyphs to provide context. (See Eric Hornung, The Valley of the Kings (1982), p. 178.

Do we have here credible evidence of trance in AE?  
Any assistance would be appreciated.

Regards,

Raymond Davis

| 14516|2004-10-15 17:21:03|Paul Kekai Manansala|Re: KMT:Meditative Arts|

Raymond, visit the following site of Greg Reeder:

<http://www.egyptology.com/reeder/enigma/tekenu1.html>

It examines the "tekenu." Click on each picture to be taken to images from the tombs of Ramose, Shetibre, Puimere, Montuhirkhepeshef and Rekhmire.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrrnre wrote:

> Dear Ta\_Seti,

>

> This is a request for help with a scene that could be  
> the first real evidence (for me) of Kemetic priests  
> emerged in trance.

>

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> tomb scene that reportedly shows sem priests in  
> states of trance before mummies of the deceased.  
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> caption which reads, "Sem en dos fases de trance  
> (tumba Dyehutmesy)." This should probably be read  
> as tomb of Djehutimes. I have not been able to  
> confirm the existence of this tomb. Does anyone  
> know of it and the scene shown by this author?

>

> <http://www.egiptologia.net/isis/extbar03.html>

>

> He also mentions similar scenes in the tombs of  
> Montuherdjepeshkef and Redjmira neither of which  
> I have been able to find. Do any of you know  
> of them?

>

> The tomb of Seti I does show a priest in one of the  
> positions indicated in the article, but without hiero-  
> glyphs to provide context. (See Eric Hornung, The  
> Valley of the Kings (1982), p. 178.

>

> Do we have here credible evidence of trance in AE?  
> Any assistance would be appreciated.

>

> Regards,

> Raymond Davis

| 14517|2004-10-15 18:31:23|Imnrnnre|Re: KMT:Meditative Arts|

Paul,

Your post about the tekenu brings to fruition a very long search for solid evidence of meditation among the priests of AE. For that I thank you, Professor Augustin Barahona Juan and Gregg Reeder. This knowledge ties together too many threads of my quest for knowledge of spiritual Kemet for me to list them here. Let's just say it is a culminating moment -- an Aha, Aha, Aha!!! Yes, Aha!!! Yes!

As I recall, Mr. Reeder was a Ta\_Seti list member when I joined the group near the end of last year. If he is still looking in, he has my thanks for having solved and made available to us the mystery of the tekenu.

Now all I need is for Dr. Ampim to show me the tombs and the hieroglyphs therein, so I can see them "in the raw" for myself. Brother Manu, are you lis'nin'? lol.

Thanks Paul.

Raymond Davis

| 14518|2004-10-15 18:36:44|Paul Kekai Manansala|Re: KMT:Meditative Arts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Paul,

>

>

>

> Now all I need is for Dr. Ampim to show me the tombs  
> and the hieroglyphs therein, so I can see them "in the  
> raw" for myself. Brother Manu, are you lis'nin'? lol.

>

I don't know if I'll be able to make it, but I'm seriously considering going along.

> Thanks Paul.

>

A pleasure and an honor.

Regards,

Paul Kekai Manansala

| 14519|2004-10-15 18:48:36|terance pete|Re: KMT:Meditative Arts|

Have you ever considered that trance in ancient Kmt might have been confined to the commoners instead of the priests. From archaeological findings and text found at Deir El Medina it does show that trace type activities much like the bori,zar,and other activties occured there. Perhaps this was something that commoners praticed instead of the priestly caste of Kemetians[Egyptians].

Are you familar with the magical and spirital pratices of the commoners in ancient Kmt? Many of them resemble the modern pratices of the rural Egyptians and balady people[rural Egyptians who have moved into Cairo].

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

P.S. Winifried S. Blackman cites using AE literature a case of trance found in AE soceity. In her book Fellahin of Upper Egypt the last chapter dealing with Ae survivals in modern Egypt.

---

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| 14520|2004-10-15 19:41:37|Amadou Cisse|Re: KMT:Meditative Arts|

Thanks Raymond for the research on symbolism of 5, which in our case you suggest a possible praise for the solar deity (the elder Heru) and son Sa Ra that decorates the body of the instrument. I agree with the praise because of the instrument, and there is also indication of agreement with the notion that odd numbers are male and even numbers female. As regards numerology, I am aware of mostly Oriental and also Hebraic sources, but it is a bit obscured the extent of intersection or borrowing from more ancient African notions. I would like to know more there. Let me go back to harp in the other messages and continue this talk.

Regards,  
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)]

Sent: Friday, October 15, 2004 1:14 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: KMT:Meditative Arts

Amadou,

I did some checking concerning the number 5 (du). It turns out that it is sometimes expressed as a five-pointed star. The star glyph represents the "morning star" (dua), which is also a symbol for dawn (dua). This is also the verb meaning to praise, honor or adore. Because of its many related meanings, dua lends itself to being used as a pun.

With this in mind, we can see how the five-string harp's design could be read as expressing praise for the solar deity (the elder Heru) and its son (Sa Ra), the pharaoh whose bust serves fittingly as the instrument's acoustical chamber.

Also of interest is that five is a sort of circular number in that when continuously multi-

plied by itself, the product is always a number ending in five. ( $5 \times 5 = 25$ ;  $25 \times 5 = 125$ ;  $125 \times 5 = 625$ ;  $625 \times 5 = 3125$  and so on ad infinitum). The ancients would say that five augmented by itself (or multiples of itself) always returns to where it began -- like the diurnal journey of the sun. This is as we mentioned symbolism and not commentary on five as a quantity.

The same is also true, by the way, of the number six. But since it is known by a different sound (sas), its use here would be inconsistent with the suggested theme of this harp. I have not tried to see if this analysis would hold up if I used a different hieroglyphic dictionary.

Refs: Budge's, An Egyptian Hieroglyphic Dictionary.  
Theon of Smyrna: Mathematics Useful for Understanding Plato. (p.26)

Regards,  
Raymond Davis

Yahoo! Groups Links  
| 14521|2004-10-15 19:55:46|Imnrnnre|Re: KMT:Meditative Arts|  
Greetings Saidis,

Thanks for the reference to Winifried S. Blackman's Fellahin of Upper Egypt. I would be grateful for any other sources and info you may come across in the future. Do you have any literary or research findings regarding trance at Deir el Medina? All promising leads will be appreciated.

Your friend,  
Raymond  
| 14522|2004-10-15 21:47:44|alberto34482@yahoo.com|Re: KMT:Meditative Arts|  
In Blackman's book she references an ancient Egyptian story entitled "The Daughter of the Prince of Bakhtan and the pcessing Spirit in Gaston Maspero's The Popular Stories of ancient Egypt. The story surrounds Khnum being summoned to a foreign land to rid the Princess from an evil pcessing spirit. Unfortunatley many historians

consider this to be possibly a Ptolomeic forgery but some admit it could well go back into the past in ancient Kmt.

A book that might give you better understanding of the common life amongst the villagers in Deir El Medina is the following:

Pharaoh's Workers: The Villagers of Deir el Medina  
edited by Leonard H. Lesko

The civil servants, draughtsmen, stonecutters and other workers engaged in building the pharaohs' tombs at Deir el Medina, on the banks of the Nile at Luxor, left a rich store of artefacts and documents. The six essays here discuss that material, with contributions by: B S Lesko (Rank, roles, and rights); A G McDowell (Contact with the outside world); W A Ward (Foreigners living in the village); F D Friedman (Aspects of domestic life and religion); J F Borghouts (Magical practices amongst the villagers); L H Lesko (Literature, literacy, and literati). 197p with b/w illus (Cornell University Press 1994)

<http://www.oxbowbooks.com/bookinfo.cfm/ID/10573//Location/DBBC>

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 14523|2004-10-15 22:46:06|Imnrnre|Re: KMT:Meditative Arts|  
Thank you Saidis.

Raymond Davis

| 14524|2004-10-16 07:25:27|Freddie Thompson|Re: Egyptian love of literature.|  
Alexander,

I know this is a day late, but it might be of some interest to you some time in the future. I pulled a quote from a book I got from Barnes & Noble bookstore several months ago. Below is most of the introduction:

"From ancient times the land of Egypt had been a source of all kinds of literature: hymns, songs, poems, prayers, plays, stories and maxims. These were recorded by scribes and priests and are some of the earliest stories we know of. The Egyptians believed in an ordered way of life exemplified by the goddess maat, the Goddess of Truth, Justice and Moral Integrity. They were also a very religious people and the majority of their stories are based on religious



themes, with good triumphing over evil. They had Wisdom Texts similar to, but far earlier than the Book of Proverbs. One from the Old Kingdom, 'The Instructions of Ptah-hotep' reads:

"Be not arrogant because of your knowledge, and have no confidence because you are learned. Take counsel with the ignorant as well as the wise, for the limits of knowledge cannot be reached, and no one really knows the end. Good words are more precious than malachite, and yet they can be found with slave-girls at the millstones."

"The life of a scribe was described as being ideal and the schoolboy was advised to follow that instead of being a farmer or a soldier. There is one maxim that strongly advises against a farmer's life:

"I am told that you have forsaken writing and given yourself up to pleasure. You have set your mind on work in the fields and have turned your back on the words of God. Think what happens to the farmer when the harvest is registered (for taxation purposes). The insects have eaten half the grain, and the hippopotamus has eaten the rest. The mice are eating up what remains, and there is a horde of locusts. There are plenty of sparrows and pigeons eating what is left. Woe to the farmer...The scribe, however, directs the work. From him there are no taxes, he pays his tribute in writing. How good to be a scribe."

### **Egyptian Legends and Stories**

Copyrighted 1988

by M. V. Steton-Williams

Good Luck with all your work,

Freddie

**Alex Derrick** wrote:

Hi,

I need a quote regarding the Egyptians love of literature and books. I had a book of wisdom literature but I can't find it right now :(

I need a quote by the end of the day.

Please email me asap.

-alex

---

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| 14525|2004-10-16 09:55:44|newyorkchango|Re: KMT:Meditative Arts|

Raymond,

Thanks for your Spanish language post on trance and you guys have hit a subject I will research also.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> Greetings Saidis,

>

> Thanks for the reference to Winifried S.

> Blackman's Fellahin of Upper Egypt. I would

> be grateful for any other sources and info

> you may come across in the future. Do you

> have any literary or research findings regarding

> trance at Deir el Medina? All promising leads

> will be appreciated.

>

> Your friend,

> Raymond

| 14526|2004-10-16 10:35:26|newyorkchango|African DNA pics|

Ta Seti,

These are from my files:

<http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>

Y Chromosomes of different African groups.

<http://www.geocities.com/newyorkchango/1/africanmtdna.jpg>

Female MtDNA from around the continent!

=====

OK guys, forgive me for posting seeming out of sync with the rest of y'all. But, I've been reading many French language books concentrating on the Mandingoes and Fulanis who are symbiotic and very amazing. I'm finding facts not found in ENGLISH. I just read the notes on a famous Fulani tale by Amadou Hampate Ba.

The Fulani have a lunar calendar and their legends speak of vampires. The Mandingoes often tell of shapeshifters, fierce hunters and other curiosities.

Ham, like the ancestor of the "Blacks" in Judaism, is a main deity. Interesting. Hence, the name Hampate'.

I believe Egyptian culture entered West Africa through Mali.

Amadou probably knows where I'm leading.

I'm going slowly to Kemet.....

Mali-->Niger---> Chad----> TaMeri(TaMali?) & Ta Seti

<http://www.sangonet.com/> link to histoire et societe

<http://www.afrik.com/societe>

Charles

| 14527|2004-10-16 11:27:55|Manu Ampim|Re: African Centered History in Latest New African Magazine|

Greetings,

Thanks for the timely information on the current issue of New African magazine. It will be informative reading on the plane. I will be traveling to London next week to participate in their African Heritage Month events from Oct. 26-31. I have been invited by Bro. Dekenu, publisher of **Nex Generation** magazine (London), to give several London presentations.

[http://www.manuampim.com/london\\_oct04.jpg](http://www.manuampim.com/london_oct04.jpg)

Advancing the work,

Manu Ampim

---

Paul Bradenwrote:

The October 2004 issue of New African magazine, one of the widest read english language publications concerning African affairs, has articles including a cover celebrating Black History Month in the UK (it is celebrated in October in the UK).

A link to the magazine's website with short introductons to the articles:

<http://www.africasia.com/newafrican/index.php>

There are three relevant articles:

1) Truth Submerged Shall Rise Again, by Paul Barton.

Notes the work of Clyde Winters regarding the Mende influence on the Olmec civilization.

2) An interview with Akyaaba Addai-Sebo, the gentleman who initiated Black History Month in the UK.

3) Brazil: The cult of Whiteness, by Abdias do Nascimento.

The noted Brazillian senator discusses color crises in his home country.

4) Ancient Africans in Recent America, by Paul Barton.

Deals with the African influence on Native Americans, particularly in North America. Cites the work of Wierzinski and Van Sertima.

Perhaps the editors of the magazine would welcome regular contributions of articles by members of this listgroup.

If anyone wants the contact email address of the editors, let me know.

Paul Braden

| 14528|2004-10-16 12:08:40|Manu Ampim|Re: KMT:Meditative Arts|

Raymond Davis wrote:

...thanks for having solved and made available to us the mystery of the tekenu.

Now all I need is for Dr. Ampim to show me the tombs and the hieroglyphs therein, so I can see them "in the raw" for myself. Brother Manu, are you lis'nin'? lol.

---

Bro. Raymond,

If you are able to take the trip to KMT with us next May/June '05, since you are already energized about KMT we will probably only have to purchase a one-way ticket for you, because you should be able to fly back to the U.S. on enthusiasm alone!

I predict that you will be stunned by the sheer size of the temples and the unbelievable high level execution of the tomb scenes. The monuments of KMT represent the greatest manifestation of African culture and genius. In KMT, we see spiritual art at its highest level; it is spiritual art aimed at an advanced level of human cultivation.

Advancing the work,

Manu Ampim

| 14529|2004-10-16 14:19:08|Amadou Cisse|Re: Amadou Cisse - Griaule|

Attachments :

---

Dear Kathaka,

No information of even 19<sup>th</sup> century AD would have found so quickly its way in Dogon culture and tradition, and you are right about the ancient nature of their views and association to other views as well. I have a standing interest and curiosity in lifting of the veil of obscurity on the links between Hebrews and ancient Africans.

The disputes about their or Mande narratives flourished with the fashion to track closer the soul of exotic peoples, to dominate and co-opt them. The indigenous reacted not unlike to preserve and survive, and not unlike countries that prohibit the sale of machines to rogue others to foreclose the fall of high technology in wrong hands. But the real merit is a most beautiful cosmogony, with closures to disguise and guide in uncharted waters, especially against the vagaries of souls by greed and violence. Our peoples are still paying the price of having been lured to be open and inviting, and the Indians had to wait until weeks ago to get their ...memorial, a telling compensation. They managed their own living memorials such as spirit possessions to cope with the encroachments and move on, as I recalled recently in the message attached below.

In an infinite layers fashion, the beauty of Dogon astronomy is not only the stars but their terrestrial support, the grains that represent them, and you see human agency at its best and surely eldest. One of the myriad fittings is this digitaria exilis, the eighth grain, the smallest that most men do not consume (e.g the priests, but the Hogon is to survive because it is brought to him under the nails of visitors), yet is the seat of one of most revered and primordial ceremonies, never mind utilitarian, the beating as in harvesting. Antelope horns are blown suddenly at night and all adult men and women gather and go to the bush to harvest the digitaria In a circle they beat in a tempo of three times, a third beating each time, rendering the harmonics of a slow galloping horse The chants use obscene words They beat hard because hitting brutally liberates the force they encapsulate, that is speech. The good word at the time of their creation then gets out and mingles with the chants

Would you tell us about the map? But answering your question, the map says West (Occident), South (Meridian) and East (Orient). I could not read the one on top: too long to mean North but it got to be included there somewhere!

Regards,

Amadou Cisse

-----Original Message-----

From: Amadou Cisse [mailto:Abcisse@earthlink.net]

Sent: Friday, October 01, 2004 6:46 PM

To: Ta\_Seti@yahoogroups.com

Subject: RE: [Ta\_Seti] Re: KMT:Meditative Arts

Raymond,

I was off, busy for a while. Thanks for remembering that far back and for the sites; I appreciated as well the inputs from Saidis. I was then exploring the spiritual entertainment aspect in possessions arguing that any theatrical aspect they may have were just about appearance that cannot abuse the experienced.

I have gone over your exchange with Takhata who brought in some interesting remarks about rhythm, movement, undulation, the serpent, race, and others. May I recall our earlier atmosphere about rhythm and music by reproducing the following exchange between you and me (May 29, 04):

You said: zar ... is any more

"theatrical" than in any other instance>

I answered: < This is precisely what I suggested. As the possessed may experience many spirits in Zar by contrast to the cults of the Niger river where the possessed dances the moves of just one spirit, the onlooker sees more acting in the former than in the latter, thus the "more theatrical appearance" of zar. That is, there is more acting in one than in the others, and then, it is just about appearance that cannot abuse the experienced. Enough wit and acting is invested to make the ceremonies entertaining while accomplishing something useful for the community in an effective and fun way. They celebrate their absolutes without universalizing them.>

Best regards,

Amadou Cisse

-----Original Message-----

**From:** Kathaka [mailto:kathaka443@earthlink.net]

**Sent:** Thursday, October 14, 2004 6:59 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Amadou Cisse - Griaule

Dear Kathaka,

Thank you and welcome again in addition to the encouragements I sent you and Raymond during your initiatory conversations. In case you read French, let me suggest you Marcel Griaule in Dieux deau for a palpitating 33 rebirthing days he talked with the great Hogon of the Dogon in the 1940s. The beauty and power of the systems we are talking about are such to inspire both the outsiders including symbolically and the insiders actually living it sensorially and so I understand your new rebirth.

Regards,

Amadou Cisse

~~~~~

GreetingsAmadou Cisse,

Thank you for your welcome. I didn't recall ever hearing a mention from you in the past, so I went back to look and noticed a typo that seems to imply me. I did not know you were speaking about me. There are many dimensions in your writings. They are painted like a vast ocean with many depths.

I don't read French, but went ahead and did some research on Marcel Griaule. I am not one to accept everything I read, especially when it is common knowledge of how the African elders handled white men trying to learn the mysteries of the secret societies. (especially 1940's and the star had been seen by then) But as one Website commented, "if it wasn't true, it is a great story the elders made up." Certainly, where oral tradition is kept alive by storytellers, bards and griots, this is not difficult at all. when one practices such a very refined craft.

Barring all odds, I find an attraction to the term *emma ya*, in its syllables, spoken about at one website:

<http://ufos.about.com/library/weekly/aa111599.htm?once=true&>

The Dogon have a special reverence for Sirius. The elders told Griaule that Sirius is not just one star, but three. The one we see, *sigi tolo* (Sirius A) is just the largest and brightest. It is orbited by a smaller star, *po tolo* (Sirius B) which is named after a tiny grain that is also called *Digitaria*. They believe that this tiny star is the heaviest thing in the universe and that it is made of a metal called *sagala*. This tiny star orbits *sigi tolo* every fifty years, in an elliptical orbit. The third star in the system is called *emme ya*, *the sun of women*. It is four times lighter in weight than *po tolo*, and it travels in the same direction around *sigi tolo*, but in a larger orbit. It moves much more quickly through space, so that it takes the same amount of time to complete an orbit around *sigi tolo*. *Emme ya* has a satellite or planet of its own, called the *Goatherd* or *the star of women*. There are drawings on the four-hundred-year old *sigui* mask that represent this cosmology.

Aima and Ya are intonations that connect to the Divine Mother, who is rarely uncovered, along with Her 50 gates of consciousness liberation in Kabbalistic Mysticism. If KBL is of Ham and Shem, the connection is obvious, and wonderfully ancient. That it is called the *sun of women* is also beautiful and bountiful in potential meaning.

The presence of aquatic beings is not so far fetched. Mermaids, and such, have their place among the myths. Recently, I learned that the inside of the fin of

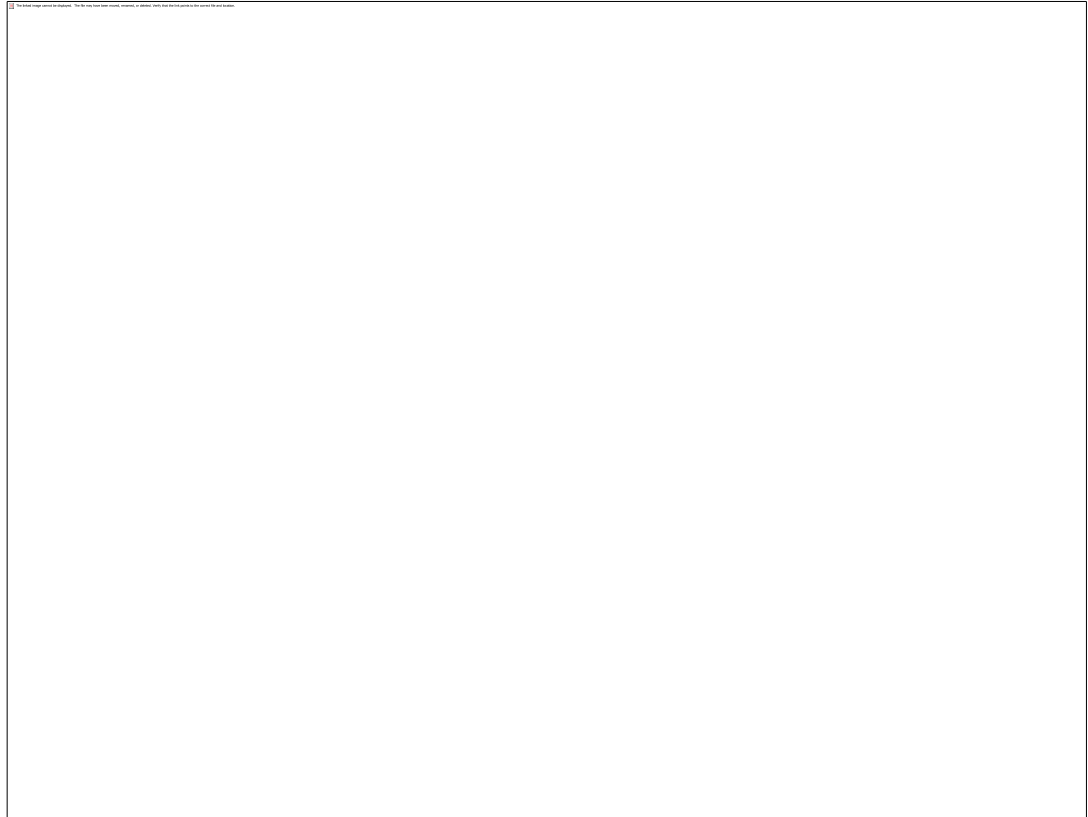
warm-blooded-baby-birthing-mammals, there are five bones just like a human hand. Their ability to communicate through Sonar is quite the subtle notion, and brings things back to waves, vibrations, undulations, voice, etc.

"Emme ya has a satellite or planet of its own, called the Goatherd or the star of women."

Very Kabbalistic in its vibrations.....Ra Un Nefer Amen was feeling these correlations. I am drawn to his treatise because I feel this too. I forget the name of the tribe which is now in the southern part of Africa, I think the Lemba tribe who claim kinship to Juda, along with the Falasha.

Kathaka

PS: I tried to upload a map I came across one day to the photos section of Ta Seti which all might find interesting if they have never seen it before, but I kept getting an error group check message. It is a small jpg. I have inserted it in this mail at the end as well, for those who get individual mails they should receive it. I don't think it will come through on digest or remain stored at the group site. I don't know what the language is along the side panels. Maybe someone will know?



| 14530|2004-10-16 14:19:53|kathaka443|Odd Map Uploaded|
Hi Ta Seti,

I have uploaded the map to the files section in the photos file so the list can view it. Let me know when I should delete it Paul to free the space up again.

Thanks
Kathaka

> Kathaka, the photos section is just about full. You might want to
> try uploading it into the photos folder in our files section. We
> still have plenty of space there.
>
> Regards,
> Paul Kekai Manansala
| 14531|2004-10-16 14:20:41|Amadou Cisse|Re: KMT:Meditative Arts|
Greetings Raymond,

A word on the current situation of arts in Africa in continuing the talk
where left off, conjecturing on old instruments.

The advent of what is called modernism - slavery, colonization,
capitalism - and the ensuing material impoverishment, and with also the
impact of the universal religions, many villages in Africa no longer
perform their masquerades. Once performed only on special occasions,
they are now staged on demand for hurried tourists and television crews.
African society is under constant change with western meanings covering
traditional values, local handmade crafts crowded out by imported goods
and new ideas supplanting the old. But some still live on that celebrate
the times of transition, with the arts such as the sculptures, the
costumes, the music, the dances, etc.

Spectacular sightings like the scene you cited where the pygmy Bes,
appear synchronic with the 9-string harp to suggest birth and
celebration of the epic of women who were worshipped for the braveries
of pregnancy and of giving birth. But the way the ceremony unfolds the
order of gestures and words, the sounds or smells etc., would complement
the sight with the symbolic. This is another instance why religious
implements cannot be icons.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]
Sent: Friday, October 08, 2004 2:41 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Greetings Amadou,

Thank for your response to my lengthy message. You
are right that there is much to consider, and it will be

impossible to cover it all in one or two encounters with the pen. Hopefully the quality of what we write will justify the length or brevity required. I will do my best to be as brief as I can without appearing cryptic. Let's turn to your comments:

the harp player and could not forward it then; but I got it today, in the link attached to your message below on music.>

Yes, there are actually two. Please note the other listed in the Offsite links at the bottom of the page as "Arched wooded harp, New Kingdom, British Museum." That is why I said "Which harp?" I realized that I had undercommunicated when Paul responded by saying he had missed seeing it too. I should have said "Which one; there are at least two!"

I had just expressed a wish that performances of traditional African music and dance be accompanied by more interpretative commentary. I was therefore very pleased by your brief reference to the drum and your suggestion that we closely consider the hermeneutics of the harp. Hence, my comment, as in "Yes, this is what we need!"

Both harps are forms of iconographic art. The one on the page you mentioned, in my opinion, exemplifies Loga's oft-mentioned notion that the body is a temple. Here we see a harp whose components are made up of the organs and tissues of the human body. There are nine strings (tendons) to be played and nine frets by which they are properly tuned. Noteworthy, I also believe, is the fact that this harp is "headed" with that of Shu, the neter who personifies air, which is to say, breathing. Did you notice that the harpist's right arm is missing? Only her hand shows. Furthermore, her left arm is equipped with a right hand.

The protrusion sticking up from the stem of the harp is called the _Tet_ of Isis (Aset), constituted, some say, of the goddess' reproductive organs. This is my take

on the harp, aside from the obvious fact that it produces the most etherial music. What do you make of it?

Similarly, the other harp, whose photo is accessible via the Offsite link mentioned earlier, is headed by that of Horus (Ra-Heru Aakuti) and its bowl takes the form of the bust of a pharoah, a son of Ra. There are five strings here; I don't know why. Perhaps, you or someone else can me with this.

the initiations, as texts spoken or sung by the griots or the masters of meditation, but regardless of what the mask wearer intends, the viewers interpret what they see according to experiences and interests. This provides the foundations for a method of analysis and hermeneutics adapted to the context of storytelling.>

Yes, I agree. The harpist's song is inscribed in the hieroglyphs appearing in front and behind her. As the caption says this scene appears in the tomb of Rekhmire. It is actually a rather elaborate tableau showing the Vizier and his wife seated before guests and busy servants as they receive sistras and menats (both shakers) from four women (two of which are their daughters.) The harpist is a member of a female quartette including a lute player, a tambourine player, and two percussionists who clap to the music. The entire scene appears in Kent R. Weeks, Valley of the Kings. (2001), pp. 384-390.

I gave as entry example to exchanges the honorable and honoring use of the name, which btw contrasts what you suggested that may reflect more of an European influence.>

Well, I confess to having been born, raised and educated in the West. It is a condition I'm trying my best to address. What did you see in my comments that I did not? Right this minute I'm mulling over the fact that _Rekh-Mi-Re_ translates, "Knowledgeable Like Ra," an attribute I leave to the Vizier of Thebes (Waset) and Steward of the Temple of Amun!

the inhabitants of the netherworld leave backwards imprints.>

*Yes, we saw this in the Tutankhamun hieroglyphs
where there were feet walking backwards. My Peter Williams
has a more ancient African provenance than I imagined.*

*It is said that everything in the netherworld (neter-world?)
is backwards and also upside down. There are allusions
to some consequences of this that are too indelicate to men-
tion here.*

*Your brother in Maat,
Raymond Davis*

*Regards,
Amadou Cisse*

-----Original Message-----

*From: Imnrnnre [mailto:anpugifts@earthlink.net]
Sent: Monday, October 04, 2004 10:54 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts*

Dear Loga and Everyone,

*This link should be of considerable interest with
regard to music, dance and trance in ancient Kmt.*

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

*Best regards,
Raymond Davis*

-----Original Message-----

*From: Imnrnnre [mailto:anpugifts@earthlink.net]
Sent: Thursday, October 07, 2004 6:55 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts*

Amadou Cisse <Abcisse@earthlink.net> wrote:

Amadou, I'm afraid anything I say will be terribly biased in favor of the 1st World. It was great theatre; a bit like Star Wars, a battle between Darth Vader and Obi One Kenobe, however the consequences in this instance will be quite real.

some thoughts, of which the following preliminary ones.>

I'm grateful for your generous response.

Yes, an unusual man to be sure, and what a sense of humor. He is quoted as having also said, "Gravity is not to be blamed for people falling in love." Quaint, I know, but it still causes me to smile, and that can't be a bad thing, to be sure.

is revealed by a misconception that African systems are closed and mired in secrecy>

I liked John C's notion that these secrets are hidden in plain sight for anyone who is suitably prepared to "see." Here we have the concept of _maa_ "to see" in close phonetic resemblance with _maa_, meaning "truth." Maat being the feminine form and personification.

interpreters to project onto differently scripted cultures a pure unity of mentality and of art, and adopt attitudes and tools that uncovers the science from the allegories in the rituals.>

Yes, allegory and its various tools are the vehicle through which the truths buried in myths are transported to the surface of mind. We are, as you say, interested in the curative power of the word, and less concerned with treatises that are slaves to linear thinking. The same sound may

have opposing interpretations depending on context. It is a complicated thing whose rewards are withheld from the dilettante and the merely curious.

community theater that hails or derides according to achievements during the year using marionettes, puppets or masterfully carved masks in colorful costumes.>

Yes, as opposed to presidential candidates snarling at each other on the face of an electronic tube with the audience shrouded in darkness and warned not to speak or emote in any way.

Amadou, you wrote in response to my comment that ritual is a means through which the collectivity reconnected with deity:

They need to be remembered, this is why they are ritualized, and in a memorable way, that of the living experience.>

For example, in reference to recent discussions of Bes, the pygmy or midget deity. There is the instance of Bes being associated with the attributes of a "leopard of the South," Bes as the guardian of children, Bes present during the initiation of priests, and the Sem priests wearing the pelt of a leopard during the ritual rebirthing of the king. All built up from carefully observing the behavior of the leopard in its natural surroundings and then transcribing its attributes into myth and ritual. Yet what those attributes are remain implicit, known to those who bear witness or are specifically taught.

knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.>

This tendency to dissimulate (to hide what one knows or feels) is quite common among our people. Where I grew up we had a legend that took this to extremes. It was the local myth of Peter Williams who wore his feet backwards so that no one ever knew whether he was going or coming. During the 60's we had its counterpart here in the U.S. of A in the expression "Putting on

Mr. Charlie." On the other hand, there are some things that deserve our silence because misuse of them can do real harm.

visitor or the inquirer that determines from the outset, the fate and productivity of an exchange that would remain amiable but sterile. Other killers such as defensiveness or lack of forthrightness also trigger nice secrecy...>

Yes, and as you mentioned parenthetically, it is an offense to begin a conversation with a stranger by addressing him or her by a name connoting intimacy or familiarity. In the African context names exalt the divine, specify the circumstances of ones birth, indicate ones relationship with deity, announces expectations set by elders for the one who bears it, or define ones membership in a lineage or specific community. In fact, names may be later added to mark accomplishments in the course of a lifetime.

Naming is important, it is a creative act, it has consequences. Perhaps this is why so many Africans in the U.S. of America rather make up a new name than give an ordinary European label to their children. (No offense meant to those who like me have such names.)

communication is cheapest travel. You are right about the commodization of values and people that gets in the way of people realizing themselves.>

This is true, but I find myself wondering whether we are doing enough to identify, interpret and convey to each generation the meaning of the African retentions, syncretisms and reinterpretations (to borrow some terms) that are all around us - and that have even made their way into the national culture. One of the reasons Ta_Seti is important is that it provides support, encouragement and reality therapy to individuals doing this important work.

Malian art festival in Washington DC by the Smithsonian. That would constitute an interesting layer of initiation in recreated dynamics that are arduous and lengthy to write about.>

That would have been a good thing, provided I could have afforded to go. The West Coast (where I am) is in some ways a mecca for traveling and local African/African American troupes. I have

witnessed much intricate drumming and dancing here but received little explanation of what it all means. Perhaps this is just my poor choice of venues. I see Kathaka is trying to help us with that.

*they have (in fact, let me invite you to revisit the picture of a harp that was recently sent on this list; count the strings and let's talk about it...) tell about the topic, the rank of what is being played etc.,
the clothing worn are also male or female, etc. As to the rhythms, they are the support of time.>*

Now, this is what we need. What harp?

*Regards,
Raymond Davis*

*Yahoo! Groups Links
| 14532|2004-10-16 14:20:46|Amadou Cisse|Re: KMT:Meditative Arts|
Greetings Raymond,*

I would not know of the body parts as you report Akawie to have elaborated. But in notions present today, sounds made by instruments are identified as speech directly emanating from the beings used in their confection. I referred in the past to the drum of the Bozos (as well it seems of the tabernacle of the Hebrews) made of manatee skin, and reserved for the most sacred ceremonies. The sounds emitted are thought intrinsic to the manatee, an amphibious feminine entity chosen by Faro. They summon for action, including dance and war and peace. Likewise string instruments are said to speak, and local languages render playing music by "making the strings speak". String in Mande is Julo comparable to Jeli the griot.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]
Sent: Friday, October 15, 2004 1:26 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Greetings Amadou,

I welcome your response. First of all, it is good that you have returned balance to our discussion by clearing up the matter of the pesky pronoun. I see now that we were in total agreement all along. But of course! So let us proceed.

Secondly, regarding the unseen right arm; you are probably correct that the crosspiece is blocking it from view. However, the fact that the instrument's middle section is practically the same color as the background wall produces enough ambiguity that the hand seems to float in the air on its own. Whether this was intended or not, I don't know. But this is the effect it had on me.

Not so the left arm, which is by comparison highly visible, complete and solid, except that it has been fitted with a right hand. I will assume this is in keeping with the artistic canon that permits objects to be presented as if viewed from more than one vantage point. Another possible explanation that came to mind turned out to be too convoluted.

By the way, I recounted the strings using a magnifier. There are actually ten of them, but only nine tuning pegs. The long top string appears to have no tuning peg of its own. This could be an artistic flaw, since not all of the strings are properly lined up.

Amadou, one can get very carried away by this kind of speculation. Before you know it I will be seeing a spinal column, heart, lung, diaphragm, stomach, large and small intestines and liver tissue -- as did Thomas Akawie (American, b. 1935) who used this very harp player scene in his painting entitled "Ra." In that piece, the right hand is translucent and there is only one string. It appears to be vibrating. The harp's frame does suggest human body parts. He even changed the tableau from that of a banquet honoring the deceased Rekhmire to one showing the Sun-god seated in the Western horizon (ie., the death of Ra) about to enter the "Netherworld."

Regards,
Raymond Davis

Yahoo! Groups Links
| 14533|2004-10-16 14:28:13|Imnrnnre|Re: KMT:Meditative Arts|
Thanks Manu,

It will be primary research and pilgrimage at the same time then. You're right; just thinking about the trip is a "trip." I'm almost there!

I hope you will make a special effort to encourage other Ta_Seti members to join us, especially Paul. That would be awesome!

Thanks for putting the word out early enough for us to get our coins and personal schedules in order.

Best regards,
Raymond Davis
| 14534|2004-10-16 15:14:37|Imnrnnre|Re: KMT:Meditative Arts|
Thanks Charles,

I thought you would have a special appreciation for that post. Did you notice that he described AE ecstatic trance as African and resembling the shamanic? Induced, he wrote, by intense repetitive rhythmic music featuring shakers, and other sound-making instruments. Even though he mentioned AE sistras and menats, when he threw in the maracas, I was convinced. Weren't you? I started reaching for my beads!

Raymond
| 14535|2004-10-16 17:20:33|Ta-Mareye|Re: African Centered History in Latest New African Magazine|
I Give Thanks as Well. I'm Looking Forward To Reading It Soon. Hotep.

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:
> Greetings,
>

> Thanks for the timely information on the current issue of New African magazine. It will be informative reading on the plane. I will be traveling to London next week to participate in their African Heritage Month events from Oct. 26-31. I have been invited by Bro. Dekenu, publisher of Nex Generation magazine (London), to give several London presentations.

> http://www.manuampim.com/london_oct04.jpg

>

> Advancing the work,

>

> Manu Ampim

>

> -----

>

>

> Paul Braden wrote:

>

>

> The October 2004 issue of New African magazine, one of the widest read

> english language publications concerning African affairs, has articles including a

> cover celebrating Black History Month in the UK (it is celebrated in October in

> the UK).

>

> A link to the magazine's website with short introductions to the articles:

> <http://www.africasia.com/newafrican/index.php>

>

> There are three relevant articles:

>

> 1) Truth Submerged Shall Rise Again, by Paul Barton.

> Notes the work of Clyde Winters regarding the Mende influence on

> the Olmec civilization.

>

> 2) An interview with Akyaaba Addai-Sebo, the gentleman who initiated

> Black History Month in the UK.

>

> 3) Brazil: The cult of Whiteness, by Abdias do Nascimento.

> The noted Brazillian senator discusses color crises in his home country.

>

> 4) Ancient Africans in Recent America, by Paul Barton.
 > Deals with the African influence on Native Americans,
 particularly
 > in North America. Cites the work of Wierzinski and Van Sertima.
 >
 > Perhaps the editors of the magazine would welcome regular
 contributions of
 > articles by members of this listgroup.
 > If anyone wants the contact email address of the editors, let me
 know.
 >
 >
 > Paul Braden
 | 14536|2004-10-16 18:01:00|jips japs|Re: African DNA pics|
 Hotep Ta-Seti,

concerning Kemetic migration throug West Africa,
 Aboubacry Moussa Lam "les chemins du Nil" published by
 Khepera/Presence Africaine is a must-read.

The senegalese egyptologist focused on several
 anthropologist witnesses (Germaine Dieterlen etc.) :
 Soninke people for instance which name litteraly means
 "Those from Sona" Sona is the name given for Aswan,
 explained their migrations from this town.

Fuulbe people for instance, talk about their country
 of origin, the country of Heli and Yoyo whith the
 important town of Wasseteke which means "The place
 where you cannot be poor" like Waset (Thebes) which
 means "The wealthy place" etc.

www.ankhonline.com give some more bibliography

Concerning the genetic point, maybe, several Ta-seti
 users may know papers from the spanish geneticist
 Arnaiz-Villena. It is commonly known by now, that
 Mandé Fuulbe, Mossi and other west african people
 shared specific alleles with Ethiopians and Greeks.

1: Tissue Antigens. 2001 Feb;57(2):118-27.

HLA genes in Macedonians and the sub-Saharan origin of
 the Greeks.

Arnaiz-Villena A, Dimitroski K, Pacho A, Moscoso J, Gomez-Casado E, Silvera-Redondo C, Varela P, Blagoevska M, Zdravkovska V, Martinez-Laso J.

Department of Immunology and Molecular Biology, H. 12 de Octubre, Universidad Complutense, Madrid, Spain. aarnaiz@eucmax.sim.ucm.es

HLA alleles have been determined in individuals from the Republic of Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele frequencies and extended haplotypes have been for the first time determined and the results compared to those of other Mediterraneans, particularly with their neighbouring Greeks. Genetic distances, neighbor-joining dendrograms and correspondence analysis have been performed. The following conclusions have been reached: 1) Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians, 2) Macedonians are not related with geographically close Greeks, who do not belong to the "older" Mediterranean substratum, 3) Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups. Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as *0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304 and *1310. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group and finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour joining dendrograms and correspondence analyses. The time period when these relationships might have occurred was

ancient but uncertain and might be related to the
displacement of
Egyptian-Ethiopian people living in pharaonic Egypt.

--- newyorkchango <newyorkchango@yahoo.com> a 飲it:

Ta Seti,

These are from my files:

<http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>

Y Chromosomes of different African groups.

<http://www.geocities.com/newyorkchango/1/africanmtdna.jpg>

Female MtDNA from around the continent!

=====

OK guys, forgive me for posting seeming out of sync
with the rest of
y'all. But, I've been reading many French language
books
concentrating on the Mandingoes and Fulanis who are
symbiotic and
very amazing. I'm finding facts not found in ENGLISH.
I just read
the notes on a famous Fulani tale by Amadou Hampate
Ba.

The Fulani have a lunar calendar and their legends
speak of
vampires. The Mandingoes often tell of shapeshifters,
fierce hunters
and other curiosities.

Ham, like the ancestor of the "Blacks" in Judaism, is
a main deity.

Interesting. Hence, the name Hampate'.

I believe Egyptian culture entered West Africa through Mali.

Amadou probably knows where I'm leading.

I'm going slowly to Kemet.....

Mali-->Niger---> Chad----> TaMeri(TaMali?) & Ta Seti

<http://www.sangonet.com/> link to histoire et societe

<http://www.afrik.com/societe>

Charles

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| 14537|2004-10-16 19:51:20|newyorkchango|Re: KMT:Meditative Arts|
Alafia Raymond,

The Sistra used by the AEs is the same one used by the Ethiopian Orthodox Church! I will dig deeper for Nubian/Egyptian trance.

Charles

--- In Ta_Seti@yahoogroups.com, Imnrrnre wrote:
> Thanks Charles,
>
> I thought you would have a special appreciation
> for that post. Did you notice that he described
> AE ecstatic trance as African and resembling
> the shamanic? Induced, he wrote, by intense
> repetitive rhythmic music featuring shakers,
> and other sound-making instruments. Even
> though he mentioned AE sistras and menats,
> when he threw in the maracas, I was convinced.
> Weren't you? I started reaching for my beads!
>
> Raymond
| 14538|2004-10-16 21:24:41|newyorkchango|Francophone stuff with pics|
Well Ta Seti,

Check these out:

All the Hieroglyphs you'd ever want if you can read Fr!
<http://perso.wanadoo.fr/hieroglyphes/Indexgal.html>

Heka
<http://www.culturekiosque.com/art/exhibiti/rhfheka.htm>

Wild Stuff I never saw before. Black dogs as in Voodoo! And more
http://alain.guilleux.free.fr/bahariyah_bawiti/bahariyah_bawiti_qasr_s_elim_tombes_bannentiu_djedamuniufankh_2.html

Ressurrection

<http://www.desir-egypte.org/page3.htm>

The Cannibal Hymn

<http://maat.sofiatopia.org/cannibal.hm>

Bes the sorcerer

<http://www.noe-education.org/D1237.php3>

<http://perso.wanadoo.fr/bjornulfr/tanoutri/magie.html>

Adios,

Charles

| 14539|2004-10-16 21:47:49|Amadou Cisse|Re: Mande Creation Part2 = West African Osiris|
Charles,

Well done. See the site Takhata has forwarded on the Dogon, same material. However, the map of West Africa has been really centered on the Empire of Mali. You need to focus the map on the Niger River to see a picture of the body of Faro, it is crucial to have the river bend and the zone lacustre which constitute the body of the Manogo fish. Now, see that the same catfish is traditional food in the U.S. south...

Charles, thanks many for the hieroglyphics stuff, I have been looking for some kind of a grid.

Regards,

Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Wednesday, October 13, 2004 5:01 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Mande Creation Part2 = West African Osiris

MANDE CREATION MYTH

<http://www.personal.psu.edu/users/o/x/oxf3/AFRI-MANDE.HTML>

Stages of Creation:

1. God creates single seed, fails.

God creates twin seeds, "egg of the world" containing:

-four different pairs of twin male-female seeds=cardinal

points=elements

-two pairs of human twins (male-female):

Please look carefully at this family chart!:

Pemba + Musso Koroni Faro+ ??

|

||

emerges prematurely; | becomes

mannogo fishes

pieces of his torn placenta | (water and

fertility symbols);

become the earth and the sun. | sacrificed,

pieces of his body

Steals 8 male seeds, plants | scattered to

earth as trees

them on the earth (incest); | (dying-

rising divinity).

only the 1st (eleusine) grows. | Resurrected,

brought to earth

on placenta ark. | His

body is

|

river Niger

|

grows-spreads the impure eleusine seeds,

Faro prevents her (mannogo ble swallows all seeds);

on her field, 2nd sanctuary is built. Leaves traces

(VS men who "disappear"), starves away.

SEE MAP OF WEST AFRICA TO TRACE THE LIFE OF FARO THROUGH THE NIGER RIVER

2. Faro and 8 original ancestors (4 pairs of male-female twins)

created from his placenta come to earth.

-the importance of water symbolism (fish).

-androgynous birth motifs (androgynous spirituality).

-the importance of: the griot (inspiration--skull drum).

: the blacksmith (action).

3. 1st language; building of the 1st granary ("blo"):

-rain-->language-->planting of seeds (order).

-"sanctuary" for 8 female seeds= body of mannogo

fish (agriculture).

4. Faro journeys to prevent Mousso Koroni; sets ritual markers associated with water; totems.

5. Faro reveals the 2nd word.

- sacrifice of first mixed twin children (complimentarity, fertility); drum made of their skins.

-language as procreation (Faro's genitals, 8 female seeds), music; order (griot's journey).

6. Nounou: medicine man, hunter (kills mannogo-->dies).

-four ancestors turn into sacred snakes after death.

Yahoo! Groups Links

| 14540|2004-10-16 21:48:45|Amadou Cisse|Re: Francophone stuff with pics|

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Sunday, October 17, 2004 12:25 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Francophone stuff with pics

Well Ta Seti,

Check these out:

All the Hieroglyphs you'd ever want if you can read Fr!

<http://perso.wanadoo.fr/hieroglyphes/Indexgal.html>

Heka

<http://www.culturekiosque.com/art/exhibiti/rhfheka.htm>

Wild Stuff I never saw before. Black dogs as in Voodoo! And more

http://alain.guilleux.free.fr/bahariyah_bawiti/bahariyah_bawiti_qasr_s_elim_tombes_bannentiu_djedamuniufankh_2.html

Ressurrection

<http://www.desir-egypte.org/page3.htm>

The Cannibal Hymn

<http://maat.sofiatopia.org/cannibal.hm>

Bes the sorcerer

<http://www.noe-education.org/D1237.php3>

<http://perso.wanadoo.fr/bjornulfr/tanoutri/magie.html>

Adios,

Charles

Yahoo! Groups Links

| 14541|2004-10-17 09:28:45|Manu Ampim|Re: KMT:Meditative Arts|

Greetings Raymond,

You are right about this primary research opportunity to KMT.

When I stayed in Paris some time ago, there was a good brother that I had an opportunity to meet and he was very serious about researching and writing on KMT. He had been living in Paris for many years and had never been to KMT, but even worse he had never even visited the famous Louvre Museum. I had to explain to him that the Louvre was only a few miles from his house and that it was important to view the artifacts first-hand at least once! Even after we talked he wasn't totally committed to visit the museum. He was too comfortable learning from other people's opinion about KMT.

I also know people in London who love KMT but they never go to the British Museum, and there are people in Wash, DC who teach African culture but have never been to the Smithsonian to view its numerous African exhibits. There are also Black people in different parts of the U.S. who teach Nile Valley spiritual philosophy but have no plans of *ever* traveling to KMT.

It is unfortunate that so many people rely on lectures and books/articles written by others as a substitute for having a first-hand experience. If people really wanted to know about the spiritual culture of KMT, then they must do fieldwork and museum work. When I first started out, I learned more in one visit to a museum or pyramid site than I had in 6 years studying second-hand information.

Thanks for your comments. Even if they have been before, it would be good if Paul and other members joined us in Egypt next May/June.

http://manuampim.com/kmt_2005.html

Advancing the work,

Manu Ampim

Subject: Re: Re: KMT:Meditative Arts

Thanks Manu,

It will be primary research and pilgrimage at the same time then. You're right; just thinking about the trip is a "trip." I'm almost there!

I hope you will make a special effort to encourage other Ta_Seti members to join us, especially Paul. That would be awesome!

Thanks for putting the word out early enough for us to get our coins and personal schedules in order.

Best regards,
Raymond Davis

| 14542|2004-10-17 10:37:32|Alex van Deelen|Re: African DNA pics|

Message: 3

Date: Sat, 16 Oct 2004 17:32:18 -0000

From: "newyorkchango" <newyorkchango@yahoo.com>

Subject: African DNA pics

- > Ta Seti,
- > These are from my files:
- > <http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>
- > Y Chromosomes of different African groups.
- > <http://www.geocities.com/newyorkchango/1/africanmtdna.jpg>
- > Female MtDNA from around the continent!

I find this kind of information fascinating, but I have the same apprehension about taking it on board as I already communicated to Katherine.

The sample sizes are very small, and because we're usually talking about the percentage of alleles present, it is easy to see how the small sample size could skewer the results.

Having said that, it is interesting to see that the mtdna L alleles seem to be African alleles, in that they occur exclusively in Southern, West, South and Southeast Africa, and almost exclusively in East Africa.

On the other hand, in North Africa, they make up "only" half

the alleles.

<http://www.geocities.com/newyorkchango/1/africanmtdna.jpg>

Alex

| 14543|2004-10-17 11:36:56|Imnrnnre|Re: KMT:Meditative Arts|
Amadou,

What you say about "modernity:" the advance of secular materialism, consequent fragmentation of traditional culture, degradation of the natural environment as well as humanity's alienation from itself and its surroundings are the very reasons why we must do what we can to prevent the old ways from being completely overwhelmed and vanquished from the face of this earth.

In the meantime, new expressions of the old are being invented and we must keep our eyes and ears open to them. Putting it as "western meanings covering traditional values" is very insightful since it points toward the underlying aquifer where African values remain submerged beneath Western appearances.

Regarding the limitations of religious artifacts, it is worth remembering that all cognition is selective reflecting as it does the limits of the registering instrument. This is certainly the case with icons, as you point out. But they are only attempts to represent that which is infinitely more complex, and are often constituted of signs and materials which the mind is likely to recognize -- if only as distortions or paradoxical inconsistencies (redundancy intended).

But Amadou all symbols are not equal. Some for reasons not clear to me, exude a power that can affect human consciousness even when removed from the sights, smells and humus of their original environments. As I say, I do not know by what means this is achieved, but I believe that it was a skill which was taught in ancient Kemet; otherwise, we must consider deranged certain intelligent and careful observers who have offered testimony to this effect.

What you say about the commodification of African culture is something I too earlier expressed. I am aware that traditionalists are already a numerical minority on the African

continent at least as shown in self-reported statistics. They indicate that most Africans are now followers of Christianity and Islam. But I wonder whether this is all that is worthy of note since these new orthodoxies have this habit of displaying some continuity with the past.

Regards,
Raymond Davis

Original Message:

Greetings Raymond,

A word on the current situation of arts in Africa in continuing the talk where left off, conjecturing on old instruments.

The advent of what is called modernism - slavery, colonization, capitalism - and the ensuing material impoverishment, and with also the impact of the universal religions, many villages in Africa no longer perform their masquerades. Once performed only on special occasions, they are now staged on demand for hurried tourists and television crews. African society is under constant change with western meanings covering traditional values, local handmade crafts crowded out by imported goods and new ideas supplanting the old. But some still live on that celebrate the times of transition, with the arts such as the sculptures, the costumes, the music, the dances, etc.

Spectacular sightings like the scene you cited where the pygmy Bes, appear synchronic with the 9-string harp to suggest birth and celebration of the epic of women who were worshipped for the braveries of pregnancy and of giving birth. But the way the ceremony unfolds the order of gestures and words, the sounds or smells etc., would complement the sight with the symbolic. This is another instance why religious implements cannot be icons.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Friday, October 08, 2004 2:41 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Greetings Amadou,

Thank for your response to my lengthy message. You are right that there is much to consider, and it will be impossible to cover it all in one or two encounters with the pen. Hopefully the quality of what we write will justify the length or brevity required. I will do my best to be as brief as I can without appearing cryptic. Let's turn to your comments:

the harp player and could not forward it then; but I got it today, in the link attached to your message below on music.>

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*Your brother in Maat,
Raymond Davis*

*Regards,
Amadou Cisse*

-----Original Message-----

From: Imnrnnre [mailto:anpugifts@earthlink.net]

Sent: Monday, October 04, 2004 10:54 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Loga and Everyone,

This link should be of considerable interest with regard to music, dance and trance in ancient Kmt.

<http://nefertiti.iwebland.com/timelines/topics/music.htm#rem4>

*Best regards,
Raymond Davis*

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From: Imnrnnre [mailto:anpugifts@earthlink.net]

Sent: Thursday, October 07, 2004 6:55 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

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knowledge in a responsible way to preserve group harmony and maximize sustainable production systems. Therefore there is no place for vanity or greed; that is why sometimes they are silent once it is noted that the seeker or the visitor is not legitimate.>

This tendency to dissimulate (to hide what one knows or feels)

is quite common among our people. Where I grew up we had a legend that took this to extremes. It was the local myth of Peter Williams who wore his feet backwards so that no one ever knew whether he was going or coming. During the 60's we had its counterpart here in the U.S. of A in the expression "Putting on Mr. Charlie." On the other hand, there are some things that deserve our silence because misuse of them can do real harm.

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Now, this is what we need. What harp?

Regards,

Raymond Davis

| 14544|2004-10-17 12:36:46|p.manansala@sbcglobal.net|Polyomavirus and human migrations|
There has been much recent research using the Polyomavirus JC, which causes chronic urinary tract disease, in tracing human migrations.

Here is a map of JC virus subtypes from Sugimoto et al.:



Note that the Af2 subtype denoted by the purple line encompasses an area that might help in validating the "NKSD" cultural theory.

Strangely, despite the obvious African bias of both this marker and the related Af1 and Af3 subtypes, the authors claim Af2 might have been spread by "Proto-Caucasoids!"

Regards,

Paul Kekai Manansala



| 14545|2004-10-17 12:54:52|Paul Kekai Manansala|Re: Polyomavirus and human migrations|
--- In Ta_Seti@yahoogroups.com, p.manansala@s... wrote:

>

Here is the url for the Sugimoto et al. pdf:

<http://asiapacificuniverse.com/pkm/jcvmap.jpg>

Regards,

Paul Kekai Manansala

| 14546|2004-10-17 14:30:16|Myra Wysinger|Blacks in Early America|
From the University of California-Riverside web site.

Ethnic Diversity in America Before Columbus Suggests
Prehistoric Old World Contacts

Click on all the links. This site has loads of pictures.

<http://www.faculty.ucr.edu/~legneref/ethnic/ethnic1.htm>

Myra

| 14547|2004-10-17 18:41:57|newyorkchango|Re: Polyomavirus and human migrations|
Paul,

i've ben following your posts faithful even if i did not respond
quickly.

Mankala is a subject I may look up too.

The Brits wanted the Ethiopian relics to use not just look at. The
writings are the sides to he tabots are magical incantations!

Fulani People and Art

http://www.metmuseum.org/toah/hd/fula/hd_fula.htm

African and Celtic chrches

<http://www.geocities.com/avalonianchurch/african.htm>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

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> Regards,

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| 14548|2004-10-17 18:45:31|Amadou Cisse|Re: KMT:Meditative Arts|
Raymond,

I have not understood some of your comments as I failed to make out the passages of mine they are relating to. At any rate, there must be some kind of disconnect that escapes me, or maybe I am just not reading well when you start out new ideas. Such as when you refer to the limitations of religious artifacts, which supposes it is in continuation of something I expressed earlier, but I could not see what. Such as when you state all symbols are not equal, it looks like reacting to something I could not see. When you say you too had expressed before what I was expressing as commodization, you probably forgot that I came to the expression simply as I was sympathizing with your wanting to avoid the pitfall of being unduly influenced "by certain books whose presentations are shaped by market forces and the demands of Western readers for anything exotic, especially with regard to Africa".

I can tell you that the two main universal religions are given supremacy in Africa also but everyday life is most certainly ruled by ancestral cults. In fact, speaking of Islam that is dominant in West Africa, it has been africanized to a significant extent. Thus traditionists are not minority, they have fused with the new, they are underlying beneath the universalist veneer visible to outsiders. As I told you under this same thread last 5/27/04: "The fusion is most clear in the 19th century Macina kingdom of Mali where Islam is given supremacy with the recognition of the therapeutic and divinatory powers of ancestral cults."

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Sunday, October 17, 2004 2:37 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Amadou,

What you say about "modernity:" the advance of secular materialism, consequent fragmentation of traditional culture, degradation of the natural environment as well as

humanity's alienation from itself and its surroundings are the very reasons why we must do what we can to prevent the old ways from being completely overwhelmed and vanquished from the face of this earth.

In the meantime, new expressions of the old are being invented and we must keep our eyes and ears open to them. Putting it as "western meanings covering traditional values" is very insightful since it points toward the underlying aquifer where African values remain submerged beneath Western appearances.

Regarding the limitations of religious artifacts, it is worth remembering that all cognition is selective reflecting as it does the limits of the registering instrument. This is certainly the case with icons, as you point out. But they are only attempts to represent that which is infinitely more complex, and are often constituted of signs and materials which the mind is likely to recognize -- if only as distortions or paradoxical inconsistencies (redundancy intended).

But Amadou all symbols are not equal. Some for reasons not clear to me, exude a power that can affect human consciousness even when removed from the sights, smells and humus of their original environments. As I say, I do not know by what means this is achieved, but I believe that it was a skill which was taught in ancient Kemet; otherwise, we must consider deranged certain intelligent and careful observers who have offered testimony to this effect.

What you say about the commodification of African culture is something I too earlier expressed. I am aware that traditionalists are already a numerical minority on the African continent at least as shown in self-reported statistics. They indicate that most Africans are now followers of Christianity and Islam. But I wonder whether this is all that is worthy of note since these new orthodoxies have this habit of displaying some continuity with the past.

Regards,
Raymond Davis

Original Message:

Greetings Raymond,

A word on the current situation of arts in Africa in continuing the talk where left off, conjecturing on old instruments.

The advent of what is called modernism - slavery, colonization, capitalism - and the ensuing material impoverishment, and with also the impact of the universal religions, many villages in Africa no longer perform their masquerades. Once performed only on special occasions, they are now staged on demand for hurried tourists and television crews. African society is under constant change with western meanings covering traditional values, local handmade crafts crowded out by imported goods and new ideas supplanting the old. But some still live on that celebrate the times of transition, with the arts such as the sculptures, the costumes, the music, the dances, etc.

Spectacular sightings like the scene you cited where the pygmy Bes, appear synchronic with the 9-string harp to suggest birth and celebration of the epic of women who were worshipped for the braveries of pregnancy and of giving birth. But the way the ceremony unfolds the order of gestures and words, the sounds or smells etc., would complement the sight with the symbolic. This is another instance why religious implements cannot be icons.

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]
Sent: Friday, October 08, 2004 2:41 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Greetings Amadou,

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*Regards,
Raymond Davis*

Yahoo! Groups Links

| 14549|2004-10-17 19:10:05|newyorkchango|Re: Mande Creation Part2 = West African Osiris| Amadou,

I've been downloading and reding your posts more than once. I'm glad your here to teach us. I have the book by M. Griaule "The Sirius Mystery". So, the Eyprians and Dogon follow Sirius.

Thanks,
Charles

> Charles,
>
> Well done. See the site Takhata has forwarded on the Dogon, same
> material. However, the map of West Africa has been really centered

on
> the Empire of Mali. You need to focus the map on the Niger River to

see
> a picture of the body of Faro, it is crucial to have the river bend

and
> the zone lacustre which constitute the body of the Manogo fish.

Now, see
> that the same catfish is traditional food in the U.S. south...
>

> Charles, thanks many for the hieroglyphics stuff, I have been

looking

> for some kind of a grid.

>

> Regards,

> Amadou Cisse

>

| 14550|2004-10-17 22:03:49|K. Loganathan|The Verses of the Snake Charmer- 12|

The Verses of the Snake Charmer- 12

The Greatness of the Snake

Transcending Cults and Religions

Amidst various kinds of cultic combats among the Saivites, VaishNavites and sometimes even within, the Siddhas maintain SANITY by NOT allowing themselves to be moved by such sectarian sentiments. They view the icons and worship and respect ALL of them but with respect to the Depth Psychological meanings they have. This focus upon Hermeneutic Semiotics has been also the attitude that has brought together even Muslims into Siddha Science where they are able to attend to the hermeneutic analysis of Icons without worrying that they are Hindu and so forth.

The Siddhas as scientists of a kind maintain their objectivity and remain respectful towards ALL icons as the verses here would show. They attend to the MEANINGS the Icons communicate and here the Snake charmer notes how the snake is present in different forms among the different deities and in that SAMENESS along with a difference that I have sought to describe below.

22.

**kuRRamaRRa civanukkukk kuNdalmaanaay
kuuRun_ toirumaalukku kudaiyaanaay
kaRraik kuzal paarvathikkuk kaGkaNamaanaay
karavaamal uLaGkaLittu aadu paambee!**

Meaning:

The Presentation of BEING as Siva means an Icon of Purity and Cleanness and O you snake, you have become His necklace (or round ear-ring) We have the Black Tirumaal as another presentation of BEING where you serve as Umbrella (and the bed over the ocean of milk). For Parvati (the Woman of the Mountain Peak) you also exist as the ornament KaGkanam. But all these forms are your concealed forms. You should allow them to be present actively and on the surface and with the bliss it will produce dance and dance.

Comments:

The Indian puraNas, the mythologies are full of accounts of the various form of the snake and only some are mentioned here. These are certainly related to the Sumerian (and Kemetian) mythologies where such descriptions are also available. We have In-anna described as Usumgal, the large dragon and where She was worshipped as such. We have also Usum-gal-anna, probably Siva who sports a snake on His snake and so forth. But it is in connection of Tirumaal, the Black One where we have the massive thousand hooded snake, the Ati-sesha who serves both as the BED on which Tirumaal reposes as well as the umbrella that provides the SECURITY for Tirumaal. While with Siva and Paarvati, it may simply be the Coiled Power, the KuNdalini as sexual libido, it may be much more in connection with Tirumaal, the Black One.

It is also significant that the color black stands metaphysically for COOLNESS and COLDNESS, the lower range of the spectrum where at the higher we the orange and so forth. These colors of Siva stands for heat and hence the expenditure of energy. The enormous snake of AtiSesha may be the Coiled Power that which PRESERVES life by supplying the KuNdalini and perhaps because of this the huge size and the fact that it serves as the protective umbrella and so forth.

The snake charmer seems to be of the view that all these forms of the snake are CONCEALED forms of it ALREADY within the soul and another reason why it is called metaphorically a snake. The point is that once anyone brings them out into active presence in the soul, the enormous psychic energy that becomes available enables the person to live dancing the DANCE of BLISS

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| 14551|2004-10-17 22:19:04|Imnrnnre|Re: KMT:Meditative Arts|

Dear Amadou,

Now we see the importance of cutting and pasting the comments to which we respond. I will try to do that more consistently from now on. The clarifications and reminders you offer make eminent sense to me, so I feel no need to rehearse them.

But I must say, with all due respect, that in the future, I may still not recall what it is you wrote five months earlier -- as much as I would like to do so. I'm still working on last week.

Best regards,

Raymond

| 14552|2004-10-18 04:13:49|jips japs|Re: Polyomavirus and human migrations|

Please Paul,

Could you give the complete reference of this article of Sugimoto et al (article's name, journal, years of publications)?

Thanks

--- p.manansala@sbcglobal.net a 飲it:

There has been much recent research using the Polyomavirus JC, which causes chronic urinary tract disease, in tracing human migrations. Here is a map of JC virus subtypes from Sugimoto et al.:

Note that the Af2 subtype denoted by the purple line encompasses an area that might help in validating the "NKSD" cultural theory.

Strangely, despite the obvious African bias of both this marker and the related Af1 and Af3 subtypes, the authors claim Af2 might have been spread by "Proto-Caucasoids!"

Regards,
Paul Kekai Manansala

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| 14553|2004-10-18 07:18:52|Paul Kekai Manansala|Re: Polyomavirus and human migrations|

--- In Ta_Seti@yahoogroups.com, jips japs wrote:

> Please Paul,
>
> Could you give the complete reference of this article
> of Sugimoto et al (article's name, journal, years of
> publications)?
>
>

Sorry, I had the wrong url for the pdf file in my last message. The correct address is:

<http://www.pnas.org/cgi/reprint/94/17/9191.pdf>

Regards,

Paul Kekai Manansala

| 14554|2004-10-18 10:03:06|Kathaka|Re: KMT:Meditative Arts|

Raymond,

May I enter your conversation with Amadou? This seems to be such an important point. For those who haven't read the book, "Of Water and the Spirit", Malidoma Patrice Somé (I think I have that right) after he was kidnapped at age four by Catholic Priests, and Westernized in thought, Malidoma found his way back to his people at age 15, through visits by his ancestor. When arriving back to his tribe, I think Dagan, East of Ghana, he wanted to receive the initiation he would have received at 13. The elders did not allow it because his mind had been westernized. At age 20, after being home for 5 years they allowed it. The reason for waiting was the danger it presented. As a shamanistic ritual, he had to enter worlds and not be lured by them or he would die and not return. The Western mind obviously cannot handle this type of mind journey. It is fairly well written that the logical mind cannot decode or decipher the mystical experience, and should not, that therein lay the danger, thus one fails to experience the deeper realms of consciousness experience and multi-dimensional reality and dies or goes mad. I can only wonder if it is as simple as the right brain dominance of the artist nature verses logic, or if the third eye must be open before attempting such journeys, since that which is beyond words and symbols should not be experienced with logic. However, Western Mysticism is also well aware of this factor even though Western Scholarship and Religion is not. May I ask what you and anyone else would comment in regards to the difference between the mystic treatise on KMT, versus the scholarly one?

Thanks In Advance,
Kathaka

What you say about "modernity:" the advance of secular

materialism, consequent fragmentation of traditional culture, degradation of the natural environment as well as humanity's alienation from itself and its surroundings are the very reasons why we must do what we can to prevent the old ways from being completely overwhelmed and vanquished from the face of this earth.

In the meantime, new expressions of the old are being invented and we must keep our eyes and ears open to them. Putting it as "western meanings covering traditional values" is very insightful since it points toward the underlying aquifer where African values remain submerged beneath Western appearances.

Regarding the limitations of religious artifacts, it is worth remembering that all cognition is selective reflecting as it does the limits of the registering instrument. This is certainly the case with icons, as you point out. But they are only attempts to represent that which is infinitely more complex, and are often constituted of signs and materials which the mind is likely to recognize -- if only as distortions or paradoxical inconsistencies (redundancy intended).

But Amadou all symbols are not equal. Some for reasons not clear to me, exude a power that can affect human consciousness even when removed from the sights, smells and humus of their original environments. As I say, I do not know by what means this is achieved, but I believe that it was a skill which was taught in ancient Kemet; otherwise, we must consider deranged certain intelligent and careful observers who have offered testimony to this effect.

What you say about the commodification of African culture is something I too earlier expressed. I am aware that traditionalists are already a numerical minority on the African continent at least as shown in self-reported statistics. They indicate that most Africans are now followers of Christianity and Islam. But I wonder whether this is all that is worthy of note since these new orthodoxies have this habit of displaying some continuity with the past.

Regards,

Raymond Davis

| 14555|2004-10-18 10:12:36|Paul Kekai Manansala|Re: KMT:Meditative Arts|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Amadou,

>

>

> What you say about the commodification of African culture
> is something I too earlier expressed. I am aware that tradi-
> tionalists are already a numerical minority on the African
> continent at least as shown in self-reported statistics. They
> indicate that most Africans are now followers of Christianity
> and Islam.

Often though, these statistics must be viewed with a grain of salt since the people in power are usually Christian and/or Muslim.

I know in Indonesia that about half the people statistically counted as Muslim are probably better classified as traditional religionists and at best statistical Muslims.

During the Dutch colonial period these people were classified as animists under the native term "Abangan." However, the independent Indonesian govt justified classified them as Muslims since they generally use Islamic wedding and, at times, other ceremonies.

Regards,

Paul Kekai Manansala

| 14556|2004-10-18 10:28:53|Ansari Mustafa|Re: Blacks in Early America|

Dear Myra

Thank you for your confirming information. These archaeological facts of UC Riverside confirm many others, that prove that the Africans in America are aboriginal. [Olmecs,Nubians]

I did not see the inclusion of the skeletal remains of 'Luzia', [Named after Lucy] as the oldest proof of human existence in the Americas occurring before the arrival of the mongoloid. [Anthropolgist William Neves]

These archaeolgical and anthropological artifacts support our international approach to Reparations, regarding restitution to land and self-determination .
www.aareparations.com

If any other listers on Ta-seti have more of these

facts it will help us to help you obtain indigenous status as opposed to this anomaly of 'minority status', that we collectively suffer under.

Dr. Mustafa Ansari
Chief Justice
Indigenous African American Reparations Tribunal
--- Myra Wysinger <nmyemail@yahoo.com> wrote:

>
> From the University of California-Riverside web
> site.
>
> Ethnic Diversity in America Before Columbus Suggests
> Prehistoric Old World Contacts
>
> Click on all the links. This site has loads of
> pictures.
>
>

<http://www.faculty.ucr.edu/~legneref/ethnic/ethnic1.htm>

>
> Myra
>
>
>
>
>
>

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| 14557|2004-10-18 10:57:07|Kathaka|The Map - Amadou Cisse|

Dear Amadou Cisse,

The Map is a 16th century German woodcut that attempts to illustrate the role cut out for Jerusalem as the center of nations. I personally consider Jerusalem as Heru' Salem. Is there any association with Heru as a center that you know of?

Kathaka Takhata

| 14558|2004-10-18 12:11:19|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

> Dear Myra

>

> I did not see the inclusion of the skeletal remains of
> 'Luzia', [Named after Lucy] as the oldest proof of
> human existence in the Americas occurring before the
> arrival of the mongoloid. [Anthropolgist William
> Neves]
>

Ansari, are you claiming indigenous status by race?

The use of forensic data like Kennewick Man or Luzia to claim indigenous status is very precarious. The interpretation of data is easily manipulated to meet political objectives.

Kennewick Man has already been used by some "Asatru" white supremacists to make claims on Amerindian lands and rights.

Regards,

Paul Kekai Manansala

| 14559|2004-10-18 14:21:04|Ansari Mustafa|Re: Blacks in Early America|

Dear Paul

As a Human Rights Attorney I prefer the definition of UN Special Rapportuer Jose Cabo Martinez.

Special Rapporteur Jose Cabo laid down a 5-point autochthon indigenous analysis:

- a) Common ancestry with the original occupants of these lands;
- b) Culture in general, or in specific manifestations (such as religion, living under a tribal system, membership of an indigenous community, dress, means of livelihood, lifestyle, etc.)
- c) Language;
- d) Residence in certain parts of the country, or in certain regions of the world;
- e) Other relevant factors

The anomaly of race is not preferable to phenotype, culture and evidence of existence. Here,

the Africoid features of the Luzia skull supports the finding that the African was the first presence in America coupled with subsequent DNA test of mitochondrial DNA sequences and RFLP polymorphisms and the haplogroup M [mtDNA from a distinguished group of Geneticist.

You can call me Mustafa

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>
> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
>> Dear Myra
>>
>
>
>> I did not see the inclusion of the skeletal
> remains of
>> 'Luzia', [Named after Lucy] as the oldest proof of
>> human existence in the Americas occurring before
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>> arrival of the mongoloid. [Anthropolgist William
>> Neves]
>>
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>
>
> The use of forensic data like Kennewick Man or Luzia
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> interpretation of data is
> easily manipulated to meet political objectives.
>
> Kennewick Man has already been used by some "Asatru"
> white
> supremacists to make claims on Amerindian lands and
> rights.
>
> Regards,
> Paul Kekai Manansala
>
>

>
>

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| 14560|2004-10-18 14:25:23|Amadou Cisse|Re: KMT:Meditative Arts|

Dear Raymond,

Recall Ta-Seti the land of the bow, and by just a slight stretch, that of straight shooting. By any means, apply the cut and paste and be straight!

One thing your quip of the five month recollection missed is that obviously no one asked you to recall anything, on the contrary, goodwill information was offered to you that traditionists are no minority in Africa, that they fused with universalist religions, and dated reference was obligingly given if you cared to revisit same stuff discussed earlier. What's the matter brother? Is it the pace or the need to shift to familiar grounds to maintain better dialogue?

Regards,
Amadou Cisse

-----Original Message-----

From: Imnrnre [mailto:anpugifts@earthlink.net]

Sent: Monday, October 18, 2004 1:19 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: KMT:Meditative Arts

Dear Amadou,

Now we see the importance of cutting and pasting the comments to which we respond. I will try to do that more consistently from now on. The clarifications and reminders you offer make eminent sense to me, so I feel no need to rehearse them.

But I must say, with all due respect, that in the future, I may still not recall what it is you wrote

five months earlier -- as much as I would like to do so. I'm still working on last week.

Best regards,
Raymond

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| 14561|2004-10-18 14:42:03|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

> Dear Paul

>

> As a Human Rights Attorney I prefer the definition of

> UN Special Rapportuer Jose Cabo Martinez.

>

> Special Rapporteur Jose Cabo laid down a 5-point

> autochthon indigenous analysis:

> a) Common ancestry with the original occupants of

> these lands;

I think this is very specific though. For example, a Korean might have a common ancestor with a Navajo somewhere thousands of years ago.

However, a Korean cannot lay claim to Navajo land.

> b) Culture in general, or in specific manifestations

> (such as religion, living under a tribal system,

> membership of an indigenous community, dress, means of

> livelihood, lifestyle, etc.)

Yes, this would mean specific tribal affiliation.

> c) Language;

Yes.

> d) Residence in certain parts of the country, or in

> certain regions of the world;

Of one's ancestors I presume.

> e) Other relevant factors

>

> The anomaly of race is not preferable to

> phenotype, culture and evidence of existence. Here,

> the Africoid features of the Luzia skull supports the

> finding that the African was the first presence in

> America coupled with subsequent DNA test of

> mitochondrial DNA sequences and RFLP polymorphisms and

> the haplogroup M [mtDNA from a distinguished group of

> Geneticist.

>

>

Mustafa mtDNA haplogroup M is one of the common typologies found in Asia today.

Regards,

Paul Kekai Manansala

| 14562|2004-10-18 14:57:43|Imnrnnre|Re: KMT:Meditative Arts|

Dear Kathaka,

You asked whether I or someone else would care to "comment in regards to the difference between the mystic treatise on KMT, versus the scholarly one."

Kathaka, as far as I know, the Kemau left us no mystical treatise to consider. What we know about their spirituality has been pieced together from scattered nondiscursive texts, mostly funerary and "magical," that are often presented to us a scholarly theses. Typically these treat the originals as based in premodern, if not "primitive," superstition. Belief in the existence of a "Third Eye" they would say is an example of this.

You have questioned whether "The Western mind" can safely accommodate itself to mystical experiences without risking psychological harm. By this I think you refer to a mind guided by linear or rational thought. I agree with you that logical and "magical" thinking are quite different in that the latter calls for a suspension of what in the West is considered ordinary rules of

cause and effect. Things happen during numinous experiences that seem to violate "the way the world works" from a Western rational point of view. This is why encounters with the "spirit world" can lead to psychological breaks in those who are not appropriately prepared. And even then, psychological changes can still occur which Western medicine might describe as psychotic "breaks," as is often the case with shamans.

Intellectual work, which I will describe for the moment as working at a psychological distance from materials dealing with spiritual beliefs and practices, can serve as a prophylactic against this risk. But I have to add that even this is not foolproof, since one can, if she or he is predisposed, become so encrossed in this kind of material as to fall into the abyss as well. Many portals lead to this realm and "the word" can be one of them.

You mentioned Malidoma Patrice Some's biography *Of Water and the Spirit*. As you know, it tells of his experiences as a son of the Dagara people of Burkina Faso and someone educated in a series of Western institutions from an early age. Malidoma had a very close relationship with his grandfather, as was/is customary in Dagara society. Special precautions were taken prior to his initiation ceremony because he had spent time in a Jesuit missionary school absorbing Western values, history and so on. One can only speculate what the consequences would have been had Malidoma not been given a period in which to adjust before the ceremony after which he reported having traveled to the spiritual underworld to retrieve a magical amulet that would empower him to carry out his life mission. His very name foreshadowed this purpose in that Malidoma means "Be Friends with the Stranger/ Enemy," a task which he could not have fulfilled without both a Western orientation and submersion in his native culture.

You will recall Malidoma describes having many mystical encounters, including speaking with his "dead" grandfather, watching him rise, walk, and share a funerary meal cooked within inverted pots seasoned with magical ingredients. The book gives the definite impression that its author understood matters he felt best not to disclose, not because they were secrets, but because he thought people raised in the West were unprepared to hear (as in understand).

In closing, let me point out that he mentions in passing that this is a vantage point from which many present-day Africans enter Western countries, though he also mentions the shame which too many members of the elite harbor towards indigenous folk beliefs and practices. In short, it is possible for a Western mind to accommodate a spiritual consciousness, but how many are fortunate enough to have ancestors, villages, grandfathers, kin or teachers like Mr. Some'?'Birifor? He had few, if any, kind words for the ancestral heritage of Europeans, whom he described as a violent people out of sync with the universe.

Regards,
Raymond Davis
| 14563|2004-10-18 15:12:00|Imnrnnre|Re: KMT:Meditative Arts|
Paul,

I agree. Hence my reference to new wine in old bottles, so to speak (ie., "continuity with the past"). What you say probably applies to all survey data especially if they are politically motivated.

Regards,
Raymond Davis

Often though, these statistics must be viewed with a grain of salt since the people in power are usually Christian and/or Muslim.

I know in Indonesia that about half the people statistically counted as Muslim are probably better classified as traditional religionists and at best statistical Muslims.

During the Dutch colonial period these people were classified as animists under the native term "Abangan." However, the independent Indonesian govt justified classified them as Muslims since they generally use Islamic wedding and, at times, other ceremonies.

Regards,
Paul Kekai Manansala

> What you say about the commodification of African culture
> is something I too earlier expressed. I am aware that tradi-
> tionalists are already a numerical minority on the African
> continent at least as shown in self-reported statistics. They
> indicate that most Africans are now followers of Christianity
> and Islam.

| 14564|2004-10-18 15:32:48|Imnrnnre|Re: KMT:Meditative Arts|
Dear Amadou,

You asked, What's the matter?
I have no idea. I'm good to go.

I thought Kathaka's question was a
very good one, didn't you? Anything
you would like to add?

My best to you,
Raymond Davis

| 14565|2004-10-18 16:45:47|Ansari Mustafa|Re: Blacks in Early America|
I do not understand your Korean example because it is
not what the Special Rapportuer meant. In fact the
factors of who is indigenous, is a totality of the
circumstances test.

Likewise, this factor does not mean a Korean, like in
1 Korean. However, if a significant group of Koreans
had shared common ancestry like in the case of the
Africans, that would be a factor to consider.

As to Haplogroup M morph I agree. ? It has been
suggested that haplogroup M [mtDNA] (found in east
Asia and South Asia) is a genetic indicator of the
migration of modern Homo Sapiens from eastern Africa
towards Southeast Asia, Australia and Oceania?
Genetic Affinities of the Ansanman Islanders, A
Vanishing Human Population. Kumarasamy Thangaraj.
Laiji Singh and Alla G. Reddy, Center for Cellular and
Molecular Biology Upper Road,, Hyerabad 5000 007; V.
Raghaendara Rao, Anthropological Survery of India . C.
G. O. Complex Seminary Hills , Nagpur 440 006 Subhash

C. Shegal , Regional Medical Research Centre Post Bag
No. 13 Port Blair 744 101 Andaman and Nicobar Island,
India, Peter A Underhill, Department of Genetics
Stanford University 300 Pasteur Drive , Stanford,
California

. --- Paul Kekai Manansala
<pmanansala@sbcglobal.net> wrote:

>
> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
>> Dear Paul
>>
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>> UN Special Rapportuer Jose Cabo Martinez.
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> have a common ancestor with a Navajo somewhere
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> ago.
>
> However, a Korean cannot lay claim to Navajo land.
>
>> b) Culture in general, or in specific
> manifestations
>> (such as religion, living under a tribal system,
>> membership of an indigenous community, dress,
> means of
>> livelihood, lifestyle, etc.)
>
> Yes, this would mean specific tribal affiliation.
>
>> c) Language;
>
> Yes.
>
>> d) Residence in certain parts of the country, or
> in
>> certain regions of the world;

>
> Of one's ancestors I presume.
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>> e) Other relevant factors
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>> The anomaly of race is not preferable to
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> Here,
>> the Africoid features of the Luzia skull supports
> the
>> finding that the African was the first presence in
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>> mitochondrial DNA sequences and RFLP polymorphisms
> and
>> the haplogroup M [mtDNA from a distinguished group
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>> Geneticist.
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>>
>
> Mustafa mtDNA haplogroup M is one of the common
> typologies found in
> Asia today.
>
> Regards,
> Paul Kekai Manansala
>
>
>
>
>

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| 14566|2004-10-18 17:28:28|Bradenqp@aol.com|Re: African Centered History in Latest New
African Magazine|
Narmer and Manu,
You're both welcome.

I do think it would be nice if Black History Month in this country was celebrated with more of an emphasis
on African history, thus making the link between Black Americans and their full history, rather than just

dealing with the history begining on these shores.

Paul Braden

In a message dated 10/16/2004 8:20:40 PM Eastern Standard Time, narmer999@yahoo.com writes:

I Give Thanks as Well. I'm Looking Forward To Reading It Soon. Hotep.

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

>Greetings,

>

>Thanks for the timely information on the current issue of New African magazine. It will be informative reading on the plane. I will be traveling to London next week to participate in their African Heritage Month events from Oct. 26-31. I have been invited by Bro. Dekenu, publisher of Nex Generation magazine (London), to give several London presentations.

>http://www.manuampim.com/london_oct04.jpg

>

>Advancing the work,

>

>Manu Ampim

>

>-----

>

>

>Paul Braden wrote:

>

>

>The October 2004 issue of New African magazine, one of the widest read

>english language publications concerning African affairs, has articles including a

>cover celebrating Black History Month in the UK (it is celebrated in October in the UK).

>

>A link to the magazine's website with short introductons to the articles:

><http://www.africasia.com/newafrican/index.php>

>

>There are three relevant articles:

>

>1) Truth Submerged Shall Rise Again, by Paul Barton.

> Notes the work of Clyde Winters regarding the Mende influence on the Olmec civilization.

>

>2) An interview with Akyaaba Addai-Sebo, the gentleman who initiated

> Black History Month in the UK.

>

>3) Brazil: The cult of Whiteness, by Abdias do Nascimento.

> The noted Brazillian senator discusses color crises in his home country.

>
>4) Ancient Africans in Recent America, by Paul Barton.
> Deals with the African influence on Native Americans,
> particularly
> in North America. Cites the work of Wierzinski and Van Sertima.
>
>Perhaps the editors of the magazine would welcome regular
>contributions of
>articles by members of this listgroup.
>If anyone wants the contact email address of the editors, let me
>know.
>
>
>Paul Braden

| 14567|2004-10-18 18:37:07|Paul Kekai Manansala|Re: Blacks in Early America|
--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
wrote:

> I do not understand your Korean example because it is
> not what the Special Rapportuer meant. In fact the
> factors of who is indigenous, is a totality of the
> circumstances test.
>
> Likewise, this factor does not mean a Korean, like in
> 1 Korean. However, if a significant group of Koreans
> had shared common ancestry like in the case of the
> Africans, that would be a factor to consider.
>

I'm afraid I don't get where you're coming from.

The Special Rapporteur almost certainly meant people descending from
the same ancestor with reference to a certain place, region or
culture.

In this sense, the descendents of Luzia or Kennewick Man would be
indigenous to the area if they happened to persist in this area over
time. What these Luzia and Kennewick Man looked like, or even where
they came from, would be irrelevant.

Regards,

Paul Kekai Manansala

| 14568|2004-10-18 18:55:00|Bruno Matt|Re: Blacks in Early America|

You are right, Paul. All peoples came from somewhere else, except, perhaps, those people who may have remained in that place in Africa where the first humans evolved. They are the truly indigenous people.

Bruno

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
wrote:
> I do not understand your Korean example because it is
> not what the Special Rapportuer meant. In fact the
> factors of who is indigenous, is a totality of the
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Regards,
Paul Kekai Manansala

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| 14569|2004-10-18 19:08:47|p.manansala@sbcglobal.net|Luzia|

Also, I would like to say that there is nothing in the reconstruction of Luzia that cannot be found in modern indigenous peoples of America.

Her type is actually fairly common among indigenous Uto-Aztecan peoples including the complexion.



Regards,
Paul Kekai Manansala



| 14570|2004-10-18 19:49:58|Ansari Mustafa|Re: Blacks in Early America|
Dr. Neves's discovery of ?Luzia? in 1995 compliments U.

S. anthropologist Joseph Powell of the University of New Mexico who tested about three-dozen samples of skeletal remains from North and South America. Since the 1980's Powell has analyzed mounting evidence, which establish that non-mongoloids were among the first Americans.

In 1995, Neves began test to compare Luzia with modern humans. He found that Luzia's skull and teeth had characteristics similar to people of the south Pacific.

Mustafa

--- Bruno Matt <ceasarmoreno@yahoo.com> wrote:

> You are right, Paul. All peoples came from
> somewhere else, except, perhaps, those people who
> may have remained in that place in Africa where the
> first humans evolved. They are the truly indigenous
> people.

> Bruno

>

> Paul Kekai Manansala <pmanansala@sbcglobal.net>

> wrote:

>

> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa

> wrote:

>> I do not understand your Korean example because it
> is

>> not what the Special Rapportuer meant. In fact the

>> factors of who is indigenous, is a totality of the

>> circumstances test.

>>

>> Likewise, this factor does not mean a Korean, like

> in

>> 1 Korean. However, if a significant group of

> Koreans

>> had shared common ancestry like in the case of the

>> Africans, that would be a factor to consider.

> >
>
> I'm afraid I don't get where you're coming from.
>
> The Special Rapporteur almost certainly meant people
> descending from
> the same ancestor with reference to a certain place,
> region or
> culture.
>
> In this sense, the descendents of Luzia or Kennewick
> Man would be
> indigenous to the area if they happened to persist
> in this area over
> time. What these Luzia and Kennewick Man looked
> like, or even where
> they came from, would be irrelevant.
>
> Regards,
> Paul Kekai Manansala
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| 14571|2004-10-18 19:54:57|Amadou Cisse|Re: The Map - Amadou Cisse|

Dear Kathaka,

HeruSalem, interesting Unfortunately, I do not know of an association with Heru. If I may, your last name is an anagram of first, could you tell me which ethnic background is the practice?

Regards,

Amadou Cisse

-----Original Message-----

From: Kathaka [mailto:kathaka443@earthlink.net]

Sent: Monday, October 18, 2004 7:08 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] The Map - Amadou Cisse

Dear Amadou Cisse,

The Map is a 16th century German woodcut that attempts to illustrate the role cut out for Jerusalem as the center of nations. I personally consider Jerusalem as Heru' Salem . Is there any association with Heru as a center that you know of?

Kathaka Takhata

| 14572|2004-10-18 19:59:50|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

>

> Dr. Neve's discovery of `Luzia' in 1995 compliments U.

> S. anthropologist Joseph Powell of the University of

> New Mexico who tested about three-dozen samples of

> skeletal remains from North and South America. Since

> the 1980's Powell has analyzed mounting evidence,

> which establish that non-mongoloids were among the

> first Americans.

> In 1995, Neves began test to compare Luzia with

> modern humans. He found that Luzia's skull and teeth

> had characteristics similar to people of the south

> Pacific.

>

Contrary opinions abound. There is plenty of evidence that shows that these early "Americans" evolved into the indigenous Americans of today.

Even the use of the term "Mongoloid" is meaningless. It does not infer in any way that the modern indigenous people of Brazil are not descendants of the earliest migrants to the region.

Regards,

Paul Kekai Manansala

| 14573|2004-10-18 22:00:29|Ansari Mustafa|Re: Blacks in Early America|

Dear Paul,

There appears to be a huge gap in time between the discovery of "Luzia" and the Olmec periods, but I believe this is more normative than not, since the findings are so ancient and the populations were hunter gatherers.

Nonetheless, the inference of interconnection appears to be there because of the continuity of the Australo-melanesian genetic threads in the surrounding region like the finds in Peru, Ecuador and Mexico.

I presume that until more evidence is found, at this time it is more likely than not that the Australo-melanesian was the first presence or among the first present humans in the Americas, and that they came not only from the Pacific but the Atlantic as well.

This of course, does not say that the modern Brazilians were not infused or mopped into different phenotypes and genotypes over the tens of thousands of years of their existence. After all the interruptions of the colonial period changed the entire complexion of North, Central and South America.

Notwithstanding, the vagaries of some of the data my proof requirement under International law is the totality of the factors by reasonable inference, so I am only seeking to deal with contrary opinions that have a reasonable factual basis of contrary discoveries.

Mustafa

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>
> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
> >
> > Dr. Neve's discovery of 'Luzia' in 1995
> compliments U.
> > S. anthropologist Joseph Powell of the University
> of
> > New Mexico who tested about three-dozen samples of
> > skeletal remains from North and South America.
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> > the 1980's Powell has analyzed mounting evidence,
> > which establish that non-mongoloids were among the
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> > modern humans. He found that Luzia's skull and
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> > had characteristics similar to people of the south
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> >
>
> Contrary opinions abound. There is plenty of
> evidence that shows
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> Even the use of the term "Mongoloid" is meaningless.
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> of Brazil are not
> descendants of the earliest migrants to the region.
>
> Regards,
> Paul Kekai Manansala
>
>
>

>

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| 14574|2004-10-19 06:19:38|jips japs|Kamit Cosmogony and scientific reality|

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<http://www.culturediff.org/astroegypt9.htm>

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| 14575|2004-10-19 07:40:16|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

> Dear Paul,

>

> Nonetheless, the inference of interconnection appears

> to be there because of the continuity of the

> Australo-melanesian genetic threads in the surrounding

> region like the finds in Peru, Ecuador and Mexico.

>

These threads though would have bearing only on those descended directly from these lines.

> I presume that until more evidence is found, at this

> time it is more likely than not that the

> Australo-melanesian was the first presence or among

> the first present humans in the Americas, and that

> they came not only from the Pacific but the Atlantic

> as well.
>

I do not think that this is a widely held belief. In order for humans to have come by the Pacific more than 12,000 years ago or from the Atlantic, we are implying sea travel of an order greater than anything generally accepted for this period so far.

There is only a very preliminary hypothesis.

> This of course, does not say that the modern
> Brazilians were not infused or mophed into different
> phenotypes and genotypes over the tens of thousands of
> years of their existence.

I agree.

Regards,

Paul Kekai Manansala

| 14576|2004-10-19 07:41:04|Memnon (dg14)|Re: Blacks in Early America|

At the end of the day, both Luzia and Kennewick Man represent nothing more than Asian and South Pacific morphological/phenotypic variation, no? Neither are "African" or "European." Despite whatever modern racial monikers placed on them (claiming Luzia is "Negroid" or Kennewick Man is "Caucasoid"), both are from a larger Asian and (perhaps to a smaller degree) South Pacific grouping, as are the other indigenous peoples of America.

So even if Luzia *is* an example of a "Blacks in Early America," she wouldn't be an example of *Africans* in Early America.

DG

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
wrote:
> I do not understand your Korean example because it is
> not what the Special Rapportuer meant. In fact the
> factors of who is indigenous, is a totality of the
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> Likewise, this factor does not mean a Korean, like in
> 1 Korean. However, if a significant group of Koreans
> had shared common ancestry like in the case of the
> Africans, that would be a factor to consider.
>
```

```
I'm afraid I don't get where you're coming from.
```

The Special Rapporteur almost certainly meant people descending from the same ancestor with reference to a certain place, region or culture.

In this sense, the descendents of Luzia or Kennewick Man would be indigenous to the area if they happened to persist in this area over time. What these Luzia and Kennewick Man looked like, or even where they came from, would be irrelevant.

Regards,
Paul Kekai Manansala

| 14577|2004-10-19 07:48:25|Paul Kekai Manansala|Re: Blacks in Early America|
--- In Ta_Seti@yahoogroups.com, "Memnon \((dg14\)" wrote:

>
> So even if Luzia *is* an example of a "Blacks in Early America,"
> she wouldn't be an example of *Africans* in Early America.
>

Yes, I have no problem with the idea of Blacks in early America or Blacks among the Olmecs. However, the fact that they were black does not mean they are not ancestors of modern indigenous Amerindians.

Regards,
Paul Kekai Manansala

| 14578|2004-10-19 08:40:17|clyde winters|Re: Blacks in Early America|
Hi

If I remember correctly it was said that Luzia could have been either an African or Oceanic personage. I quote an article written back in 1999: "With the aid of some of the most advanced technological resources, the English scientists had reconstituted the fisionornia of Luzia for the first time. 0 result is a woman with nitidamente negr?ides fei??es, of wide nose, rounded off eyes, salient chin and lips. They are characteristics that make it much more similar to

the inhabitants of some regions of Africa and of the Oceania of that with the current Brazilian Indians". How can you maintain that Luzia came from the South Pacific?

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > At the end of the day, both Luzia and Kennewick Man
- > represent nothing
- > more than Asian and South Pacific
- > morphological/phenotypic variation, no?
- >
- > Neither are "African" or "European." Despite
- > whatever modern racial monikers
- > placed on them (claiming Luzia is "Negroid" or
- > Kennewick Man is "Caucasoid),
- > both are from a larger Asian and (perhaps to a
- > smaller degree) South Pacific
- > grouping, as are the other indigenous peoples of
- > America.
- >
- > So even if Luzia *is* an example of a "Blacks in
- > Early America,"
- > she wouldn't be an example of *Africans* in Early
- > America.
- >
- > DG
- > DG
- >
- >
- > Paul Kekai Manansala <pmanansala@sbcglobal.net>
- > wrote:
- >
- > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
- > wrote:
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- > is
- >> not what the Special Rapporteur meant. In fact the
- >> factors of who is indigenous, is a totality of the
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- >> Likewise, this factor does not mean a Korean, like
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> Koreans
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> region or
> culture.
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> In this sense, the descendents of Luzia or Kennewick
> Man would be
> indigenous to the area if they happened to persist
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> Paul Kekai Manansala
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| 14579|2004-10-19 08:43:55|Memnon (dg14)|Re: Blacks in Early America|

U're preachin to the converted Paul. :)

That was exactly my point...even if Luzia is an example of a "black" individual in the early Americas, she is not "African"--which is the link being sought--but rather Asian or perhaps even of the South Pacific...like all the *other* indigenous peoples of the Americas.

Thus trying to separate Luzia or Kennewick Man from other indigenous Americans is superficial at best, and helps neither theories of Pre-Columbian African or European contact.

I think the key point of understanding here is that "black" is a social construct term that need not always indicate Africa (i.e., New Guinea, Australia, Fiji, etc.).

DG

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)" wrote:

>
> So even if Luzia *is* an example of a "Blacks in Early America,"
> she wouldn't be an example of *Africans* in Early America.
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Regards,
Paul Kekai Manansala

| 14580|2004-10-19 09:23:15|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"

wrote:

> U're preachin to the converted Paul. :)
>

I know, DG, just trying to clarify my own position a bit more

> That was exactly my point...even if Luzia is an
> example of a "black" individual in the early
> Americas, she is not "African"--which is the
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> indigenous peoples of the Americas.
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> Thus trying to separate Luzia or Kennewick Man
> from other indigenous Americans is superficial at
> best, and helps neither theories of Pre-Columbian
> African or European contact.
>

Yes, and in my opinion the whole idea of linking Luzia with Australo-melanesians is not much different than the Kennewick Man argument from the racial standpoint.

This would still make Luzia of "Caucasoid" origin according to a great host of folks out there. Yes, Melanesians are dark Caucasoids according to some. I know you are aware of this view, DG, just repeating it for the sake of others.

Regards,

Paul Kekai Manansala

| 14581|2004-10-19 09:36:30|Peter Gray|Re: Blacks in Early America|

Attachments :
.....

For what it's worth, I'm attaching my translation of *VEJA*'s original [1999] publiucation of the article on "Luzia". Feedback welcome.

Thanks,

Peter Gray

>From: "Paul Kekai Manansala"
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: Blacks in Early America
>Date: Tue, 19 Oct 2004 16:22:03 -0000

>
 >
 >--- In Ta_Seti@yahoogroups.com, "Memnon \((dg14)\)"
 >wrote:
 >> U're preachin to the converted Paul. :)
 >>
 >
 >I know, DG, just trying to clarify my own position a bit more
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 >> That was exactly my point...even if Luzia is an
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 >great host of folks out there. Yes, Melanesians are dark Caucasoids
 >according to some. I know you are aware of this view, DG, just
 >repeating it for the sake of others.
 >
 >Regards,
 >Paul Kekai Manansala
 >
 >
 >

| 14582|2004-10-19 09:44:44|Memnon (dg14)|Re: Blacks in Early America|
 Hi.

If I recall correctly it was first said that Luzia had Negroid features that could be African, Australian or Oceanic. The prevailing consensus seems to center around the Australian or Oceanic. I say South Pacific, because Oceania is considered to be part of the South Pacific, as is Australia.

May I quote an article also written in 1999 on the find, which itself quoted Dr. Walter Neves--the anthropologist in question who made the initial find and study on the skull.

[Luzia's Negroid features notwithstanding, Dr. Neves is not arguing that her ancestors came to Brazil from Africa in an early trans-Atlantic migration. Instead, he believes they originated in Southeast Asia, "migrating from there in two directions, south to Australia, where today's aboriginal peoples may be their descendants, and navigating northward along the coast and across the Bering Straits until they reached the Americas."]

In nearly every other paper I've seen, Luzia is generally referred to as "Aboriginal" or "Oceanic." This seems to vibe well with such things as the Baja DNA analysis (Gonzalez JR, Gonzalez-MA. ?Cranio-metric evidence for Palaeoamerican survival in Baja California.? 2003 Universitat de Barcelona) that shows Australasian-Melanesian links among indigenous Americans.

DG

"It is likely that southeast Asia 20,000 years ago was inhabited by people who more closely resembled present-day Polynesians or Australian aborigines so this could indeed be a source for the first Americans. They could have taken a coastal route to get there around the North Pacific Rim ? it seems unlikely that they came directly across the Pacific."---Dr. Christopher Stringer, Anthropologist

clyde winters wrote:

Hi

If I remember correctly it was said that Luzia could have been either an African or Oceanic personage. I quote an article written back in 1999: "With the aid of some of the most advanced technological resources, the English scientists had reconstituted the fisionornia of Luzia for the first time. 0 result is a woman with nitidamente negr?ides fei??es, of wide nose, rounded off eyes, salient chin and lips. They are characteristics that make it much more similar to the inhabitants of some regions of Africa and of the Oceania of that with the current Brazilian indians". How can you maintain that Luzia came from the South Pacific?

Clyde

--- "Memnon (dg14)" wrote:

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- > more than Asian and South Pacific
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> whatever modern racial monikers
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>
> Paul Kekai Manansala
> wrote:
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> --- In Ta_Seti@yahooogroups.com, Ansari Mustafa
> wrote:
> > I do not understand your Korean example because it
> is
> > not what the Special Rapportuer meant. In fact the
> > factors of who is indigenous, is a totality of the
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> descending from
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> Regards,
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| 14583|2004-10-19 09:53:43|Memnon (dg14)|Re: Blacks in Early America|

I understand where u are coming from Paul.

I think many seize on these skulls, or even DNA analysis from the Baja finds, and attempt to drive some deep "racial" wedge between Native Americans and these other groups, when in effect they are related peoples from different parts of the same region. The entire Kennewick Man debacle, attempting to find some grand world of difference between an individual from the far Northeast of Asia(i.e., the Ainu) to the lesser Northeast (i.e., Siberia), illustrates how "racial" politics can obscure and pervert otherwise good science.

I don't think there's a problem with acknowledging varying Asian types migrating to the Americas, though these Ainu or Australo-Melanesians would be a *minority*, so long as we remember that the *other* Native Americans are from Asia as well. Its how people politicize and bend the science to their own slant that is problematic.

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"  
wrote:  
> U're preachin to the converted Paul. :)  
>
```

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> That was exactly my point...even if Luzia is an  
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> Thus trying to separate Luzia or Kennewick Man
> from other indigenous Americans is superficial at
> best, and helps neither theories of Pre-Columbian
> African or European contact.
>

Yes, and in my opinion the whole idea of linking Luzia
with Australo-
melanesians is not much different than the Kennewick Man
argument
from the racial standpoint.

This would still make Luzia of "Caucasoid" origin
according to a
great host of folks out there. Yes, Melanesians are dark
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according to some. I know you are aware of this view, DG,
just
repeating it for the sake of others.

Regards,
Paul Kekai Manansala

| 14584|2004-10-19 10:07:20|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, "Memnon \((dg14)\)"

wrote:

> I understand where u are coming from Paul.

>

>

One of the first anthropology books I read placed "Australoids" as a
subgroup of "Caucasoids." Even to my young impressionable mind at
the time something didn't click right about that setup.

Regards,
Paul Kekai Manansala

| 14585|2004-10-19 10:09:44|Paul Kekai Manansala|Re: Kamit Cosmogony and scientific reality|

--- In Ta_Seti@yahoogroups.com, jips japs wrote:

>

> In French

>

> <http://www.culturediff.org/astroegypt9.htm>

>

There is also an English version.

<http://www.culturediff.org/english/astroegypto.htm>

Regards,

Paul Kekai Manansala

| 14586|2004-10-19 10:10:07|clyde winters|Re: Blacks in Early America|

Hi

There is a big problem with this idea. First, the Oceanic people have only recently arrived in the area. Secondly, the Oceanic people are of African origin, so they would represent an early African influence in America from Oceania. Page (1988) presents place names that are made up of African ethnic names (AEN) as roots for Fijian place names. These toponyms include a multitude of hills, streams and villages composed of a simple AEN root plus a Fijian place name e.g., koro, wai-ni-, watu and na-. Page (1988, p.34) found 270 AEN's forming part of Fijian place names (FPN). The interesting fact about the AEN and FPN cognates is that they are found in West Africa and not East Africa (Page 1988, p.47).

This fact negates Page's (1988) hypothesis because there are no rivers in Africa that link East Africa and West Africa. This suggests that Africans who later settled West Africa must have been in the Pacific long before the Austronesians arrived on Madagascar. This view is supported by the fact that the classical mongoloid people did not arrive in the Pacific area until after 500 B.C. Page (1988, p.66) believes that the AEN-FPN cognates are the result of the establishment of Indonesian colonies first along the Zambezi river and from there into Central and Western Africa between the fourth and eleventh centuries A.D. During this period Bantu speakers are believed to have been incorporated into the Indonesian Lakota culture and between the eleventh to sixteenth A.D. settled in Melanesia by Lakota fleets (Page 1988, p.66). Although Page's (1988, p.67) theory is interesting the fact that the AENs that are FPN's are prefixed to a multitude of hills, streams and villages" indicate that these place names are very old because the names for hills and streams are rarely changed. Page (1988, p.67) noted four common prefixes used in the FPN's: Koro 'village, hill', wai-ni- 'water of'; watu- 'stone'; and na- 'the'. These terms are closely related to Manding terms as illustrated below:

FPN English Manding

- 1.koro hill kuru
- 2.koro village so-koro
- 3.wai-ni water of ba-ni 'course of water'
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- 5.na the ni

As illustrated above the AENs and Manding terms are analogous for 'hill','village', 'the' and 'of'. It would appear that the FPN /w/ corresponds to Manding /b/. Due to the thousands of miles separating the Manding and AENs, this cognate can be explained as loan words.

Melanesian and Manding are also very close in the area of

agricultural terms:

Melanesian English Manding

- 1.sagora wool saga-gi
- 2.bara,a-par,pal house bo
- 3.kerru mountain kuru
- 4.kana land,place ka, kan
- 5.imu rain mi
- 6.sala path,road sila
- 7.gala-pi grand ka
- 8.mitei fruit mete

- 9.wana,wan go wa

Other similar terms include the following:

Common Terms:

English Manding Melanesian Polynesian

1. arrow bye,bya fana,pane fana,pana
2. Father baba babi papa
3. Man tye ta taga-ta
4. head ku tequ-qa suku-noa
5. pot daga taga taga
6. vase bara pora,bora bora-bora
7. fish yege ige, ika ika
8. ox, cattle konga,gunga kede kuda

Given the full agreement of these terms suggest a genetic relationship between AENs and Manding and descent from Paleo-African. Given this evidence of cognate Oceanic words and Manding (Malinke-Bambara) make it clear that if Luzia came from Oceania, she was an African.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > Hi.
- >
- > If I recall correctly it was first said that Luzia
- > had Negroid
- > features that could be African, Australian or
- > Oceanic. The
- > prevailing consensus seems to center around the
- > Australian
- > or Oceanic. I say South Pacific, because Oceania is
- > considered
- > to be part of the South Pacific, as is Australia.
- >
- > May I quote an article also written in 1999 on the
- > find, which
- > itself quoted Dr. Walter Neves--the anthropologist
- > in question

> who made the initial find and study on the skull.
>
> [Luzia's Negroid features notwithstanding, Dr. Neves
> is not arguing that her
> ancestors came to Brazil from Africa in an early
> trans-Atlantic migration.
> Instead, he believes they originated in Southeast
> Asia, "migrating from
> there in two directions, south to Australia, where
> today's aboriginal
> peoples may be their descendants, and navigating
> northward along the coast
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> Americas."]
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> In nearly every other paper I've seen, Luzia is
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> as "Aboriginal" or "Oceanic." This seems to vibe
> well with such things
> as the Baja DNA analysis (Gonzalez JR, Gonzalez-MA.
> ?Cranimetric
> evidence for Palaeoamerican survival in Baja
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> Americans.
>
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>
> "It is likely that southeast Asia 20,000 years ago
> was inhabited by people who more closely resembled
> present-day Polynesians or Australian aborigines so
> this could indeed be a source for the first
> Americans. They could have taken a coastal route to
> get there around the North Pacific Rim ? it seems
> unlikely that they came directly across the
> Pacific."---Dr. Christopher Stringer, Anthropologist
>
>

>
> clyde winters <olmec982000@yahoo.com> wrote:
>
> Hi
> If I remember correctly it was said that Luzia could

>
 > have been either an African or Oceanic personage. I
 > quote an article written back in 1999: "With the aid
 > of some of the most advanced technological
 > resources,
 > the English scientists had reconstituted the
 > fisionornia of Luzia for the first time. 0 result is
 > a
 > woman with nitidamente negr?ides fei??es, of wide
 > nose, rounded off eyes, salient chin and lips. They
 > are characteristics that make it much more similar
 > to
 > the inhabitants of some regions of Africa and of the
 > Oceania of that with the current Brazilian indians".
 > How can you maintain that Luzia came from the South
 > Pacific?
 >
 > Clyde
 >
 >
 > --- "Memnon (dg14)" wrote:
 >
 > > At the end of the day, both Luzia and Kennewick
 > Man
 > > represent nothing
 > > more than Asian and South Pacific
 > > morphological/phenotypic variation, no?
 > >
 > > Neither are "African" or "European." Despite
 > > whatever modern racial monikers
 > > placed on them (claiming Luzia is "Negroid" or
 > > Kennewick Man is "Caucasoid),
 > > both are from a larger Asian and (perhaps to a
 > > smaller degree) South Pacific
 > > grouping, as are the other indigenous peoples of
 > > America.
 > >
 > > So even if Luzia *is* an example of a "Blacks in
 > > Early America,"
 > > she wouldn't be an example of *Africans* in Early
 > > America.
 > >
 > > DG
 > > DG
 > >
 > >

> > Paul Kekai Manansala
>
> > wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> > wrote:
> > > I do not understand your Korean example because
> > it
> > is
> > > not what the Special Rapportuer meant. In fact
> > the
> > > factors of who is indigenous, is a totality of
> > the
> > > circumstances test.
> > >
> > > Likewise, this factor does not mean a Korean,
> > like
> > in
> > > 1 Korean. However, if a significant group of
> > Koreans
> > > had shared common ancestry like in the case of
> > the
> > > Africans, that would be a factor to consider.
> > >
> >
> > I'm afraid I don't get where you're coming from.
> >
> > The Special Rapporteur almost certainly meant
> > people
> > descending from
> > the same ancestor with reference to a certain
> > place,
> > region or
> > culture.
> >
> > In this sense, the descendents of Luzia or
> > Kennewick
> > Man would be
> > indigenous to the area if they happened to persist
> > in this area over
> > time. What these Luzia and Kennewick Man looked
> > like, or even where
> > they came from, would be irrelevant.
> >
> > Regards,
> > Paul Kekai Manansala

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| 14587|2004-10-19 10:50:14|Memnon (dg14)|Re: Blacks in Early America|

Hi

Okay. Been down this road with you so many times its now part of the archives lore. Not having the *same* discussion again. I'll state my point below and let it be, because we are (once again) coming from opposite perspectives.

I am certain you are well aware of my stance, which is generally in linewith modern anthropology, geneticw, etc. The people of Oceania, Australia, New Guinea, etc. are NOT Africans in any recent migration, modern post prehistory sense of the word "African."

All genetic analysis shows they are distinct from modern Africans, more distinct in fact than modern Africans are from more closely related groups. All archaeological finds shows that Melenesians have been inhabiting some of these regionsperhaps as far back as 60kya (New Guinea around 40kya and the Solomon Islands 38kya), showing they are not recent migrants from Africa. Yes, these various peoples have a physical facial type that we putunder the social racial construct as "black." But they migrated out of Africa when *all other humans* left Africa in pre-history, and they may have done so *first.* Thus they are no more "African" (as in from pharaonic Egypt to medieval Mali to modern day Nelson Mandela) than *all other humans* who also migrated from the continent.

That they "look" (in our eyes) like Africansmeans either(1) they simply retained facial features closer to their African forebearers while *other* humans changed more dramatically or (2) they re-evolved those traits to fit their environmental niches.

Whatever the case, all the claimed linguistic linksin the world do not somehow negate archaeology, genetics, biochemistry and numerous other sciences that point out the non-relation of these "Africoid" Asian/Oceanic/Australian populations to modern day Africans.

Obviously thus we do not even agree on the origins of Melanesians and the later populating of Oceania, thus we'd certainly never see eye to eye on Luzia.

I understand you propose a theory markedly different from what genetics and archaeology point to, and to that I mustrespectfully disagree.

To further underscore where I am coming from however, may I simply provide the forum with the following:

Lum JK, Jorde LB, Schiefenhovel W. et al"Affinities among Melanesians, Micronesians, and Polynesians: a Neutral biparental Genetic Perspective." Hum Biol. 2002 Jun;74(3):413-30.

[synopsis: Analysis of 14 neutral, biparental genetic loci from over 900 individuals representing 27 island Southeast Asian, Melanesian, Micronesian, and Polynesian populations that is consistent with the theory of an expansion of Austronesian speaking populations out of island Southeast Asia and into remote Oceania, followed upon by substantial gene flow from near Oceanic populations, and effectively showing no gene flow from outside non-geographic proximal groupings.]

See also:

Hurles, ME, Nicholson J, et al. ?Y Chromosomal Evidence for the Origins of Oceanic-speaking Peoples.? Genetics 2002 Jan;160(1):289-303.

Main P, Attenborough R et al, ?The Peopling of New Guinea: Evidence from Class I Human Leukocyte Antigen.? Hum Biol. 2001 Jun;73(3):365-83.

DG

clyde winters wrote:

Hi

There is a big problem with this idea. First, the Oceanic people have only recently arrived in the area. Secondly, the Oceanic people are of African origin, so they would represent an early African influence in America from Oceania. Page (1988) presents place names that are made up of African ethnic names (AEN) as roots for Fijian place names. These toponyms include a multitude of hills, streams and villages composed of a simple AEN root plus a Fijian place names e.g., koro, wai-ni-, vatu and na-. Page (1988, p.34) found 270 AEN's forming part of Fijian place names (FPN). The interesting fact about the AEN and FPN cognates is that they are found in West Africa and not East Africa (Page 1988, p.47).

This fact negates Page's (1988) hypothesis because there are no rivers in Africa that link East Africa and West Africa. This suggests that Africans who later settled West Africa must have been in the Pacific long before the Austronesians arrived on Madagascar. This view is supported by the fact that the classical mongoloid people did not arrive in the Pacific area until after 500 B.C. Page (1988, p.66) believes that the AEN-FPN cognates are the result of the establishment of Indonesian colonies first along the Zambezi river and from there into Central and Western Africa between the fourth and eleventh centuries A.D. During this period Bantu speakers are believed to have been incorporated into the Indonesian Lakota culture and between the eleventh to sixteenth A.D. settled in Melanesia by Lakota fleets

(Page 1988, p.66). Although Page's (1988,p.67) theory is interesting the fact that the AENs that are FPN's are prefixed to a multitude of hills, streams and villages" indicate that these place names are very old because the names for hills and streams are rarely changed. Page (1988, p.67) noted four common prefixes used in the FPN's: Koro 'village,hill', wai-ni- 'water of'; watu- 'stone';and na- 'the'. These terms are closely related to Manding terms as illustrated below:

FPN English Manding

- 1.koro hill kuru
- 2.koro village so-koro
- 3.wai-ni water of ba-ni 'course of water'
- 4.watu stone bete
- 5.na the ni

As illustrated above the AENs and Manding terms are analogous for 'hill','village', 'the' and 'of'. It would appear that the FPN /w/ corresponds to Manding /b/. Due to the thousands of miles separating the Manding and AENs, this cognate can be explained as loan words.

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Given the full agreement of these terms suggest a genetic relationship between AENs and Manding and descent from Paleo-African. Given this evidence of cognate Oceanic words and Manding (Malinke-Bambara) make it clear that if Luzia came from Oceania, she was an African.

Clyde

| 14588|2004-10-19 10:53:42|Ansari Mustafa|Re: Blacks in Early America|
Greetings, Dr.Winters

I agree with you Clyde because the evidence indicates that the origin of the Australo-Melanesian was African. The DNA test are in and the confluence of the

other bones, crania etc. that flow from Africa into south east Asia into the Malay peninsula, Vietnam, Fiji Samoa, Hawaii etc.

Now as for driving a wedge between the African and Indian over land rights because of these findings, this would be unfortunate, due to the fact that the US is the illegal occupier of the land.

Presently the US holds 261 million acres of surplus land and 2 million categorized Indians own 51 million acres while 35 million Indigenous African are classified as minorities rather than indigenous and holds no indigenous territory.

For a point of clarity, I started the research from a prospective of Human Restorative law and as it progressed I premised that the Africans were only 'autochthon' indigenous to America, which still affords the Africans in America indigenous land rights.

Then I found Luzia out of an 'oft centered' remark by you Dr. Winters arising out of an argument with 'Native Indians' over our claim to 'autochthon indigenous'. So, the conflict with the 2 million Indians who have been classified Indians by the Anglo-American occupiers is regrettably inevitable, since now the research surrounding 'Luzia' gives us a scientific basis for arguing an 'aboriginal' status.

Dr. Mustafa Ansari
Chief Justice
Indigenous African American Reparations Tribunal

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> >

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=== message truncated ===

| 14589|2004-10-19 11:06:16|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

> Greetings, Dr.Winters

>

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> that the origin of the Australo-Melanesian was

> African. The DNA test are in and the confluence of the

> other bones,crania etc. that flow from Africa into

> south east asia into the Malay peninsula, Vietnam,

> fiji Samoa, Hawaii etc.

The origin of all humans is African.

The Australo-Melanesian type may represent closely the earliest people to migrate into this area, or at least a significant portion of them, and thus the ancestors of all Asians regardless of phenotype.

>

> Presently the US holds 261 million acres of surplus

> land and 2 million categorized Indians own 51 million

> acres

These are legitimate rights and, of course, well under what treaty should afford them.

while 35 million Indigenous African are

- > classified as minorities rather than indigenous and
- > holds no indigenous territory.
- >

Because they were not indigenous to the land prior to the occupation by Europeans. You are claiming simply that these people are related to inhabitants who came here many thousands of years ago.

This is not the specificity that is needed.

An Athabascan Indian is related to a Navajo. Both speak Na-Dene languages. But neither has any rights or claims to the other's lands.

Regards,

Paul Kekai Manansala

| 14590|2004-10-19 12:10:11|yahmose7|Re: Blacks in Early America|

This is a very good topic and also many of you are well learned in these areas. My opinion of the whole matter is that black is a color, not an ethnic group. The term negro has been infused in today's thinking as well as black. Archeological findings are regional and cannot be applied to the whole picture, meaning that just because African is applied to Africa does not mean someone found in Yemen is not African, or even is for that matter. Me being from a place that has for the most part maintained its ethnicity as well as its ethnic diversity, which for the most part is small, know that the real underlying factor in ancestry is ethnicity, not complexion, although in some ethnic groups this is the case, especially when dealing with those who are classified whites because their complexion does not vary as much as those classified as blacks, or ours. So when you speak of West Africans, East Africans, Ancient Egyptians, Australians, Melanians, Oceanics, Dravidians etc, yes they can be on a macro scale considered or deemed black, but are clearly not all the same ethnic group, as the pygmies and the Ethiopians and the black Americans are all clearly black people, they are obviously different ethnic groups, so it really all boils down to what is the basis of your argument? When dealing with ancient peoples whose mobility was limited in any large scale, which is a fact, I don't care what anyone says, mass migrations are ludicrous, especially when dealing with people who were deemed hunter gatherers and even agricultural societies, cause you have to grow the food before you eat it, so to sustain any kind of mass population that would be transient is not rational. People moved in small groups, small groups either ran into other small groups and multiplied more quickly, or they stayed smaller groups and multiplied

at slower rates, which ever the case they would form ethnic groups indigenous to that particular "area", who would represent the people of that region more than the people of thier descending places of origins. Which would mean that a a group of people who moved from lets Sudan to the Ivory coast would shortly develop in to thier own ethnic groups in less than 50 years, and would not called themselves Sudanese(lets called them the AZ people), nor would they be for that fact, and theier similarites with each other would be more than with the Sudanese in general, and also the would become products of that environment and thier religion and culture would reflect such, although if one was to try to explain the 'family tree', they would be Az, who migrated from Sudan, who no matter if they were in Sudan or the IC are African, which makes them all from the race of black men of the world, this thinking makes it very difficult to try and classify, and basically show who were these people. Just saying they were black would like robbing them of there identity, for they cleary had no reason to are not to call themselves black for the sake of racial classifiacation or connection, which seem to be the whole picture of this topic and other that I have been reading for sometime now on this site as well as others. Beauty is a result of contrast not similarity in my opinion, the vast differences among us who are called black is what makes us Beatiful, not just being black, Egyptians built large Pyramids, South Africans did not, doesnt make either one of them better or worse, just different, which must be noted to determine who a people are and what they did. An Australian is cleary and usaully very black, but is ethnically not and african, nor a indian, as with Ancient Americans who as many researchers that you have stated have shown were also black, but also clearly not Australian, or African or Oceanic, given the time that it would take for a group of people to establish a big enough group of people to even be noticed in time, they would have in that time became a unique ethnic group, who would through very small characteristic hint as to were they originated, as color, hair, and even pottery and weapons would only hint because of non-multiculturalism an the common things known at that time amonsgt man, meaning natural things such as red berries make red color, which red berries among fruits is more common hence more cultures would share pottey, clothing and such that would be red, which this could niether be a real factor in determining that cultures origination because of similarities of such. To trace some ones heritage first you would ultimately start with there color, but to reach a conclusion you would have to base it on ethnicity, so as with peoples of the Americas you would have to base it on ethnic terms and not as much with color. And another note to add as with Africa, yes more people of color(dark color) are found there more than any were else, but it doesnt mean they originated there or else

were, just the the people as a whole had there foothold strongest there and kept it for a long time, as it white in Amereica, so it is more likely that and highly probable that most people of color (especially dark) woud have mor ethnic ties to groups in Africa more than any one else, and would than likely have originated in that land as a whole, which would make there common ancestors ultimately African, even though they are not Africans. So in my opinion it would make Americans which as yourr photos and such show, share more ethnic affinities with peoples of the South Pacific, Australian, etc regions, which by the way does not mean that i am saying this for all Ancient Amnericans, just the one at hand and of that region in question, for cleary countries as large as america would have many different ethnic groups, which does not exclude the fact that some of them did not oriniate in Africa and not the Souh pacific etc regions, but in my opion does exclude this one in particular.

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

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- > There is a big problem with this idea. First, the
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- > multitude of hills, streams and villages composed of a
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- > wai-ni-, vatu and na-. Page (1988, p.34) found 270
- > AEN's forming part of Fijian place names (FPN). The
- > interesting fact about the AEN and FPN cognates is
- > that they are found in West Africa and not East Africa
- > (Page 1988, p.47).
- > This fact negates Page's (1988) hypothesis because
- > there are no rivers in Africa that link East Africa

> and West Africa. This suggest that Africans who later
 > settled West Africa must have been in the Pacific long
 > before the Austronesians arrived on Madagascar. This
 > view is supported by the fact that the classical
 > mongoloid people did not arrive in the Pacific area
 > until after 500 B.C. Page (1988,p.66) believes that the
 > AEN-FPN cognates are the result of the establishment
 > of Indonesian colonies first along
 > the Zambezi river and from there into Central and
 > Western Africa between the fourth and eleventh
 > centuries A.D. During this period Bantu speakers are
 > believed to have been incorporated into the
 > Indonesian Lakota culture and between the eleventh to
 > sixteenth A.D. settled in Melanesia by Lakota fleets
 > (Page 1988, p.66). Although Page's (1988,p.67) theory
 > is interesting the fact that the AENs that are FPN's
 > are prefixed to a multitude of hills, streams and
 > villages" indicate that these place names are
 > very old because the names for hills and streams are
 > rarely changed. Page (1988, p.67) noted four common
 > prefixes used in the FPN's: Koro 'village,hill',
 > wai-ni- 'water of'; watu- 'stone';and na- 'the'. These
 > terms are closely related to Manding terms as
 > illustrated below:
 >
 > FPN English Manding
 >
 > 1.koro hill kuru
 >
 > 2.koro village so-koro
 >
 > 3.wai-ni water of ba-ni 'course of water'
 >
 > 4.watu stone bete
 >
 > 5.na the ni
 >
 > As illustrated above the AENs and Manding terms are
 > analogous for 'hill','village', 'the' and 'of'. It
 > would appear that the FPN /w/ corresponds to Manding
 > /b/. Due to the thousands of miles separating the
 > Manding and AENs, this cognate can be explained as
 > loan words.
 > Melanesian and Manding are also very close in the area
 > of
 >

- > agricultural terms:
- >
- > Melanesian English Manding
- >
- > 1.sagora wool saga-gi
- >
- > 2.bara,a-par,pal house bo
- >
- > 3.kerru mountain kuru
- >
- > 4.kana land,place ka, kan
- >
- > 5.imu rain mi
- >
- > 6.sala path,road sila
- >
- > 7.gala-pi grand ka
- >
- > 8.mitei fruit mete
- >
- > 9.wana,wan go wa
- > Other similar terms include the following:
- > Common Terms:
- >
- > English Manding Melanesian Polynesian
- >
- > 1.arrow bye,bya fana,pane fana,pana
- >
- > 2. Father baba babi papa
- >
- > 3. Man tye ta taga-ta
- >
- > 4. head ku tequ-qa tuku-noa
- >
- > 5. pot daga taga taga
- >
- > 6. vase bara pora,bora bora-bora
- >
- > 7. fish yege ige, ika ika
- >
- > 8. ox, cattle konga,gunga kede kuda
- >
- >
- >
- > Given the full agreement of these terms suggest a
- > genetic relationship between AENs and Manding and

> descent from Paleo-African. Given this evidence of
> cognate Oceanic words and Manding (Malinke-Bambara)
> make it clear that if Luzia came from Oceania, she was
> an African.

>

> Clyde

>

> --- "Memnon (dg14)" wrote:

>

> > Hi.

> >

> > If I recall correctly it was first said that Luzia
> > had Negroid

> > features that could be African, Australian or
> > Oceanic. The

> > prevailing consensus seems to center around the
> > Australian

> > or Oceanic. I say South Pacific, because Oceania is
> > considered

> > to be part of the South Pacific, as is Australia.

> >

> > May I quote an article also written in 1999 on the
> > find, which

> > itself quoted Dr. Walter Neves--the anthropologist
> > in question

> > who made the initial find and study on the skull.

> >

> > [Luzia's Negroid features notwithstanding, Dr. Neves
> > is not arguing that her

> > ancestors came to Brazil from Africa in an early
> > trans-Atlantic migration.

> > Instead, he believes they originated in Southeast
> > Asia, "migrating from

> > there in two directions, south to Australia, where
> > today's aboriginal

> > peoples may be their descendants, and navigating
> > northward along the coast

> > and across the Bering Straits until they reached the
> > Americas."]

> >

> > In nearly every other paper I've seen, Luzia is
> > generally referred to

> > as "Aboriginal" or "Oceanic." This seems to vibe
> > well with such things

> > as the Baja DNA analysis (Gonzalez JR, Gonzalez-MA.

> > "Cranimetric

> > evidence for Palaeoamerican survival in Baja
> > California." 2003 Universitat
> > de Barcelona) that shows Australasian-Melanesian
> > links among indigenous
> > Americans.
> >
> > DG
> >
> > "It is likely that southeast Asia 20,000 years ago
> > was inhabited by people who more closely resembled
> > present-day Polynesians or Australian aborigines so
> > this could indeed be a source for the first
> > Americans. They could have taken a coastal route to
> > get there around the North Pacific Rim ? it seems
> > unlikely that they came directly across the
> > Pacific."---Dr. Christopher Stringer, Anthropologist
> >
> >
> -----

> >
> > clyde winters wrote:
> >
> > Hi
> > If I remember correctly it was said that Luzia could
> >
> > have been either an African or Oceanic personage. I
> > quote an article written back in 1999: "With the aid
> > of some of the most advanced technological
> > resources,
> > the English scientists had reconstituted the
> > fisionornia of Luzia for the first time. 0 result is
> > a
> > woman with nitidamente negr□s fei絲s, of wide
> > nose, rounded off eyes, salient chin and lips. They
> > are characteristics that make it much more similar
> > to
> > the inhabitants of some regions of Africa and of the
> > Oceania of that with the current Brazilian indians".
> > How can you maintain that Luzia came from the South
> > Pacific?
> >
> > Clyde
> >
> >

> > --- "Memnon (dg14)" wrote:
> >
> > > At the end of the day, both Luzia and Kennewick
> > Man
> > > represent nothing
> > > more than Asian and South Pacific
> > > morphological/phenotypic variation, no?
> > >
> > > Neither are "African" or "European." Despite
> > > whatever modern racial monikers
> > > placed on them (claiming Luzia is "Negroid" or
> > > Kennewick Man is "Caucasoid),
> > > both are from a larger Asian and (perhaps to a
> > > smaller degree) South Pacific
> > > grouping, as are the other indigenous peoples of
> > > America.
> > >
> > > So even if Luzia *is* an example of a "Blacks in
> > > Early America,"
> > > she wouldn't be an example of *Africans* in Early
> > > America.
> > >
> > > DG
> > > DG
> > >
> > >
> > > Paul Kekai Manansala
> >
> > > wrote:
> > >
> > > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> > > wrote:
> > > > I do not understand your Korean example because
> > > > it
> > > > is
> > > > not what the Special Rapportuer meant. In fact
> > > > the
> > > > factors of who is indigenous, is a totality of
> > > > the
> > > > circumstances test.
> > > >
> > > > Likewise, this factor does not mean a Korean,
> > > > like
> > > > in
> > > > 1 Korean. However, if a significant group of
> > > > Koreans

>>>> had shared common ancestry like in the case of
>> the
>>>> Africans, that would be a factor to consider.
>>>>
>>>
>>> I'm afraid I don't get where you're coming from.
>>>
>>> The Special Rapporteur almost certainly meant
>> people
>>> descending from
>>> the same ancestor with reference to a certain
>> place,
>>> region or
>>> culture.
>>>
>>> In this sense, the descendents of Luzia or
>> Kennewick
>>> Man would be
>>> indigenous to the area if they happened to persist
>>> in this area over
>>> time. What these Luzia and Kennewick Man looked
>>> like, or even where
>>> they came from, would be irrelevant.
>>>
>>> Regards,
>>> Paul Kekai Manansala
>>>
>>>
>>>
>>>
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>>

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$$>$$
 \succ

Greetings and Peace My Brother,

It is now evident that these migrations started in Africa, went into southeast asia, to the Malay peninsula, Vietanam, Fiji, Samoa, Hawaii etc and landed in Peru, Ecuador and Brazil.

As to your real concern, it is equally disingenuous to racially disenfranchise the indigenous Africans by arguing that 2 million Indians who are categorized as Indians by the Anglo-Americans are entitled to 51 million acres of land, while the Africans who are indigenous are classified by the Anglo-Americans as minority and have no indigenous rights

The reality is that the Anglo-Americans are occupiers of America over the indigenous rights of the Africans and Indians. The unfortunate result is that the categorized Indians feel that they have to fight us, when in actuality the ancestors of the Indians and the ancestors of the African over all these years are more similar than dissimilar.

When you step back and look at the DNA, the skulls, the artifacts, compiled during the different periods, and the physical and political transmutation occurring during the European periods a logical rational person would understand that the African is entitled to indigenous land as much as the categorized Indians.

YOu see the Indians are not monolithic they come from over 200 tribes and the Africans are not monolithic they come from over 200 tribes. In addition, the Africans have verifiable "autochthon indigenous'rights despite the dispute of aboriginal status. I noticed that you did not address this argument.

The real truth about who the Indian and African are and what their entitlements are has changed because of "Luzia". We are at the beginning of this new research and are assessing the years of transmutations both physical and political.

So, the world is changing and we intend as the first generation of African International lawyers to bring this case before the International and scientific forums with our experts.

Please note some of the current research on the subject. It is my fervent hope that at one time the early peoples of the United States who have jointly and separately endured so much suffering and pain at

the hands of the Anglo-American will have the sense to unite.

Dr. Mustafa Ansari

Dr. Marta Mirazon Lahr & Foley RA (1994) Multiple dispersals and modern human origins. *Evolutionary Anthropol.* 3:48-60
Klein RG (1995) *Howells WW (1989) Skull shapes and the map. Cambridge, MA Harvard University Press. Kingdon, 1993*
Lahr MM (1996) *The evolution of human diversity. Cambridge: CUP*
Stringer CB (1995) the evolution and distribution of Later Pleistocene human populations. In: E.S Vrba & G.H. Denton (Eds) *Paleoclimates and Evolution, with Emphasis on Human Origins*, pp. 524-531. Yale: Yale University Press.
Roberts RG. Et.al. (1994) The human colonization of Australia: optical dates of 53,000 and 60,000 years bracket human arrival at Deaf Adder Gorge, Northern Territory. *Quaternary Science Reviews* 13:575-586.
Genetic Affinities of the Andaman Islanders, A Vanishing Human Population. Kumarasamy Thangaraj. Laiji Singh and Alla G. Reddy, Center for Cellular and Molecular Biology Upper Road,, Hyderabad 5000 007; V. Raghavendra Rao, Anthropological Survey of India . C. G. O. Complex Seminary Hills , Nagpur 440 006 Subhash C. Shegal , Regional Medical Research Centre Post Bag No. 13 Port Blair 744 101 Andaman and Nicobar Island, India, Peter A Underhill, Department of Genetics Stanford University 300 Pasteur Drive , Stanford, California
The New Guineans are a African people who populate the Island and the Island of Melanesia.3. Any of a heterogeneous group of languages spoken in New Guinea,

New Britain and the Solomon Islands. Webster, Ninth
New Collegiate Dictionary
Dr. Clyde Winter has instead said that the
Aboriginal Australians and the Africans were present
in America 25,000 years ago as opposed to the arrival
of the Indians about 11,000 years
Natural rights are

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

> Hi
>
> Okay. Been down this road with you so many times its
> now
> part of the archives lore. Not having the *same*
> discussion again.
> I'll state my point below and let it be, because we
> are (once again)
> coming from opposite perspectives.
>
> I am certain you are well aware of my stance, which
> is generally
> in line with modern anthropology, geneticw, etc. The
> people of
> Oceania, Australia, New Guinea, etc. are NOT
> Africans in any
> recent migration, modern post prehistory sense of
> the word "African."
>
> All genetic analysis shows they are distinct from
> modern Africans,
> more distinct in fact than modern Africans are from
> more closely
> related groups. All archaeological finds shows that
> Melanesians
> have been inhabiting some of these regions perhaps
> as far back
> as 60kya (New Guinea around 40kya and the Solomon
> Islands 38kya),
> showing they are not recent migrants from Africa.
> Yes, these various
> peoples have a physical facial type that we put
> under the social racial
> construct as "black." But they migrated out of
> Africa when *all other
> humans* left Africa in pre-history, and they may
> have done so *first.*

- > Thus they are no more "African" (as in from
- > pharaonic Egypt to medieval
- > Mali to modern day Nelson Mandela) than *all other
- > humans* who also
- > migrated from the continent.
- >
- > That they "look" (in our eyes) like Africans means
- > either (1) they simply
- > retained facial features closer to their African
- > forebearers while *other*
- > humans changed more dramatically or (2) they
- > re-evolved those traits
- > to fit their environmental niches.
- >
- > Whatever the case, all the claimed linguistic links
- > in the world do
- > not somehow negate archaeology, genetics,
- > biochemistry and
- > numerous other sciences that point out the
- > non-relation of these
- > "Africoid" Asian/Oceanic/Australian populations to
- > modern day
- > Africans.
- >
- > Obviously thus we do not even agree on the origins
- > of Melanesians
- > and the later populating of Oceania, thus we'd
- > certainly never see
- > eye to eye on Luzia.
- >
- >
- > I understand you propose a theory markedly different
- > from what
- > genetics and archaeology point to, and to that I
- > must respectfully
- > disagree.
- >
- > To further underscore where I am coming from
- > however, may I simply
- > provide the forum with the following:
- >
- > Lum JK, Jorde LB, Schiefenhover W. et al "Affinities
- > among Melanesians, Micronesians, and Polynesians: a
- > Neutral biparental Genetic Perspective." Hum Biol.
- > 2002 Jun;74(3):413-30.
- >

> [synopsis: Analysis of 14 neutral, biparental
> genetic loci from over 900 individuals representing
> 27 island Southeast Asian, Melanesian, Micronesian,
> and Polynesian populations that is consistent with
> the theory of an expansion of Austronesian speaking
> populations out of island Southeast Asia and into
> remote Oceania, followed upon by substantial gene
> flow from near Oceanic populations, and effectively
> showing no gene flow from outside non-geographic
> proximal groupings.]

>

> See also:

>

> Hurles, ME, Nicholson J, et al. ?Y Chromosomal
> Evidence for the Origins of Oceanic-speaking
> Peoples.? Genetics 2002 Jan;160(1):289-303.

>

> Main P, Attenborough R et al, ?The Peopling of New
> Guinea: Evidence from Class I Human Leukocyte
> Antigen.? Hum Biol. 2001 Jun;73(3):365-83.

>

> DG

>

>

> clyde winters <olmec982000@yahoo.com> wrote:

>

> Hi

> There is a big problem with this idea. First, the
> Oceanic people have only recently arrived in the
> area.

> Secondly, the Oceanic people are of African origin,
> so

> they would represent an early African influence in
> America from Oceania. Page (1988) presents place
> names that are made up of African ethnic names (AEN)
> as

> roots for Fijian placenames. These toponyms include a
> multitude of hills, streams and villages composed of
> a

> simple AEN root plus a Fijian placenames e.g., koro,
> wai-ni-, vatu and na-. Page (1988, p.34) found 270
> AEN's forming part of Fijian place names (FPN). The
> interesting fact about the AEN and FPN cognates is
> that they are found in West Africa and not East
> Africa

> (Page 1988, p.47).

- > This fact negates Page's (1988) hypothesis because
- > there are no rivers in Africa that link East Africa
- > and West Africa. This suggest that Africans who
- > later
- > settled West Africa must have been in the Pacific
- > long
- > before the Austronesians arrived on Madagascar. This
- > view is supported by the fact that the classical
- > mongoloid people did not arrive in the Pacific area
- > until after 500 B.C. Page (1988, p.66) believes that
- > the
- > AEN-FPN cognates are the result of the establishment
- > of Indonesian colonies first along
- > the Zambia river and from there into Central and
- > Western Africa between the fourth and eleventh
- > centuries A.D. During this period Bantu speakers are
- > believed to have been incorporated into the
- > Indonesian Lakota culture and between the eleventh
- > to
- > sixteenth A.D. settled in Melanesia by Lakota fleets
- > (Page 1988, p.66). Although Page's (1988, p.67)
- > theory
- > is interesting the fact that the AENs that are FPN's
- > are prefixed to a multitude of hills, streams and
- > villages" indicate that these place names are
- > very old because the names for hills and streams are
- > rarely changed. Page (1988, p.67) noted four common
- > prefixes used in the FPN's: Koro 'village, hill',
- > wai-ni- 'water of'; watu- 'stone'; and na- 'the'.
- > These
- > terms are closely related to Manding terms as
- > illustrated below:
- >
- > FPN English Manding
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- > 1. koro hill kuru
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- > 4. watu stone bete
- >
- > 5. na the ni
- >
- > As illustrated above the AENs and Manding terms are

> analogous for 'hill', 'village', 'the' and 'of'. It
> would appear that the FPN /w/ corresponds to Manding
> /b/. Due to the thousands of miles separating the
> Manding and AENs, this cognate can be explained as
> loan words.
> Melanesian and Manding are also very close in the
> area
> of
>
> agricultural terms:
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> 3.kerru mountain kuru
>
> 4.kana land,place ka, kan
>
> 5.imu rain mi
>
> 6.sala path,road sila
>
> 7.gala-pi grand ka
>

=== message truncated ===

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| 14592|2004-10-19 12:26:11|Ansari Mustafa|Re: Blacks in Early America|

Dear Paul

Your indigenous analysis is incorrect under International law. There are two types of Indigenous peoples recognized in law. One is aboriginal and the other is 'authochthon'. [See Special Rapportuer Jose Cabo committe report signed by the Nations of the world in 1989[

>The beginning international law premise is that

indigenous status is proper when a group of people establish an historical continuity? with the land.

In 1989, Dr. Jos? R. Martinez Cobo was appointed a Special Rapporteur by the U.N. Subcommission on the Prevention of Discrimination and the Protection of Minorities.. Dr. Cabo was entrusted to define what makes up an ?Indigenous? person and group. Dr. Cabo?s research staff studied the many varying types of Indigenous tribes and thereto called upon all of the states to give comments to the conclusions of his staff contained in his Draft Report. The findings and consensus concluded, ? Indigenous people are "first peoples", tribal peoples, aboriginals and autochthons. According to Jos? R. Martinez Cobo, s ?historical continuity? set out a series of criterion to determine indigenous status. The Subcommission found that some autochthon indigenous societies have a historical continuity with pre-invasion and pre-colonial societies; while others have no historical continuity with the land in pre-colonial times, but were developed or created on the land during a later period. This has been especially applicable in cases of massive group slavery, kidnap, and colonialization

Dr. Mustafa Ansari

This is an excerpt from my upcoming book "The Ballots" and "The Answer: Reparations under International Law.

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

>

> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa

> wrote:

> > Greetings, Dr. Winters

> >

> > I agree with you Clyde because the evidence

> indicates

> > that the origin of the Australo-Melanesian was

> > African. The DNA test are in and the confluence of

> the

- > > other bones, crania etc. that flow from Africa into
- > > south east Asia into the Malay peninsula, Vietnam,
- > > Fiji, Samoa, Hawaii etc.
- >
- > The origin of all humans is African.
- >
- > The Australo-Melanesian type may represent closely
- > the earliest
- > people to migrate into this area, or at least a
- > significant portion
- > of them, and thus the ancestors of all Asians
- > regardless of
- > phenotype.
- >
- > >
- >
- >
- > > Presently the US holds 261 million acres of
- > surplus
- > > land and 2 million categorized Indians own 51
- > million
- > > acres
- >
- > These are legitimate rights and, of course, well
- > under what treaty
- > should afford them.
- >
- > while 35 million Indigenous African are
- > > classified as minorities rather than indigenous
- > and
- > > holds no indigenous territory.
- > >
- >
- > Because they were not indigenous to the land prior
- > to the occupation
- > by Europeans. You are claiming simply that these
- > people are related
- > to inhabitants who came here many thousands of years
- > ago.
- >
- > This is not the specificity that is needed.
- >
- > An Athabascan Indian is related to a Navajo. Both
- > speak Na-Dene
- > languages. But neither has any rights or claims to
- > the other's

> lands.
>
> Regards,
> Paul Kekai Manansala
>
>
>
>
>

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| 14593|2004-10-19 12:36:42|Ansari Mustafa|Re: Blacks in Early America|

I really appreciate your analysis because it is more scientific. I really disliked that Black moniker on African because it did not add anything to our conversation.

Secondly, your focus on the transmutations is the real work to give us evidences of all early American ethnic types which are not monolithic and contain elements of different genotypes.

another excerpt: The Tribes of the Africans and Indians are vastly dissimilar in culture and ethnicity. There are over 200 tribes of Africans and 200 tribes of Indians to be considered. It is simplistic and racist to deem all Indians and all Africans the same. Dr. Juan Comas, long Mexico's most prominent physical anthropologist, asked the question in print, "Are the Amerindians a biologically homogeneous group?" He answered with a firm "no," and gave cogent reasons for his position .

Footnote: Juan Comas, Cuadernos Americanos 152 (Mayo-junio 1967): 117-25, See also his Antropologia de los Pueblos Ibero-Americanos (Barcelona: Editorial Labor, 1974), 35-42 and 52ff Dr. Juan Comas: The International Fight against Racism: Words and Realities Dr. Juan Comas A refugee from the Civil War in Spain; Juan Comas (1900-1979) was a founding professor of the Escuela Nacional de Antropología in

Mexico. He is best known for his promotion of an intercontinental indigenous policy and his fight against racism

--- yahmose7 <yahmose7@yahoo.com> wrote:

>
> This is a very good topic and also many of you are
> well learned in
> these areas. My opinion of the whole matter is that
> black is a
> color, not an ethnic group. The term negro has been
> to infused in
> todays thinking as well as well as black.
> Archeological findings are
> regional and cannot be applied to the whole picture,
> meaning that
> just because African is applied to Africa does not
> mean someone
> found in Yemen is not African, or even is for that
> matter. Me being
> from a place that has for the most part maintained
> its ethnicity as
> well as its ethnic diversity, which for the most
> part is small, know
> that the real underlying factor in ancestry is
> ethnicity, not
> complexion, although in some ethnic groups this is
> the case,
> especially when dealing with those who are
> classified whites because
> thier complexion does not vary as much as those
> classified as
> blacks, or ours. So when you speak of West Africans,
> East Africans,
> Ancient Egyptians, Australians, Melanasiens,
> Oceanics, Dravidians
> etc, yes than can be on a macro scale considered or
> deemed black,
> but are clearly not all the same ethnic group, as
> the pygme and the
> ethiopians and the black americans are all clearly
> black people,
> they are obviously different ethnic groups, so it
> really all boils
> down to what is the basis of your argument? When
> dealing with
> ancient peoples whose mobility was limited in any

- > large scale, which
- > is a fact, I don't care what any one says, mass
- > migrations are
- > ludicrous, especially when dealing with people who
- > were deemed
- > hunter gatherers and even agricultural societies,
- > cause you have to
- > grow the food before you eat it, so to sustain any
- > kind of mass
- > population that would be transient is not rational.
- > People moved in
- > small groups, small groups either ran into to other
- > small groups and
- > multiplied more quickly, or they stayed smaller
- > groups and multiplied
- > at slower rates, whichever the case they would form
- > ethnic groups
- > indigenous to that particular "area", who would
- > represent the
- > people of that region more than the people of their
- > descending
- > places of origins. Which would mean that a group
- > of people who
- > moved from let's Sudan to the Ivory coast would
- > shortly develop in to
- > their own ethnic groups in less than 50 years, and
- > would not called
- > themselves Sudanese(let's call them the AZ people),
- > nor would they
- > be for that fact, and their similarities with each
- > other would be
- > more than with the Sudanese in general, and also the
- > would become
- > products of that environment and their religion and
- > culture would
- > reflect such, although if one was to try to explain
- > the 'family
- > tree', they would be Az, who migrated from Sudan,
- > who no matter if
- > they were in Sudan or the IC are African, which
- > makes them all from
- > the race of black men of the world, this thinking
- > makes it very
- > difficult to try and classify, and basically show
- > who were these
- > people. Just saying they were black would like

> robbing them of there
> identity, for they clearly had no reason to are not
> to call
> themselves black for the sake of racial
> classification or
> connection, which seem to be the whole picture of
> this topic and
> other that I have been reading for sometime now on
> this site as well
> as others. Beauty is a result of contrast not
> similarity in my
> opinion, the vast differences among us who are
> called black is what
> makes us Beautiful, not just being black, Egyptians
> built large
> Pyramids, South Africans did not, doesn't make either
> one of them
> better or worse, just different, which must be noted
> to determine
> who a people are and what they did. An Australian is
> clearly and
> usually very black, but is ethnically not and
> african, nor a indian,
> as with Ancient Americans who as many researchers
> that you have
> stated have shown were also black, but also clearly
> not Australian,
> or African or Oceanic, given the time that it would
> take for a group
> of people to establish a big enough group of people
> to even be
> noticed in time, they would have in that time became
> a unique ethnic
> group, who would through very small characteristic
> hint as to were
> they originated, as color, hair, and even pottery
> and weapons would
> only hint because of non-multiculturalism and the
> common things known
> at that time amongst man, meaning natural things
> such as red berries
> make red color, which red berries among fruits is
> more common hence
> more cultures would share pottery, clothing and such
> that would be
> red, which this could neither be a real factor in

> determining that
> cultures origination because of similarities of
> such. To trace some
> ones heritage first you would ultimately start with
> there color, but
> to reach a conclusion you would have to base it on
> ethnicity, so as
> with peoples of the Americas you would have to base
> it on ethnic
> terms and not as much with color. And another note
> to add as with
> Africa, yes more people of color(dark color) are
> found there more
> than any were else, but it doesnt mean they
> originated there or else
> were, just the the people as a whole had there
> foothold strongest
> there and kept it for a long time, as it white in
> Amereica, so it is
> more likely that and highly probable that most
> people of color
> (especially dark) woud have mor ethnic ties to
> groups in Africa more
> than any one else, and would than likely have
> originated in that
> land as a whole, which would make there common
> ancestors ultimately
> African, even though they are not Africans. So in my
> opinion it
> would make Americans which as yourr photos and such
> show, share more
> ethnic affinities with peoples of the South Pacific,
> Australian, etc
> regions, which by the way does not mean that i am
> saying this for
> all Ancient Amnericans, just the one at hand and of
> that region in
> question, for cleary countries as large as america
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> different ethnic groups, which does not exclude the
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=== message truncated ===

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| 14594|2004-10-19 12:43:05|Memnon (dg14)|Re: Blacks in Early America|

Ansari.

Point of clarity. I am not and have not argued *anything* about Native Americans being entitled to land. I have bought upzip, zilch, nada about land issues or the like or who is entitled to what and where. Nor have I said anything *remotely* positing that Africans came out of Asia (an *absurd* statement given what we know of evolutionary genetics). I am perplexed as to what you are talking about, as you attached my posting to this message. Thus I'm thinking perhaps you are speaking to someone else??? If that's the case, in the future please remove my comments from your postings so as not to cause such confusion. Thank you.

DG (Memnon)

Ansari Mustafa wrote:

Greetings and Peace My Brother,

It is disingenous to argue that Native Indians are entitled to land because their ancestors came out of asia and that the Africans are not entitled to land because their ancestors came out of Asia.

The facts reveal that there were 4 or 5 early migrations out of Asia arriving from different directions. It just now has become evident that the earliest came from the Pacific.

It is now evident that these migrations started in Africa, went into southeast asia, to the Malay peninsula, Vietnam, Fiji, Samoa, Hawaii etc and landed in Peru, Ecuador and Brazil.

As to your real concern, it is equally disingenous to racially disenfranchise the indigenous Africans by arguing that 2 million Indians who are categorized as Indians by the Anglo-Americans are entitled to 51 million acres of land, while the Africans who are indigenous are classified by the Anglo-Americans as minority and have no indigenous rights

The reality is that the Anglo-Americans are occupiers of America over the indigenous rights of the Africans and Indians. The unfortunate result is that the categorized Indians feel that they have to fight us, when in actuality the ancestors of the Indians and the ancestors of the African over all these years are more similar than dissimilar.

When you step back and look at the DNA, the skulls, the artifacts, compiled during the different periods, and the physical and political transmutation occurring during the European periods a logical rational person would understand that the African is entitled to indigenous land as much as the categorized Indians.

YOU see the Indians are not monolithic they come from over 200 tribes and the Africans are not monolithic they come from over 200 tribes. In addition, the Africans have verifiable "autochthon indigenous" rights despite the dispute of aboriginal status. I noticed that you did not address this argument.

The real truth about who the Indian and African are

and what their entitlements are has changed because of "Luzia". We are at the beginning of this new research and are assessing the years of transmutations both physical and political.

So, the world is changing and we intend as the first generation of African International lawyers to bring this case before the International and scientific forums with our experts.

Please note some of the current research on the subject. It is my fervent hope that at one time the early peoples of the United States who have jointly and separately endured so much suffering and pain at the hands of the Anglo-American will have the sense to unite.

Dr. Mustafa Ansari

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Genetic Affinities of the Andaman Islanders, A
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Laiji Singh and Alla G. Reddy, Center for Cellular and
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Raghaendara Rao, Anthropological Survery of India . C.
G. O. Complex Seminary Hills , Nagpur 440 006 Subhash
C. Shegal , Regional Medical Research Centre Post Bag
No. 13 Port Blair 744 101 Andaman and Nicobar Island,
India, Peter A Underhill, Department of Genetics
Stanford University 300 Pasteur Drive , Stanford,
California

The New Guineans are a African people who populate
the Island and the Island of Melanesia.³. Any of a
heterogeneous group of languages spoken in New Guinea,
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Dr. Clyde Winter has instead said that the
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> part of the archives lore. Not having the *same*
> discussion again.
> I'll state my point below and let it be, because we
> are (once again)
> coming from opposite perspectives.
>
> I am certain you are well aware of my stance, which
> is generally
> in line with modern anthropology, geneticw, etc. The
> people of
> Oceania, Australia, New Guinea, etc. are NOT
> Africans in any
> recent migration, modern post prehistory sense of
> the word "African."
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> All genetic analysis shows they are distinct from
> modern Africans,
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- > more closely
- > related groups. All archaeological finds shows that
- > Melanesians
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- > area.
- > Secondly,the Oceanic people are of African origin,

- > so
- > they would represent an early African influence in
- > America from Oceania. Page (1988) presents place
- > names that are made up of African ethnic names (AEN)
- > as
- > roots for Fijian placenames. These toponyms include a
- > multitude of hills, streams and villages composed of
- > a
- > simple AEN root plus a Fijian placename e.g., koro,
- > wai-ni-, watu and na-. Page (1988, p.34) found 270
- > AEN's forming part of Fijian place names (FPN). The
- > interesting fact about the AEN and FPN cognates is
- > that they are found in West Africa and not East
- > Africa
- > (Page 1988, p.47).
- > This fact negates Page's (1988) hypothesis because
- > there are no rivers in Africa that link East Africa
- > and West Africa. This suggests that Africans who
- > later
- > settled West Africa must have been in the Pacific
- > long
- > before the Austronesians arrived on Madagascar. This
- > view is supported by the fact that the classical
- > Mongoloid people did not arrive in the Pacific area
- > until after 500 B.C. Page (1988, p.66) believes that
- > the
- > AEN-FPN cognates are the result of the establishment
- > of Indonesian colonies first along
- > the Zambezi river and from there into Central and
- > Western Africa between the fourth and eleventh
- > centuries A.D. During this period Bantu speakers are
- > believed to have been incorporated into the
- > Indonesian Lakota culture and between the eleventh
- > to
- > sixteenth A.D. settled in Melanesia by Lakota fleets
- > (Page 1988, p.66). Although Page's (1988, p.67)
- > theory
- > is interesting the fact that the AENs that are FPN's
- > are prefixed to a multitude of hills, streams and
- > villages" indicate that these place names are
- > very old because the names for hills and streams are
- > rarely changed. Page (1988, p.67) noted four common
- > prefixes used in the FPN's: Koro 'village, hill',
- > wai-ni- 'water of'; watu- 'stone'; and na- 'the'.
- > These
- > terms are closely related to Manding terms as

> illustrated below:

>

> FPN English Manding

>

> 1.koro hill kuru

>

> 2.koro village so-koro

>

> 3.wai-ni water of ba-ni 'course of water'

>

> 4.vatu stone bete

>

> 5.na the ni

>

> As illustrated above the AENs and Manding terms are

> analogous for 'hill','village', 'the' and 'of'. It

> would appear that the FPN /w/ corresponds to Manding

> /b/. Due to the thousands of miles separating the

> Manding and AENs, this cognate can be explained as

> loan words.

> Melanesian and Manding are also very close in the

> area

> of

>

> agricultural terms:

>

> Melanesian English Manding

>

> 1.sagora wool saga-gi

>

> 2.bara,a-par,pal house bo

>

> 3.kerru mountain kuru

>

> 4.kana land,place ka, kan

>

> 5.imu rain mi

>

> 6.sala path,road sila

>

> 7.gala-pi grand ka

>

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| 14595|2004-10-19 13:01:15|yahmose7|Re: Blacks in Early America|
I am from Africa, and where I am from would give you the answer to the question of who has right to land. The only people who have a right to land is the people who fight to keep it, thats how it has all ways been and thats how it still is, land is determed in battle not in books, notions or hypothesis. The one who has the better army of the two(etc) of that time decides what happens with the land, as the white man in america, which in my opionion which is an honest one has faught and won it, square and fair or not, he has won it, or at the least no one has physically or madea warlike jesture since he has done so to challange him for it, on tried to use his laws of his land to try and and gain some of it, which I cant see happening. This land is not a result of itelligence, but a result of battle, it did not start of with microwave and dvd players as you know, but over blood, as with any civilization, kingdom etc. He initailly as some of you say as with the Greeks as what not admired us, but has grown to think of us as inferior peoples, why, because he has beaten us time and time again, from colonization in Africa to slavery in America to Australia to India, he has beaten us time and time again,

that's is the underlying reason of racism in my opinion, and true fear that many have toward the white man, to stand up and claim some ancestry claim to land and try to slick some kind of court diplomatic solution is ridiculous, cause even if you were to win, he would just try to take it back the same way, or physically try to remove you. Which I am not saying nothing bad about the white american or good, just that regardless of black, white, chinese or vietnamese, you are not gone to have land if you wont fight for it. I heard that people in the south in some parts will shoot at you for walking across their yards, it is barbaric yes, but the barbaric actions are what got them this land in the first place, what made rome and so on. If you aint trying to fight and i mean physically fight the white man for this land, you aint gone to get it, call me simple and plain, but it is simple and plain, why is africa and dominica, haiti, anguila etc third world countries, cause they and got no guns man, not rifles, big guns. This is how the world has been and how it will all ways be, even when and this is just used as a cliché, when God comes, cause even then it is prophesied that the righteous will fight the evil, and what are they fighting over even then.... the land! I am not advocating violence, racism or anything for that fact, just that again since you read so much history and know so much history, you should know that this fact from now to 40,000 bc, the only way to win a war is to fight, war is one by talk of mouth, unless the other scared, which would ultimately mean there was not any real war in the first place, just someone running of at the mouth, which I hate to say is what people are beginning to think of us anyway, running of at the mouth. You want some land, there is only one way to get it and keep it, fight for it, that's what the Muslims have done in my country, hence we are mainly now a Muslim state, learn from that.

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

- >
- > Greetings and Peace My Brother,
- >
- > It is disingenous to argue that Native Indians are
- > entitled to land because their ancestors came out of
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> C. Shegal , Regional Medical Research Centre Post Bag
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> > simple AEN root plus a Fijian placenames e.g.,koro,
 > > wai-ni-, vatu and na-. Page (1988, p.34) found 270
 > > AEN's forming part of Fijian place names (FPN). The
 > > interesting fact about the AEN and FPN cognates is
 > > that they are found in West Africa and not East
 > > Africa
 > > (Page 1988, p.47).
 > > This fact negates Page's (1988) hypothesis because
 > > there are no rivers in Africa that link East Africa
 > > and West Africa. This suggest that Africans who
 > > later
 > > settled West Africa must have been in the Pacific
 > > long
 > > before the Austronesians arrived on Madagascar. This
 > > view is supported by the fact that the classical
 > > mongoloid people did not arrive in the Pacific area
 > > until after 500 B.C.Page (1988,p.66) believes that
 > > the
 > > AEN-FPN cognates are the result of the establishment
 > > of Indonesian colonies first along
 > > the Zambia river and from there into Central and
 > > Western Africa between the fourth and eleventh
 > > centuries A.D. During this period Bantu speakers are
 > > believed to have been incorporated into the
 > > Indonesian Lakota culture and between the eleventh
 > > to
 > > sixteenth A.D. settled in Melanesia by Lakota fleets
 > > (Page 1988, p.66). Although Page's (1988,p.67)
 > > theory
 > > is interesting the fact that the AENs that are FPN's
 > > are prefixed to a multitude of hills, streams and
 > > villages" indicate that these place names are
 > > very old because the names for hills and streams are
 > > rarely changed.Page (1988, p.67) noted four common
 > > prefixes used in the FPN's: Koro 'village,hill',
 > > wai-ni- 'water of'; vatu- 'stone';and na- 'the'.
 > > These
 > > terms are closely related to Manding terms as
 > > illustrated below:
 > >
 > > FPN English Manding
 > >
 > > 1.koro hill kuru
 > >
 > > 2.koro village so-koro
 > >

> > 3.wai-ni water of ba-ni 'course of water'

> >

> > 4.vatu stone bete

> >

> > 5.na the ni

> >

> > As illustrated above the AENs and Manding terms are

> > analogous for 'hill','village', 'the' and 'of'. It

> > would appear that the FPN /w/ corresponds to Manding

> > /b/. Due to the thousands of miles separating the

> > Manding and AENs, this cognate can be explained as

> > loan words.

> > Melanesian and Manding are also very close in the

> > area

> > of

> >

> > agricultural terms:

> >

> > Melanesian English Manding

> >

> > 1.sagora wool saga-gi

> >

> > 2.bara,a-par,pal house bo

> >

> > 3.kerru mountain kuru

> >

> > 4.kana land,place ka, kan

> >

> > 5.imu rain mi

> >

> > 6.sala path,road sila

> >

> > 7.gala-pi grand ka

> >

> === message truncated ===

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> _____
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| 14596|2004-10-19 13:05:10|Memnon (dg14)|Re: Blacks in Early America|

Yahmose,

I think I follow most of what you are saying, and I think (in many

areas that I follow) I agree...though in others I'm unclear as to what you were saying.

What I was stating however was that...

All humans are from Africa...all of them...leaving the continent most likely between 80kya to 50kya and arriving at the diverse amounts of physical features we see in the world today.

Black is a social construct applied to a variety of people who share somewhat similar facial features, no matter where they are in the world.

However all such peoples do not share the same "ethnic" or population group--as you rightly state. In fact it goes even beyond that.

West Africans, East Africans, Ancient Egyptians and African-Americans were/are Africans, from the continent of Africa in the relatively modern era. They are the descendants of those members of the human family that migrated *within* the continent. In places like Yemen (that you brought up), gene flow between East Africa/the Horn and Southwestern Asia allowed for a sense of continuous homogeneity of those regions with Africa. And there was an ancient and medieval African diaspora that may have brought Africans to many places (i.e., Siddis of India, Egypto-Nubians in the Levant during the New Kingdom, etc.). These are all Africans (in the main) who (as you point out) would belong to different ethnic groups and hold onto different identities.

However...

Australians, Melanesians and others deemed non-African "blacks" left Africa with *all other humans* some 50kya to 80kya. In that sense they are Africans--like *all other humans* on every inch of the globe. In fact, some think these populations may have migrated from Africa *first.* That would mean they have been out of Africa *longer* than the Africans who would become Europeans have.

Australians, Melanesians and the peoples of places like Oceania thus share no more in common with historical Africa than the people of Sweden. Their physical facial similarities to Africans has to do with (1) the retaining of certain characteristics as opposed to others who changed more dramatically or (2) the re-evolving of those characteristics for whatever evolutionary reasons. Beyond this superficial commonality, they are distinct populations of humans with a history and culture that has not been linked to Africa since they first left it (with *all other humans*) in the prehistoric dispersal(s) that would populate the globe.

Due to the modern concepts of race however, they have been swept up under the large heading of "black" and thus may now have social and political issues analogous to those endured by modern Africans (i.e., Blackbird Pirates, etc.) due to their treatment at the hands of others.

Thus, with regards to Luzia, if she was Oceanic or Australian she may be termed "black" by us today, but she was not African (in the modern sense).

She would have been out of Africa just as long (or even longer) than the Africans who would lead to Christopher Columbus. To call her African then,

insinuating some distinct relationship to Africa, if she is indeed Austro-Melanesian, would make no historical, anthropological or genetic sense.

Thus my main point is, we can't keep applying 19th century Eurocentric misunderstandings of human variation and false notions of illogical "races" to 21st century investigations into African and global history.

DG

yahmose7 wrote:

This is a very good topic and also many of you are well learned in these areas. My opinion of the whole matter is that black is a color, not an ethnic group. The term negro has been to infused in today's thinking as well as well as black. Archeological findings are regional and cannot be applied to the whole picture, meaning that just because African is applied to Africa does not mean someone found in Yemen is not African, or even is for that matter. Me being from a place that has for the most part maintained its ethnicity as well as its ethnic diversity, which for the most part is small, know that the real underlying factor in ancestry is ethnicity, not complexion, although in some ethnic groups this is the case, especially when dealing with those who are classified whites because their complexion does not vary as much as those classified as blacks, or ours. So when you speak of West Africans, East Africans, Ancient Egyptians, Australians, Melanians, Oceanics, Dravidians etc, yes than can be on a macro scale considered or deemed black, but are clearly not all the same ethnic group, as the pygmies and the Ethiopians and the black Americans are all clearly black people, they are obviously different ethnic groups, so it really all boils down to what is the basis of your argument? When dealing with ancient peoples whose mobility was limited in any large scale, which is a fact, I don't care what any one says, mass migrations are ludicrous, especially when dealing with people who were deemed

hunter gatherers and even agricultural societies, cause you have to grow the food before you eat it, so to sustain any kind of mass population that would be transient is not rational. People moved in small groups, small groups either ran into to other small groups and multiplied more quickly, or they stayed smaller groups and multiplied at slower rates, whichever the case they would form ethnic groups indigenous to that particular "area", who would represent the people of that region more than the people of their descending places of origins. Which would mean that a group of people who moved from let's Sudan to the Ivory coast would shortly develop in to their own ethnic groups in less than 50 years, and would not call themselves Sudanese (let's call them the AZ people), nor would they be for that fact, and their similarities with each other would be more than with the Sudanese in general, and also they would become products of that environment and their religion and culture would reflect such, although if one was to try to explain the 'family tree', they would be AZ, who migrated from Sudan, who no matter if they were in Sudan or the IC are African, which makes them all from the race of black men of the world, this thinking makes it very difficult to try and classify, and basically show who were these people. Just saying they were black would be like robbing them of their identity, for they clearly had no reason to not to call themselves black for the sake of racial classification or connection, which seem to be the whole picture of this topic and other that I have been reading for sometime now on this site as well as others. Beauty is a result of contrast not similarity in my opinion, the vast differences among us who are called black is what makes us Beautiful, not just being black, Egyptians built large Pyramids, South Africans did not, doesn't make either one of them better or worse, just different, which must be noted to

determine
who a people are and what they did. An Australian is
clearly and
usually very black, but is ethnically not an African, nor
an Indian,
as with Ancient Americans who as many researchers that you
have
stated have shown were also black, but also clearly not
Australian,
or African or Oceanic, given the time that it would take
for a group
of people to establish a big enough group of people to
even be
noticed in time, they would have in that time become a
unique ethnic
group, who would through very small characteristic hints as
to where
they originated, as color, hair, and even pottery and
weapons would
only hint because of non-multiculturalism and the common
things known
at that time amongst man, meaning natural things such as
red berries
make red color, which red berries among fruits is more
common hence
more cultures would share pottery, clothing and such that
would be
red, which this could neither be a real factor in
determining that
cultures originated because of similarities of such. To
trace some
ones heritage first you would ultimately start with their
color, but
to reach a conclusion you would have to base it on
ethnicity, so as
with peoples of the Americas you would have to base it on
ethnic
terms and not as much with color. And another note to add
as with
Africa, yes more people of color (dark color) are found
there more
than anywhere else, but it doesn't mean they originated
there or else
were, just that the people as a whole had their foothold
strongest
there and kept it for a long time, as it was in
America, so it is
more likely that and highly probable that most people of
color
(especially dark) would have more ethnic ties to groups in
Africa more
than anyone else, and would then likely have originated
in that
land as a whole, which would make their common ancestors
ultimately
African, even though they are not Africans. So in my
opinion it

would make Americans which as yourr photos and such show, share more ethnic affinities with peoples of the South Pacific, Australian, etc regions, which by the way does not mean that i am saying this for all Ancient Ammericans, just the one at hand and of that region in question, for cleary countries as large as america would have many different ethnic groups, which does not exclude the fact that some of them did not oriniate in Africa and not the Souh pacific etc regions, but in my opion does exclude this one in particular.

| 14597|2004-10-19 13:07:25|clyde winters|Re: Blacks in Early America|

Hi

You may ignore the evidence but the fact remains, if two people are using the same terms to identify items in their culture, they must be related. The fact that the Oceanic people speak languages that are genetically related to modern African groups indicate that they must have once been united in historic times, not prehistoric times. I do not disagree at all with the genetic data for the expansion of the Melanesians(or Africans) etc., from Southeast Asia to the Pacific Islands. I am just trying to make it clear that the group of that occupies Oceania today are mainly decendants of the Africans that formerly lived on the mainland.

I agree that all humans came from Africans. But If I am to learn anything from the oral literatures of many different groups it appears that they first lived in mountainous areas. For example, the Europeans claim that they came from the Caucasus Mountains, the Egyptians claimed they came from the Mountains of the Moon, and the Han of China said they originated in the Kunlun Mountains. My research into the history of the Proto-Saharans (the ancient Dravidians, Sumerians, Mande and Elamites) make it clear that they formerly lived in the Highland Regions of Middle Africa, until after the great flood around 4000-3800 BC (I am not going to argue about the date for the great flood I am just going off oral tradition). This great flood destroyed the empire of the Anu (pgymy-Twa-Bushman) people. As a result of this flood pygmy people were left on almost every continent of the earth. This weakened the Anu people and they were later conquered

by the Proto-Saharans who began to occupy their former areas of settlement in Mesopotamia, China, the Americas and etc. Around 1400-1500 BC there was another natural calamity. This led to the expansion of the Europeans across Europe--which prior to this date was settled by the Old Europeans (i.e., Proto-Saharans and Anu)--and into the Mediterranean area where they began to attack the Blacks in Palestine and Egypt.

Part of this same movement were Europeans expanding into the Anatolian area. The Dravidians of the Shang empire were defeated by the ancestors of Indonesian-Vietnamese-Filipino people who established the Shang empire at Anyang.

This split the Blacks of China into two groups. One group mainly of Malinke-Bambara origin migrated back into Central Asia and South China, after the fall of the Xia Empire (of China). The other group, mainly Dravidian (Tamil) speakers migrated in the direction of Southeast Asia after the fall of the Shang Empire.

Around 1000BC the Han (contemporary Chinese) began to migrate out of the Kunlun mountains. They defeated the Shang-Anyang Empire and the ancestors of Indonesian-Vietnamese-Filipino people (Known in the archaeological literature as Classical Mongoloids) began to push many Dravidian people out of Yunnan, China, into Southeast Asia and from thence to India. Many remnants of the Dravidian speaking (Tamils) remained in the area and continued to interact with their kin in India up until today.

The ancestors of Indonesian-Vietnamese-Filipino people as they were pushed into South China by the Han, forced the Africans in South China on to the Islands. This is the only way we can explain the ability of the Oceania people to still be speaking languages that are genetically related to African languages that are spoken today.

If we are to base history on oral tradition and mythos, we must conclude that different groups appeared in mountain areas. In these mountain areas they grew in number sheltered from attack from whatever group was dominant in the low land area. Then a natural calamity would occur which weakened the people in the lowland, who subsequently were defeated by the HighLanders. These HighLanders mated with the lowland people and thus we see the genetic evidence that connect all groups back to Africa.

If this is how history really occurred everyone on this planet, except for the pygmy people are interlopers. Let's not forget they were even in America first according to Coon and others.

In regards to my status as a member of an indigenous group, being an African American whose foreparents mated with members of the Five Civilized Tribes of the South, I may be entitled to land in the Southern part of the U.S. My wife's grandmother, said her mother spoke only "Indian". So as you can see many African Americans can claim a right to much of America based on our heritage. History makes it clear that many "Negro" Indians in the U.S., Mexico, Central and South America were made slaves and over time "White(d) out of History".

Finally, in my opinion the Creator of the Universe created different peoples at different times. Placed them in Mountainous areas until S/He decided there would be a change in "earthly rulers". At this time a calamity would take place that so weakened the former rulers of an area (Lowlanders), that they were incapable of stopping the new group from becoming supreme. Let's not forget, it was the illnesses/diseases taken to America by the European explorers that led to the defeat of the Aztec/Maya/Inca people, not solely European arms. Who knows, there may be some group hidden in a mountainous area on earth waiting right now to replace us. Only the Creator Knows.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

> Hi
>
> Okay. Been down this road with you so many times its
> now
> part of the archives lore. Not having the *same*
> discussion again.
> I'll state my point below and let it be, because we
> are (once again)
> coming from opposite perspectives.
>
> I am certain you are well aware of my stance, which

- > is generally
- > in line with modern anthropology, genetics, etc. The
- > people of
- > Oceania, Australia, New Guinea, etc. are NOT
- > Africans in any
- > recent migration, modern post prehistory sense of
- > the word "African."
- >
- > All genetic analysis shows they are distinct from
- > modern Africans,
- > more distinct in fact than modern Africans are from
- > more closely
- > related groups. All archaeological finds shows that
- > Melanesians
- > have been inhabiting some of these regions perhaps
- > as far back
- > as 60kya (New Guinea around 40kya and the Solomon
- > Islands 38kya),
- > showing they are not recent migrants from Africa.
- > Yes, these various
- > peoples have a physical facial type that we put
- > under the social racial
- > construct as "black." But they migrated out of
- > Africa when *all other
- > humans* left Africa in pre-history, and they may
- > have done so *first.*
- > Thus they are no more "African" (as in from
- > pharaonic Egypt to medieval
- > Mali to modern day Nelson Mandela) than *all other
- > humans* who also
- > migrated from the continent.
- >
- > That they "look" (in our eyes) like Africans means
- > either (1) they simply
- > retained facial features closer to their African
- > forebearers while *other*
- > humans changed more dramatically or (2) they
- > re-evolved those traits
- > to fit their environmental niches.
- >
- > Whatever the case, all the claimed linguistic links
- > in the world do
- > not somehow negate archaeology, genetics,
- > biochemistry and
- > numerous other sciences that point out the
- > non-relation of these

> "Africoid" Asian/Oceanic/Australian populations to
 > modern day
 > Africans.
 >
 > Obviously thus we do not even agree on the origins
 > of Melanesians
 > and the later populating of Oceania, thus we'd
 > certainly never see
 > eye to eye on Luzia.
 >
 >
 > I understand you propose a theory markedly different
 > from what
 > genetics and archaeology point to, and to that I
 > must respectfully
 > disagree.
 >
 > To further underscore where I am coming from
 > however, may I simply
 > provide the forum with the following:
 >
 > Lum JK, Jorde LB, Schiefenhover W. et al "Affinities
 > among Melanesians, Micronesians, and Polynesians: a
 > Neutral biparental Genetic Perspective." Hum Biol.
 > 2002 Jun;74(3):413-30.
 >
 > [synopsis: Analysis of 14 neutral, biparental
 > genetic loci from over 900 individuals representing
 > 27 island Southeast Asian, Melanesian, Micronesian,
 > and Polynesian populations that is consistent with
 > the theory of an expansion of Austronesian speaking
 > populations out of island Southeast Asia and into
 > remote Oceania, followed upon by substantial gene
 > flow from near Oceanic populations, and effectively
 > showing no gene flow from outside non-geographic
 > proximal groupings.]
 >
 > See also:
 >
 > Hurles, ME, Nicholson J, et al. ?Y Chromosomal
 > Evidence for the Origins of Oceanic-speaking
 > Peoples.? Genetics 2002 Jan;160(1):289-303.
 >
 > Main P, Attenborough R et al, ?The Peopling of New
 > Guinea: Evidence from Class I Human Leukocyte
 > Antigen.? Hum Biol. 2001 Jun;73(3):365-83.

>
> DG
>
>
> clyde winters <olmec982000@yahoo.com> wrote:
>
> Hi
> There is a big problem with this idea. First, the
> Oceanic people have only recently arrived in the
> area.
> Secondly,the Oceanic people are of African origin,
> so
> they would represent an early African influence in
> America from Oceania. Page (1988) presents place
> names that are made up of African ethnic names (AEN)
> as
> roots for Fijian placenames. These toponyms include a
> multitude of hills, streams and villages composed of
> a
> simple AEN root plus a Fijian placenames e.g.,koro,
> wai-ni-, vatu and na-. Page (1988, p.34) found 270
> AEN's forming part of Fijian place names (FPN). The
> interesting fact about the AEN and FPN cognates is
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> (Page 1988, p.47).
> This fact negates Page's (1988) hypothesis because
> there are no rivers in Africa that link East Africa
> and West Africa. This suggest that Africans who
> later
> settled West Africa must have been in the Pacific
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> before the Austronesians arrived on Madagascar. This
> view is supported by the fact that the classical
> mongoloid people did not arrive in the Pacific area
> until after 500 B.C. Page (1988,p.66) believes that
> the
> AEN-FPN cognates are the result of the establishment
> of Indonesian colonies first along
> the Zambezi river and from there into Central and
> Western Africa between the fourth and eleventh
> centuries A.D. During this period Bantu speakers are
> believed to have been incorporated into the
> Indonesian Lakota culture and between the eleventh
> to
> sixteenth A.D. settled in Melanesia by Lakota fleets

- > (Page 1988, p.66). Although Page's (1988,p.67)
- > theory
- > is interesting the fact that the AENs that are FPN's
- > are prefixed to a multitude of hills, streams and
- > villages" indicate that these place names are
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- > 4.vatu stone bete
- >
- > 5.na the ni
- >
- > As illustrated above the AENs and Manding terms are
- > analogous for 'hill','village', 'the' and 'of'. It
- > would appear that the FPN /w/ corresponds to Manding
- > /b/. Due to the thousands of miles separating the
- > Manding and AENs, this cognate can be explained as
- > loan words.
- > Melanesian and Manding are also very close in the
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- > agricultural terms:
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- > 1.sagora wool saga-gi
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> 7.gala-pi grand ka
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| 14598|2004-10-19 13:41:09|yahmose7|Re: Blacks in Early America|
Right you are, which means you cannot call her an Austalio
Melenasin, because she or he, I skip around when I read, I am more
talkitive than attentive, is from America, and could have as just as
well left Africa as you stated before even Austalio-Melanasians, who
is to say which is the point, yes in my opion she does share more
noticeable and probably many unoticable things with those types of
people, but I could also find if I were to look a\hard enough or
work at it many with people from lets say even Djibouti. The theory
of the Asian Migration to America is at hand here, it it is possible
that it went the other way, if they could sail the Pacific they
could Sail the Atlantic, If they could walk across an I brigde from
that way they could do it this way too, is just that racism and
hierarchy of races is at hand here even though some wont admit it,
so no one will never say that Africans came from the Atlantic here
settled, and formed American ethnic groups, But instead say they
went all the way across the other way to get her, which if one
really takes the time to look at is basically stupid and ridiculous
to say the least, as a African walked all the way cross Africa and
travelled the sea to get to America as the migration you stated, and
never bothered to go the other way, as columbous or the vikings were
the first to think about it, there is alot about africa that you
dont know, and probably would not care to believe, people there have
done and do alot of things that are not written in books or posted
on websites, no i dont think that australians, dravidian, yemen, or
any of the other groups at hand are africans, they were not born
there, they are not ethnically niether, but ethnically from the
geographical land of thier birth rite, which is why people in New
Zealand look different from Australia, they are different

ethnically, but also clearly on a macro scale blacks, negros, or what many use as a none color classifying adjective that is meant to hold no racial negative or positive connotations, Africans or of African descent, or have maintained the characteristics more than any other group for some "strange reason" of the original homeland, even though they may have left before others as you have stated. Which is funny because in Africa before people knew about Lucy and evolutionist theories and such, most groups have always maintained they came from the east, which is something that should not be forgotten, regardless of "scientific" analysis, as with some cultures of the east say they came from the west or westward, maybe they came from somewhere in the middle, Africa is a big place you know as with Asia, much land for people to thrive on before trying to venture of on the sea.

--- In Ta_Seti@yahoo.com, "Memnon \(\text{dg14}\)" wrote:

- > Yahmose,
- >
- > I think I follow most of what you are saying, and I think (in many
- > areas that I follow) I agree...though in others I'm unclear as to
- > what you were saying.
- >
- > What I was stating however was that...
- >
- > All humans are from Africa...all of them...leaving the continent
- > most likely between 80kya to 50kya and arriving at the diverse
- > amounts of physical features we see in the world today.
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- > Black is a social construct applied to a variety of people who
- > share somewhat similar facial features, no matter where they
- > are in the world.
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- > beyond that.
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- > West Africans, East Africans, Ancient Egyptians and African-
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> era. They are the descendants of those members of the human family

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> migrated *within* the continent. In places like Yemen (that you

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> up), gene flow between East Africa/the Horn and Southwestern Asia

> allowed for a sense of continuous homogeneity of those regions with

> Africa. And there was an ancient and medieval African diaspora

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> insinuating some distinct relationship to Africa, if she is indeed

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> would make no historical, anthropological or genetic sense.

>

> Thus my main point is, we can't keep applying 19th century

Eurocentric

- > misunderstandings of human variation and false notions of

illogical "races"

- > to 21st century investigations into African and global history.

- >

- >

- > DG

- >

- > yahmose7 wrote:

- >

- > This is a very good topic and also many of you are well learned in

- > these areas. My opinion of the whole matter is that black is a

- > color, not an ethnic group. The term negro has been to infused in

- > today's thinking as well as well as black. Archeological findings

are

- > regional and cannot be applied to the whole picture, meaning that

- > just because African is applied to Africa does not mean someone

- > found in Yemen is not African, or even is for that matter. Me

being

- > from a place that has for the most part maintained its ethnicity as

- > well as its ethnic diversity, which for the most part is small,

know

- > that the real underlying factor in ancestry is ethnicity, not

- > complexion, although in some ethnic groups this is the case,

- > especially when dealing with those who are classified whites

because

- > their complexion does not vary as much as those classified as

- > blacks, or ours. So when you speak of West Africans, East

Africans,

- > Ancient Egyptians, Australians, Melanians, Oceanics, Dravidians

- > etc, yes than can be on a macro scale considered or deemed black,

- > but are clearly not all the same ethnic group, as the pygmy and

the

- > Ethiopians and the black Americans are all clearly black people,

- > they are obviously different ethnic groups, so it really all boils

- > down to what is the basis of your argument? When dealing with

- > ancient peoples whose mobility was limited in any large scale,

which

- > is a fact, I don't care what any one says, mass migrations are
- > ludicrous, especially when dealing with people who were deemed
- > hunter gatherers and even agricultural societies, cause you have

to

- > grow the food before you eat it, so to sustain any kind of mass
- > population that would be transient is not rational. People moved

in

- > small groups, small groups either ran into to other small groups

and

- > multiplied more quickly, or they stayed smaller groups and

multiplied

- > at slower rates, whichever the case they would form ethnic groups
- > indigenous to that particular "area", who would represent the
- > people of that region more than the people of their descending
- > places of origins. Which would mean that a group of people who
- > moved from let's Sudan to the Ivory coast would shortly develop in

to

- > their own ethnic groups in less than 50 years, and would not

called

- > themselves Sudanese(let's call them the AZ people), nor would

they

- > be for that fact, and their similarities with each other would be
- > more than with the Sudanese in general, and also they would become
- > products of that environment and their religion and culture would
- > reflect such, although if one was to try to explain the 'family
- > tree', they would be AZ, who migrated from Sudan, who no matter if
- > they were in Sudan or the IC are African, which makes them all

from

- > the race of black men of the world, this thinking makes it very
- > difficult to try and classify, and basically show who were these
- > people. Just saying they were black would be like robbing them of

there

- > identity, for they clearly had no reason to not to call
- > themselves black for the sake of racial classification or
- > connection, which seem to be the whole picture of this topic and
- > other that I have been reading for sometime now on this site as

well

- > as others. Beauty is a result of contrast not similarity in my
- > opinion, the vast differences among us who are called black is

what

- > makes us Beautiful, not just being black, Egyptians built large
- > Pyramids, South Africans did not, doesn't make either one of them
- > better or worse, just different, which must be noted to determine
- > who a people are and what they did. An Australian is clearly and
- > usually very black, but is ethnically not an African, nor a

Indian,

- > as with Ancient Americans who as many researchers that you have
- > stated have shown were also black, but also clearly not

Australian,

- > or African or Oceanic, given the time that it would take for a

group

- > of people to establish a big enough group of people to even be
- > noticed in time, they would have in that time become a unique

ethnic

- > group, who would through very small characteristic hints as to where
- > they originated, as color, hair, and even pottery and weapons

would

- > only hint because of non-multiculturalism and the common things

known

- > at that time amongst man, meaning natural things such as red

berries

- > make red color, which red berries among fruits is more common

hence

- > more cultures would share pottery, clothing and such that would be
- > red, which this could neither be a real factor in determining that
- > cultures originated because of similarities of such. To trace

some

- > one's heritage first you would ultimately start with their color,

but

- > to reach a conclusion you would have to base it on ethnicity, so

as

- > with peoples of the Americas you would have to base it on ethnic
- > terms and not as much with color. And another note to add as with
- > Africa, yes more people of color(dark color) are found there more
- > than any were else, but it doesnt mean they originated there or

else

- > were, just the the people as a whole had there foothold strongest
- > there and kept it for a long time, as it white in Amereica, so it

is

- > more likely that and highly probable that most people of color
- > (especially dark) woud have mor ethnic ties to groups in Africa

more

- > than any one else, and would than likely have originated in that
- > land as a whole, which would make there common ancestors

ultimately

- > African, even though they are not Africans. So in my opinion it
- > would make Americans which as yourr photos and such show, share

more

- > ethnic affinities with peoples of the South Pacific, Australian,

etc

- > regions, which by the way does not mean that i am saying this for
 - > all Ancient Amnericans, just the one at hand and of that region in
 - > question, for cleary countries as large as america would have many
 - > different ethnic groups, which does not exclude the fact that some
 - > of them did not oriniate in Africa and not the Souh pacific etc
 - > regions, but in my opion does exclude this one in particular.
- | 14599|2004-10-19 13:44:26|Ansari Mustafa|Re: Blacks in Early America|
My Beloved Brother

Your analysis of indigenous rights is very old.Might
does not make right. Defeat in battle does not give
one the legal right to land. If that were true then
the U.S, Britain, and France would still own most of
Africa.

If that were true then there would be no reservations
in America.

If that were true then there would be no such thing as

indigenous rights.

In fact, did you know my African brother, that we Africans in America also have a right to return to land in Africa? i.e the Jews and Palestenians have a right to return to the Holy Land. In fact, I have been responsible for negotiating 2 land settlements with African tribes, in a preliminary phase of negotiating the same with the states of the African Union. You see my brother we have land attachments to both African and America, thats why I prefer the more correct term of African American than blacks or minorities which I view as incorrect.

Law is much different than military might. In fact, under the civilized notions of law might does not make right.

Africa after all of these years are submitting to the rule of law and we will all be better for it.

Dr. Mustafa Ansari

--- yahmose7 <yahmose7@yahoo.com> wrote:

>
> I am from Africa, and where I am from would give you
> the answer to
> the question of who has right to land. The only
> people who have a
> right to land is the people who fight to keep it,
> thats how it has
> all ways been and thats how it still is, land is
> determed in battle
> not in books, notions or hypothesis. The one who has
> the better army
> of the two(etc) of that time decides what happens
> with the land, as
> the white man in america, which in my opionion which
> is an honest
> one has faught and won it, square and fair or not,
> he has won it, or
> at the least no one has physically or madea warlike
> jesture since he
> has done so to challange him for it, on tried to use
> his laws of his

> land to try and gain some of it, which I cant
> see happening.
> This land is not a result of itelligence, but a
> result of battle, it
> did not start of with microwave and dvd players as
> you know, but
> over blood, as with any civilization, kingdom etc.
> He initailly as
> some of you say as with the Greeks as what not
> admired us, but has
> grown to think of us as inferior peoples, why,
> because he has beaten
> us time and time again, from colonization in Africa
> to slavery in
> America to Australia to India, he has beaten us time
> and time again,
> thats is the underlying reason of racism in my
> opionion, and true
> fear that many have toward the white man, to stand
> up and claim some
> ancestry claim to land and try to slick some kind of
> court
> diplomatic solution is ridiculous, cause even if you
> were to win, he
> would just try to take it back the same way, or
> physically try to
> remove you. Which I am not saying nothing bad about
> the white
> american or good, just that regardless of black,
> white, chinese or
> vietnamese, you are not gone to have land if you
> wont fight for it.
> I heard that people in the south in some parts will
> shoot at you for
> walking across their yards, it is barbaric yes, but
> the barbaric
> actions are what got them this land in the first
> place, what made
> rome and so on. If you aint triing to fight and i
> mean physically
> fight the white man for this land, you aint gone to
> get it, call me
> simple and plain, but it is simple and plain, why is
> africa and
> dominica, haiti, anguila ettc third world countries,
> cause they and

> got no guns man, not rifles, big guns. This is how
 > the world has
 > been and how it will all ways be, even when and this
 > is just used as
 > a cliché, when God comes, casue even then it is
 > prophesied that the
 > righteous will fight the evil, and what are they
 > fighting over even
 > then.... the land! I am not advocating violence,
 > racism or anything
 > for that fact, just that again since you read so
 > much history and
 > know so much history, you should know that this fact
 > from now to
 > 40,000 bc, the only way to win a war is to fight,
 > war is one by talk
 > of mouth, unless the other scared, which would
 > ultimately mean there
 > was not any real war in the first place, just
 > someone running of at
 > the mouth, which I hate to say is what people are
 > beginning to think
 > of us anyway, running of at the mouth. You want some
 > land, there is
 > only one way to get it and keep it, fight for it,
 > thats what the
 > Muslims have done in my country, hence we are mainly
 > now a Muslim
 > state, learn from that.
 >
 >
 >
 > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
 > wrote:
 > >
 > > Greetings and Peace My Brother,
 > >
 > > It is disingenous to argue that Native Indians are
 > > entitled to land because their ancestors came out
 > > of
 > > asia and that the Africans are not entitled to
 > > land
 > > because their ancestors came out of Asia.
 > >
 > > The facts reveal that their were 4 or 5 early
 > > migrations out of Asia arriving from different

> > directions. It just now has become evident that
> the
> > earliest came from the Pacific.
> >
> > It is now evident that these migrations started in
> > Africa, went into southeast Asia, to the Malay
> > peninsula, Vietnam, Fiji, Samoa, Hawaii etc and
> > landed in Peru, Ecuador and Brazil.
> >
> > As to your real concern, it is equally disingenuous
> to
> > racially disenfranchise the indigenous Africans by
> > arguing that 2 million Indians who are categorized
> as
> > Indians by the Anglo-Americans are entitled to 51
> > million acres of land, while the Africans who are
> > indigenous are classified by the Anglo-Americans
> as
> > minority and have no indigenous rights
> >
> > The reality is that the Anglo-Americans are
> occupiers
> > of America over the indigenous rights of the
> Africans
> > and Indians. The unfortunate result is that the
> > categorized Indians feel that they have to fight
> us,
> > when in actuality the ancestors of the Indians and
> the
> > ancestors of the African over all these years are
> more
> > similar than dissimilar.
> >
> > When you step back and look at the DNA, the
> skulls,
> > the artifacts, compiled during the different
> periods,
> > and the physical and political transmutation
> occurring
> > during the European periods a logical rational
> person
> > would understand that the African is entitled to
> > indigenous land as much as the categorized
> Indians.
> >
> > You see the Indians are not monolithic they come

> from
> > over 200 tribes and the Africans are not
> monolithic
> > they come from over 200 tribes. In addition, the
> > Africans have verifiable "autochthon
> indigenous'rights
> > despite the dispute of aboriginal status. I
> noticed
> > that you did not address this argument.
> >
> > The real truth about who the Indian and African
> are
> > and what their entitlements are has changed
> because of
> > "Luzia". We are at the beginning of this new
> research
> > and are assessing the years of transmutations both
> > physical and political.
> >
> > So, the world is changing and we intend as the
> first
> > generation of African International lawyers to
> bring
> > this case before the International and scientific
> > forums with our experts.
> >
> > Please note some of the current research on the
> > subject. It is my fervent hope that at one time
> the
> > early peoples of the United States who have
> jointly
> > and separately endured so much suffering and pain
> at
> > the hands of the Anglo-American will have the
> sense to
> > unite.
> >
> >
> >
> > Dr. Mustafa Ansari
> >
> >
> >
> >
>

=== message truncated ===

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| 14600|2004-10-19 13:56:39|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

>

> Greetings and Peace My Brother,

>

> It is disingenous to argue that Native Indians are

> entitled to land because their ancestors came out of

> asia and that the Africans are not entitled to land

> because their ancestors came out of Asia.

>

Native Indians are entitled to land because they were living here
when their lands were conquered.

Asians are not entitled to land.

Most Paleo-Indians had Sundadont dentition. My own people have
Sundadont dentition.

Does that mean I can claim a few dozen acres and build my own Indian
casino? No.

Regards,

Paul Kekai Manansala

| 14601|2004-10-19 14:00:07|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

> Dear Paul

>

>

> >The beginning international law premise is that

> indigenous status is proper when a group of people

> establish an historical continuity' with the land.

>

So now you are referring to the post-Columbian 'historical continuity.'

Because unless you have Amerindian blood, you do not have historical continuity from Paleo-Indian times.

Regards,

Paul Kekai Mananasala

| 14602|2004-10-19 14:33:37|Ansari Mustafa|Re: Blacks in Early America|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

Native Indians are entitled to land because they
> were living here
> when their lands were conquered.

Dear Paul,

This is so simplistic as to be not true, at least in its entirety.

In order to make a cogent analysis of land rights, you first have to determine what kind of indigenous status Am I talking about 'autochthon' or 'aboriginal' indigenous persons. Then you have to determine what regions I am talking about and what is the ethnic, cultural composition of the Indians in that area, and what are the transmutations, if any.

From the analysis of migrations concerning the lands of the Southeastern America. These lands were commingled with the Africans during the autochthon period [slavery]and the Atlantic voyages of the African Muslims. Columbus met some of these (sic) Indians and they were talking Arabic! We have his writings. We also have artifacts of Muslim schools and the names of the lakes and rivers and other linguistic evidences.

On the other hand The southwest of America was populated during the aboriginal period with australo-melanesian groups and Egypto-Nubian groups i.e,the Olmecs and the progeny of 'Luzia' through both Pacific and Atlantic migrations who commingled with the other groups.

Did you know that the Mexicans, Puerto Ricans, South Americans, Haitians, etc are not aboriginal indigenous they are 'autochthon indigenous'.

Dear Paul, I am not being curt but, please update your indigenous analysis, it has changed.

I believe I and Dr. Winter have performed years of study in this area. In fact Dr. Winters analysis of the linguistic strands along with Dr. Gladwin, Van Sertima, Leo Weiner and others bear reviewing.

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>
> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
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>
>

>
>
>

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| 14603|2004-10-19 14:35:29|Ansari Mustafa|Re: Blacks in Early America|

Yes, in main I am talking about the Post Columbian
period pursuant to the autochthon indigenous analysis.

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

>

> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa

> wrote:

>> Dear Paul

>>

>

>

>>

>>>The beginning international law premise is that
>> indigenous status is proper when a group of people
>> establish an historical continuity' with the land.

>

>>

>

> So now you are referring to the post-Columbian

> 'historical

> continuity.'

>

> Because unless you have Amerindian blood, you do not
> have historical

> continuity from Paleo-Indian times.

>

> Regards,

> Paul Kekai Mananasala

>

>

>

>

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| 14604|2004-10-19 14:40:44|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

> --- Paul Kekai Manansala

> wrote:

> Columbus met some of these (sic) Indians and

> they were talking Arabic!

So now we are talking about the Dar al-Islam! Good luck, Mustafa,
you will need it.

Regards,

Paul Kekai Manansala

| 14605|2004-10-19 14:42:38|yahmose7|Re: Blacks in Early America|

Bra,

I here what you saying, but the law is established by a ruling party, or in real real plain english, the ruling class of people, who obviously, evidently and what ever word you can think of were white people to begin with, not indians and black folk. France and Britain has no US land cause they cant defeat the us to keep it, regardless of what you may think and hypothesy, you know this is the case. And as for Jews, they aint bit more indigenious to that land than bruce springstein is. Egypt for a long time was the dominant force in that region, and during the times in which these places were established and prominent and noted in history, they were under egyptian control or basically a part of egypt, beacuse as we know borders of a state are not drawn on the ground, so it is highly unlikely that east african ethnic groups stop there at the modern day borders on maps, which would be ludicrous to think that in earlier times these places were not originally of the same ethnic stock, and even if you could argue they werent, it would still be a place for a for lack of a better term, bleed over from 2 groups which would ultimately reflect the characteristics of the larger, which would make them have more of a claim han any other groups to any land by a legal standard, if they are still around to claim it, which they are not, so that is why jews have a legal claim to any land there, cause no one from that time has maintained a big enough presense to even advocate such, it is no more than hypotheical assertations based on religion, and religious they may have some claim, but ethnically they do not reality, but the have the army and

the guns and guns backing them to say they do, which is evident. Laws and what not that you speak of have to be enforced and are a reflection of the ruling party(people) who have won that land, no way around it, no the slickest tounge lawer would argue that, he would just talk around it and say alot of but, but. You relocate any body to any land you must first get the permission of the ruling party of that land, you dont and try to go there and see what happens when you talk about this is my land, move your stuff. Your intentions are admirable and I hope done for good reasons, but in the long run all of these peoples will clash and dont say this to wish bad on you or nothing, peoples have to come to a conclusion, no matter how much they negotiate and diplomat and stuff on whos getting the last piece of chicken, cause as it seems in most causes no one seems to want it bad enough to fight over, or they aint gone die over no peice of chicken, which is why the one who will all ways gets it. Which is why ethiopian peoples who have operation mooses'ed to israel is having such a hard time, and peoples on reservations, and that thing about reservations is obserd, as to land the indians use to occupy, but again, you proved my point for me, because who allowed them to have that land in the first place, why do you think, duh, they didnt want them hanging around there neighborhoods and families, as the same with the black communities, which is why you rarely heard of lynchings in black communities, mostly or entirely when we crossed the line into thiers, even if they were to give you or us some land, it would be any place nice like the keys or venice beach, but some crap along the highway like them indian reservations i see everywhere i go, along the highway, or back of close to some trailor park court or something, tell me i'm lying?

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

- > My Beloved Brother
- >
- >
- > Your analysis of indigenous rights is very old.Might
- > does not make right. Defeat in battle does not give
- > one the legal right to land. If that were true then
- > the U.S, Britain, and France would still own most of
- > Africa.
- >
- > If that were true then there would be no reservations
- > in America.
- >
- > If that were true then there would be no such thing as
- > indigenous rights.

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> In fact, did you know my African brother, that we
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>

> Dr. Mustafa Ansari

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> --- yahmose7 wrote:

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> > grown to think of us as inferior peoples, why,
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> > us time and time again, from colonization in Africa
> > to slavery in
> > America to Australia to India, he has beaten us time
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> > the white
> > american or good, just that regardless of black,
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> > I heard that people in the south in some parts will
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> > walking across their yards, it is barbaric yes, but
> > the barbaric
> > actions are what got them this land in the first
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> > rome and so on. If you aint triing to fight and i
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> > fight the white man for this land, you aint gone to
> > get it, call me
> > simple and plain, but it is simple and plain, why is
> > africa and
> > dominica, haiti, anguila ettc third world countries,
> > cause they and

> > got no guns man, not rifles, big guns. This is how
> > the world has
> > been and how it will all ways be, even when and this
> > is just used as
> > a cliché, when God comes, casue even then it is
> > prophesied that the
> > righteous will fight the evil, and what are they
> > fighting over even
> > then.... the land! I am not advocating violence,
> > racism or anything
> > for that fact, just that again since you read so
> > much history and
> > know so much history, you should know that this fact
> > from now to
> > 40,000 bc, the only way to win a war is to fight,
> > war is one by talk
> > of mouth, unless the other scared, which would
> > ultimately mean there
> > was not any real war in the first place, just
> > someone running of at
> > the mouth, which I hate to say is what people are
> > beginning to think
> > of us anyway, running of at the mouth. You want some
> > land, there is
> > only one way to get it and keep it, fight for it,
> > thats what the
> > Muslims have done in my country, hence we are mainly
> > now a Muslim
> > state, learn from that.
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> > wrote:
> > >
> > > Greetings and Peace My Brother,
> > >
> > > It is disingenous to argue that Native Indians are
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> > >
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> > > migrations out of Asia arriving from different

>>> directions. It just now has become evident that
>> the
>>> earliest came from the Pacific.
>>>
>>> It is now evident that these migrations started in
>>> Africa, went into southeast Asia, to the Malay
>>> peninsula, Vietnam, Fiji, Samoa, Hawaii etc and
>>> landed in Peru, Ecuador and Brazil.
>>>
>>> As to your real concern, it is equally disingenuous
>> to
>>> racially disenfranchise the indigenous Africans by
>>> arguing that 2 million Indians who are categorized
>> as
>>> Indians by the Anglo-Americans are entitled to 51
>>> million acres of land, while the Africans who are
>>> indigenous are classified by the Anglo-Americans
>> as
>>> minority and have no indigenous rights
>>>
>>> The reality is that the Anglo-Americans are
>> occupiers
>>> of America over the indigenous rights of the
>> Africans
>>> and Indians. The unfortunate result is that the
>>> categorized Indians feel that they have to fight
>> us,
>>> when in actuality the ancestors of the Indians and
>> the
>>> ancestors of the African over all these years are
>> more
>>> similar than dissimilar.
>>>
>>> When you step back and look at the DNA, the
>> skulls,
>>> the artifacts, compiled during the different
>> periods,
>>> and the physical and political transmutation
>> occurring
>>> during the European periods a logical rational
>> person
>>> would understand that the African is entitled to
>>> indigenous land as much as the categorized
>> Indians.
>>>
>>> You see the Indians are not monolithic they come

> > from
> > > over 200 tribes and the Africans are not
> > monolithic
> > > they come from over 200 tribes. In addition, the
> > > Africans have verifiable "autochthon
> > indigenous'rights
> > > despite the dispute of aboriginal status. I
> > noticed
> > > that you did not address this argument.
> > >
> > > The real truth about who the Indian and African
> > are
> > > and what their entitlements are has changed
> > because of
> > > "Luzia". We are at the beginning of this new
> > research
> > > and are assessing the years of transmutations both
> > > physical and political.
> > >
> > > So, the world is changing and we intend as the
> > first
> > > generation of African International lawyers to
> > bring
> > > this case before the International and scientific
> > > forums with our experts.
> > >
> > > Please note some of the current research on the
> > > subject. It is my fervent hope that at one time
> > the
> > > early peoples of the United States who have
> > jointly
> > > and separately endured so much suffering and pain
> > at
> > > the hands of the Anglo-American will have the
> > sense to
> > > unite.
> > >
> > >
> > > Dr. Mustafa Ansari
> > >
> > >
> > >
> >
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>
>

> _____
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| 14606|2004-10-19 14:52:28|Paul Kekai Manansala|Re: Blacks in Early America|
Yahmose, why then did Britain hand over Hong Kong and Malaysia and
the Portuguese give back Macau? No battles took place. Even
America handed over the Philippines and islands in Micronesia that
were formerly territories.

I agree that the time of settling things by bloodshed should be a
thing of the past.

Mustafa's claim based on post-Columbian settlement is at least as
valid as white land claims from a legal standpoint. Remember that
many Indian lands were taken by breaking treaty law, which according
to the U.S. Constitution is the highest law of the land.

Maybe this is why the freed slaves were promised 40 acres and a mule.

Regards,
Paul Kekai Manansala
| 14607|2004-10-19 15:01:25|yahmose7|Re: Blacks in Early America|
Understood, but by the time these places were given back they werent
worth anything to them anymore anyway, and they evidently would not
spend the resources to try and battle for such, that is why
diploamatic solutions have worked, for if that was the case they
wouldnt have had them in the first place, and things are never what
they seem, economically none of these places would have a real
fighting chance in the world, econimics is the first line of defense
or attack, yeas ameri handed over the phillips but how much stuff
here is made in the phillipines and vietnam. Those laws are set up
to work for them and not for you, or hong kongians, they will comply
to to these laws or else, but in the cases of the us and britian,
there is yet to be an or else

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> Yahmose, why then did Britain hand over Hong Kong and Malaysia and
> the Portuguese give back Macau? No battles took place. Even
> America handed over the Philippines and islands in Micronesia that
> were formerly territories.
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> I agree that the time of settling things by bloodshed should be a

> thing of the past.
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> Mustafa's claim based on post-Columbian settlement is at least as
> valid as white land claims from a legal standpoint. Remember that
> many Indian lands were taken by breaking treaty law, which

according

> to the U.S. Constitution is the highest law of the land.
>
> Maybe this is why the freed slaves were promised 40 acres and a

mule.

>
> Regards,
> Paul Kekai Manansala
| 14608|2004-10-19 15:09:47|Paul Kekai Manansala|Re: Blacks in Early America|
Ok, then we agree that strategies other than violence can work.

As you state, economics also comes into play. In fact, this played
a big part in India's independence struggle.

Did you know that Native Indians are buying back lands that were
once sacred to them? At least the rich casino tribes are.
Sometimes the land in question is scrub, but at other times prime
property.

In fact, some leaders in Buffalo, NY are afraid that the whole city
might one day be purchased back by the wealthy Seneca Nation of
Indians.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

>
> Understood, but by the time these places were given back they
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> there is yet to be an or else

>

>

| 14609|2004-10-19 16:20:57|Ansari Mustafa|Re: Blacks in Early America|
Greetings, and Peace Brother Yahmose,

Yes, you make many valid points, and I agree with many
especially your arguments regarding the African
occupation. The African did make it hot for the
Europeans just like the Iraquis and the Vietnamese
did. So, my legalistic approach has not put force out
of the equation. It is a consideration, but in most
instances force is illegal and so the occupying forces
will usually have to make some concessions.

As for the land that we would negotiate for, the prime
areas is the Black belt, but the quality of the land
in these times is somewhat relative, if you can make
industry, and have school and communications under
your control. i.e the desert land of the Jews.

I was being a little facetious about the Jewish right
to the Holy land, it is not a aboriginal right, it is
the right you speak of 'Force'. Likewise, the real
Jews came out Africa [Egypt] and they were African.
Unlike the European Jews who are racist and genocidal.

The only point I was making was concerning "Our right
to return" to Africa.

Peace and Blessings,

Mustafa

--- yahmose7 <yahmose7@yahoo.com> wrote:

>

> Bra,

> I here what you saying, but the law is established
> by a ruling

> party, or in real real plain english, the ruling

> class of people,

> who obviously, evidently and what ever word you can

- > think of were
- > white people to begin with, not indians and black
- > folk. France and
- > Britain has no US land cause they cant defeat the us
- > to keep it,
- > regardless of what you may think and hypothesy, you
- > know this is the
- > case. And as for Jews, they aint bit more
- > indigenious to that land
- > than bruce springstein is. Egypt for a long time was
- > the dominant
- > force in that region, and during the times in which
- > these places
- > were established and prominent and noted in history,
- > they were under
- > egyptian control or basically a part of egypt,
- > beacuse as we know
- > borders of a state are not drawn on the ground, so
- > it is highly
- > unlikely that east african ethnic groups stop there
- > at the modern
- > day borders on maps, which would be ludicrous to
- > think that in
- > earlier times these places were not originally of
- > the same ethnic
- > stock, and even if you could argue they werent, it
- > would still be a
- > place for a for lack of a better term, bleed over
- > from 2 groups
- > which would ultimately reflect the characteristics
- > of the larger,
- > which would make them have more of a claim han any
- > other groups to
- > any land by a legal standard, if they are still
- > around to claim it,
- > which they are not, so that is why jews have a legal
- > claim to any
- > land there, cause no one from that time has
- > maintained a big enough
- > presense to even advocate such, it is no more than
- > hypotheical
- > assertions based on religion, and religious they
- > may have some
- > claim, but ethnically they do not reality, but the
- > have the army and
- > the guns and guns backing them to say they do, which

> is evident.
> Laws and what not that you speak of have to be
> enforced and are a
> reflection of the ruling party(people) who have won
> that land, no
> way around it, no the slickest tounge lawer would
> argue that, he
> would just talk around it and say alot of but, but.
> You relocate
> any body to any land you must first get the
> permission of the ruling
> party of that land, you dont and try to go there and
> see what
> happens when you talk about this is my land, move
> your stuff. Your
> intentions are admirable and I hope done for good
> reasons, but in
> the long run all of these peoples will clash and
> dont say this to
> wish bad on you or nothing, peoples have to come to
> a conclusion, no
> matter how much they negotiate and diplomat and
> stuff on whos
> getting the last piece of chicken, cause as it seems
> in most causes
> no one seems to want it bad enough to fight over, or
> they aint gone
> die over no peice of chicken, which is why the one
> who will all ways
> gets it. Which is why ethiopian peoples who have
> operation mooses'ed
> to israel is having such a hard time, and peoples on
> reservations,
> and that thing about reservations is obserd, as to
> land the indians
> use to occupy, but again, you proved my point for
> me, because who
> allowed them to have that land in the first place,
> why do you think,
> duh, they didnt want them hanging around there
> neighborhoods and
> families, as the same with the black communities,
> which is why you
> rarely heard of linchings in black communities,
> mostly or entirely
> when we crossed the line into thiers, even if they

> were to give you
> or us some land, it would be any place nice like the
> keys or venice
> beach, but some crap along the highway like them
> indian reservations
> i see everywhere i go, along the highway, or back of
> close to some
> trailor park court or something, tell me i'm lying?
>
>
>
> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
>> My Beloved Brother
>>
>>
>> Your analysis of indigenous rights is very
> old.Might
>> does not make right. Defeat in battle does not
> give
>> one the legal right to land. If that were true
> then
>> the U.S, Britain, and France would still own most
> of
>> Africa.
>>
>> If that were true then there would be no
> reservations
>> in America.
>>
>> If that were true then there would be no such
> thing as
>> indigenous rights.
>>
>> In fact, did you know my African brother, that we
>> Africans in America also have a right to return to
>> land in Africa? i.e the Jews and Palestenians have
> a
>> right to return to the Holy Land. In fact, I have
> been
>> responsible for negotiating 2 land settlements
> with
>> African tribes, in a preleminary phase of
> negotiating
>> the same with the states of the African Union. You
> see

> > my brother we have land attachments to both
> African
> > and America, thats why I prefer the more correct
> term
> > of African American than blacks or minorities
> which I
> > view as incorrect.
> >
> > Law is much different than military might. In
> fact,
> > under the civilized notions of law might does not
> make
> > right.
> >
> > Africa after all of these years are submitting to
> the
> > rule of law and we will all be better for it.
> >
> >
> > Dr. Mustafa Ansari
> >
> > --- yahmose7 wrote:
> >
> > >
> > > I am from Africa, and where I am from would give
> you
> > > the answer to
> > > the question of who has right to land. The only
> > > people who have a
> > > right to land is the people who fight to keep
> it,
> > > thats how it has
> > > all ways been and thats how it still is, land is
> > > determed in battle
> > > not in books, notions or hypothesis. The one who
> has
> > > the better army
> > > of the two(etc) of that time decides what
> happens
> > > with the land, as
> > > the white man in america, which in my opionion
> which
> > > is an honest
> > > one has faught and won it, square and fair or
> not,
> > > he has won it, or

> > > at the least no one has physically or made a
> warlike
> > > gesture since he
> > > has done so to challenge him for it, on tried to
> use
> > > his laws of his
> > > land to try and gain some of it, which I
> cant
> > > see happening.
> > > This land is not a result of intelligence, but a
>

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| 14610|2004-10-19 16:24:52|Shri Sa Hetep|Re: Blacks in Early America|

What is a "Dark Caucasoid"? Sounds like a lot of double talk here, in an effort to negate the Black presence in Early America.

Shri Sa Hetep

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\) "
wrote:

> U're preachin to the converted Paul. :)
>

I know, DG, just trying to clarify my own position a bit more

> That was exactly my point...even if Luzia is an
> example of a "black" individual in the early
> Americas, she is not "African"--which is the
> link being sought--but rather Asian or perhaps
> even of the South Pacific...like all the *other*
> indigenous peoples of the Americas.
>
> Thus trying to separate Luzia or Kennewick Man

> from other indigenous Americans is superficial at
> best, and helps neither theories of Pre-Columbian
> African or European contact.
>

Yes, and in my opinion the whole idea of linking Luzia with Australo-melanesians is not much different than the Kennewick Man argument from the racial standpoint.

This would still make Luzia of "Caucasoid" origin according to a great host of folks out there. Yes, Melanesians are dark Caucasoids according to some. I know you are aware of this view, DG, just repeating it for the sake of others.

Regards,
Paul Kekai Manansala

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| 14611|2004-10-19 16:30:15|Ansari Mustafa|Re: Blacks in Early America|
Hi Paul

Yes, you are correct Paul, 40 acres and a mule, came about because of Senators 1867 Reparations Bill to

Congress, after the civil War, that was defeated.

As for Arabic speaking Indians, This is what Columbus said in his chronicles. I did not make it up.

Moreover, it is not a secret that the Muslims from West Africa regularly traded with the Indians.

. Scholars early on recognized the affinity between Amerindian scripts and the Mande script(s) (Wiener, 1922, v.3; Rafinesque, 1832). In 1832, Rafinesque noted the similarities between the Mayan glyphs and the Libyco-Berber writing. Dr. Leo Wiener (1922, v.3), was the first researcher to recognize the resemblances between the Manding writing and the symbols on the Tuxtla statuette. Wiener's claims are very wide. He cites similarities between African and New World Indian cultures concerning the shield design of Aztec warriors (reflecting a crescent design in Africa), sacrificial practices, the costuming of the gods, the structure of worship, calendar similarities, and artistic motifs. According to Wiener, Arabic-African talismanic designs, called gadwal, occur also in the Americas in a wide band from Mexico to Tennessee. The recurrent motif is a square, often with looped ends, at times enclosing a cross and embellished with symbols.

Ask some of your lister and Dr. Winters about the Mande and the Mandigo, they were Muslims.

I don't make this stuff up.

Mustafa

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>
> Yahmose, why then did Britain hand over Hong Kong
> and Malaysia and
> the Portuguese give back Macau? No battles took
> place. Even
> America handed over the Philippines and islands in
> Micronesia that
> were formerly territories.
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> I agree that the time of settling things by

> bloodshed should be a
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> Mustafa's claim based on post-Columbian settlement
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> valid as white land claims from a legal standpoint.
> Remember that
> many Indian lands were taken by breaking treaty law,
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> to the U.S. Constitution is the highest law of the
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> acres and a mule.
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> Regards,
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>
>
>
>
>
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| 14612|2004-10-19 16:35:13|yahmose7|Re: Blacks in Early America|

Yes, and I do agree that strategies other than political can work, but they never have no real conclusion in my op. Like the Indians buying BNY, even if they could they can only own the land so deep, probably have no mineral rights, and they would still basically be in NY, which is still in and inside the US borders, so basically what I am saying is they have no real control over their destiny, US falls they fall right along with it, they still use US dollars and are still and would be ultimately tied 80 percent to the US ec, which makes them basically property of the US government, which they are and that's who they are protected by, they only or most independent people to me in America are those Chinese peoples in Chinatown whose products are at least not to my knowledge, cause half the stuff they sell I don't know what it is anyway, are becoming more and more independent, some of them even be using Chinese country money, which is probably illegal, but I know I have seen it, Asians today are

rapidly increasing are using their numbers to determine thier destiny here and abraod, which to is a type of might makes right. America has grown more harmonized not because of laws but because of numbers of people, and the number of people who are basically non violent and such would rather move than kill a forigner or black, but they have this luxury because of battles of the past, and society tapped into its for lack of a better term, feminent aspects, which will be its demise because there will be no true conclusion except confusion because every body trying to be lawers, but no body joining the military, this is the law of nature, and it is something that no matter how far you "evolve" you cant exscape. Lion beats the chetah, he gets nmore, man beats them both he takes all, what then happens when man run into another man, what all ways does eventually, come on,look at the uprising of ethnic groups in the world, its getting crowded, and darn near all the lions and cheetahs gone, things are fixing to get real drastic, multicuturalism is temporary and does not work for hundreds of years and such, sooner or later, and a lot sooner its all ways gone be yours or mine in the end, and who gone fight for it, who will win, who will loose, that has all ways and will all ways be how it is, words of violence to the cowardly, but they are all ways true, or someone will prove me right, watch cnn.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- >
- > Ok, then we agree that strategies other than violence can work.
- >
- > As you state, economics also comes into play. In fact, this played
- > a big part in India's independence struggle.
- >
- > Did you know that Native Indians are buying back lands that were
- > once sacred to them? At least the rich casino tribes are.
- > Sometimes the land in question is scrub, but at other times prime
- > property.
- >
- > In fact, some leaders in Buffalo, NY are afraid that the whole
- city
- > might one day be purchased back by the wealthy Seneca Nation of
- > Indians.
- >
- > Regards,

> Paul Kekai Manansala

>

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> --- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

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> > Understood, but by the time these places were given back they

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britian,

> > there is yet to be an or else

> >

> >

| 14613|2004-10-19 16:50:47|Ansari Mustafa|Re: Blacks in Early America|

I agree with both you and Paul. Paul wrote:

> Ok, then we agree that strategies other than

> violence can work.As you state, economics also comes

into play.

--- yahmose7 <yahmose7@yahoo.com> wrote:

they only or most independat people

> to me in America are those chinese peoples in China

> Town whos

> products are at least not to my knowledge, casue

> half the stuff they

> sell i dont know what it is anyway, are become more

> and more

> independant

Africans in America number about 40 million, so our political clout is considerably more than the 2 million of our Indian brothers. Secondly, our unrealized Economic clout is the 7th in the world. So when we have a collective sovereign on land that is able to trade with our other sovereigns { Africa and the Diaspora) our combined sovereign strength will be significant.(Especially when you add in the Mexican family and the Indian families-who when they become wise will join us-not fight us for shared territories.

Reparations is a economic non-violent Indigenous concept, that will allow us to share sovereignty with the Anglo-Americans

Mustafa

--- yahmose7 <yahmose7@yahoo.com> wrote:

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> > > or attack, yeas ameri handed over the phillips
> but how much
> stuff
> > > here is made in the phillipines and vietnam.
> Those laws are set
> up
> > > to work for them and not for you, or hong
> kongians, they will
> > comply
> > > to to these laws or else, but in the cases of
> the us and
> britian,
> > > there is yet to be an or else
> > >
> > >
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| 14614|2004-10-19 16:53:54|Shri Sa Hetep|Re: Blacks in Early America|

Please specify which African country you are from? It would help to understand its colonial history (whether Francophone or Anglophone). Next we can make parallels with colonization in the US versus that in your African country.

Based on your comments on the toughest Army fighting over land wins, you are fine with your perspective country being overtaken by a european power,taking all land, labor, and resources from the native people.

yahmose7 wrote:

I am from Africa, and where I am from would give you the answer to the question of who has right to land. The only people who have a right to land is the people who fight to keep it, thats how it has all ways been and thats how it still is, land is determed in battle not in books, notions or hypothesis. The one who has the better army of the two(etc) of that time decides what happens with the land, as the white man in america, which in my opionion which is an honest one has faught and won it, square and fair or not, he has won it, or at the least no one has physically or madea warlike jesture since he has done so to challange him for it, on tried to use his laws of his land to try and and gain some of it, which I cant see happening. This land is not a result of itelligence, but a result of battle, it did not start of with microwave and dvd players as you know, but over blood, as with any civilization, kingdom etc. He initailly as some of you say as with the Greeks as what not admired us, but has grown to think of us as inferior peoples, why, because he has beaten us time and time again, from colonization in Africa to slavery in America to Australia to India, he has beaten us time and time again, thats is the underlying reason of racism in my opionion, and true fear that many have toward the white man, to stand up and claim some ancestry claim to land and try to slick some kind of court diplomatic solution is ridiculous, cause even if you were to win, he would just try to take it back the same way, or physically try to remove you. Which I am not saying nothing bad about the white american or good, just that regardless of black, white, chinese or vietnamese, you are not gone to have land if you wont fight for it. I heard that people in the south in some parts will shoot at you for walking across their yards, it is barbaric yes, but the barbaric actions are what got them this land in the first place, what made rome and so on. If you aint triing to fight and i mean physically fight the white man for this land, you aint gone to get it, call me simple and plain, but it is simple and plain, why is africa and dominica, haiti, anguila ettc third world countries, cause they and got no guns man, not rifles, big guns. This is how the world has been and how it will all ways be, even when and this is just used as a cliché, when God comes, casue even then it is prophesied that the righteos will fight the evil, and what are they fighting over even

then.... the land! I am not advocating violence, racism or anything for that fact, just that again since you read so much history and know so much history, you should know that this fact from now to 40,000 bc, the only way to win a war is to fight, war is one by talk of mouth, unless the other scared, which would ultimately mean there was not any real war in the first place, just someone running of at the mouth, which I hate to say is what people are beginning to think of us anyway, running of at the mouth. You want some land, there is only one way to get it and keep it, fight for it, thats what the Muslims have done in my country, hence we are mainly now a Muslim state, learn from that.

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

- >
- > Greetings and Peace My Brother,
- >
- > It is disingenous to argue that Native Indians are
- > entitled to land because their ancestors came out of
- > asia and that the Africans are not entitled to land
- > because their ancestors came out of Asia.
- >
- > The facts reveal that their were 4 or 5 early
- > migrations out of Asia arriving from different
- > directions. It just now has became evident that the
- > earliest came from the Pacific.
- >
- > It is now evident that these migrations started in
- > Africa, went into southeast asia, to the Malay
- > peninsula, Vietanam, Fiji, Samoa, Hawaii etc and
- > landed in Peru, Ecuador and Brazil.
- >
- > As to your real concern, it is equally disingenous to
- > racially disenfranchis the indigenous Africans by
- > arguing that 2 million Indians who are categorized as
- > Indians by the Anglo-Americans are entitled to 51
- > million acres of land, while the Africans who are
- > indigenous are classified by the Anglo-Americans as
- > minority and have no indigenous rights
- >
- > The reality is that the Anglo-Americans are occupiers
- > of America over the indigenous rights of the Africans
- > and Indians. The unfortunate result is that the
- > categorized Indians feel that they have to fight us,

> when in actuality the ancestors of the Indians and the
> ancestors of the African over all these years are more
> similar than dissimilar.
>
> When you step back and look at the DNA, the skulls,
> the artifacts, compiled during the different periods,
> and the physical and political transmutation occurring
> during the European periods a logical rational person
> would understand that the African is entitled to
> indigenous land as much as the categorized Indians.
>
> YOu see the Indians are not monolithic they come from
> over 200 tribes and the Africans are not monolithic
> they come from over 200 tribes. In addition, the
> Africans have verifiable "autochthon indigenous'rights
> despite the dispute of aboriginal status. I noticed
> that you did not address this argument.
>
> The real truth about who the Indian and African are
> and what their entitlements are has changed because of
> "Luzia". We are at the beginning of this new research
> and are assessing the years of transmutations both
> physical and political.
>
> So, the world is changing and we intend as the first
> generation of African International lawyers to bring
> this case before the International and scientific
> forums with our experts.
>
> Please note some of the current research on the
> subject. It is my fervent hope that at one time the
> early peoples of the United States who have jointly
> and separately endured so much suffering and pain at
> the hands of the Anglo-American will have the sense to
> unite.
>
>
> Dr. Mustafa Ansari
>
>
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>
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>
>
>
>
>

>
>
>
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> dispersals and modern human origins. Evolutionary
> Anthropol. 3:48-60 Klein RG (1995)
> Howells WW (1989) Skull shapes and the map.
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> Stringer CB (1995) the evolution and distribution of
> Later Pleistocene human populations. In: E.S Vrba &
> G.H. Denton (Eds) Paleoclimates and Evolution, with
> Emphasis on Human Origins, pp. 524-531. Yale: Yale
> University Press.
> Roberts RG. Et.al. (1994) The human colonization of
> Australia: optical dates of 53,000 and 60,000 years
> bracket human arrival at Deaf Adder Gorge, Northern
> Territory. Quaternary Science Reviews 13"575-586.
> Genetic Affinities of the Andaman Islanders, A
> Vanishing Human Population. Kumarasamy Thangaraj.
> Laiji Singh and Alla G. Reddy, Center for Cellular and
> Molecular Biology Upper Road,, Hyerabad 5000 007; V.
> Raghaendara Rao, Anthropological Survery of India . C.
> G. O. Complex Seminary Hills , Nagpur 440 006 Subhash
> C. Shegal , Regional Medical Research Centre Post Bag
> No. 13 Port Blair 744 101 Andaman and Nicobar Island,
> India, Peter A Underhill, Department of Genetics
> Stanford University 300 Pasteur Drive , Stanford,
> California
> The New Guineans are a African people who populate
> the Island and the Island of Melanesia.3. Any of a
> heterogeneous group of languages spoken in New Guinea,
> New Britain and the Solomon Islands. Webster, Ninth
> New Collegiate Dictionary
> Dr. Clyde Winter has instead said that the
> Aboriginal Australians and the Africans were present
> in America 25,000 years ago as opposed to the arrival
> of the Indians about 11,000 years
> Natural rights are
>
> --- "Memnon (dg14)" wrote:
>
>> Hi
>>
>> Okay. Been down this road with you so many times its

> > now
> > part of the archives lore. Not having the *same*
> > discussion again.
> > I'll state my point below and let it be, because we
> > are (once again)
> > coming from opposite perspectives.
> >
> > I am certain you are well aware of my stance, which
> > is generally
> > in line with modern anthropology, genetics, etc. The
> > people of
> > Oceania, Australia, New Guinea, etc. are NOT
> > Africans in any
> > recent migration, modern post prehistory sense of
> > the word "African."
> >
> > All genetic analysis shows they are distinct from
> > modern Africans,
> > more distinct in fact than modern Africans are from
> > more closely
> > related groups. All archaeological finds shows that
> > Melanesians
> > have been inhabiting some of these regions perhaps
> > as far back
> > as 60kya (New Guinea around 40kya and the Solomon
> > Islands 38kya),
> > showing they are not recent migrants from Africa.
> > Yes, these various
> > peoples have a physical facial type that we put
> > under the social racial
> > construct as "black." But they migrated out of
> > Africa when *all other
> > humans* left Africa in pre-history, and they may
> > have done so *first.*
> > Thus they are no more "African" (as in from
> > pharaonic Egypt to medieval
> > Mali to modern day Nelson Mandela) than *all other
> > humans* who also
> > migrated from the continent.
> >
> > That they "look" (in our eyes) like Africans means
> > either (1) they simply
> > retained facial features closer to their African
> > forebearers while *other*
> > humans changed more dramatically or (2) they
> > re-evolved those traits

> > to fit their environmental niches.
> >
> > Whatever the case, all the claimed linguistic links
> > in the world do
> > not somehow negate archaeology, genetics,
> > biochemistry and
> > numerous other sciences that point out the
> > non-relation of these
> > "Africoid" Asian/Oceanic/Australian populations to
> > modern day
> > Africans.
> >
> > Obviously thus we do not even agree on the origins
> > of Melanesians
> > and the later populating of Oceania, thus we'd
> > certainly never see
> > eye to eye on Luzia.
> >
> >
> > I understand you propose a theory markedly different
> > from what
> > genetics and archaeology point to, and to that I
> > must respectfully
> > disagree.
> >
> > To further underscore where I am coming from
> > however, may I simply
> > provide the forum with the following:
> >
> > Lum JK, Jorde LB, Schiefenhover W. et al "Affinities
> > among Melanesians, Micronesians, and Polynesians: a
> > Neutral biparental Genetic Perspective." Hum Biol.
> > 2002 Jun;74(3):413-30.
> >
> > [synopsis: Analysis of 14 neutral, biparental
> > genetic loci from over 900 individuals representing
> > 27 island Southeast Asian, Melanesian, Micronesian,
> > and Polynesian populations that is consistent with
> > the theory of an expansion of Austronesian speaking
> > populations out of island Southeast Asia and into
> > remote Oceania, followed upon by substantial gene
> > flow from near Oceanic populations, and effectively
> > showing no gene flow from outside non-geographic
> > proximal groupings.]
> >
> > See also:

>>
>> Hurler, ME, Nicholson J, et al. "Y Chromosomal
>> Evidence for the Origins of Oceanic-speaking
>> Peoples." Genetics 2002 Jan;160(1):289-303.
>>
>> Main P, Attenborough R et al, "The Peopling of New
>> Guinea: Evidence from Class I Human Leukocyte
>> Antigen." Hum Biol. 2001 Jun;73(3):365-83.
>>
>> DG
>>
>>
>> clyde winters wrote:
>>
>> Hi
>> There is a big problem with this idea. First, the
>> Oceanic people have only recently arrived in the
>> area.
>> Secondly, the Oceanic people are of African origin,
>> so
>> they would represent an early African influence in
>> America from Oceania. Page (1988) presents place
>> names that are made up of African ethnic names (AEN)
>> as
>> roots for Fijian place names. These toponyms include a
>> multitude of hills, streams and villages composed of
>> a
>> simple AEN root plus a Fijian place names e.g., koro,
>> wai-ni-, vatu and na-. Page (1988, p.34) found 270
>> AEN's forming part of Fijian place names (FPN). The
>> interesting fact about the AEN and FPN cognates is
>> that they are found in West Africa and not East
>> Africa
>> (Page 1988, p.47).
>> This fact negates Page's (1988) hypothesis because
>> there are no rivers in Africa that link East Africa
>> and West Africa. This suggests that Africans who
>> later
>> settled West Africa must have been in the Pacific
>> long
>> before the Austronesians arrived on Madagascar. This
>> view is supported by the fact that the classical
>> mongoloid people did not arrive in the Pacific area
>> until after 500 B.C. Page (1988, p.66) believes that
>> the
>> AEN-FPN cognates are the result of the establishment

> > of Indonesian colonies first along
 > > the Zambia river and from there into Central and
 > > Western Africa between the fourth and eleventh
 > > centuries A.D. During this period Bantu speakers are
 > > believed to have been incorporated into the
 > > Indonesian Lakota culture and between the eleventh
 > > to
 > > sixteenth A.D. settled in Melanesia by Lakota fleets
 > > (Page 1988, p.66). Although Page's (1988,p.67)
 > > theory
 > > is interesting the fact that the AENs that are FPN's
 > > are prefixed to a multitude of hills, streams and
 > > villages" indicate that these place names are
 > > very old because the names for hills and streams are
 > > rarely changed. Page (1988, p.67) noted four common
 > > prefixes used in the FPN's: Koro 'village,hill',
 > > wai-ni- 'water of'; watu- 'stone';and na- 'the'.
 > > These
 > > terms are closely related to Manding terms as
 > > illustrated below:
 > >
 > > FPN English Manding
 > >
 > > 1.koro hill kuru
 > >
 > > 2.koro village so-koro
 > >
 > > 3.wai-ni water of ba-ni 'course of water'
 > >
 > > 4.vatu stone bete
 > >
 > > 5.na the ni
 > >
 > > As illustrated above the AENs and Manding terms are
 > > analogous for 'hill','village', 'the' and 'of'. It
 > > would appear that the FPN /w/ corresponds to Manding
 > > /b/. Due to the thousands of miles separating the
 > > Manding and AENs, this cognate can be explained as
 > > loan words.
 > > Melanesian and Manding are also very close in the
 > > area
 > > of
 > >
 > > agricultural terms:
 > >
 > > Melanesian English Manding

> >
> > 1.sagora wool saga-gi
> >
> > 2.bara,a-par,pal house bo
> >
> > 3.kerru mountain kuru
> >
> > 4.kana land,place ka, kan
> >
> > 5.imu rain mi
> >
> > 6.sala path,road sila
> >
> > 7.gala-pi grand ka
> >
> === message truncated ===
>
>
>
>
>
> _____
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| 14615|2004-10-19 18:05:29|clyde winters|Re: Blacks in Early America:African Mound Builders|

Many of the Mound Builders in the U.S. were of African origin especially Malian people. These Malians came to the U.S., with Musa Abubakari. But Africans were also builders of other mounds in America. The mounds of ancient America follow the lines of the Mississippi and Ohio rivers, and outlying regions as well. They vary in size from colossal mounds in Illinois to mere blisters rising from the earth. Most, if not all of these mounds had long been abandoned by there former inhabitants when they were discovered. Many excavated mounds have yielded human bones, weapons, tools, inscriptions and jewelry. Statues of Africans have also been found in these mounds. As discussed earlier there were two types of African statues found in the ancient mounds excavated in the western Sudan. Africoid statues of type one , i.e., humanoids in a sitting position with their hands on the thigh and right knee pointing up while the other knee is resting on the ground are found in Tennessee and Indiana at the Angel site. The most common type, style two statues , i.e., statues of humanoids in a sitting position with the hands placed across the chest have also been found at Etowah and Temple mound sites in Tennessee and Georgia. It is also interesting that anthropomorphic statues found in Polk County, Georgia is analogous to statues found in Mauritania.

One of the major mound sites inhabited in North America was that of the Adena culture in Ohio. The Adena culture existed from 200 B.C., to A.D. 400-500 .

Black Africans are characterized as being broad faced, full lipped, illustrating prognathism , large boned with fleshy noses. Samuel Morton in *Crania Americana* , written in 1839 noted that Adena people possessed "ponderous bony structure[s]...large jaws and broad face". This description of the Adena, fits exactly the description of the West African type. The Adena or Hopewell culture as we call it today was a dominant force in the United States during this period. They have left numerous copper bracelets,

rings, stone tablets and effigy pipes made in the form of Africans. At the Great Serpent Mound, in Adams County Ohio a copper breastplate has also been found. Prof. F.W. Putnam, also mentioned the discovery of an Egyptian looking figure in these mounds.

Among the hundreds of pipes discovered in the mounds we see many African totems impressed on the pipes including serpents and birds. There is even one pipe from Ohio, found in a mound that is an unmistakable representation of a Toucan. The Toucan bird is found in Brazil. This supports the view that some mound builders had lived formerly in Brazil.

Most of the Malian influence among the mound builders corresponds to artifacts recovered from the Southern Death Cult. The pipes recovered from many mounds in the United States and the name for Tobacco suggest that it was the Manding who introduced tobacco to the New World. (Sertima 1976)

The Manding may have also constructed the Temple Mounds. These mounds were built between A.D. 700 and 1700. The Temple Mounds were built in the central Mississippi Valley, Arkansas, southern Missouri, southern Illinois and western Tennessee.

Most of the inhabitants of the temple Mounds probably came from eastern Yucatan. They were probably remnants of the foreign people moving north through Mexico recorded in Amerindian traditions. This is proven by the discovery of many figurines and statues of Blacks in the Temple Mounds.

The sculptural evidence found in the mounds all indicate an African origin as proven by Wiener (1922). A long pipe with a crouching figure on the bowl on exhibit in the New York Historical Society is of an African with compound bracelets, five on the wrist, six on the upper arm, four on the calf, such as only found in Mexico and west Africa. These bracelets are found in gorgets from the Etowah Mound, which show Malian influence.

Other sculpture heads and figurines of Africans have been found on the banks of Paint Creek, near Chillicothe, Ohio; Tennessee; Mississippi; and on Green Flats in Virginia, which wear African headdresses, skull caps and facial striations identical with those of the Manding. We also find the depiction of Africans

in carvings from Spiro Oklahoma. At Spiro Mound African faces were carved on shells and the Manding cross sign placed on the palms of the hands on one artifact. This cross in the Manding script meant "righteousness, purity". Other inscribed works of art from the Moundville site in central Alabama also show Manding signs, especially the Manding cross. A figurine found in a cemetery at Nashville, Tennessee was of an African women, while another African statue was found at Clarksville, Tennessee in 1897. These statues as well as heads on the gorgets from the Missouri mounds show analogous striations found on the faces of Manding clansmen.

Among the Southern Death Cult mound builders we find a third type statue , which has the leg and knee as the base, with the arms placed across the chest with the hands resting above the breast. Another type statue is seen in the effigy jar with "weeping-eye" motif, it has as its base the feet and buttocks, the knees are pointing up in the air, and the arms are placed across the chest with the hands placed above the opposite breast.

The major reason for the varied art styles among the mounds that were built by the Malians, result from the fact that Mali was composed of many different ethnic groups that spoke different languages and practiced varied cultures. As a result of this ethnic pluralism we find an homogenous people who inhabited many mounds in the United States, that practiced a multiplicity of cultural forms.

Clyde

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| 14616|2004-10-19 18:36:43|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

wrote:

> Hi Paul

>

>

- > Ask some of your lister and Dr. Winters about the
- > Mande and the Mandigo, they were Muslims.
- >
- >

I know that many were Muslims. However, I'm rather doubtful of Arabic speaking people encountered by Columbus. What happened to them? Did they leave any communities.

Regards,

Paul Kekai Manansala

| 14617|2004-10-19 18:47:09|clyde winters|Re: Blacks in Early America: Muslims in America|

Attachments :

Many African tribal groups were established in America when the Europeans began to settle the New World. It is documented that Columbus learned about America from his travels along the West coast of Africa. Vasco da Gama, is said to have found out information concerning the West Indies from Ahmad b. Majid, of West Africa. Europeans knew about the Americas due to their contacts with West Africans. These Africans helped them discover the Americas. Balboa, found numerous African communities in Central America and Mexico. Gumilla, also found their presence on the shores of the Orinoco river of Venezuela at the commencement of the 16th Century. The largest settlement of Blacks had moved from Brazil to Darien, Panama according to Amerindian tradition. Some of these Blacks were Muslims, and belonged to the Manding tribe , as indicated by the "tribe of Almamy" who were said to have settled in Honduras. The term Almamy in Manding means "al-Imam", the religious leader. Panama remained a strong base for the Manding in the Americas. From Panama the Manding, migrated northward into Honduras where they were known , according to H.G. Lawrence under the clan names Jara and Guaba and southward to the province of Choco, here they were called Chuana or Guana. This corresponds to the Sarakole (Soninke) tribe, called "Caracoles", by the Spanish, and the Mandinga Jara/Diara and Kaba/Kabba clans. The Jara and the Guaba Manding lived in Honduras.

Using linguistic and epigraphic evidence we discover there are several bases from which Manding traders spread in the two Americas: from Northeastern South America into Peru; and from a base in Darien moving along roads marked by the presence of burial and /or habitation mounds and inscriptions into and beyond Mexico, and as far as Canada.

The writings of the early explorers support the African presence in much of early America. The majority of Black tribes according to

Quatrefages in *The Human Species*, include the Choco, Manabis, Yaruras,

Guarani, Charruas, Othomi (Otomi), Yamassi, Tzendal/Chontal, the Mandinga(a member of the Cunan group of Mexico), the Blacks of Quareca and numerous tribes along the Orinoco river in Venezuela and the Isthmus of Darien; not to mention the Black tribes of the United States southwest including a tribe reported by Cabeza de Vaca called Mandicas (< Mandinka).

The Otomi and Caribe spoke a Manding language.

The major center for the Manding was Panama. The major Amerindian group in this area was the

Cunan group.

In A.D. 1312, Emperor Abubakari Muhammad , of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in preColumbian Brazil.

The Indians have a tradition that Mansar Akban was the leader of another tribe which discovered the Cunan people. This Mansar Akban, may be a reference to Mansa Abubakari, who led the Malian voyagers to the Americas.

There were many African tribes in Brazil. In northern Brazil Europeans found numerous African settlements, for example the Charuas. Two other tribes in this area were the Galibis and the Marabutine. The name Galibis and Marabutine are also names for African tribes in the western Sudan. Other Africans lived with the Porcijis and Matayas in Brazil.

MANDING IN AFRICA

In Africa the Mande lived in large villages in Medieval times. At this time the Manding lived on mounds with their circular huts made of stone and wood on the top. Their fields were tilled each day. The houses were clustered together in compounds organized around a family head and his married sons. The houses were round. The Manding warriors used spears, spear throwers, bows and arrows. The farmers used axes, hoes and scythes. The Manding wore woven cotton breeches, or simply a girdle. The men often wore sandals and a Tunic. The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten. The pottery associated with the Niger Valley/Delta cultures is usually bright red or white on red ware. This pottery corresponds to pottery used in the southern Sahara between 2000 to 500 BC. At Kouga, we find in numerous tumuli, with impressions of millet, wheat and perhaps Maize. The name for maize in Manding is KA, this corresponds to the Maya word for maize KAN. Other excavated tumuli in the Niger area have also yielded many copper and glass artifacts including numerous terocotto figurines of Blacks in a sitting position. These seated figures have been mainly found at Kaniana, while other statuettes have been found at Nankaka, Kami, Koubaye, Bamako-Bankoni, N'Koumi and Mopti. The ancient Manding built several types of homes. In ancient times they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made a stone and wood on the top and their fields in front of the mounds tilled each day. The Malian people arrived in America as merchants. They were taken to the New World by the

Currents that exist in the Atlantic that wash upon the Atlantic shoreline of the Americas.

The Malian people introduced their technology to the Americas. The

Manding built dwellings depending on the topography .

Near rivers they

lived on mounds. In semi-arid regions they lived in cliff houses, like

those found in the Southwest. Today the Dogon who trace their descent to the Mande live in identical dwellings as those found in Colorado, where Manding inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.

The most common signs found in Mandeland and the American southwest

are habitation signs painted in red at Anasazi. These signs agree with

Mande signs along the Niger river in Africa.

Near major waterway the Mande occupied mounds.

The construction of the Mande mounds in the Americas follow the African tradition as serving as cemetery

and habitation mounds . The mounds usually had two openings, one remained open and the other was sealed off.

These entrances to the mound

were supposed to represent the passage way for the release of the soul.

The tomb of a Mande King, chief or family head,

was usually situated below the surface of the ground,

directly above the sepulcher was another house within the tomb which sometimes contained additional bodies .

The Manding speakers in Africa, founded the earliest empires in Northwest and West Africa. Between 100 BC and A.D. 1500 they founded the empires of Ghana and Mali. Scholars agree that during the Mali empire the Manding discovered America.

The king of Mali was called Mansa. The Mansas,

controlled the land and sea trade in the Western

Sudan. The leading Mande merchant group were the

Wangara. They controlled the gold producing centers of Bure and Bambuk.

The great water system of the Upper Niger River

and its tributaries

were located in ancient Mali. The capital city of Mali

was Niani. Niani , was situated on the Niger. The Niger river empties into the Gulf of Guinea.

The ships or canoes plowing down the Niger were

operated by the Bozo and Sorko fishermen. The Bozo lived along the western arm of the Niger bend. The Sorko people, who spoke Songhay language submitted to Manding rule. The Bozo and Sorko, were the masters of the Niger river transport. Many of the ships of the Niger could carry burdens of 60-80 tons. These canoes were ninety to one hundred feet long. The men usually sat three abreast with ease. Around forty men paddled.

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Due to the spread of nomadic Amerindians from the northwest, the

Anasazi were forced from their stone cities and cliff dwellings by the

invaders. There was probably some intermarriage between Africans and

Amerindians and today we see a negroid strain among the southwestern

Amerindian populations. In addition many African communities were found

in the Southwest when Europeans arrived in this part of the United States.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

>

> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa

> wrote:

> > Hi Paul

> >

> >

> > Ask some of your lister and Dr. Winters about the

> > Mande and the Mandigo, they were Muslims.

> >

> >

>

> I know that many were Muslims. However, I'm rather
> doubtful of

> Arabic speaking people encountered by Columbus.

> What happened to

> them? Did they leave any communities.

>

> Regards,
> Paul Kekai Manansala
>
>
>
>

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| 14618|2004-10-19 18:49:18|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

>
> Yes, and I do agree that strategies other than political can work,

but

> they never have no real conclusion in my op.

Military victories do not have permanent conclusions either.

Change is the only constant.

Like the Indians buying

> BNY, even if they could they can only own the land so deep,

probably

> have no mineral rights, and they would still basically be in NY,
> which is still in and inside the US borders,

Well things don't change overnight. However, they have come a long way.

And for the most part, in their day-to-day living they control their own destiny better than the average American does because they have what constitutes power in America -- money.

> America has grown more harmonized not because of laws but because

of

- > numbers of people, and the number of people who are basically non
- > violent and such would rather move than kill a foreigner or black,
- > but they have this luxury because of battles of the past, and
- > society tapped into its for lack of a better term, feminine

aspects,

- > which will be its demise because there will be no true conclusion
- > except confusion because every body trying to be lawyers, but no

body

- > joining the military, this is the law of nature, and it is

something

- > that no matter how far you "evolve" you can't escape. Lion beats

the

- > cheetah, he gets none, man beats them both he takes all,

The lion has been on the brink of extinction. Same with the tiger.

The most most successful predators are microbes and insects.

- > gone, things are fixing to get real drastic, multiculturalism is
- >

I disagree. Things always change. Women at one time were no more than property of men. I doubt that will ever return.

People are gaining more rights all the time and as they do they become more powerful. When the people become more powerful, governments become less powerful.

Those who think they must violently fight to gain things may find themselves falling far behind because that's not the game today.

Regards,

Paul Kekai Manansala

| 14619|2004-10-19 19:00:41|Paul Kekai Manansala|Re: Blacks in Early America: Muslims in America|

- >The Manding mentioned in the Mexican traditions

of 1325, may represent the founders of Anasazi civilization of Four Corners section of the United

States. Anasazi, is a Navajo word which means "Ancient Ones" for the founders of the spectacular cliff dwellings and great multistoried pueblos erected on open plains near the San Juan, Salt and Little Colorado rivers.>

So then the Navajo are an African people? I'm not sure this is what you're saying, but only the Navajo people have rights to the Navajo Nation.

Regards,
Paul Kekai Mannansala
| 14620|2004-10-19 19:12:08|clyde winters|Re: Blacks in Early America: Muslims in America|
Hi Paul

The Navajo were not Africans. They make it clear that the people in Anasazi were not their ancestors.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

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http://promotions.yahoo.com/new_mail

| 14621|2004-10-20 06:53:59|Amadou Cisse|Re: Blacks in Early America: Muslims in America|
Dear Ta-Seti,

Below are a comment on Islam in West Africa and another relating to the voyage of Abubakari II to the Americas. One and the other would complement respectively Ansari Mustafa and Clyde Winters.

The realism of ruling large empires that depend for fortune on global interaction, e.g. gold trade, made West African sovereigns into early Moslems. The movement gained the elites with the ensuing Islamic culture settling a negotiated blend with the traditional popular African religious practices. After Sunjata of the Mali Empire, almost all the emperors spoke Arabic and certainly Abubakari II -thus possible Arabic speakers on the other side, if that expedition had made it), and undertook the pilgrimage to Mecca.

The Islamization of sovereigns dates back to the Ghana Empire. The dominant elements are the Bafur (Bambara or Mande, Tukulor, Wolof, Serer) and Songhai to the East (all much North of their current locations; note also some present them as mixed with Jews expelled from Maghreb by the Hillalian invasion), and especially the Soninke thought as the true founders of Ghana. Several Berber tribes joined. Al Bakri from Baghdad visited Ghana in AD 970 and said "the emperor of Ghana is the richest of the world because of gold" and other memorable descriptions of the cuisine and the women... The Great Council of the Emperor included Muslims, and everyday the sovereign, the Tounka, tours the capital city on horseback to render justice. The Emperor, of matrilineal succession, was traditionist as well was the majority of his subjects. The main cult was that of the god-serpent of Wagadu, the Wagadu-Bida, the ancestor-totem of the Cisse, the original African dynasty. But the emperor had goodwill towards the Muslims since the interpreters, the treasurer and the majority of ministers were chosen among them owing to their technical competence. The capital city Kumbi had two campuses six miles apart -separated by the sacred wood-, one as seat of the government was traditional African and the other the seat of commerce was cosmopolitan including Islam. The court of the Tounka glittered with gold, thus the title of Kaya Maghan, the master of gold.

The Almoravid victory over Ghana ended the last traditionalist stronghold and accelerated Islamization.

Mandenka, Songhai, Fulani, etc., all went South (as far away as Hausa) for escape but in vain. From AD 1150, Mali kings were Muslim until Sunjata aka Mari Jata "the lion of Mali" (in the Sacred Hut at Kangaba his genealogy is still recited with a special mention). His son and successor Mansa Oul^u as pious and went to Mecca. Abubakari II, nephew of Sunjata acceded the throne and famously attempted to explore the lands beyond the Atlantic Ocean. He never made it back on second attempt, and was succeeded by Mansa Mussa or Kanku Mussa. During AD 15 the Songhai ruler Sonni Ali Ber, High Priest and Magician, persecuted Muslim clerics but the Askia dynasty revamped Islamic fervor to this day. The Bambara were a long time refractive to the new religion, started to give in around AD 18 with the Dogon and Malinke still coming to terms with their new religion amidst the traditional high culture.

In addition to archeological findings of Mande presence in America, several other such in other continents would account for the planning and execution of Abubakari II's voyage. Records of the visits paid by Kanku Mussa, Mansa of Mali, to the sultans of Cairo and Mecca during his pilgrimage in 1324 mention he succeeded his brother who disappeared on the ocean. Because the visits were momentous records should thus be in more than one place, thus from many angles. The pilgrimage was a world event by the sheer power and might displayed by an Emperor followed by a caravan of 60,000 servants (Tarikh es-Sudan) that carried 2 tons of gold as canes and powder - price of gold depressed in Cairo for many years; many scholars rushed to follow (well, one might say, follow the cheese!) the Emperor back to Mali. Also there had been a diplomatic incident since bringing the Emperor to bow to the Sultan as per official protocol had proved impossible because contrary to Malian traditional conceptions. Compromise was found that he would bow to Allah, the only entity worthy of such act of humility. The records of the kings of Portugal would be another source because of their diplomatic ties with Malian emperors that allowed their ambassadors and traders in the Empire around the Gambia river starting AD 15.

Regards,
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Tuesday, October 19, 2004 9:47 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Blacks in Early America: Muslims in America

Many African tribal groups were established in America when the Europeans began to settle the New World. It is documented that Columbus learned about America from his travels along the West coast of Africa. Vasco da Gama, is said to have found out information concerning the West Indies from Ahmad b. Majid, of West Africa. Europeans knew about the Americas due to their contacts with West Africans. These Africans helped them discover the Americas. Balboa, found numerous African communities in Central America and Mexico. Gumilla, also found their presence on the shores of the Orinoco river of Venezuela at the commencement of the 16th Century. The largest settlement of Blacks had moved from Brazil to Darien, Panama according to Amerindian tradition. Some of these Blacks were Muslims, and belonged to the Manding tribe, as indicated by the "tribe of Almamy" who were said to have settled in Honduras. The term Almamy in Manding means "al-Imam", the religious leader. Panama remained a strong base for the Manding in the Americas. From Panama the Manding, migrated northward into Honduras where they were known, according to H.G. Lawrence under the clan names Jara and Guaba and southward to the province of Choco, here they were called Chuana or Guana. This corresponds to the Sarakole (Soninke) tribe, called "Caracoles", by the Spanish, and the Mandinga Jara/Diara and Kaba/Kabba clans. The Jara and the Guaba Manding lived in Honduras. Using linguistic and epigraphic evidence we discover there are several bases from which Manding traders spread in the two Americas: from Northeastern South America into Peru; and from a base in Darien moving along roads marked by the presence of burial and/or habitation mounds and inscriptions into and beyond Mexico, and as far as Canada. The writings of the early explorers support the African presence in much of early America. The majority of Black tribes according to Quatrefages in *The Human Species*, include the Choco, Manabis, Yaruras, Guarani, Charruas, Othomi (Otomi), Yamassi,

Tzendal/Chontal, the Mandinga(a member of the Cunan group of Mexico), the Blacks of Quareca and numerous tribes along the Orinoco river in Venezuela and the Isthmus of Darien; not to mention the Black tribes of the United States southwest including a tribe reported by Cabeza de Vaca called Mandicas (< Mandinka). The Otomi and Caribe spoke a Manding language. The major center for the Manding was Panama. The major Amerindian group in this area was the Cunan group.

In A.D. 1312, Emperor Abubakari Muhammad , of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in preColumbian Brazil.

The Indians have a tradition that Mansar Akban was the leader of another tribe which discovered the Cunan people. This Mansar Akban, may be a reference to Mansa Abubakari, who led the Malian voyagers to the Americas.

There were many African tribes in Brazil. In northern Brazil Europeans found numerous African settlements, for example the Charuas. Two other tribes in this area were the Galibis and the Marabidine. The name Galibis and Marabidine are also names for African tribes in the western Sudan. Other Africans lived with the Porcijis and Matayas in Brazil.

MANDING IN AFRICA

In Africa the Mande lived in large villages in Medieval times. At this time the Manding lived on mounds with their circular huts made of stone and wood on the top. Their fields were tilled each day. The houses were clustered together in compounds organized around a family head and his married sons. The houses were round.

The Manding warriors used spears, spear throwers, bows and arrows. The farmers used axes, hoes and scythes.

The Manding wore woven cotton breeches, or simply a girdle. The men

often wore sandals and a Tunic.

The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten.

The pottery associated with the Niger Valley/Delta cultures is usually bright red or white on red ware. This pottery corresponds to pottery used in the southern Sahara between 2000 to 500 BC. At Kouga, we find in numerous tumuli, with impressions of millet, wheat and perhaps Maize. The name for maize in Manding is KA, this corresponds to the Maya word for maize KAN.

Other excavated tumuli in the Niger area have also yielded many copper and glass artifacts including numerous terocotto figurines of Blacks in a sitting position. These seated figures have been mainly found at Kaniana, while other statuettes have been found at Nankaka, Kami, Koubaye, Bamako-Bankoni, N'Koumi and Mopti.

The ancient Manding built several types of homes.

In ancient times they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made a stone and wood on the top and their fields in front of the mounds tilled each day.

The Malian people arrived in America as merchants. They were taken to the New World by the Currents that exist in the Atlantic that wash upon the Atlantic shoreline of the Americas.

The Malian people introduced their technology to the Americas. The

Manding built dwellings depending on the topography .

Near rivers they

lived on mounds. In semi-arid regions they lived in cliff houses, like

those found in the Southwest. Today the Dogon who trace their descent to the Mande live in identical dwellings as those found in Colorado, where Manding inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.

The most common signs found in Mandeland and the

American southwest
are habitation signs painted in red at Anasazi. These
signs agree with
Mande signs along the Niger river in Africa.
Near major waterway the Mande occupied mounds.
The construction of the Mande mounds in the Americas
follow the African tradition as serving as cemetery
and habitation mounds . The mounds usually had two
openings, one remained open and the other was sealed off.
These entrances to the mound
were supposed to represent the passage way for the
release of the soul.
The tomb of a Mande King, chief or family head,
was usually situated below the surface of the ground,
directly above the sepulcher was another house within
the tomb which sometimes contained additional bodies .
The Manding speakers in Africa, founded the
earliest empires in Northwest and West Africa. Between
100 BC and A.D. 1500 they founded the empires of Ghana
and Mali. Scholars agree that during the Mali empire
the Manding discovered America.
The king of Mali was called Mansa. The Mansas,
controlled the land and sea trade in the Western
Sudan. The leading Mande merchant group were the
Wangara. They controlled the gold producing centers of
Bure and Bambuk.
The great water system of the Upper Niger River
and its tributaries
were located in ancient Mali. The capital city of Mali
was Niani. Niani ,was situated on the Niger. The Niger
river empties into the Gulf of Guinea.
The ships or canoes plowing down the Niger were
operated by the Bozo and Sorko fishermen. The Bozo
lived along the western arm of the Niger bend. The
Sorko people, who spoke Songhay language submitted to
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In what is now known as Four Corners region where the states of Utah, Colorado, New Mexico and Arizona come together at a common point the Anasazi tilled the earth and even irrigated their crops, and stored some of the harvest for later use.

The presence of Manding in Four Corners, is supported by the appearance of Dogon and Bambara ideograms, called petroglyphs, on rocks in the Anasazi area. Moreover, there are several tablets found in Four Corners which have been deciphered that were written in an aspect of Malinke.

Due to the spread of nomadic Amerindians from the northwest, the

Anasazi were forced from their stone cities and cliff dwellings by the invaders. There was probably some intermarriage between Africans and Amerindians and today we see a negroid strain among the southwestern Amerindian populations. In addition many African communities were found in the Southwest when Europeans arrived in this part of the United States.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

>
> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
>> Hi Paul
>>
>>
>> Ask some of your lister and Dr. Winters about the
>> Mande and the Mandigo, they were Muslims.
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>
> I know that many were Muslims. However, I'm rather
> doubtful of
> Arabic speaking people encountered by Columbus.
> What happened to
> them? Did they leave any communities.
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> Regards,
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>
>
>

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| 14622|2004-10-20 10:03:22|Peter Gray|Re: Blacks in Early America|

FYI:

To this day, there are actually Yoruba-speaking Muslims in southern Trinidad (around the coastal town of Moruga, where Columbus first sighted the island), but I am not aware of Arabic speakers there.

Peter Gray

>From: "Paul Kekai Manansala"
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: Blacks in Early America
>Date: Wed, 20 Oct 2004 01:35:48 -0000
>
>
>--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
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>Regards,
>Paul Kekai Manansala
>
>
>

| 14623|2004-10-20 10:11:12|Ansari Mustafa|Re: Blacks in Early America: Muslims in America|
Thank you Dr. Cisse,

Your information does augment and confirm the
Pre-Columbina Muslim presence compiled by Dr. Winters

and I.

I believe the totality and sheer number of the artifacts, linguistic proofs, and written diaries state the case.

For your further information:

In his own diaries, Columbus mentions the fact that in Cuba he saw a mosque on the top of a mountain, and that the weaponry used in Haiti by the blacks are an exact replica of those made in Africa.

In his book "The Story of America, Barry Fell presented a lot of evidence to indicate the presence of Muslims in all parts of America. Among the evidence were maps, ruins of schools, names of the tribes and places (of which he recorded 565) derived from Arabic and Islamic names, such as "Maka" which is the name of an Indian tribe. He said this name is derived from the name of Makkah Al-Mukarramah. He said there also were other names "such as Muna, Ahmed, Muhammad, Abagi, Zulu, and Murabitin, in addition to many customs and traditions that indicate a clear connection between the American-Indians and Muslims and Arabs.

Some of these names carried holy meanings such as: Mecca (Indiana) - 720 inhabitants, Makkah Indian tribe (Washington), Medina (Idaho) - 2100, Medina (NY) - 8500, Medina and Hazen (North Dakota) - 1100 and 5000, respectively, Medina (Ohio) - 12,000, Medina (Tennessee) - 1100, Medina (Texas) - 26,000, Medina (Ontario) - 1200, Mahomet (Illinois) - 3200, Mona (Utah) - 1100, Arva (Ontario) - 700, and many others.

A careful study of the names of the native Indian tribes revealed that many names are derived from Arab and Islamic roots and origins, i.e. Anasazi, Apache, Arawak, Arikana, Chavin Cherokee, Cree, Hohokam, Hupa, Hopi, Makkah, Mahigan, Mohawk, Nazca, Zulu, Zuni, etc.

I do not know much about these tribes Ta-Seti, except for the Cherokee and Cree, but I am still a student with much to learn.

Your Brother in Search of Truth

Dr. Mustafa Ansari

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

- > Dear Ta-Seti,
- >
- > Below are a comment on Islam in West Africa and
- > another relating to the
- > voyage of Abubakari II to the Americas. One and the
- > other would
- > complement respectively Ansari Mustafa and Clyde
- > Winters.
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- > The realism of ruling large empires that depend for
- > fortune on global
- > interaction, e.g. gold trade, made West African
- > sovereigns into early
- > Moslems. The movement gained the elites with the
- > ensuing Islamic culture
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- > Empire, almost all the
- > emperors spoke Arabic and certainly Abubakari II
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- > made it), and
- > undertook the pilgrimage to Mecca.
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- > The Islamization of sovereigns dates back to the
- > Ghana Empire. The
- > dominant elements are the Bafur (Bambara or Mande,
- > Tukulor, Wolof,
- > Serer) and Songhai to the East (all much North of
- > their current
- > locations; note also some present them as mixed with
- > Jews expelled from
- > Maghreb by the Hillalian invasion), and especially
- > the Soninke thought
- > as the true founders of Ghana. Several Berber tribes
- > joined. Al Bakri
- > from Baghdad visited Ghana in AD 970 and said "the
- > emperor of Ghana is

- > the richest of the world because of gold" and other
- > memorable
- > descriptions of the cuisine and the women... The
- > Great Council of the
- > Emperor included Muslims, and everyday the
- > sovereign, the Tounka, tours
- > the capital city on horseback to render justice. The
- > Emperor, of
- > matrilineal succession, was traditionalist as well as
- > the majority of his
- > subjects. The main cult was that of the god-serpent
- > of Wagadu, the
- > Wagadu-Bida, the ancestor-totem of the Cisse, the
- > original African
- > dynasty. But the emperor had goodwill towards the
- > Muslims since the
- > interpreters, the treasurer and the majority of
- > ministers were chosen
- > among them owing to their technical competence. The
- > capital city Kumbi
- > had two campuses six miles apart -separated by the
- > sacred wood-, one as
- > seat of the government was traditional African and
- > the other the seat of
- > commerce was cosmopolitan including Islam. The court
- > of the Tounka
- > glittered with gold, thus the title of Kaya Maghan,
- > the master of gold.
- > The Almoravid victory over Ghana ended the last
- > traditionalist stronghold
- > and accelerated Islamization.
- >
- > Mandenka, Songhai, Fulani, etc., all went South (as
- > far away as Haussa)
- > for escape but in vain. From AD 1150, Mali kings
- > were Muslim until
- > Sunjata aka Mari Jata "the lion of Mali" (in the
- > Sacred Hut at Kangaba
- > his genealogy is still recited with a special
- > mention). His son and
- > successor Mansa Oul? was pious and went to Mecca.
- > Abubakari II, nephew
- > of Sunjata acceded the throne and famously attempted
- > to explore the
- > lands beyond the Atlantic Ocean. He never made it
- > back on second

- > attempt, and was succeeded by Mansa Mussa or Kanku
- > Mussa. During AD 15
- > the Songhai ruler Sonni Ali Ber, High Priest and
- > Magician, persecuted
- > Muslim clerics but the Askia dynasty revamped
- > Islamic fervor to this
- > day. The Bambara were a long time refractive to the
- > new religion,
- > started to give in around AD 18 with the Dogon and
- > Malinke still coming
- > to terms with their new religion amidst the
- > traditional high culture.
- >
- > In addition to archeological findings of Mande
- > presence in America,
- > several other such in other continents would account
- > for the planning
- > and execution of Abubakari II's voyage. Records of
- > the visits paid by
- > Kanku Mussa, Mansa of Mali, to the sultans of Cairo
- > and Mecca during his
- > pilgrimage in 1324 mention he succeeded his brother
- > who disappeared on
- > the ocean. Because the visits were momentous records
- > should thus be in
- > more than one place, thus from many angles. The
- > pilgrimage was a world
- > event by the sheer power and might displayed by an
- > Emperor followed by a
- > caravan of 60,000 servants (Tarikh es-Sudan) that
- > carried 2 tons of gold
- > as canes and powder - price of gold depressed in
- > Cairo for many years;
- > many scholars rushed to follow (well, one might say,
- > follow the cheese!)
- > the Emperor back to Mali. Also there had been a
- > diplomatic incident
- > since bringing the Emperor to bow to the Sultan as
- > per official protocol
- > had proved impossible because contrary to Malian
- > traditional
- > conceptions. Compromise was found that he would bow
- > to Allah, the only
- > entity worthy of such act of humility. The records
- > of the kings of
- > Portugal would be another source because of their

- > diplomatic ties with
- > Malian emperors that allowed their ambassadors and
- > traders in the Empire
- > around the Gambia river starting AD 15.
- >
- > Regards,
- > Amadou Cisse
- >
- > -----Original Message-----
- > From: clyde winters [mailto:olmec982000@yahoo.com]
- > Sent: Tuesday, October 19, 2004 9:47 PM
- > To: Ta_Seti@yahoogroups.com
- > Subject: Re: [Ta_Seti] Re: Blacks in Early America:
- > Muslims in America
- >
- > Many African tribal groups were established in
- > America when the
- > Europeans began to settle the New World. It is
- > documented that Columbus
- > learned about America from his travels along the
- > West
- > coast of Africa. Vasco da Gama, is said to have found
- > out information concerning the West Indies from
- > Ahmad
- > b. Majid, of West Africa.
- > Europeans knew about the Americas due to their
- > contacts with West
- > Africans. These Africans helped them discover the
- > Americas. Balboa, found numerous African communities
- > in
- > Central America and Mexico. Gumilla, also found
- > their
- > presence on the shores of the Orinoco river of
- > Venezuela at the commencement of the 16th Century.
- > The
- > largest settlement of Blacks had moved from Brazil
- > to
- > Darien, Panama according to Amerindian tradition.
- > Some of these Blacks were Muslims, and belonged
- > to the Manding tribe , as indicated by the "tribe of
- > Almamy" who were said to have settled in Honduras.
- > The term Almamy in Manding means "al-Imam", the
- > religious leader.
- > Panama remained a strong base for the Manding
- > in
- > the Americas. From

> Panama the Manding, migrated northward into Honduras
> where they were known , according to H.G. Lawrence
> under the clan names Jara and Guaba and southward to
> the province of Choco, here they were called Chuana
> or
> Guana. This corresponds to the Sarakole (Soninke)
> tribe, called "Caracoles", by the Spanish, and the
> Mandinga Jara/Diara and Kaba/Kabba clans. The Jara
> and
> the Guaba Manding lived in Honduras.
> Using linguistic and epigraphic evidence we
> discover there are several bases from which Manding
> traders spread in the two Americas: from
> Northeastern
> South America into Peru; and from a base in Darien
> moving along roads marked by the presence of burial
> and /or habitation mounds and inscriptions into and
> beyond Mexico, and as far as Canada.
> The writings of the early explorers support the
> African presence in
> much of early America. The majority of Black tribes
> according to
> Quatrefages in The Human Species, include the Choco,
> Manabis, Yaruras,
>

=== message truncated ===

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| 14624|2004-10-20 10:13:23|Ansari Mustafa|Re: Blacks in Early America|

Thank you so much for your detailed article on
'Luzia'.

I am looking for the research that I came across
regarding Indians speaking Arabic. However, my
research does tell me that the Europeans hardly
distinguished the Africans from the Indians in those
days, except by skin color.

I do have Columbus remarking about the sameness of

dress and spears of the Indians with those of Moorish Muslims, who he was well acquainted with.

Dr. Mustafa Ansari

--- Peter Gray <atenergy@hotmail.com> wrote:

FYI:

To this day, there are actually Yoruba-speaking Muslims in southern Trinidad (around the coastal town of Moruga, where Columbus first sighted the island), but I am not aware of Arabic speakers there.

Peter Gray

>From: "Paul Kekai Manansala"

><pmanansala@sbcglobal.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Blacks in Early America

>Date: Wed, 20 Oct 2004 01:35:48 -0000

>

>

>--- In Ta_Seti@yahoogroups.com, Ansari Mustafa

> wrote:

>> Hi Paul

>>

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>> Ask some of your lister and Dr. Winters about the

>> Mande and the Mandigo, they were Muslims.

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doubtful of

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happened to

>them? Did they leave any communities.

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>Regards,

>Paul Kekai Manansala

>

>

>

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| 14625|2004-10-20 10:55:08|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

>

> Finally, in my opinion the Creator of the Universe
> created different peoples at different times. Placed
> them in Mountainous areas until S/He decided there
> would be a change in "earthly rulers". At this time a
> clamity would take place that so weakened the former
> rulers of an area (LowLanders), that they were
> incapable of stopping the new group from becoming
> supreme. Let's not forget, it was the

> illnesses/diseases taken to America by the European
> explorers that led to the defeat of the
> Aztec/Maya/Inca people, not solely European arms. Who
> knows, there may be some group hidden in a mountainous
> area on earth waiting right now to replace us. Only
> the Creator Knows.
>

Clyde, this may illustrate a point of disconnect here. You are suggesting separate "creation" of peoples at different times.

In this mode, one cannot really argue using known scientific evidence at least as generally accepted in scholarly circles.

Regards,

Paul Kekai Manansala

| 14626|2004-10-20 11:46:21|clyde winters|Re: Blacks in Early America|

Hi

You are correct. In this post I gave only my opinion based on the oral traditions relating to mountain origins left us by various groups and matched them to known calamities that appear to have occurred before the movements of these people from one place to another.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

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> wrote:
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> Regards,
> Paul Kekai Manansala
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>
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>

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| 14627|2004-10-20 11:55:59|terance pete|Re: Blacks in Early America: Muslims in America|

Don't believe the inception of Islam totally
replaced indigenous religious elements in Malian
society. Ibn Battuta witnessed a ceremony where the
Mansa of Mali dressed up in costumes probabaly
performing the masquerade found amongst the other

Mande speaking people. Also he noticed how matriarchical Mande soceity was, and how women would walk around naked without much notice. Obviously, the elements still survived under Islam because even in modern regions like Djenne we find that people there still have ancestor figures and bury their dead in Urns as in the tradition before Islam reached Western Africa.

I am certain you know all about the Mouride sect and of Sheikh Amadoua Bemba. These Muslims and others in Senegal believe that writing inscriptions on covers and other objects people recieved blessings. I see a great parallel between this and the modern Muslims in rural parts of Egypt who write spells using Koranic iconography.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14628|2004-10-20 12:14:24|clyde winters|Re: Blacks in Early America: Muslims in America|
Hi

These are all points we need to consider. Let's not forget that the Fulani jihads were aimed at

eliminating many so-called non-Islamic practices in West Africa. I don't know if they were successful among the Mande speaking people.

You find many similarities between Muslims in West Africa because both groups belong to the Maliki fiqh. The most radical Muslims usually belong to the Hanafi and Wahabbi fiqh.

The African American Muslim slaves were Maliki.

Up until today, though, few Mande I believe have adopted Wahabbi ideas. But because fiqh was not maintained in U.S. after 1830, when Masters made it illegal for slaves to have religious services without a white man in attendance--Afro-Americans who became Muslims in the 1960's, are Hanafi (due to Pakistani influences) and Wahabbi (due to Saudi Money in the 1980's).

Although most of the Mande have not fell under the sway of the Wahabbis, the same can not be said for Nigeria so we see a lot of unrest in the North. This is a result of Saudi money. Uthman dan Fodio, if I remember corectly, did not accept Wahabbi ideas, when he engaged in jihad.

Clyde

--- terance pete <alberto34482@yahoo.com> wrote:

- >
- >
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>
>
> Your Sa3eadî Egyptian Friend,

>
>
> Saidis_Aswan_Egy

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>

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>

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| 14629|2004-10-20 12:17:36|clyde winters|Re: Blacks in Early America|

Hi

You may be surprised to discover that hundreds of documents are archived in Brazil, that were taken from

Muslims who participated in the Male Jihad (many of them Yoriba speaking) of 1835. These people spoke their native languages (Hausa and Yoruba) along with Arabic.

Clyde

--- Peter Gray <atenergy@hotmail.com> wrote:

FYI:

To this day, there are actually Yoruba-speaking Muslims in southern Trinidad (around the coastal town of Moruga, where Columbus first sighted the island), but I am not aware of Arabic speakers there.

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| 14630|2004-10-20 12:22:02|clyde winters|Re: Blacks in Early America: Muslims in America|

Hi

I want to add that the Cherokee got their writing system from the Mande speaking people that lived among them. Let's not forget that the creator of Cherokee writing system always wore a turban, which back in the 19th century meant you were highly educated in the Islamic sciences.

Clyde

--- Ansari Mustafa <mustafaansari2002@yahoo.com>
wrote:

>
> Thank you Dr. Cisse,
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> Your information does augment and confirm the
> Pre-Columbina Muslim presence compiled by Dr.
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>
>
> Your Brother in Search of Truth

>
>
> Dr. Mustafa Ansari

>
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> --- Amadou Cisse <Abcisse@earthlink.net> wrote:

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> > memorable
> > descriptions of the cuisine and the women... The
> > Great Council of the
> > Emperor included Muslims, and everyday the
> > sovereign, the Tounka, tours
> > the capital city on horseback to render justice.
> The
> > Emperor, of
> > matrilineal succession, was traditionist as well
> was
> > the majority of his
> > subjects. The main cult was that of the
> god-serpent
> > of Wagadu, the
> > Wagadu-Bida, the ancestor-totem of the Cisse, the

> > original African
> > dynasty. But the emperor had goodwill towards the
> > Muslims since the
> > interpreters, the treasurer and the majority of
> > ministers were chosen
> > among them owing to their technical competence.
> The
> > capital city Kumbi
> > had two campuses six miles apart -separated by the
> > sacred wood-, one as
> > seat of the government was traditional African and
> > the other the seat of
> > commerce was cosmopolitan including Islam. The
> court
> > of the Tounka
> > glittered with gold, thus the title of Kaya
> Maghan,
> > the master of gold.
> > The Almoravid victory over Ghana ended the last
> > traditionist stronghold
> > and accelerated Islamization.
> >
> > Mandenka, Songhai, Fulani, etc., all went South
> (as
> > far away as Hausa)
> > for escape but in vain. From AD 1150, Mali kings
> > were Muslim until
> > Sunjata aka Mari Jata "the lion of Mali" (in the
> > Sacred Hut at Kangaba
> > his genealogy is still recited with a special
> > mention). His son and
> > successor Mansa Oul? was pious and went to Mecca.
> > Abubakari II, nephew
> > of Sunjata acceded the throne and famously
> attempted
> > to explore the
> > lands beyond the Atlantic Ocean. He never made it
> > back on second
> > attempt, and was succeeded by Mansa Mussa or Kanku
> > Mussa. During AD 15
> > the Songhai ruler Sonni Ali Ber, High Priest and
> > Magician, persecuted
> > Muslim clerics but the Askia dynasty revamped
> > Islamic fervor to this
> > day. The Bambara were a long time refractive to
> the

> > new religion,
> > started to give in around AD 18 with the Dogon and
> > Malinke still coming
> > to terms with their new religion amidst the
> > traditional high culture.
> >
> > In addition to archeological findings of Mande
> > presence in America,
> > several other such in other continents would
> account
> > for the planning
> > and execution of Abubakari II's voyage. Records of
> > the visits paid by
> > Kanku Mussa, Mansa of Mali, to the sultans of
> Cairo
> > and Mecca during his
> > pilgrimage in 1324 mention he succeeded his
> brother
> > who disappeared on
> > the ocean. Because the visits were momentous
> records
>

=== message truncated ===

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| 14631|2004-10-20 12:58:50|cristofori whitakara|Re: Blacks in Early America|

taken from "Black Legacy" A History of New York's African Americans" by William Loren Katz, p.1-2. "In 1612, when merchants from Holland arrived in Manhattes and built a 1st trading post...near today's 45 Broadway, their interpreter was Jan Rodriguez. A free African, Rodriguez was recruited by Dutch captain Thijs Mossel in the West Indies."

from this statement is itsafe to say that the Native Indians spoke an arabic dialect since they need an African to interpret?

Peter Gray wrote:

| FYI:

To this day, there are actually Yoruba-speaking Muslims in southern Trinidad (around the coastal town of Moruga, where Columbus first sighted the island), but I am not aware of Arabic speakers there.

Peter Gray

>From: "Paul Kekai Manansala"
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: Blacks in Early America
>Date: Wed, 20 Oct 2004 01:35:48 -0000
>
>
>--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
> wrote:
> > Hi Paul
> >
> >
> > Ask some of your lister and Dr. Winters about the
> > Mande and the Mandigo, they were Muslims.
> >
> >
> >
> I know that many were Muslims. However, I'm rather doubtful of
> Arabic speaking people encountered by Columbus. What happened to
> them? Did they leave any communities.
>
> Regards,
> Paul Kekai Manansala
>
>
>

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| 14632|2004-10-20 13:05:36|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara

wrote:

> taken from "Black Legacy" A History of New York's African

Americans" by William Loren Katz, p.1-2. "In 1612, when merchants from Holland arrived in Manhattes and built a 1st trading post...near today's 45 Broadway, their interpreter was Jan Rodriguez. A free African, Rodriguez was recruited by Dutch captain Thijs Mossel in the West Indies."

>

> from this statement is it safe to say that the Native Indians

spoke an arabic dialect since they need an African to interpret?

>

>

There are thousands of recorded Amerindian languages but not one verified account of an Arabic speaking tribe that I'm aware of. Have any mosques been found on the East coast yet?

Regards,

Paul Kekai Manansala

| 14633|2004-10-20 13:28:49|Memnon (dg14)|Where's Nefertiti- Archaeology Magazine|

While we're on "questionable" historical claims...

Has the following article and book been discussed on the forum?

<http://www.archaeology.org/online/reviews/nefertiti/>

Given what has been the thrashing and deconstruction of Fletcher's work, claims and Discovery programming, what is the general consensus here on the matter? Is any part of her documentary and work salvagable?

And, does anyone think the strong objection and treatment of Fletcher (even if she is wrong) is possibly as politically driven as it is scholarly?

For what reasons may that be?

DG

Where's Nefertiti?
by Mark Rose

September 16, 2004

A newly published book makes a big claim



Last year, the public was hit by a media barrage touting an amazing Egyptological find: a long-neglected mummy was none other than the famous queen Nefertiti. The identification was promoted in the Discovery Channel's two-hour documentary "Nefertiti Resurrected." According to a *Washington Post* article, 5.5 million viewers tuned in to the documentary when it aired August 17, 2003, putting it in the top ten programs ever for the cable channel.

Due out in October, *The Search for Nefertiti: The True Story of an Amazing Discovery* (William Morrow & Co., \$25.95) is the American edition of a companion book to the documentary. Here's how the publisher sums it up: "After years of intense research, Dr. Joann Fletcher has answered the questions countless researchers before her could not. While studying Egyptian royal wigs, she read a brief mention of an unidentified and mummified body, discovered long ago and believed to belong to an Egyptian of little importance...to the astonishment of her colleagues she identified this body as the missing remains of Queen Nefertiti."

Author Joann Fletcher's identification probably did astonish her colleagues when it was announced in a June 9, 2003, Discovery Channel press release. Few Egyptologists accepted that the mummy, found in a sideroom of the tomb of Amenhotep II is that of Nefertiti, the wife of the late 18th Dynasty pharaoh Amenhotep IV/Akhenaten. In short order, Susan E. James--who had earlier proposed another mummy might be Nefertiti--picked apart Fletcher's evidence in the pages of the journal *KMT* (fall 2003 issue). And, following the broadcast, Barbara Mertz wrote to the same journal (winter 2003-2004) about "the notorious television special which should have been titled 'Nefertiti Re-invented.' It surely reached new heights--or depths--of misinformation, sensationalism and really tacky costuming. Dr. Susan James's article in the fall issue was a good summary of the evidence, most of which flat-out contradicts the conclusions drawn by Dr. Fletcher. The discussions will surely continue to rage, but there can be no doubt in the mind of any Egyptologist or educated Egyptology buff that the identification of the mummy in question as Nefertiti is balderdash (good manners prevent me from using a stronger term)."

Worse was to come. Zahi Hawass, secretary general of Egypt's Supreme Council of Antiquities (SCA) labeled the idea "[pure fiction](#)." Moreover, he disinvited Fletcher from future work in Egypt. Hawass explained this action in an article in the newspaper *Al-Ahram*: "There are more than 300 foreign expeditions currently working in Egypt, and they all follow the same guidelines. We grant concessions to any scholar affiliate to a scientific or educational institution, and it has long been accepted code of ethics that any discovery made during excavations should first be reported to the SCA. By going first to the press with what might be considered a great discovery, Dr. Fletcher broke the bond made by York University with the Egyptian authorities. And by putting out in the popular media what is considered by most scholars to be an unsound theory, Dr. Fletcher has broken the rules and therefore, at least until we have reviewed the situation with her university, she must be banned from working in Egypt." This action was attacked in a London *Times* article, prompting another response by Hawass in which serious questions were raised concerning [Fletcher's training](#).

That was all a year ago, but in the forthcoming *Search for Nefertiti* Fletcher does nothing to address the criticisms leveled at her identification, as presented in the documentary, or discuss the controversy it generated. And there are other gaps, of which the most important are 1) little is said of results from her team's studies, and 2) the lack of acknowledgment of earlier work by other scholars. The criticisms and omissions are discussed below, but the quick take is that while *The Search for Nefertiti* will likely be a commercial success, it cannot be recommended.



The Younger Woman from KV35 [LARGERIMAGE]

The Evidence

The mummy in question was found in 1898 in a sidechamber in the tomb of Amenhotep II, which is designated KV35 in the numbering system for the Valley of the Kings. With the "Younger Woman" (as it is known) were two other mummies (a male youth and the "Elder Woman"). All three had been partially dismantled by looters. In another sideroom were nine royal mummies that had been taken from their original tombs and been rewrapped and moved to KV35 by 20th Dynasty priests. Two other mummies, that of Amenhotep II and a unidentified male, and two skulls complete KV35's human inventory. In June 2002 and in February 2003, Fletcher was able to examine the three mummies--Elder Woman, youth, and Younger Woman (her Nefertiti). The second time, she came with a group that included x-ray specialists, and colleagues with mummification and human remains interests, plus the Discovery film crew. Fletcher's evidence for the identification comes from these visits, her study of a wig found near the Younger Woman back in 1898 and now in the Cairo Museum, and her familiarity with earlier scholarship on the mummies, KV35, and the 18th Dynasty. How does the evidence stand up?

Fletcher says that the wig she examined in Cairo is of a type known as "Nubian" that was favored by the royal women in Akhenaten's court, including Nefertiti. James counters (in *KMT*) that the association of the wig and the mummy is not proved, and, furthermore, that use of this type of wig was broader and over a longer period than Fletcher suggests. James notes that among those shown wearing Nubian wigs are Amenhotep III (Nefertiti's father-in-law) and a female dwarf represented in Tutankhamen's tomb (later in date than Nefertiti).

According to Fletcher, another important clue to the identification is that the one ear remaining on the Younger Woman's mummy has a double piercing. This, she says, matches representations of Nefertiti. James points out (in *KMT*), however, that the mummy of Thuyu, a noblewoman but not royal, had double piercing. She was Amenhotep III's mother-in-law, and that's two generations before Nefertiti. For all we know, double-piercing may be even earlier; Aidan Dodson (also in *KMT*) notes that we have no representations of a royal woman's ears during reigns of Thutmose IV or Amenhotep II.

Does the position of the Younger Woman's arms indicate she was a queen, as Fletcher maintains? Queen Tiye, wife of Amenhotep III and Nefertiti's own mother-in-law, is depicted

with her right arm by her side and her left arm crooked over her chest, the hand clenched and holding a royal fly-whisk scepter. (The arms of the Elder Woman are in this pose, one of the reasons Susan James has suggested it is Nefertiti's mummy.) As preserved, the Younger Woman has her left arm at her side, but her right arm is twisted and broken off at the shoulder. There are in the KV35 sidechamber two fragmentary right arms. One of these, which Fletcher says is more likely to belong to the Younger Woman, has a clenched hand, as if holding a scepter. Thus, the woman was a queen, and that suggests Nefertiti. James correctly notes that the sides are reversed from the depictions of Tiye. And Mertz comes down hard: "...queens are not the only women who are shown with the left arm bent; to mention only a few examples, there are the wooden statues of the ladies Tuya, Tuti and Henettawi, all dating to the Eighteenth Dynasty. ...To use this arm position as a criterion in the identification of royal females seems to me methodologically unsound."



The Elder Woman from KV35 [[LARGER IMAGE](#)]

Science in KV35

What could have been the most interesting part of *The Search for Nefertiti* was the results of the x-ray imaging and physical examination of the three bodies in the side chamber. Unfortunately, other than supposed evidence for the Younger Woman being Nefertiti, discussion of this is limited to some comments on apparent similarities in the mummification techniques (for example the brains left in the skulls) and notice of a hip injury to the young male. Fletcher's description of damage to the Younger Woman's mummy is frustrating. There is damage caused after death, undoubtedly by looters (as James and others suggest) rather than by vengeful priests attacking the mummified remains of Nefertiti because she was complicit with her husband Akhenaten in his attack on traditional religion (Fletcher's interpretation). Moreover, we hear little of her team member Don Brothwell's assertion that damage on the ribs is consistent with trauma caused by a knife wound. There is some speculation, yes, but no photographs or differential diagnosis (how can we tell it is a pre-death knife wound as opposed to something else?).

Credit where it is due

Perhaps nobody was more surprised to hear of Fletcher's supposed breakthrough identification than Marianne Luban. That's because back in 1999 Luban posted on the web an article titled "[Do We Have the Mummy of Nefertiti?](#)" In it, she presented her own arguments--many the same that

Fletcher later used--that the Younger Woman was Nefertiti. Luban recalled for ARCHAEOLOGY her reaction on seeing a report of the identification: " I checked the webstats regarding the article that I have had online since 1999...and saw that there had already been an incredible 35,000 visits to this site.... Myself and a couple of others wrote letters of protest to the *London Times*, the publication that had done the series on Fletcher and her 'discovery' and were not only given short shrift but nasty emails in response. I also wrote to Discovery Communications, advising them that Fletcher had discovered nothing and that their upcoming documentary on Nefertiti, starring her [Fletcher], was based on a false premise. I heard nothing from them--and then decided to file a lawsuit against them. I asked for an injunction against Discovery Communications but the court denied that. So the documentary was shown and when I saw it and the negative response it engendered I concluded that no one who knew anything about the subject could take this film seriously. So I dropped the lawsuit." What is important to note is that Luban's identification of the Younger Woman as Nefertiti was no secret before, and certainly not after the documentary was broadcast. Her work was noted in the *KMT* reaction to Fletcher's identification and on at least one e-mail list devoted to Egyptology."The lawsuit against Discovery commenced last summer [2003] and I don't doubt she was advised of that and has also seen the many websites that now acknowledge the theory belongs to me a priori," says Luban. "But she continues to ignore all that and simply proceeds as though my contribution can be viewed as null--a stance that is contrary to all academic publishing guidelines and rules of conduct, where it is de rigueur that 'credit must be given where credit is due.'...Months ago I wrote to the legal department of Fletcher's American publishers warning them of all this--but also received no reply."

Nefertiti at Large

Joann Fletcher had a golden opportunity in this book. She could have answered her critics' negative assessment of the evidence she presented, but she did not. She could have addressed the controversy and the response of the Egyptian authorities, but she did not. She could have made a full presentation of her team's findings, but she did not. She could have acknowledged that--even if she was unaware of it--someone had made the identification before her, but....

There are two possible explanations. Perhaps the book manuscript was recently completed and Fletcher just didn't care. Alternatively, the book was completed at the time of the broadcast--even begun before?--and in the intervening year no update was undertaken for whatever reason. In either case, the result is a missed opportunity on many levels. Meanwhile, *The Search for Nefertiti* will advance Fletcher's interpretation--rejected for good reason by most scholars--and will leave in its wake a misinformed public.

And Nefertiti? There's simply no reason why her mummy *must* have survived. It could well have been destroyed long ago.

Mark Rose is executive and online editor for ARCHAEOLOGY.

Sources

"'Nefertiti' Puts a Jolt in Discovery's Ratings," *Washington Post*, Wednesday, August 20, 2003; Page C07

Aidan Dodson and Barbara Mertz, "Readers' Forum," *KMT* 14:4 (Winter 2003-2004), pp. 4-6

Susan E. James, "In a 'Secret Chamber' in the Valley of the Kings: Dueling 'Nefertitis'!", *KMT* 14:4 (Fall 2003), pp. 22-29

Zahi Hawass, "Nefertiti always and forever," *Al-Ahram Weekly Online*, 26 June-2 July, 2003

Zahi Hawass, "Dig Days. 'No Discrimination,'" *Al-Ahram Weekly Online*, 18-24 September, 2003

Zahi Hawass, "Dig Days. 'In response to Fletcher's theory,'" *Al-Ahram Weekly Online* : 2-8 October, 2003

| 14634|2004-10-20 13:50:34|Memnon (dg14)|Re: Blacks in Early America|

There are lots of works on black Muslims in the Americas... but all in the Post-Columbian era. Some were indentured servants. Some came voluntarily. They may have functioned as guides, interpreters, etc. Most however were enslaved and forcibly bought to the Americas by European traders. However I know of no substantiated claim for Africans that were already here speaking Arabic upon the arrival of Europeans.

As for Jan Rodriquez, he was a free black sailor merchant left behind at New Amsterdam by the Dutch to establish trade.

It wasn't that he instantaneously knew how to speak the indigenous language of the peoples of what is now Manhattan because they spoke Arabic (which they did not), but rather that learning their language and living among them became his occupation.

Further he was of Afro-Carib extraction, and I know of nothing that insinuates he was a Muslim--much less a speaker of Arabic, as it doesn't seem he was newly arrived from Africa.

See the following for verifiable accounts of African Muslims in the Americas:

Austin, A. African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles.

Diouf, S. Servants of Allah: African Muslims Enslaved in the Americas

Lovejoy, P. "Background to Rebellion: The Origins of Muslim Slaves in Bahia." *Slavery and Abolition* vol.15, no.2 (August 1994): 151-180.

Reis, J. Slave Rebellion in Brazil: The Muslim Uprising of 1835 in Bahia.

DG

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahooogroups.com, cristofori whitakara wrote:

> taken from "Black Legacy" A History of New York's
African
Americans" by William Loren Katz, p.1-2. "In 1612, when
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post...near today's 45 Broadway, their interpreter was Jan
Rodriguez. A free African, Rodriguez was recruited by
Dutch captain
Thijs Mossel in the West Indies."
>
> from this statement is it safe to say that the Native
Indians
spoke an arabic dialect since they need an African to
interpret?
>
>

There are thousands of recorded Amerindian languages but
not one
verified account of an Arabic speaking tribe that I'm
aware of.
Have any mosques been found on the East coast yet?

Regards,
Paul Kekai Manansala

| 14635|2004-10-20 13:57:23|Memnon (dg14)|'Pharaoh' Awes Egypt Enthusiasts|
If anyone is going to be in Paris before April 2005...
DG

'Pharaoh' awes Egypt enthusiasts

By Olivia Snaije
Special to The Daily Star
Thursday, October 21, 2004



PARIS: Ancient Egypt never disappoints. "Pharaoh," the latest blockbuster show at the Institut du Monde Arabe, opened late last week and the lines have been snaking around the handsome building along the Seine ever since.

The exhibition is an elaborated sequel to a major exhibition held at the Palazzo Grassi in Venice two years ago. With a greater number of objects, "Pharaoh" focuses on the omnipotent role of the pharaoh over the course of 3,000 years of ancient Egyptian history.

Christiane Ziegler, head of the ancient Egyptian antiquities department at the Louvre museum, curated both the Palazzo Grassi show as well as the Institut du Monde Arabe exhibition. The two main lenders for the present show are the Cairo Museum and the Louvre, Ziegler explains, adding that the Arab Institute benefited from a privileged relationship with the Cairo Museum. This was especially crucial when it came to obtaining precious objects on loan. Indeed, some of the pieces featured in "Pharaoh" have never left Egypt before, nor have they ever been displayed publicly.

What makes this latest exhibition original and particularly enriching is the concept, which Ziegler orchestrated carefully, without losing sight of her public.

"You can't plan an exhibition on ancient Egypt without talking about the pharaohs. But the subject of the pharaonic institution - the reigning structure - had never been treated before. What was this royalty that was essentially religious? Why did the pharaoh intervene on all levels? I tried to present the different aspects of this institution, and built the show around an explanation."

For a show of this magnitude - displaying over 200 objects - Ziegler has succeeded in bringing into the 21st century the reality of a pharaoh's life 4,000 to 5,000 years ago.

Visiting the show can be a little bit like touring the ancient monuments in Egypt - timing is of the essence in order to avoid throngs of people. Once inside the museum, however, the sheer splendor of a colossal painted quartzite statue of Tutankhamon, placed squarely at the entrance, compensates for the crowd.

In the first section of the exhibition, a portrait gallery of pharaohs spans 3,000 years of history. A strange fetishistic little statue of a bearded pharaoh wearing the headdress that became the crown of Upper Egypt marks the pre-dynastic period. An alabaster statue of Chepren represents the ancient empire (2700-2200 BC) while a beautiful painted terra-cotta head of Amenophis III found in the temple of Karnak, one of the rarest pieces in the show, provides an emblem for the new empire (1550-1069 BC).

The next section addresses the issue of the pharaoh acting as an intermediary between mankind and the gods. Even though the pharaoh was above all human, the monarchy was considered divine in its essence; the pharaoh's aura was supernatural.

Ziegler wanted to demonstrate the religious role that the pharaohs played as priests of the gods. A limestone relief from the palace of Merenptah in Memphis shows the god Atoum handling the pharaoh scepter, crosier and flail, the symbols of power. In an adjacent glass cabinet, these objects, on loan from the Louvre, bring into three-dimensional reality what is seen in the limestone relief.

It was in the temples that the pharaoh's link between mankind and the gods was glorified. The pharaoh's name was inscribed all over the temples as well as on small plaques surrounding the temple's foundations in order to protect it. A collection of these plaques discovered under the temples is on view here, as are various cartouches bearing pharaonic names.

A famous sandstone pillar statue of Akhenaton is included in the exhibition as well. The magnificent colossus of Akhenaton - the 18th dynasty (1353-1337 BC) king who worshiped only the sun god, Aton, and shunned the rest - comes from a temple in Karnak. The extraordinary face is elongated, the lips are full and the eyes are almond shaped.

A metal incense holder accompanies a bas-relief of a pharaoh offering a god incense.

Besides his role with the gods, the pharaoh was expected to keep the forces of disorder at bay and maintain a balance in his kingdom. He was often represented as a warrior, triumphant, massacring his enemy.

"The images are ritualistic and repeat the victory of order over disorder incarnated by the pharaoh who benefited from the gods' help," says Ziegler. "The ancient Egyptians had a very egocentric vision - everything was centered around them and their neighbors had to be subdued since they might have imperiled the pharaohs' prosperity and equilibrium."

In a chilling limestone relief from the 19th dynasty (1295-1186 BC), a pharaoh strings up his enemies by their hair.

"Of course reality was different," Ziegler says with a smile, referring to images of the pharaoh ever triumphant. "We know some battles were lost and the situation wasn't always ideal."

The fourth section of "Pharaoh" is one of the most revealing. It treats the subject of the pharaoh and his government, which resembled a contemporary totalitarian state albeit with far more culture and spirituality.

"Ancient Egypt was one of the first to have an administration like those we have today," says Ziegler. "They had a council of ministers, regional governors, ministers of finance, justice and agriculture. There were archives, decrees were published and officially sealed. So it was a real government with the exception that the king was omnipotent."

Ziegler illustrates this with relief images of the king surrounded by his Viziers and other ministers, or foreign dignitaries bowing before the pharaoh. A gold and bronze papyrus cutter belonging to a scribe called Neferhor is exhibited next to a golden-ring seal belonging to the pharaoh Horemheb, from the 18th dynasty.

Domestic objects from the royal court follow the section on government. The visitor sees how the pharaoh and his family lived in the palace. There is a plaster wall gracefully frescoed with ducks and reeds in delicate tones that once adorned the palace of Amarna during Akhenaton's reign.

The pharaohs' private life is revealed through personal effects and furniture, including necklaces, a bed and wooden chest that belonged to Tutankhamon, a treasure of a box in wood, ivory, bronze and leather belonging to Ramses IX and a chest in gilded wood painted turquoise with the name Amenophis III on it.

Lovely objects such as jewelry, hairpins, mirrors and rolls of linen from the Gourub harem are on view. According to Ziegler, harems were often great domains and economic centers. "It wasn't like a harem in Istanbul, where the women just lay about. Papyrus texts have been found describing how they wove linen and produced glass vases. It was also a place where plots against the king were hatched."

The exhibition closes with the death of the king. In the Valley of the Kings, most of the tombs besides Tutankhamon's were pillaged. But the treasures discovered at Tanis were comparable to those found in Tutankhamon's tomb and many of these precious objects are on display including rings, necklaces, bracelets and masks. An extraordinary funeral mask in solid gold encrusted with lapis lazuli belonging to Psousennes I is on loan from the Cairo Museum. The gold symbolized the solar, imperishable flesh of the gods - the representation of the deceased king made it eligible for eternity.

Ancient Egypt is an ongoing discovery for Egyptologists. Christiane Ziegler is quick to point out that while many sites have yet to be explored, there are countless objects in various museums that have never been studied nor shown.

"Pharaoh" succeeds brilliantly in bringing visitors closer to an understanding what being a pharaoh was all about.

"Pharaoh" is on view at the Institut du Monde Arabe in Paris through April 2005. For more information, visit www.imarabe.org

| 14636|2004-10-20 14:21:59|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)\" wrote:

> While we're on "questionable" historical claims...

>

> Has the following article and book been discussed on the forum?

>

> <http://www.archaeology.org/online/reviews/nefertiti/>

>

Well, this is getting back more on topic. Thanks!

> Given what has been the thrashing and deconstruction of Fletcher's
> work, claims and Discovery programming, what is the general

consensus

> here on the matter? Is any part of her documentary and work

salvageable?

> And, does anyone think the strong objection and treatment of

Fletcher

> (even if she is wrong) is possibly as politically driven as it is

scholarly?

> For what reasons may that be?

>

In my opinion, politics is splashed all around the series of events. Even if Fletcher and her team made mistakes it does not justify the strong emotional reaction to her claims. Banning her from research in Egypt was way out of line.

Many theories are eventually found to have holes, some wide gaping ones.

Fletcher's team was very competent. Brothwell is one of the most established physical anthropologists and has been working on remains from this region for decades.

I'll address what I consider the salient points below.

> Fletcher says that the wig she examined in Cairo is of a type

known as "Nubian" that was favored by the royal women in Akhenaten's court, including Nefertiti. James counters (in KMT) that the association of the wig and the mummy is not proved, and, furthermore, that use of this type of wig was broader and over a longer period than Fletcher suggests. James notes that among those shown wearing Nubian wigs are Amenhotep III (Nefertiti's father-in-law) and a female dwarf represented in Tutankhamen's tomb (later in date than Nefertiti).

>

Ok, the association of the wig is a common problem with the mummies and nothing particular to Fletcher. Hell, even the Ramses II mummy may be misidentified. Many tombs have been raided by treasure seekers and the contents badly disturbed.

Fletcher claims that Nubian wigs were favored by royal women in Akhenaten's court which is correct. Thus, the wig though not proof on its own is one piece of evidence pointing somewhat to the mummy as a woman and possibly as a royal person.

The evidence from Amenhotep III's tomb and Tutankhamen's tomb, also may not be relevant, since styles change.

> According to Fletcher, another important clue to the

identification is that the one ear remaining on the Younger Woman's mummy has a double piercing. This, she says, matches representations of Nefertiti. James points out (in KMT), however, that the mummy of Thuyu, a noblewoman but not royal, had double piercing. She was Amenhotep III's mother-in-law, and that's two generations before Nefertiti. For all we know, double-piercing may be even earlier; Aidan Dodson (also in KMT) notes that we have no representations of a royal woman's ears during reigns of Thutmose IV or Amenhotep II.

>

Here Fletcher is saying the double piercing matches Nefertiti's representations. Again, not an exclusive piece of evidence but one that is part of a suggestive body of evidence.

> Does the position of the Younger Woman's arms indicate she was a

queen, as Fletcher maintains? Queen Tiye, wife of Amenhotep III and Nefertiti's own mother-in-law, is depicted with her right arm by her side and her left arm crooked over her chest, the hand clenched and holding a royal fly-whisk scepter. (The arms of the Elder Woman are in this pose, one of the reasons Susan James has suggested it is Nefertiti's mummy.) As preserved, the Younger Woman has her left arm at her side, but her right arm is twisted and broken off at the shoulder. There are in the KV35 sidechamber two fragmentary right arms. One of these, which Fletcher says is more likely to belong to the Younger Woman, has a clenched hand, as if holding a scepter. Thus, the woman was a queen, and that suggests Nefertiti. James correctly notes that the sides are reversed from the depictions of Tiye. And Mertz comes down hard: "...queens are not the only women who are shown with the left arm bent; to mention only a few
> examples, there are the wooden statues of the ladies Tuya, Tuti

and Henettawi, all dating to the Eighteenth Dynasty. ...To use this arm position as a criterion in the identification of royal females seems to me methodologically unsound."

>

I think Mertz is right here although generally speaking this is a normal royal posturing.

> The Elder Woman from KV35 [LARGER IMAGE]

>

> Science in KV35

>

> What could have been the most interesting part of The Search for

Nefertiti was the results of the x-ray imaging and physical examination of the three bodies in the side chamber. Unfortunately, other than supposed evidence for the Younger Woman being Nefertiti, discussion of this is limited to some comments on apparent similarities in the mummification techniques (for example the brains left in the skulls) and notice of a hip injury to the young male. Fletcher's description of damage to the Younger Woman's mummy is frustrating. There is damage caused after death, undoubtedly by looters (as James and others suggest) rather than by vengeful priests attacking the mummified remains of Nefertiti because she was complicit with her husband Akhenaten in his attack on traditional religion (Fletcher's interpretation). Moreover, we hear little of her team member Don Brothwell's assertion that damage on the ribs is consistent with trauma caused by a knife wound. There is some speculation, yes,

> but no photographs or differential diagnosis (how can we tell it

is a pre-death knife wound as opposed to something else?).

>

Well, on this one Brothwell is the more reputable authority as compared to James (who are the "others"). No evidence is offered to support the idea that the damage was done by looters.

> Credit where it is due

>

> Perhaps nobody was more surprised to hear of Fletcher's supposed

breakthrough identification than Marianne Luban.

>

I don't know why they drifted into this Luban controversy. Where is Katherine Griffis Greenberg standing on this matter anyway .

One thing was left out in the analysis and that is the reconstruction of the supposed Nefertiti mummy -- imho the real reason for all this controversy. It may have been the final straw after Discovery's reconstruction of King Tut, the Black Mummies special, etc.

Both forensic scientists who did the reconstruction had no knowledge of who the skull belonged to. Although they said the reconstruction did not prove the skull was Nefertiti, they like Fletcher were 'stunned' by the resemblance with known Nefertiti portraiture.

Regards,

Paul Kekai Manansala

| 14637|2004-10-20 14:43:44|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

Another thing is that Hawass had apparently enlisted the help of an anthropologist from the American University in Cairo to study x-rays of the mummy.

According to Hawass, the hips were too narrow for a person who had given birth six times.

That was back in Sept. 2003. So far, I've heard nothing more on this "research." Maybe Hawass did not get the answer he expected?

What tickles me is we at Ta_Seti were exchanging letters with Fletcher when she apparently was working on the Discovery special.

Regards,

Paul Kekai Manansala

| 14638|2004-10-20 15:15:32|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

Since the article did not cover all of Fletcher's main points here is a summary:

- * The mummy in question was found in a royal tomb built for Amenhotep II but in which other Pharaohs and royal persons have been found.
- * The head of the mummy was shaven, suggesting the person wore a wig.
- * Part of a Nubian wig was found next to the mummy. These wigs were worn by Nefertiti and members of her royal court.
- * There was an impression of a tight-fitting headband on the skull. The queen normally wore such a headband.
- * The ears were double-pierced as were Nefertiti's in depictions.
- * The mummy may have been in a flexed arm position normally reserved for royal women.

* Incisions in the mummy and other associated bodies matched those used during Nefertiti's period.

* Forensic data was given to experts Damian Schofield of Nottingham University and Martin Evison of Sheffield University without any clue as to whom it belonged. They reconstructed the face using normal techniques. When asked to compare their reconstruction to portraits of Nefertiti, they made these comments:

Dr. Damian Schofield, University of Nottingham, commented:
"The facial reconstruction team worked blind, with no knowledge as to who the mummy may be, throughout the project to ensure objectivity. When told who the mummy was and comparing our reconstruction to the known images we saw remarkable similarities"

Dr. Martin Evison, Sheffield University, commented:
"Facial reconstruction from the skull is too imprecise to offer unequivocal proof of identity, but the resemblance of our reconstruction to the historic portraits of Nefertiti is quite striking and would have been unavoidable."

Regards,
Paul Kekai Manansala
| 14639|2004-10-20 15:20:29|yahmose7|Re: Blacks in Early America|
AM and PK

Things look alot better on paper than they really are, if thats the case then Africans would propably be rich. The economic game is not as simple as that and you are intelligent enough to know that, especially for black people. There are countries full of Black people all ready, who have been trying for years and years to do what you are talking about. I commend what you are saying and I would like it to work just as much and if not more than you, but I have seen the fighting, I have been a fighter. And yes you talk about that people who are fighters will find themselves a small number, I must beg to differ. The world is become a small place, populations, growing religions etc. Every group wants what they want, and they all cant get it, yes they try and will try written and oral nego's, but this cannot last, cause the populations of the people wont be the same 25 yrs from now, thats why they will all ways ultimately lead to fighting, its never enough, human nature far out weighs human reason, you are as much as you might not agree with me an emotional being, and will all ways be as long as we are apart of this world. We are not above the things that govern our planet, even though we are capable of leaving it, and when we do we must still make the place of arrival similar to our own. Males of every

species battle for territory, even our own, regardless if its on paper or in the tundra, they battle to make it simple cause it is, yes fighting might seem stupid and all to you, but not to the governments of the world cause they know better, and so do you all too, thats why the US keeps building a better mousetrap, technology as they say comes with war, and its not getting better, its just that the pot has more water in it now so its taking it longer to boil, might not be in our lifetime but its guaranteed to happen, you read alot of history. Dont want to try and preach if its seams like thats what I am doing, but black peoples in my opionion are not going to negotiate and get no real results, cause what happened to us and what is happening did not come about by negotiations, they took that, now you gone try and spend your life asking for it back, this is not our game, play if you like, but I have been a lot of places brother all over the world, all the continents except the South Pacific, and I can tell you, someone is all ways coming for you for something. Look at Africa, we are not getting no money of resources, but we live in the midst of its fult, they caught this German docter who gave at least 450 children aids, and his people negotiated his behind right out of there, diplomacy is the game of cowards who use slick tongues to try and unsrup or profit of of the less educated of those in that field, it is the reason Black Americans are still in the situation they are in, slick talkers, aint thats how they got Mike Tyson money if you can understand what I am saying, we are people who as a culture as you know and yes I am stereotyping us, want to get it done and over with.....keep on living brother, I got midterms tommorrow.

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

> I agree with both you and Paul. Paul wrote:
 > > Ok, then we agree that strategies other than
 > > violence can work. As you state, economics also comes
 > into play.
 >
 > --- yahmose7 wrote:
 >
 > they only or most independat people
 > > to me in America are those chinese peoples in China
 > > Town whos
 > > products are at least not to my knowledge, casue
 > > half the stuff they
 > > sell i dont know what it is anyway, are become more

> > and more
 > > independant
 >
 >
 > Africans in America number about 40 million, so our
 > political clout is considerably more than the 2
 > million of our Indian brothers. Secondly, our
 > unrealized Economic clout is the 7th in the world. So
 > when we have a collective sovereign on land that is
 > able to trade with our other sovereigns {Africa and
 > the Diaspora) our combined sovereign strength will be
 > significant.(Especially when you add in the Mexican
 > family and the Indian families-who when they become
 > wise will join us-not fight us for shared territories.
 >
 > Reparations is a economic non-violent Indigenous
 > concept, that will allow us to share sovereignty with
 > the Anglo-Americans
 >
 > Mustafa
 >
 >
 >
 > --- yahmose7 wrote:
 >
 > >
 > > Yes, and I do agree that strategies other than
 > > political can work, but
 > > they never have no real conclusion in my op. Like
 > > the Indians buying
 > > BNY, even if they could they can only own the land
 > > so deep, probably
 > > have no mineral rights, and they would still
 > > basically be in NY,
 > > which is still in and inside the US borders, so
 > > basically what I am
 > > saying is they have no real control over their
 > > destiny, US falls
 > > they fall right along with it, they still use US
 > > dollars and are still
 > > and would be ultimately tied 80 percent to the US ec,
 > > which makes
 > > them basically property of the US government, which
 > > they are and
 > > that's who they are protected by, they only or most
 > > independent people

> > to me in America are those chinese peoples in China
> > Town whos
> > products are at least not to my knowledge, casue
> > half the stuff they
> > sell i dont know what it is anyway, are become more
> > and more
> > independant, some of them even be using chinese
> > country money, which
> > is probably illegal, but I know i have seen it,
> > Asians today are
> > rapidly increasing are using their numbers to
> > determine thier
> > destiny here and abraod, which to is a type of might
> > makes right.
> > America has grown more harmonized not because of
> > laws but because of
> > numbers of people, and the number of people who are
> > basically non
> > violent and such would rather move than kill a
> > forigner or black,
> > but they have this luxury because of battles of the
> > past, and
> > society tapped into its for lack of a better term,
> > feminent aspects,
> > which will be its demise because there will be no
> > true conclusion
> > except confusion because every body trying to be
> > lawers, but no body
> > joining the military, this is the law of nature, and
> > it is something
> > that no matter how far you "evolve" you cant
> > exscape. Lion beats the
> > chetah, he gets nmore, man beats them both he takes
> > all, what then
> > happens when man run into another man, what all ways
> > does
> > eventually, come on,look at the uprising of ethnic
> > groups in the
> > world, its getting crowded, and darn near all the
> > lions and cheetahs
> > gone, things are fixing to get real drastic,
> > multicuturalism is
> > temporary and does not work for hundreds of years
> > and such, sooner
> > or later, and a lot sooner its all ways gone be
> > yours or mine in the

> > end, and who gone fight for it, who will win, who
> > will loose, that
> > has all ways and will all ways be how it is, words
> > of violence to
> > the cowardly, but they are all ways true, or someone
> > will prove me
> > right, watch cnn.
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai
> > Manansala"
> > wrote:
> > >
> > > Ok, then we agree that strategies other than
> > violence can work.
> > >
> > > As you state, economics also comes into play. In
> > fact, this
> > played
> > > a big part in India's independence struggle.
> > >
> > > Did you know that Native Indians are buying back
> > lands that were
> > > once sacred to them? At least the rich casino
> > tribes are.
> > > Sometimes the land in question is scrub, but at
> > other times prime
> > > property.
> > >
> > > In fact, some leaders in Buffalo, NY are afraid
> > that the whole
> > city
> > > might one day be purchased back by the wealthy
> > Seneca Nation of
> > > Indians.
> > >
> > > Regards,
> > > Paul Kekai Manansala
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "yahmose7"
> > wrote:
> > > >
> > > > Understood, but by the time these places were
> > given back they
> > > werent

>>>> worth anything to them anymore anyway, and they
>> evidently would
>>> not
>>>> spend the resources to try and battle for such,
>> that is why
>>>> diploamatic solutions have worked, for if that
>> was the case they
>>>> wouldnt have had them in the first place, and
>> things are never
>>> what
>>>> they seem, economically none of these places
>> would have a real
>>>> fighting chance in the world, econimics is the
>> first line of
>>> defense
>>>> or attack, yeas ameri handed over the phillips
>> but how much
>> stuff
>>>> here is made in the phillipines and vietnam.
>> Those laws are set
>> up
>>>> to work for them and not for you, or hong
>> kongians, they will
>>> comply
>>>> to to these laws or else, but in the cases of
>> the us and
>> britian,
>>>> there is yet to be an or else
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| 14640|2004-10-20 15:30:21|Ansari Mustafa|Re: Blacks in Early America|

Thats extremely logical, in fact I cannot think of any
other language that Rodriguez would speak that the
Indians could understand.

The only remote possibility could be Spanish and Spanish would only make sense if the Spaniards had returned some of their captured Indian slaves to New York, or if the Brother learned the dialect of the Indian slaves who had been transported to the West Indies from New York... Very , very remote possibility

Great work Brother Cristofori.

Mustafa

--- cristofori whitakara <boogie_down_black@yahoo.com> wrote:

> taken from "Black Legacy" A History of New York's
> African Americans" by William Loren Katz, p.1-2.
> "In 1612, when merchants from Holland arrived in
> Manhattes and built a 1st trading post...near
> today's 45 Broadway, their interpreter was Jan
> Rodriguez. A free African, Rodriguez was recruited
> by Dutch captain Thijs Mossel in the West Indies."

>
> from this statement is it safe to say that the
> Native Indians spoke an arabic dialect since they
> need an African to interpret?

>
> Peter Gray <atenergy@hotmail.com> wrote:

>
>
>
> FYI:

>
>
> To this day, there are actually Yoruba-speaking
> Muslims in southern Trinidad (around the coastal
> town of Moruga, where Columbus first sighted the
> island), but I am not aware of Arabic speakers
> there.

>
> Peter Gray

>
>
>>From: "Paul Kekai Manansala"
>><pmanansala@sbcglobal.net>
>>Reply-To: Ta_Seti@yahoogroups.com
>>To: Ta_Seti@yahoogroups.com
>>Subject: [Ta_Seti] Re: Blacks in Early America
>>Date: Wed, 20 Oct 2004 01:35:48 -0000

>>
>>
>>--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
>> wrote:
>>> Hi Paul
>>>
>>>
>>> Ask some of your lister and Dr. Winters about
> the
>>> Mande and the Mandigo, they were Muslims.
>>>
>>>
>>
>>I know that many were Muslims. However, I'm rather
> doubtful of
>>Arabic speaking people encountered by Columbus.
> What happened to
>>them? Did they leave any communities.
>>
>>Regards,
>>Paul Kekai Manansala
>>
>>
>>
>
>
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| 14641|2004-10-20 15:30:28|yahmose7|Re: Blacks in Early America|
PS,

Do you think we can negotiate all that money from the resources back, or even the money that will be made in the future? Do you think we can negotiate with the mining companies into giving back the land and the oil and minerals? That was funny wasn't it? We are becoming weakened mentally and physically, and are not being bulleyed so much by a man or men, but the weapons they have amassed and we have help them to build, as I said before diplomacy is the weapon of the coward, or those who seek to make you one. No offense to you intended.

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

>

> AM and PK

> Things look alot better on paper than they really are, if thats the

> case then Africans would propably be rich. The economic game is not

> as simple as that and you are intelligent enough to know that,

> especially for black people. There are countries full of Black

> people all ready, who have been trying for years and years to do

> what you are talking about. I commend what you are saying and I

> would like it to work just as much and if not more than you, but I

> have seen the fighting, I have been a fighter. And yes you talk

> about that people who are fighters will find themselves a small

> number, I must beg to differ. The world is become a small place,

> populations, growing religions etc. Every group wants what they

> want, and they all cant get it, yes they try and will try written

> and oral nego's, but this cannot last, cause the populations of the

> people wont be the same 25 yrs from now, thats why they will all

> ways ultimately lead to fighting, its never enough, human nature far

> out weighs human reason, you are as much as you might not agree with

> me an emotional being, and will all ways be as long as we are apart

> of this world. We are not above the things that govern our planet,

> even though we are capable of leaving it, and when we do we must
 > still make the place of arrival similar to our own. Males of every
 > species battle for territory, even our own, regardless if its on
 > paper or in the tundra, they battle to make it simple cause it is,
 > yes fighting might seem stupid and all to you, but not to the
 > governments of the world cause they know better, and so do you all
 > too, thats why the US keeps building a better mousetrap,
 technology
 > as they say comes with war, and its not getting better, its just
 > that the pot has more water in it now so its taking it longer to
 > boil, might not be in our lifetime but its guaranteed to happen,
 you
 > read alot of history. Dont want to try and preach if its seams
 like
 > thats what I am doing, but black peoples in my opionion are not
 > going to negotiate and get no real results, cause what happened to
 > us and what is happening did not come about by negotiations, they
 > took that, now you gone try and spend your life asking for it
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 > this is not our game, play if you like, but I have been a lot of
 > places brother all over the world, all the continents except the
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 > Americans are still in the situation they are in, slick talkers,
 > aint thats how they got Mike Tyson money if you can understand
 what
 > I am saying, we are people who as a culture as you know and yes I
 am
 > stereotyping us, want to get it done and over with.....keep on
 > living brother, I got midterms tommorrow.
 >
 >
 >
 >
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 > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
 > wrote:
 > > I agree with both you and Paul. Paul wrote:
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>>> eventually, come on,look at the uprising of ethnic

>>> groups in the
>>> world, its getting crowded, and darn near all the
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>>> yours or mine in the
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>>>> As you state, economics also comes into play. In
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>>> played
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>>>> Did you know that Native Indians are buying back
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>>>> Indians.
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>>>> Paul Kekai Manansala
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>>> first line of
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>>> but how much
>>> stuff
>>>>> here is made in the phillipines and vietnam.
>>> Those laws are set
>>> up
>>>>> to work for them and not for you, or hong
>>> kongians, they will
>>>> comply
>>>>> to to these laws or else, but in the cases of
>>> the us and
>>> britian,
>>>>> there is yet to be an or else
>>>>>
>>>>>
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> >

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| 14642|2004-10-20 15:38:39|Ansari Mustafa|Re: Blacks in Early America|

I think you are stretching it beyond the question. We are talking about 'Arabic speaking Indians', or a Indian tribes who had contact with Arabic speaking Africans, Not Arabic speaking tribes.

I speak very little French, Arabic and Spanish. Yet if called upon I could understand and regurgitate the cluster of words that I know.

This language expediency that I have acquired comes from a 2 year stay in Morrocco nearly 30 years ago.

Mustafa

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

>

> --- In Ta_Seti@yahoogroups.com, cristofori whitakara

>

> wrote:

> > taken from "Black Legacy" A History of New York's African

> Americans" by William Loren Katz, p.1-2. "In 1612,

> when merchants

> from Holland arrived in Manhattes and built a 1st

> trading

> post...near today's 45 Broadway, their interpreter

> was Jan

> Rodriguez. A free African, Rodriguez was recruited

> by Dutch captain

> Thijs Mossel in the West Indies."

> >

> > from this statement is it safe to say that the

> Native Indians

> spoke an arabic dialect since they need an African

> to interpret?

> >

> >

>

> There are thousands of recorded Amerindian languages

> but not one

> verified account of an Arabic speaking tribe that
> I'm aware of.
> Have any mosques been found on the East coast yet?
>
> Regards,
> Paul Kekai Manansala
>
>
>
>

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| 14643|2004-10-20 15:47:05|Ansari Mustafa|Re: Blacks in Early America|
That not precise.

There is an abundance of books, recounts, artifacts,
and linguistic tracing of the Pre-Columbian era. Most
of the books are written in Arabic [Makes sense] and
are found all over the Mali and the middle east.

The writings of Mali have informed us that Abu Bakr
II, the brother of the king lead a series of nautical
voyages to the New World starting in 1310 . ?.

When Mansa Musa, the world-renowned ruler of Mali, was
en route to Makkah during his famous pilgrimage in
1324, he informed the scholars of Cairo that his
predecessor, Abu Bakr II had undertaken two
expeditions (the first with two hundred ships and the
second with two thousand ships) into the Atlantic
Ocean in order to discover its limits. Al?Umari
reports this in his "Masalik al-Absar fi Mamalik
al-Amsar? .

A host of scholars, historians, and archaeologists,
ancient, have documented these voyages to the Americas
and consensually agree that around 1312, the West
African Muslims from the Mandingo tribe arrived in the
Gulf of Mexico and explored the American interior via
the Mississippi .

Footnote:

Muslims in America & the Caribbean - years before Columbus available at [/www.shef.ac.uk/~ics/whatis/articles/carib.htm](http://www.shef.ac.uk/~ics/whatis/articles/carib.htm) See also Timbuktu Education foundation www.timbuktueducationfoundation.org website found at Timbuktu Heritage Foundation www.timbuktuheritage.org ; Timbuktu Libraries Project University of Bergen www.sum.uio.no/research/mali/timbuktu/project See also Muhammad Shareef's website at www.sonkore.org Ivan Van Sertima's They Came before Columbus (1976) and Alexander von Wuthenau's Unexpected Faces in Ancient Africa, 1500 BC?AD 1500 (1975). For further information consult Negro History Bulletin, 1975, pp. 452-456 1324 The Pre-Columbian presence of Africans is based on data that became available sometime during the first few centuries following the death of Jesus the Christ and afterward. These African explorers, Caliph Abdul-Rahman III and others, began their voyages to the so-called "New World" perhaps as a part of a world-wide trade network in the latter half of the 10th century. Some Atlantic crossings by Africans departed Muslim Spain between 929?961 and others, probably Mandinkas (Mandingos), sailed from the Guinea coast in the 14 century, during the time of Mansa Musa. These explorations have been reported in Arabic.

;

Preparatory Committee for International Festivals to celebrate the millennium of the Muslims arrival to the Americas 996-1996 CE) PRECOLUMBIAN MUSLIMS IN THE AMERICAS By Dr. Youssef Mroueh Referenced by AGHA HAKIM, AL-MIRZA Riyaadh Al-Ulama(Arabic),Vol.2 P.386/Vol.4 P.175
 2. AL-AMEEN, SAYED MOHSIN Aayan Ash-Shia(Arabic),Vol.7 P.158/Vol 8 P.302-3
 3. AL-Idrissi, Nuzhat Al-Mushtaq fi Ikhtiraq Al-Afaaq(Arabic)
 4. AL-MASUDI, Muruj Adh-Dhahab (Arabic), Vol. 1, P. 138
 5. AL-ASFAHANI, AR-RAGHIB Adharea Ila Makarim Ash-Shia,Vol.16,P.343
 6. CAUVET, GILES Les Berbers de L'Amerique,Paris 1912,P.100-101

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > There are lots of works on black Muslims in the
- > Americas...
- > but all in the Post-Columbian era. Some were
- > indentured
- > servants. Some came voluntarily. They may have
- > functioned
- > as guides, interpreters, etc. Most however were
- > enslaved and
- > forcibly bought to the Americas by European traders.
- > However
- > I know of no substantiated claim for Africans that
- > were already
- > here speaking Arabic upon the arrival of Europeans.
- >
- > As for Jan Rodriquez, he was a free black sailor
- > merchant left
- > behind at New Amsterdam by the Dutch to establish
- > trade.
- > It wasn't that he instantaneously knew how to speak
- > the
- > indigenous language of the peoples of what is now
- > Manhattan
- > because they spoke Arabic (which they did not), but
- > rather that
- > learning their language and living among them became
- > his occupation.
- > Further he was of Afro-Carib extraction, and I know
- > of nothing that
- > insinuates he was a Muslim--much less a speaker of
- > Arabic,
- > as it doesn't seem he was newly arrived from Africa.
- >
- >
- > See the following for verifiable accounts of African
- > Muslims in the Americas:
- >
- > Austin, A. African Muslims in Antebellum America:
- > Transatlantic Stories and Spiritual Struggles.
- >
- > Diouf, S. Servants of Allah: African Muslims
- > Enslaved in the Americas
- >
- > Lovejoy, P. "Background to Rebellion: The Origins

> of Muslim Slaves in Bahia." Slavery and Abolition
> vol.15, no.2 (August 1994): 151-180.
>
> Reis, J. Slave Rebellion in Brazil: The Muslim
> Uprising of 1835 in Bahia.
>
> DG
>
>

>
> Paul Kekai Manansala <pmanansala@sbcglobal.net>
> wrote:
>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
>
> wrote:
> > taken from "Black Legacy" A History of New York's
> African
> Americans" by William Loren Katz, p.1-2. "In 1612,
> when merchants
> from Holland arrived in Manhattes and built a 1st
> trading
> post...near today's 45 Broadway, their interpreter
> was Jan
> Rodriguez. A free African, Rodriguez was recruited
> by Dutch captain
> Thijs Mossel in the West Indies."
> >
> > from this statement is it safe to say that the
> Native Indians
> spoke an arabic dialect since they need an African
> to interpret?
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> >
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> There are thousands of recorded Amerindian languages
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| 14644|2004-10-20 15:51:55|yahmose7|Re: Blacks in Early America|

PS one more thing for I depart for a lifetime, look at this group, there are about 400 people on it, bet you 80% at least of them are black, arguing about who was black, who aint black, black egyptians and such, buying books, spending everyday worried about telling other folks who was black, if we took that number of people and started a website on construction we could learn to build, instead of looking like an idiot when someone ask us about well if all the people was black and you know that and biult so many great things and these were your ancestors, how come you dont know how to, you seem to know everything else but that, and do everything else but that, we need something to see what we did to be proud of, not something someone 10,000 years ago built, want black people to be proud of mounds and pyramids, build us one so every body will unquestionable know who did it.

NEXT LIFE

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

>

> PS,

> Do you think we can negotiate all that money from the resources

> back, or even the money that will be made in the future? Do you

> think we can negotiate with the mining companies into giving back

> the land and the oil and minerals? That was funny wasnt it? We are

> becoming weaked mentally and physically, and are not being bulleyed

> so much by a man or men, but the weapons they have amassed and we

> have help them to build, as I said before diplomacy is the weapon of

> the coward, or those who seek to make you one. No offense to you

> intended.

>

>

> --- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

> >

> > AM and PK

> > Things look alot better on paper than they really are, if thats

> the

> > case then Africans would propably be rich. The economic game is
> not

> > as simple as that and you are intelligent enough to know that,
> > especially for black people. There are countries full of Black
> > people all ready, who have been trying for years and years to do
> > what you are talking about. I commend what you are saying and I
> > would like it to work just as much and if not more than you, but
I

> > have seen the fighting, I have been a fighter. And yes you talk
> > about that people who are fighters will find themselves a small
> > number, I must beg to differ. The world is become a small place,
> > populations, growing religions etc. Every group wants what they
> > want, and they all cant get it, yes they try and will try

written

> > and oral nego's, but this cannot last, cause the populations of
> the

> > people wont be the same 25 yrs from now, thats why they will all
> > ways ultimately lead to fighting, its never enough, human nature
> far

> > out weighs human reason, you are as much as you might not agree
> with

> > me an emotional being, and will all ways be as long as we are
> apart

> > of this world. We are not above the things that govern our
planet,

> > even though we are capable of leaving it, and when we do we must
> > still make the place of arrival similar to our own. Males of
every

> > species battle for territory, even our own, regardless if its on
> > paper or in the tundra, they battle to make it simple cause it
is,

> > yes fighting might seem stupid and all to you, but not to the
> > governments of the world cause they know better, and so do you
all

> > too, thayts why the US keeps building a better mousetrap,
> technology

> > as they say comes with war, and its not getting better, its just
> > that the pot has more water in it now so its taking it longer to
> > boil, might not be in our lifetime but its guaranteed to happen,
> you

> > read alot of history. Dont want to try and preach if its seams
> like

> > thats what I am doing, but black peoples in my opionion are not
> > going to negotiate and get no real results, cause what happened
to

> > us and what is happening did not come about by negotiations,

they

> > took that, now you gone try and spend your life asking for it

> back,

> > this is not our game, play if you like, but I have been a lot of

> > places brother all over the world, all the continents except the

> > South Pacific, and I can tell you, someone is all ways coming

for

> > you for something. Look at Africa, we are not getting no money
of

> > resources, but we live in the midst of its firt, they caught

this

> > German docter who gave at least 450 children aids, and his
people

> > negotiated his behind right out of there, diplomacy is the game
of

> > cowards who use slick tongues to try and unsurf or profit of of
> the

> > less educated of those in that field, it is the reason Black

> > Americans are still in the situation they are in, slick talkers,

> > aint thats how they got Mike Tyson money if you can understand

> what

> > I am saying, we are people who as a culture as you know and yes

I

> am

> > stereotyping us, want to get it done and over with.....keep on

> > living brother, I got midterms tommorrow.

> >

> >

> >

> >

> > --- In Ta_Seti@yahoogroups.com, Ansari Mustafa

> > wrote:

> > > I agree with both you and Paul. Paul wrote:

> > > > Ok, then we agree that strategies other than

> > > > violence can work.As you state, economics also comes
> > > into play.

> > >

> > > --- yahmose7 wrote:

> > >

> > > they only or most independat people

> > > > to me in America are those chinese peoples in China

> > > > Town whos

> > > > products are at least not to my knowledge, casue

> > > > half the stuff they

> > > > sell i dont know what it is anyway, are become more

> > > > and more

>>>> independant

>>>

>>>

>>> Africans in America number about 40 million, so our

>>> political clout is considerably more than the 2

>>> million of our Indian brothers. Secondly, our

>>> unrealized Economic clout is the 7th in the world. So

>>> when we have a collective sovereign on land that is

>>> able to trade with our other sovereigns {Africa and

>>> the Diaspora) our combined sovereign strength will be

>>> significant.(Especially when you add in the Mexican

>>> family and the Indian familys-who when they become

>>> wise will join us-not fight us for shared territories.

>>>

>>> Reparations is a economic non-violent Indigenous

>>> concept, that will allow us to share sovereignty with

>>> the Anglo-Americans

>>>

>>> Mustafa

>>>

>>>

>>>

>>> --- yahmose7 wrote:

>>>

>>>>

>>>> Yes, and I do agree that strategies other than

>>>> political can work, but

>>>> they never have no real conclusion in my op. Like

>>>> the Indians buying

>>>> BNY, even if they could they can only own the land

>>>> so deep, probably

>>>> have no mineral rights, and they would still

>>>> basically be in NY,

>>>> which is still in and inside the US borders, so

>>>> basically what I am

>>>> saying is they have no real control over their

>>>> destiny, US falls

>>>> they fall right along with it, they still use US

>>>> dollars and are still

>>>> and would be ultimately tied 80 percent to the US ec,

>>>> which makes

>>>> them basically property of the US government, which

>>>> they are and

>>>> that's who they are protected by, they only or most

>>>> independent people

>>>> to me in America are those Chinese peoples in China

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>>>> products are at least not to my knowledge, casue
>>>> half the stuff they
>>>> sell i dont know what it is anyway, are become more
>>>> and more
>>>> independant, some of them even be using chinese
>>>> country money, which
>>>> is probably illegal, but I know i have seen it,
>>>> Asians today are
>>>> rapidly increasing are using their numbers to
>>>> determine thier
>>>> destiny here and abraod, which to is a type of might
>>>> makes right.
>>>> America has grown more harmonized not because of
>>>> laws but because of
>>>> numbers of people, and the number of people who are
>>>> basically non
>>>> violent and such would rather move than kill a
>>>> forigner or black,
>>>> but they have this luxury because of battles of the
>>>> past, and
>>>> society tapped into its for lack of a better term,
>>>> feminent aspects,
>>>> which will be its demise because there will be no
>>>> true conclusion
>>>> except confusion because every body trying to be
>>>> lawers, but no body
>>>> joining the military, this is the law of nature, and
>>>> it is something
>>>> that no matter how far you "evolve" you cant
>>>> exscape. Lion beats the
>>>> chetah, he gets nmore, man beats them both he takes
>>>> all, what then
>>>> happens when man run into another man, what all ways
>>>> does
>>>> eventually, come on,look at the uprising of ethnic
>>>> groups in the
>>>> world, its getting crowded, and darn near all the
>>>> lions and cheetahs
>>>> gone, things are fixing to get real drastic,
>>>> multicuturalism is
>>>> temporary and does not work for hundreds of years
>>>> and such, sooner
>>>> or later, and a lot sooner its all ways gone be
>>>> yours or mine in the
>>>> end, and who gone fight for it, who will win, who

>>>> will loose, that
>>>> has all ways and will all ways be how it is, words
>>>> of violence to
>>>> the cowardly, but they are all ways true, or someone
>>>> will prove me
>>>> right, watch cnn.
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai
>>>> Manansala"
>>>> wrote:
>>>>>
>>>>> Ok, then we agree that strategies other than
>>>>> violence can work.
>>>>>
>>>>> As you state, economics also comes into play. In
>>>>> fact, this
>>>>> played
>>>>> a big part in India's independence struggle.
>>>>>
>>>>> Did you know that Native Indians are buying back
>>>>> lands that were
>>>>> once sacred to them? At least the rich casino
>>>>> tribes are.
>>>>> Sometimes the land in question is scrub, but at
>>>>> other times prime
>>>>> property.
>>>>>
>>>>> In fact, some leaders in Buffalo, NY are afraid
>>>>> that the whole
>>>>> city
>>>>> might one day be purchased back by the wealthy
>>>>> Seneca Nation of
>>>>> Indians.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "yahmose7"
>>>>> wrote:
>>>>>>
>>>>>> Understood, but by the time these places were
>>>>>> given back they
>>>>>> werent
>>>>>> worth anything to them anymore anyway, and they

[illegible]

Even the Europeans could not completely wipe out the slave. We are still fighting. We are still here.

God has made the essence of the human being to live in freedom. This is the Natural law, that bombs cannot effect.

Good luck on your mid-terms.

--- yahmose7 <yahmose7@yahoo.com> wrote:

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> Things look alot better on paper than they really
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=== message truncated ===

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| 14646|2004-10-20 16:15:32|Ansari Mustafa|Re: Blacks in Early America|

Attachments :

Peace and Blessings, Brother Yahmose

Calm down.

I am not really a intellectual. I am a revolutionary with a law degree, who just because it is my weapon of choice has become a member of the International Bar, and diplomat.

We are building a University style township right on the cost of Africa with solar energy,eco-waste management and satellite communications.

On top of that we are giving 1/4 of an acre to every African in the Diaspora who wants to come. We have been ceded 4 square miles. So we are re-parcelling the land.

I will be sending out the third press release in about 10 days. We have a plane leaving for Accra, Ghana for New York for a 10 day repatriation tour,[February 6-16,2005] to review and close title to the land parcel and tour Senya Beraku, Kamasi, Accra and Legon { The land is right on the ocean }

P.S. My other hat is as an International Land developer. I am attaching an overview of the project.

Mustafa Ansari
CEO
African American Center for Trade and Economic Development

See also www.aareparations.com

--- yahmose7 <yahmose7@yahoo.com> wrote:

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> written
> > > and oral nego's, but this cannot last, cause the
> populations of
> > the
> > > people wont be the same 25 yrs from now, thats
> why they will all
> > > ways ultimately lead to fighting, its never
> enough, human nature
> > far
> > > out weighs human reason, you are as much as you
> might not agree
> > with
> > > me an emotional being, and will all ways be as
> long as we are
> > apart
> > > of this world. We are not above the things that
> govern our

> planet,
> > > even though we are capable of leaving it, and
> when we do we must
> > > still make the place of arrival similar to our
> own. Males of
> every
> > > species battle for territory, even our own,
> regardless if its on
> > > paper or in the tundra, they battle to make it
> simple cause it
> is,
> > > yes fighting might seem stupid and all to you,
> but not to the
> > > governments of the world cause they know better,
> and so do you
> all
> > > too, that's why the US keeps building a better
> mousetrap,
> > technology
> > > as they say comes with war, and its not getting
> better, its just
> > > that the pot has more water in it now so its
> taking it longer to
> > > boil, might not be in our lifetime but its
> guaranteed to happen,
> > you
> > > read alot of history. Dont want to try and
> preach if its seams
> > like
> > > thats what I am doing, but black peoples in my
> opinion are not
> > > going to negotiate and get no real results,
> cause what happened
> to
> > > us and what is happening did not come about by
> negotiations,
> they
> > > took that, now you gone try and spend your life
> asking for it
> > back,
> > > this is not our game, play if you like, but I
> have been a lot of
> > > places brother all over the world, all the
> continents except the
> > > South Pacific, and I can tell you, someone is
> all ways coming

> for
>>> you for something. Look at Africa, we are not
> getting no money
> of
>>> resources, but we live in the midst of its filth,
> they caught
> this
>>> German doctor who gave at least 450 children
> aids, and his
> people
>>> negotiated his behind right out of there,
> diplomacy is the game
> of
>>> cowards who use slick tongues to try and usurp
> or profit of of
>> the
>>> less educated of those in that field, it is the
> reason Black
>>> Americans are still in the situation they are
> in, slick talkers,
>>> aint thats how they got Mike Tyson money if you
> can understand
>> what
>>> I am saying, we are people who as a culture as
> you know and yes
> I
>> am
>>> stereotyping us, want to get it done and over
> with.....keep on
>>> living brother, I got midterms tommorrow.
>>>
>>>
>>>
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>>> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
>>> wrote:
>>>> I agree with both you and Paul. Paul wrote:
>>>>> Ok, then we agree that strategies other
> than
>>>>> violence can work.As you state, economics
> also comes
>>>> into play.
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>>>> --- yahmose7 wrote:
>>>>
>>>> they only or most independat people

> > > > to me in America are those chinese peoples
> in China
> > > > Town whos
> > > > products are at least not to my knowledge,
> casue
>

=== message truncated ===

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| 14647|2004-10-20 16:31:35|yahmose7|Re: Blacks in Early America|

Damm,

I had just left the group, but after reading that I rejoined to tell
you I just love that. For real. What can I do? Send me some stuff,
you got my email.

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
wrote:

> Peace and Blessings, Brother Yahmose
>
> Calm down.
>
> I am not really a intellectual. I am a revolutionary
> with a law degree, who just because it is my weapon of
> choice has become a member of the International Bar,
> and diplomat.
>
> We are building a University style township right on
> the cost of Africa with solar energy,eco-waste
> management and satellite communications.
>
> On top of that we are giving 1/4 of an acre to every
> African in the Diaspora who wants to come. We have
> been ceded 4 square miles. So we are re-parcelling the
> land.
>
> I will be sending out the third press release in about
> 10 days. We have a plane leaving for Accra, Ghana for

> New York for a 10 day repatriation tour,[February
> 6-16,2005] to review and close title to the land
> parcel and tour Senya Beraku, Kamasi, Accra and Legon
> { The land is right on the ocean}
>
> P.S. My other hat is as an International Land
> developer. I am attaching an overview of the project.
>
> Mustafa Ansari
> CEO
> African American Center for Trade and Economic
> Development
>
> See also www.aareparations.com
>
>
> --- yahmose7 wrote:
>
>>
>> PS one more thing for I depart for a lifetime, look
>> at this group,
>> there are about 400 people on it, bet you 80% at
>> least of them are
>> black, arguing about who was black, who aint black,
>> black egyptians
>> and such, buying books, spending everyday worried
>> about telling
>> other folks who was black, if we took that number of
>> people and
>> started a website on construction we could learn to
>> build, instead
>> of looking like an idiot when someone ask us about
>> well if all the
>> people was black and you know that and biult so many
>> great things
>> and these were your ancestors, how come you dont
>> know how to, you
>> seem to know everything else but that, and do
>> everything else but
>> that, we need something to see what we did to be
>> proud of, not
>> something someone 10,000 years ago built, want black
>> people to be
>> proud of mounds and pyramids, build us one so every
>> body will
>> unquestionable know who did it.

> >
> > NEXT LIFE
> >
> > --- In Ta_Seti@yahoogroups.com, "yahmose7"
> > wrote:
> > >
> > > PS,
> > > Do you think we can negotiate all that money from
> > the resources
> > > back, or even the money that will be made in the
> > future? Do you
> > > think we can negotiate with the mining companies
> > into giving back
> > > the land and the oil and minerals? That was funny
> > wasn't it? We are
> > > becoming weakened mentally and physically, and are
> > not being
> > bulleyed
> > > so much by a man or men, but the weapons they have
> > amassed and we
> > > have help them to build, as I said before
> > diplomacy is the weapon
> > of
> > > the coward, or those who seek to make you one. No
> > offense to you
> > > intended.
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "yahmose7"
> > wrote:
> > > >
> > > > AM and PK
> > > > Things look alot better on paper than they
> > really are, if thats
> > > the
> > > > case then Africans would propably be rich. The
> > economic game is
> > > not
> > > > as simple as that and you are intelligent enough
> > to know that,
> > > > especially for black people. There are countries
> > full of Black
> > > > people all ready, who have been trying for years
> > and years to do
> > > > what you are talking about. I commend what you
> > are saying and I

>>>> would like it to work just as much and if not
>> more than you, but
>> I
>>>> have seen the fighting, I have been a fighter.
>> And yes you talk
>>>> about that people who are fighters will find
>> themselves a small
>>>> number, I must beg to differ. The world is
>> become a small place,
>>>> populations, growing religions etc. Every group
>> wants what they
>>>> want, and they all cant get it, yes they try and
>> will try
>> written
>>>> and oral nego's, but this cannot last, cause the
>> populations of
>>>> the
>>>> people wont be the same 25 yrs from now, thats
>> why they will all
>>>> ways ultimately lead to fighting, its never
>> enough, human nature
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>>>> out weighs human reason, you are as much as you
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>>>> me an emotional being, and will all ways be as
>> long as we are
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>> govern our
>> planet,
>>>> even though we are capable of leaving it, and
>> when we do we must
>>>> still make the place of arrival similar to our
>> own. Males of
>> every
>>>> species battle for territory, even our own,
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>>>> paper or in the tundra, they battle to make it
>> simple cause it
>> is,
>>>> yes fighting might seem stupid and all to you,
>> but not to the
>>>> governments of the world cause they know better,
>> and so do you
>> all

>>>> too, that's why the US keeps building a better
>> mousetrap,
>>> technology
>>>> as they say comes with war, and it's not getting
>> better, it's just
>>>> that the pot has more water in it now so it's
>> taking it longer to
>>>> boil, might not be in our lifetime but it's
>> guaranteed to happen,
>>> you
>>>> read a lot of history. Don't want to try and
>> preach if it seems
>>> like
>>>> that's what I am doing, but black people in my
>> opinion are not
>>>> going to negotiate and get no real results,
>> cause what happened
>> to
>>>> us and what is happening did not come about by
>> negotiations,
>> they
>>>> took that, now you go try and spend your life
>> asking for it
>>> back,
>>>> this is not our game, play if you like, but I
>> have been a lot of
>>>> places brother all over the world, all the
>> continents except the
>>>> South Pacific, and I can tell you, someone is
>> all ways coming
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>>>> you for something. Look at Africa, we are not
>> getting no money
>> of
>>>> resources, but we live in the midst of it, f--- it,
>> they caught
>> this
>>>> German doctor who gave at least 450 children
>> AIDS, and his
>> people
>>>> negotiated his behind right out of there,
>> diplomacy is the game
>> of
>>>> cowards who use slick tongues to try and usurp
>> or profit off of
>>> the

>>>> less educated of those in that field, it is the
>> reason Black
>>>> Americans are still in the situation they are
>> in, slick talkers,
>>>> aint thats how they got Mike Tyson money if you
>> can understand
>>> what
>>>> I am saying, we are people who as a culture as
>> you know and yes
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>>>> living brother, I got midterms tommorrow.

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>>>>>> I agree with both you and Paul. Paul wrote:
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>>>>>>> Town whos
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>>
> === message truncated ===

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>
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> _____

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> <http://vote.yahoo.com>

| 14648|2004-10-20 16:36:47|Paul Kekai Manansala|Re: Blacks in Early America|

Yahmose,

Where I come from there is a saying. Loosely translated it goes like this: 'In order to know where you are going, you have to know where you came from.'

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

>

> PS one more thing for I depart for a lifetime, look at this group,
> there are about 400 people on it, bet you 80% at least of them are
> black, arguing about who was black, who aint black, black
egyptians
> and such, buying books, spending everyday worried about telling
> other folks who was black, if we took that number of people and
> started a website on construction we could learn to build, instead
> of looking like an idiot when someone ask us about well if all the
> people was black and you know that and biult so many great things
> and these were your ancestors, how come you dont know how to, you
> seem to know everything else but that, and do everything else but
> that, we need something to see what we did to be proud of, not
> something someone 10,000 years ago built, want black people to be
> proud of mounds and pyramids, build us one so every body will
> unquestionable know who did it.

>

> NEXT LIFE

>

> --- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

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>> PS,

>> Do you think we can negotiate all that money from the resources
>> back, or even the money that will be made in the future? Do you
>> think we can negotiate with the mining companies into giving
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>> the land and the oil and minerals? That was funny wasnt it? We
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>> becoming weaked mentally and physically, and are not being
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>> so much by a man or men, but the weapons they have amassed and
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> > > as simple as that and you are intelligent enough to know that,
> > > especially for black people. There are countries full of Black
> > > people all ready, who have been trying for years and years to
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> > > what you are talking about. I commend what you are saying and
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> > > would like it to work just as much and if not more than you,
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> > > about that people who are fighters will find themselves a
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> > > people wont be the same 25 yrs from now, thats why they will
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> > > governments of the world cause they know better, and so do you
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> > > too, that's why the US keeps building a better mousetrap,
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> > > boil, might not be in our lifetime but its guaranteed to happen,
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> > > thats what I am doing, but black peoples in my opinion are not
> > > going to negotiate and get no real results, cause what happened
> to
> > > us and what is happening did not come about by negotiations,
> they
> > > took that, now you gone try and spend your life asking for it
> > back,
> > > this is not our game, play if you like, but I have been a lot of
> > > places brother all over the world, all the continents except the
> > > South Pacific, and I can tell you, someone is all ways coming
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> > > you for something. Look at Africa, we are not getting no money
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> > > resources, but we live in the midst of its filth, they caught
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> > > German doctor who gave at least 450 children aids, and his
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> > > negotiated his behind right out of there, diplomacy is the game
> of

>>> cowards who use slick tongues to try and unsrup or profit of
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>> the
>>> less educated of those in that field, it is the reason Black
>>> Americans are still in the situation they are in, slick
talkers,
>>> aint thats how they got Mike Tyson money if you can understand
>> what
>>> I am saying, we are people who as a culture as you know and
yes
> I
>> am
>>> stereotyping us, want to get it done and over with.....keep
on
>>> living brother, I got midterms tommorrow.
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>>> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
>>> wrote:
>>>> I agree with both you and Paul. Paul wrote:
>>>>> Ok, then we agree that strategies other than
>>>>> violence can work.As you state, economics also comes
>>>>> into play.
>>>>
>>>> --- yahmose7 wrote:
>>>>
>>>> they only or most independat people
>>>>> to me in America are those chinese peoples in China
>>>>> Town whos
>>>>> products are at least not to my knowledge, casue
>>>>> half the stuff they
>>>>> sell i dont know what it is anyway, are become more
>>>>> and more
>>>>> independant
>>>>
>>>>
>>>> Africans in America number about 40 million, so our
>>>> political clout is considerably more than the 2
>>>> million of our Indian brothers. Secondly, our
>>>> unrealized Economic clout is the 7th in the world. So
>>>> when we have a collective sovereign on land that is
>>>> able to trade with our other soveriegn { Africa and
>>>> the Diaspora) our combined soveriegn strength will be
>>>> significant.(Especially when you add in the Mexican

>>>> familiy and the Indian familys-who when they become
>>>> wise will join us-not fight us for shared territories.
>>>>
>>>> Reparations is a economic non-violent Indigenous
>>>> concept, that will allow us to share soveriegnty with
>>>> the Anglo-Americans
>>>>
>>>> Mustafa
>>>>
>>>>
>>>>
>>>> --- yahmose7 wrote:
>>>>
>>>>>
>>>>> Yes, and I do agree that strategies othe than
>>>>> political can work, but
>>>>> they never have no real conclusion im my op. Like
>>>>> the indians buying
>>>>> BNY, even if they could they can only own the land
>>>>> so deep, probably
>>>>> have no mineral rights, and they would still
>>>>> basicall be in NY,
>>>>> which is still in and inside the US borders, so
>>>>> basically what I am
>>>>> saying is they have no real control over their
>>>>> destiny, US falls
>>>>> they fall ret long with it, they still use US
>>>>> dollars and are still
>>>>> and would be ultimately tied 80 pecent to the US ec,
>>>>> whcih makes
>>>>> them basically property of the US government, which
>>>>> they are and
>>>>> thats who they are protected by, they only or most
>>>>> independat people
>>>>> to me in America are those chinese peoples in China
>>>>> Town whos
>>>>> products are at least not to my knowledge, casue
>>>>> half the stuff they
>>>>> sell i dont know what it is anyway, are become more
>>>>> and more
>>>>> independant, some of them even be using chinese
>>>>> country money, which
>>>>> is probably illegal, but I know i have seen it,
>>>>> Asians today are
>>>>> rapidly increasing are using their numbers to
>>>>> determine thier

>>>>> destiny here and abroad, which to is a type of might
>>>>> makes right.
>>>>> America has grown more harmonized not because of
>>>>> laws but because of
>>>>> numbers of people, and the number of people who are
>>>>> basically non
>>>>> violent and such would rather move than kill a
>>>>> foreigner or black,
>>>>> but they have this luxury because of battles of the
>>>>> past, and
>>>>> society tapped into its for lack of a better term,
>>>>> feminine aspects,
>>>>> which will be its demise because there will be no
>>>>> true conclusion
>>>>> except confusion because every body trying to be
>>>>> lawyers, but no body
>>>>> joining the military, this is the law of nature, and
>>>>> it is something
>>>>> that no matter how far you "evolve" you cant
>>>>> escape. Lion beats the
>>>>> cheetah, he gets more, man beats them both he takes
>>>>> all, what then
>>>>> happens when man run into another man, what all ways
>>>>> does
>>>>> eventually, come on, look at the uprising of ethnic
>>>>> groups in the
>>>>> world, its getting crowded, and darn near all the
>>>>> lions and cheetahs
>>>>> gone, things are fixing to get real drastic,
>>>>> multiculturalism is
>>>>> temporary and does not work for hundreds of years
>>>>> and such, sooner
>>>>> or later, and a lot sooner its all ways gone be
>>>>> yours or mine in the
>>>>> end, and who gone fight for it, who will win, who
>>>>> will loose, that
>>>>> has all ways and will all ways be how it is, words
>>>>> of violence to
>>>>> the cowardly, but they are all ways true, or someone
>>>>> will prove me
>>>>> right, watch cnn.
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai
>>>>> Manansala"
>>>>> wrote:

>>>>>
>>>>> Ok, then we agree that strategies other than
>>>>> violence can work.
>>>>>
>>>>> As you state, economics also comes into play. In
>>>>> fact, this
>>>>> played
>>>>> a big part in India's independence struggle.
>>>>>
>>>>> Did you know that Native Indians are buying back
>>>>> lands that were
>>>>> once sacred to them? At least the rich casino
>>>>> tribes are.
>>>>> Sometimes the land in question is scrub, but at
>>>>> other times prime
>>>>> property.
>>>>>
>>>>> In fact, some leaders in Buffalo, NY are afraid
>>>>> that the whole
>>>>> city
>>>>> might one day be purchased back by the wealthy
>>>>> Seneca Nation of
>>>>> Indians.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "yahmose7"
>>>>> wrote:
>>>>>>
>>>>>> Understood, but by the time these places were
>>>>> given back they
>>>>>> werent
>>>>>> worth anything to them anymore anyway, and they
>>>>> evidently would
>>>>>> not
>>>>>> spend the resources to try and battle for such,
>>>>>> that is why
>>>>>> diploamatic solutions have worked, for if that
>>>>>> was the case they
>>>>>> wouldnt have had them in the first place, and
>>>>>> things are never
>>>>>> what
>>>>>> they seem, economically none of these places
>>>>> would have a real

>>>>> fighting chance in the world, economics is the
>>>>> first line of
>>>>> defense
>>>>>> or attack, yeas ameri handed over the phillips
>>>>> but how much
>>>>> stuff
>>>>>> here is made in the philipines and vietnam.
>>>>> Those laws are set
>>>>> up
>>>>>> to work for them and not for you, or hong
>>>>> kongians, they will
>>>>>> comply
>>>>>> to to these laws or else, but in the cases of
>>>>> the us and
>>>>> britian,
>>>>>> there is yet to be an or else
>>>>>>
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>>>>>
>>>>> _____
>>>>> Do you Yahoo!?
>>>>> Declare Yourself - Register online to vote today!
>>>>> <http://vote.yahoo.com>
| 14649|2004-10-20 18:07:50|clyde winters|Re: Blacks in Early America|
Hi

You can not place total reliance on these works to know the real story about Muslims in America. Even Austin's work is only an expansion of knowledge he got from the numerous articles I published on Islam in America in the 1970's. None of his work is based on authentic research undertaken by himself.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > There are lots of works on black Muslims in the Americas...
- > but all in the Post-Columbian era. Some were indentured

> servants. Some came voluntarily. They may have
> functioned
> as guides, interpreters, etc. Most however were
> enslaved and
> forcibly bought to the Americas by European traders.
> However
> I know of no substantiated claim for Africans that
> were already
> here speaking Arabic upon the arrival of Europeans.
>
> As for Jan Rodriquez, he was a free black sailor
> merchant left
> behind at New Amsterdam by the Dutch to establish
> trade.
> It wasn't that he instantaneously knew how to speak
> the
> indigenous language of the peoples of what is now
> Manhattan
> because they spoke Arabic (which they did not), but
> rather that
> learning their language and living among them became
> his occupation.
> Further he was of Afro-Carib extraction, and I know
> of nothing that
> insinuates he was a Muslim--much less a speaker of
> Arabic,
> as it doesn't seem he was newly arrived from Africa.
>
>
> See the following for verifiable accounts of African
> Muslims in the Americas:
>
> Austin, A. African Muslims in Antebellum America:
> Transatlantic Stories and Spiritual Struggles.
>
> Diouf, S. Servants of Allah: African Muslims
> Enslaved in the Americas
>
> Lovejoy, P. "Background to Rebellion: The Origins
> of Muslim Slaves in Bahia." Slavery and Abolition
> vol.15, no.2 (August 1994): 151-180.
>
> Reis, J. Slave Rebellion in Brazil: The Muslim
> Uprising of 1835 in Bahia.
>
> DG

>
>

>
> Paul Kekai Manansala <pmanansala@sbcglobal.net>
> wrote:
>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
>
> wrote:
>> taken from "Black Legacy" A History of New York's
> African
> Americans" by William Loren Katz, p.1-2. "In 1612,
> when merchants
> from Holland arrived in Manhattes and built a 1st
> trading
> post...near today's 45 Broadway, their interpreter
> was Jan
> Rodriguez. A free African, Rodriguez was recruited
> by Dutch captain
> Thijs Mossel in the West Indies."
>>
>> from this statement is it safe to say that the
> Native Indians
> spoke an arabic dialect since they need an African
> to interpret?
>>
>>
>
> There are thousands of recorded Amerindian languages
> but not one
> verified account of an Arabic speaking tribe that
> I'm aware of.
> Have any mosques been found on the East coast yet?
>
> Regards,
> Paul Kekai Manansala
>
>

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| 14650|2004-10-20 18:52:54|yahmose7|Re: Blacks in Early America|

Nice, we got one to, "well worry about all that stuff when we get there", and another one for you, "whats dead is done!", last one "he's stupid, and he knows he's stupid, so that almost makes him smart." No verbal assault intended.

Keep on living...

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> Yahmose,
>
> Where I come from there is a saying. Loosely translated it goes
> like this: 'In order to know where you are going, you have to

know

> where you came from.'

>

> Regards,

> Paul Kekai Manansala

>

>

> --- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

> >

> > PS one more thing for I depart for a lifetime, look at this

group,

> > there are about 400 people on it, bet you 80% at least of them

are

> > black, arguing about who was black, who aint black, black

> egyptians

> > and such, buying books, spending everyday worried about telling

> > other folks who was black, if we took that number of people and

> > started a website on construction we could learn to build,

instead

> > of looking like an idiot when someone ask us about well if all

the

> > people was black and you know that and biult so many great

things

> > and these were your ancestors, how come you dont know how to,

you

> > seem to know everything else but that, and do everything else

but

> > that, we need something to see what we did to be proud of, not

> > something someone 10,000 years ago built, want black people to

be

> > proud of mounds and pyramids, build us one so every body will

> > unquestionable know who did it.

> >

> > NEXT LIFE

> >

> > --- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

> > >

> > > PS,

> > > Do you think we can negotiate all that money from the

resources

> > > back, or even the money that will be made in the future? Do

you

> > > think we can negotiate with the mining companies into giving

> back

> > > the land and the oil and minerals? That was funny wasnt it? We

> are

> > > becoming weaked mentally and physically, and are not being

> > bulleyed

> > > so much by a man or men, but the weapons they have amassed and

> we

> > > have help them to build, as I said before diplomacy is the

> weapon

> > of

> > > the coward, or those who seek to make you one. No offense to

you

> > > intended.

> > >

>>>
>>> --- In Ta_Seti@yahoogroups.com, "yahmose7"

wrote:

>>>>
>>>> AM and PK
>>>> Things look alot better on paper than they really are, if
> thats
>>> the
>>>> case then Africans would propably be rich. The economic game
> is
>>> not
>>>> as simple as that and you are intelligent enough to know

that,

>>>> especially for black people. There are countries full of

Black

>>>> people all ready, who have been trying for years and years

to

> do

>>>> what you are talking about. I commend what you are saying

and

> I

>>>> would like it to work just as much and if not more than you,

> but

>> I

>>>> have seen the fighting, I have been a fighter. And yes you

> talk

>>>> about that people who are fighters will find themselves a

> small

>>>> number, I must beg to differ. The world is become a small

> place,

>>>> populations, growing religions etc. Every group wants what

> they

>>>> want, and they all cant get it, yes they try and will try

>> written

>>>> and oral nego's, but this cannot last, cause the populations

> of

>>> the

>>>> people wont be the same 25 yrs from now, thats why they will

> all

>>>> ways ultimately lead to fighting, its never enough, human

> nature

> > > far
> > > > out weighs human reason, you are as much as you might not
> agree
> > > with
> > > > me an emotional being, and will all ways be as long as we

are

> > > apart
> > > > of this world. We are not above the things that govern our
> > planet,
> > > > even though we are capable of leaving it, and when we do we
> must
> > > > still make the place of arrival similar to our own. Males of
> > every
> > > > species battle for territory, even our own, regardless if

its

> on
> > > > paper or in the tundra, they battle to make it simple cause

it

> > is,
> > > > yes fighting might seem stupid and all to you, but not to

the

> > > > governments of the world cause they know better, and so do

you

> > all
> > > > too, thayts why the US keeps building a better mousetrap,
> > > technology
> > > > as they say comes with war, and its not getting better, its
> just
> > > > that the pot has more water in it now so its taking it

longer

> to
> > > > boil, might not be in our lifetime but its guaranteed to
> happen,
> > > you
> > > > read alot of history. Dont want to try and preach if its

seams

> > > like
> > > > thats what I am doing, but black peoples in my opionion are
> not

>>>> going to negotiate and get no real results, cause what
> happened
>> to
>>>> us and what is happening did not come about by negotiations,
>> they
>>>> took that, now you gone try and spend your life asking for

it

>>> back,
>>>> this is not our game, play if you like, but I have been a

lot

> of
>>>> places brother all over the world, all the continents except
> the
>>>> South Pacific, and I can tell you, someone is all ways

coming

>> for
>>>> you for something. Look at Africa, we are not getting no

money

>> of
>>>> resources, but we live in the midst of its filth, they caught
>> this
>>>> German doctor who gave at least 450 children aids, and his
>> people
>>>> negotiated his behind right out of there, diplomacy is the
> game
>> of
>>>> cowards who use slick tongues to try and usurp or profit of
> of
>>> the
>>>> less educated of those in that field, it is the reason Black
>>>> Americans are still in the situation they are in, slick
> talkers,
>>>> aint thats how they got Mike Tyson money if you can

understand

>>> what
>>>> I am saying, we are people who as a culture as you know and
> yes
>> I
>>> am
>>>> stereotyping us, want to get it done and over with.....keep
> on

>>>> living brother, I got midterms tommorrow.
>>>>
>>>>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, Ansari Mustafa
>>>> wrote:
>>>>> I agree with both you and Paul. Paul wrote:
>>>>>> Ok, then we agree that strategies other than
>>>>>> violence can work.As you state, economics also comes
>>>>>> into play.
>>>>>
>>>>> --- yahmose7 wrote:
>>>>>
>>>>> they only or most independat people
>>>>>> to me in America are those chinese peoples in China
>>>>>> Town whos
>>>>>> products are at least not to my knowledge, casue
>>>>>> half the stuff they
>>>>>> sell i dont know what it is anyway, are become more
>>>>>> and more
>>>>>> independant
>>>>>
>>>>>
>>>>> Africans in America number about 40 million, so our
>>>>> political clout is considerably more than the 2
>>>>> million of our Indian brothers. Secondly, our
>>>>> unrealized Economic clout is the 7th in the world. So
>>>>> when we have a collective sovereign on land that is
>>>>> able to trade with our other soveriegn {Africa and
>>>>> the Diaspora) our combined soveriegn strength will be
>>>>> significant.(Especially when you add in the Mexican
>>>>> familiy and the Indian familys-who when they become
>>>>> wise will join us-not fight us for shared territories.
>>>>>
>>>>> Reparations is a economic non-violent Indigenous
>>>>> concept, that will allow us to share soveriegnity with
>>>>> the Anglo-Americans
>>>>>
>>>>> Mustafa
>>>>>
>>>>>
>>>>>
>>>>> --- yahmose7 wrote:
>>>>>
>>>>>>

>>>>> Yes, and I do agree that strategies other than
>>>>> political can work, but
>>>>> they never have no real conclusion in my op. Like
>>>>> the Indians buying
>>>>> BNY, even if they could they can only own the land
>>>>> so deep, probably
>>>>> have no mineral rights, and they would still
>>>>> basically be in NY,
>>>>> which is still in and inside the US borders, so
>>>>> basically what I am
>>>>> saying is they have no real control over their
>>>>> destiny, US falls
>>>>> they fall right along with it, they still use US
>>>>> dollars and are still
>>>>> and would be ultimately tied 80 percent to the US ec,
>>>>> which makes
>>>>> them basically property of the US government, which
>>>>> they are and
>>>>> that's who they are protected by, they only or most
>>>>> independent people
>>>>> to me in America are those Chinese peoples in China
>>>>> Town whose
>>>>> products are at least not to my knowledge, cause
>>>>> half the stuff they
>>>>> sell I don't know what it is anyway, are becoming more
>>>>> and more
>>>>> independent, some of them even be using Chinese
>>>>> country money, which
>>>>> is probably illegal, but I know I have seen it,
>>>>> Asians today are
>>>>> rapidly increasing are using their numbers to
>>>>> determine their
>>>>> destiny here and abroad, which to is a type of might
>>>>> makes right.
>>>>> America has grown more harmonized not because of
>>>>> laws but because of
>>>>> numbers of people, and the number of people who are
>>>>> basically non
>>>>> violent and such would rather move than kill a
>>>>> foreigner or black,
>>>>> but they have this luxury because of battles of the
>>>>> past, and
>>>>> society tapped into it for lack of a better term,
>>>>> feminine aspects,
>>>>> which will be its demise because there will be no
>>>>> true conclusion

>>>>> except confusion because every body trying to be
>>>>> lawers, but no body
>>>>> joining the military, this is the law of nature, and
>>>>> it is something
>>>>> that no matter how far you "evolve" you cant
>>>>> exscape. Lion beats the
>>>>> chetah, he gets nmore, man beats them both he takes
>>>>> all, what then
>>>>> happens when man run into another man, what all ways
>>>>> does
>>>>> eventually, come on,look at the uprising of ethnic
>>>>> groups in the
>>>>> world, its getting crowded, and darn near all the
>>>>> lions and cheetahs
>>>>> gone, things are fixing to get real drastic,
>>>>> multicuturalism is
>>>>> temporary and does not work for hundreds of years
>>>>> and such, sooner
>>>>> or later, and a lot sooner its all ways gone be
>>>>> yours or mine in the
>>>>> end, and who gone fight for it, who will win, who
>>>>> will loose, that
>>>>> has all ways and will all ways be how it is, words
>>>>> of violence to
>>>>> the cowardly, but they are all ways true, or someone
>>>>> will prove me
>>>>> right, watch cnn.
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai
>>>>> Manansala"
>>>>> wrote:
>>>>>
>>>>>> Ok, then we agree that strategies other than
>>>>>> violence can work.
>>>>>>
>>>>>>> As you state, economics also comes into play. In
>>>>>>> fact, this
>>>>>>> played
>>>>>>> a big part in India's independence struggle.
>>>>>>>
>>>>>>>> Did you know that Native Indians are buying back
>>>>>>>> lands that were
>>>>>>>> once sacred to them? At least the rich casino
>>>>>>>> tribes are.
>>>>>>>>> Sometimes the land in question is scrub, but at

>>>>> other times prime
>>>>> property.
>>>>>
>>>>> In fact, some leaders in Buffalo, NY are afraid
>>>>> that the whole
>>>>> city
>>>>> might one day be purchased back by the wealthy
>>>>> Seneca Nation of
>>>>> Indians.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "yahmose7"
>>>>> wrote:
>>>>>>
>>>>>> Understood, but by the time these places were
>>>>>> given back they
>>>>>> werent
>>>>>> worth anything to them anymore anyway, and they
>>>>>> evidently would
>>>>>> not
>>>>>> spend the resources to try and battle for such,
>>>>>> that is why
>>>>>> diploamatic solutions have worked, for if that
>>>>>> was the case they
>>>>>> wouldnt have had them in the first place, and
>>>>>> things are never
>>>>>> what
>>>>>> they seem, economically none of these places
>>>>>> would have a real
>>>>>> fighting chance in the world, econimics is the
>>>>>> first line of
>>>>>> defense
>>>>>> or attack, yeas ameri handed over the phillips
>>>>>> but how much
>>>>>> stuff
>>>>>> here is made in the phillipines and vietnam.
>>>>>> Those laws are set
>>>>>> up
>>>>>> to work for them and not for you, or hong
>>>>>> kongians, they will
>>>>>> comply
>>>>>> to to these laws or else, but in the cases of
>>>>>> the us and

>>>>> britian,
>>>>>>> there is yet to be an or else
>>>>>>>
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| 14651|2004-10-20 19:08:12|Amadou Cisse|Re: Blacks in Early America: Muslims in America|
Dear Terence Pete,

Indeed, and you're pushing a door wide open. The Islamic veneer covers an otherwise extended African high culture, including the use of talismans and spirit possessions where ritual incantations start with invoking Allah.

Regards,
Amadou Cisse

-----Original Message-----

From: terance pete [mailto:alberto34482@yahoo.com]
Sent: Wednesday, October 20, 2004 2:56 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Re: Blacks in Early America: Muslims in America

Don't believe the insception of Islam totally replaced indigenous religious elements in Malian soceity. Ibn Battuta witnessed a ceremony where the Mansa of Mali dressed up in costumes probabaly preforming the masquerade found amungst the other Mande speaking people. Also he noticed how matriarchical Mande soceity was,and how women would walk around naked without much notice. Obviously, the elements still survived under Islam because even in modern regions like Djenne we find that people there

stil have ancestor figures and bury their dead in Urns
as in the tradition before Islam reached Western
Africa.

I am certain you know all about the Mouride
sect and of Sheikh Amadoua Bemba. These Muslims and
others in Senegal believe that writing inscriptions on
covers and other objects people recieved blessings. I
see a great parallel between this and the modern
Muslims in rural parts of Egypt who write spells using
Koranic iconography.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14652|2004-10-20 19:35:23|Amadou Cisse|Re: Blacks in Early America: Muslims in America|
Dear Dr. Mustafa,

Thank you for the information and kind introduction to Barry Fell. You

may find useful a summary of collections and stories of American Muslims by Amir Nashid Ali Muhammad edited by Amana publications in 1998 in Beltsville, MD. It is said there that Columbus had knowledge of the geography work of Al-Idrissi, AD 13 scholar and adviser to king Roger of Sicily, and was accompanied by some Muslim crew members for translation and other services.

Regards,
Amadou Cisse

-----Original Message-----

From: Ansari Mustafa [mailto:mustafaansari2002@yahoo.com]

Sent: Wednesday, October 20, 2004 1:01 PM

To: Ta_Seti@yahooogroups.com

Subject: RE: [Ta_Seti] Re: Blacks in Early America: Muslims in America

Thank you Dr. Cisse,

Your information does augment and confirm the Pre-Columbina Muslim presence compiled by Dr. Winters and I.

I believe the totality and sheer number of the artifacts, linguistic proofs, and written diaries state the case.

For your further information:

In his own diaries, Columbus mentions the fact that in Cuba he saw a mosque on the top of a mountain, and that the weaponry used in Haiti by the blacks are an exact replica of those made in Africa.

In his book "The Story of America, Barry Fell presented a lot of evidence to indicate the presence of Muslims in all parts of America. Among the evidence were maps, ruins of schools, names of the tribes and places (of which he recorded 565) derived from Arabic and Islamic names, such as "Maka" which is the name of an Indian tribe. He said this name is derived from the name of Makkah Al-Mukarramah. He said there also were other names "such as Muna, Ahmed, Muhammad, Abagi, Zulu, and Murabitin, in addition to many customs and traditions that indicate a clear connection between the American-Indians and Muslims and Arabs.

Some of these names carried holy meanings such as:
Mecca (Indiana) - 720 inhabitants, Makkah Indian tribe
(Washington), Medina (Idaho) - 2100, Medina (NY) -
8500, Medina and Hazen (North Dakota) - 1100 and 5000,
respectively, Medina (Ohio) - 12,000, Medina
(Tennessee) - 1100, Medina (Texas) - 26,000, Medina
(Ontario) - 1200, Mahomet (Illinois) - 3200, Mona
(Utah) - 1100, Arva (Ontario) - 700, and many others.

A careful study of the names of the native Indian
tribes revealed that many names are derived from Arab
and Islamic roots and origins, i.e. Anasazi, Apache,
Arawak, Arikana, Chavin Cherokee, Cree, Hohokam, Hupa,
Hopi, Makkah, Mahigan, Mohawk, Nazca, Zulu, Zuni, etc.

I do not know much about these tribes Ta-Seti, except
for the Cherokee and Cree, but I am still a student
with much to learn.

Your Brother in Search of Truth

Dr. Mustafa Ansari

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

> Dear Ta-Seti,
>
> Below are a comment on Islam in West Africa and
> another relating to the
> voyage of Abubakari II to the Americas. One and the
> other would
> complement respectively Ansari Mustafa and Clyde
> Winters.
>
> The realism of ruling large empires that depend for
> fortune on global
> interaction, e.g. gold trade, made West African
> sovereigns into early
> Moslems. The movement gained the elites with the
> ensuing Islamic culture
> settling a negotiated blend with the traditional
> popular African
> religious practices. After Sunjata of the Mali

- > Empire, almost all the
- > emperors spoke Arabic and certainly Abubakari II
- > -thus possible Arabic
- > speakers on the other side, if that expedition had
- > made it), and
- > undertook the pilgrimage to Mecca.
- >
- > The Islamization of sovereigns dates back to the
- > Ghana Empire. The
- > dominant elements are the Bafur (Bambara or Mande,
- > Tukulor, Wolof,
- > Serer) and Songhai to the East (all much North of
- > their current
- > locations; note also some present them as mixed with
- > Jews expelled from
- > Maghreb by the Hillalian invasion), and especially
- > the Soninke thought
- > as the true founders of Ghana. Several Berber tribes
- > joined. Al Bakri
- > from Baghdad visited Ghana in AD 970 and said "the
- > emperor of Ghana is
- > the richest of the world because of gold" and other
- > memorable
- > descriptions of the cuisine and the women... The
- > Great Council of the
- > Emperor included Muslims, and everyday the
- > sovereign, the Tounka, tours
- > the capital city on horseback to render justice. The
- > Emperor, of
- > matrilineal succession, was traditionist as well was
- > the majority of his
- > subjects. The main cult was that of the god-serpent
- > of Wagadu, the
- > Wagadu-Bida, the ancestor-totem of the Cisse, the
- > original African
- > dynasty. But the emperor had goodwill towards the
- > Muslims since the
- > interpreters, the treasurer and the majority of
- > ministers were chosen
- > among them owing to their technical competence. The
- > capital city Kumbi
- > had two campuses six miles apart -separated by the
- > sacred wood-, one as
- > seat of the government was traditional African and
- > the other the seat of
- > commerce was cosmopolitan including Islam. The court

- > of the Tounka
- > glittered with gold, thus the title of Kaya Maghan,
- > the master of gold.
- > The Almoravid victory over Ghana ended the last
- > traditionist stronghold
- > and accelerated Islamization.
- >
- > Mandenka, Songhai, Fulani, etc., all went South (as
- > far away as Hausa)
- > for escape but in vain. From AD 1150, Mali kings
- > were Muslim until
- > Sunjata aka Mari Jata "the lion of Mali" (in the
- > Sacred Hut at Kangaba
- > his genealogy is still recited with a special
- > mention). His son and
- > successor Mansa Oul^額 as pious and went to Mecca.
- > Abubakari II, nephew
- > of Sunjata acceded the throne and famously attempted
- > to explore the
- > lands beyond the Atlantic Ocean. He never made it
- > back on second
- > attempt, and was succeeded by Mansa Mussa or Kanku
- > Mussa. During AD 15
- > the Songhai ruler Sonni Ali Ber, High Priest and
- > Magician, persecuted
- > Muslim clerics but the Askia dynasty revamped
- > Islamic fervor to this
- > day. The Bambara were a long time refractive to the
- > new religion,
- > started to give in around AD 18 with the Dogon and
- > Malinke still coming
- > to terms with their new religion amidst the
- > traditional high culture.
- >
- > In addition to archeological findings of Mande
- > presence in America,
- > several other such in other continents would account
- > for the planning
- > and execution of Abubakari II's voyage. Records of
- > the visits paid by
- > Kanku Mussa, Mansa of Mali, to the sultans of Cairo
- > and Mecca during his
- > pilgrimage in 1324 mention he succeeded his brother
- > who disappeared on
- > the ocean. Because the visits were momentous records
- > should thus be in

- > more than one place, thus from many angles. The
- > pilgrimage was a world
- > event by the sheer power and might displayed by an
- > Emperor followed by a
- > caravan of 60,000 servants (Tarikh es-Sudan) that
- > carried 2 tons of gold
- > as canes and powder - price of gold depressed in
- > Cairo for many years;
- > many scholars rushed to follow (well, one might say,
- > follow the cheese!)
- > the Emperor back to Mali. Also there had been a
- > diplomatic incident
- > since bringing the Emperor to bow to the Sultan as
- > per official protocol
- > had proved impossible because contrary to Malian
- > traditional
- > conceptions. Compromise was found that he would bow
- > to Allah, the only
- > entity worthy of such act of humility. The records
- > of the kings of
- > Portugal would be another source because of their
- > diplomatic ties with
- > Malian emperors that allowed their ambassadors and
- > traders in the Empire
- > around the Gambia river starting AD 15.

>
> Regards,
> Amadou Cisse

>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Tuesday, October 19, 2004 9:47 PM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: Blacks in Early America:
> Muslims in America

>
> Many African tribal groups were established in
> America when the
> Europeans began to settle the New World. It is
> documented that Columbus
> learned about America from his travels along the
> West
> coast of Africa. Vasco da Gama, is said to have found
> out information concerning the West Indies from
> Ahmad
> b. Majid, of West Africa.

- > Europeans knew about the Americas due to their
- > contacts with West
- > Africans. These Africans helped them discover the
- > Americas. Balboa,found numerous African communities
- > in
- > Central America and Mexico. Gumilla, also found
- > their
- > presence on the shores of the Orinoco river of
- > Venezuela at the commencement of the 16th Century.
- > The
- > largest settlement of Blacks had moved from Brazil
- > to
- > Darien, Panama according to Amerindian tradition.
- > Some of these Blacks were Muslims, and belonged
- > to the Manding tribe , as indicated by the "tribe of
- > Almamy" who were said to have settled in Honduras.
- > The term Almamy in Manding means "al-Imam", the
- > religious leader.
- > Panama remained a strong base for the Manding
- > in
- > the Americas. From
- > Panama the Manding, migrated northward into Honduras
- > where they were known , according to H.G. Lawrence
- > under the clan names Jara and Guaba and southward to
- > the province of Choco, here they were called Chuana
- > or
- > Guana. This corresponds to the Sarakole (Soninke)
- > tribe, called "Caracoles", by the Spanish, and the
- > Mandinga Jara/Diara and Kaba/Kabba clans. The Jara
- > and
- > the Guaba Manding lived in Honduras.
- > Using linguistic and epigraphic evidence we
- > discover there are several bases from which Manding
- > traders spread in the two Americas: from
- > Northeastern
- > South America into Peru; and from a base in Darien
- > moving along roads marked by the presence of burial
- > and /or habitation mounds and inscriptions into and
- > beyond Mexico, and as far as Canada.
- > The writings of the early explorers support the
- > African presence in
- > much of early America. The majority of Black tribes
- > according to
- > Quatrefages in The Human Species, include the Choco,
- > Manabis, Yaruras,

>

=== message truncated ===

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| 14653|2004-10-20 19:45:26|Paul Kekai Manansala|Re: Blacks in Early America|

--- In Ta_Seti@yahoogroups.com, "yahmose7" wrote:

>

> Nice, we got one to, "well worry about all that stuff when we get

> there",

You thought enough about it to join this group. We don't discuss war strategy here, so you must have come here for something.

Regards,

Paul Kekai Manansala

| 14654|2004-10-20 19:47:23|Paul Kekai Manansala|Re: Blacks in Early America|

Yahmose, this is drifting too far off-topic for me so I'll make one

last comment on this subject and then retire.

The economic game is not

> as simple as that and you are intelligent enough to know that,

> especially for black people. There are countries full of Black

> people all ready, who have been trying for years and years to do

> what you are talking about. I commend what you are saying and I

> would like it to work just as much and if not more than you, but I

> have seen the fighting, I have been a fighter. And yes you talk

> about that people who are fighters will find themselves a small

> number, I must beg to differ. The world is become a small place,

> populations, growing religions etc. Every group wants what they

> want, and they all cant get it, yes they try and will try written

> and oral nego's, but this cannot last, cause the populations of

the

- > people wont be the same 25 yrs from now, thats why they will all
- > ways ultimately lead to fighting, its never enough, human nature

far

- > out weighs human reason, you are as much as you might not agree

with

- > me an emotional being, and will all ways be as long as we are

apart

- > of this world.

I do not see how fighting is going to solve any of the problems you mention.

How do you see black nations progressing in the future? By fighting. If so, whom do they fight or invade? Yes, you can nationalize some foreign corporations but how long will the benefit last.

Africa can develop economically and intellectually. It may be a coward's game to you, but it's how nations are advancing.

We are not above the things that govern our planet,

- > even though we are capable of leaving it, and when we do we must
- > still make the place of arrival similar to our own. Males of every
- > species battle for territory, even our own, regardless if its on
- > paper or in the tundra, they battle to make it simple cause it is,
- > yes fighting might seem stupid and all to you, but not to the
- > governments of the world cause they know better, and so do you all
- > too, thayts why the US keeps building a better mousetrap,

technology

- > as they say comes with war, and its not getting better, its just
- > that the pot has more water in it now so its taking it longer to
- > boil, might not be in our lifetime but its guaranteed to happen,

you

- > read alot of history.

Fighting is getting the U.S. nowhere. It's costing money and not raising their stake in the world.

Look at Bush. He was only able to get a handful of nations to participate in the Iraq war. Now he can't even pump enough oil from there to meet the country's own energy needs.

The U.S. is paying something like \$60-\$120 billion a year just in Iraq alone. And more money is spent in Afghanistan. The price of oil after all this is at record levels.

The countries that are advancing today are developing their economies and their societies.

Regards,

Paul Kekai Manansala

| 14655|2004-10-20 20:11:57|clyde winters|Re: Blacks in Early America|

I agree Paul.

This talk about war should stop. I remember back in the 1970's many African Americans were talking about war between the races who ended up working for the FBI and Military Intelligence agencies. Yahmose I hope you will stop writing on this theme.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>
> --- In Ta_Seti@yahoogle.com, "yahmose7"
> wrote:
> >
> > Nice, we got one to, "well worry about all that
> stuff when we get
> > there",
>
> You thought enough about it to join this group. We
> don't discuss war
> strategy here, so you must have come here for
> something.
>
> Regards,
> Paul Kekai Manansala
>
>
>

>
>
>

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| 14656|2004-10-20 20:22:35|thigazh azhagan|Dr.Clyde-This is for you and others to peruse .|

1.Breakthrough into the Mysteries of Indian Civilization:

The ancient civilization of this country has a record of 5000-7000years of archeology in the form of epigraphs, artifacts, andmonuments Etc. It also has tradition and belief running to timeless past. Literature Record dating to 3000 years at least in Twolanguages that is Sanskrit and Tamil. Myths of time immemorial and Oral tradition apart.

This country has been the land of confluence of various forces theGods, Demons etc. This country has also been the pioneer ofcivilization, of knowledge, of Gurus, of Incarnations, a way oflifeon earth, a path finder.Such a country has also been banned by influence of feudalism and its values and isolation of common man and oppression against him.

Seeds of such a dichotomy were sowed in early Sanskrit writings which language had been appropriated by the elite the ruling class who were grouped as Arya (Nobles) Though they do not form a race during the initial stages they consolidated slowly during the medieval period.

The distortion created by the varna- ashrama dharma with varied interpretation had been the root cause hate in the current day society.

This apart the story of Indian civilization takes us to the Indus valley which is the first known settlement thus far though more explorations are revealing settlements across the subcontinent during a period earlier to this. A complete biography of this civilization could be written but for the mystery of the script that reveals it.Early attempts to reveal it pointed to Dravidian settlements though this had been contested right through by Aryan lobby. The missing link continues to be an area of distortion and exploitation by various interested group who would like to appropriate the civilization. While the entire Sanskrit literature is abound by Dichotomy of Indian culture reflecting dominance ofone over the other efforts are on in pioneering works of Dr.Loganathan

to set things right.

The discovery of Sumerian as Archaic Tamil is a breakthrough in this direction. Efforts are also on to unravel the Indus script as Proto-Tamil. A new ground has been laid in retrieving Sanskrit into its base Tamil. It is being concluded that it is only a stream of Tamil.

2.Let us now begin with realising Sumerian as Archaic Tamil:

Quote:

[The more he knows about either, the better. But even after lesson five of "Teach yourself Sumerian", an experienced linguist will already be able to discern the type of language, whether it has an ergative sentence structure (Sumerian yes, Tamil no), whether it is flexive or agglutinative or isolative, etc. etc. So when the professor of Sumerian at my Alma Mater dismissed the Dravidian connection, I know his knowledge of Dravidian doesn't match his knowledge of Sumerian, yet I wouldn't dismiss his opinion as entirely uninformed. -By Dr.Loganathan.]

Here we have tried to retriye ?C1/2(Sumerian)suruppak neri
(code)

into Tamil:

1. [u] ri-a u sud-ra ri-a (In those distant days, in those far,remote days)

2. gi ri-a gi bad-du ri-a (In those nights, in those far-away nights)

3. mu ri-a mu sud-ra ri-a (In those years, in those far remote years)

4. u-ba gestu.tuku inim.galam inim.zu-a kalam-ma ti-la-am (In those days, the intelligent one, who made the elaborate words, who knew the (proper) words, and was living in Sumer .

5.Suruppak gestu.tuku inim.galam inim.zu-a kalam-ma ti-la-am
(Suruppak - the intelligent one, who made the elaborate words ,
whoknew the (proper) words, and was living in Sume

"cuudu"chudar=the primordial ray.

2.â`1Ψ`â =irul soozhndha ap pandaiya kawlam.

1. □□ □□□□¹/₂₀₀oor vilangiya ath thol kawlathttil.

3. 搵乳 = moothor arindha am mudhal kawlam.

[illegible]

5. $\square\square_{Pg\hat{I}\hat{\eta}}\mathfrak{q}^{\circ}\mathfrak{g}\sim\square\square_{he}$

intelligent one who divised the code lived in sumer. Gestu can be

=? 𐌿𐌽 𐌱𐌴𐌹𐌴 nig.nam kal-kal-en nig-e me-kal-kal (You appreciate something, it appreciates you). 𐌱𐌴𐌹𐌴 Ġđ. Šv 𐌱𐌴𐌹𐌴 Ta. 𐌱𐌴𐌹𐌴 Ġđ. Šv 𐌱𐌴𐌹𐌴 repetition of

words like kal-kal, nil-nil as reverberating sounds either to stress a point or to stretch a meaning is even today found in penglish

(nigerian english)down-down means far down.go-go means go fast right now.

One must keep in mind that @ the time sumerian tablet were written there must not have been grammar limitation or that the tablets followed colloquial slangs.here kal should be interpreted as kalvi ,gnyan,kal -kal is to stress a point that we should be abreast with information on our surrounding to know the truth. i think this interpretation could be accomodated linguistically.

This duplication of words occurs in sanskrit sloka which says
rogawn mochaya mochaya awyur vardhaya vardhaya
Ta/C:. nikaznam naa-kal jii kukuuyidu.

□□ŠṬ' ḡ ě

jii might have existed earlier in tamil now available in sanskrit.

tamu.moo kan.Gim iGi. Kan.kan (My son, your eyes should be brilliant like the sun).

□□□/let thy vision throw radiance of the sun.

he-su-he-za-a nanna li-bi-in-du-ga za-a-akam bi-in-du-ga

That one has not recited as "Known! Be it Known!" of Nanna ,
that

one has recited as a "Tis Thine!"

ṽ ḡ Ḡ #ḡ ḡ, ?□□ḡ ḡthis could be-(ṽ) <rbṽ-ā (ḡ)ḡ□□ḡ □□ḡ"ḡ By
questioning to the deeper consciousness and acting accordingly one
purifies ones soul.

124 ki-gim dagal-la-za he-zu-am

That you are broad as the earth -- be it known!

□□ḡ? ḡ□□ḡ)(refer to earth)(kig)□□mdu-

nimdu=refer to you)ḡ ḡ)□□-gim mah-a-za he-zu-am

That you are lofty as Heaven-- be it known!

š □□? ? ḡ□□ḡ ḡ ḡ)ḡ)□□hat this

vast expanse queried be it known

135. nin-ki-aga-an-na-me-en mir-mir-zu ga-am-du

Oh my lady veloved of An, I have verily recited your fury!

□□ c□□□□□□= ḡḡb□□

□□□□). ḡ !ṽ b□□□fury) □□ḡ

123. an-gim mah-a-za he-zu-am

That you are lofty as Heaven-- be it known!

š □□? ? ḡ□□ḡ ḡ ḡ)ḡ)□□hat this

vast expanse queried be it known

124 ki-gim dagal-la-za he-zu-am

That you are broad as the earth -- be it known!

□□ḡ? ḡ□□ḡ)(refer to earth)(kig)□□mdu-

nimdu=refer to you)ḡ ḡ)□□r> 125. ki-bala-gul-gul-lu-za he-zu-am

That you devastate the rebellious land- be it know !

and it may be the corruption of "ha-thiruththam " that it

Gruha could be a Corruption of Old Tamil Word Koorai Which

to

the root Kooru(Pyramid is the todays meaning of this

representative

structure)Kooru/koorai/kurai/kruhai/gruha.

Rig Veda May be subtle tamil word (kadavul) ZT.it

means

whole lot of changes in meaning of the word Rg veda.

Rig/iraigu/iraikku -veda has been connected to the meaning a body of knowledge Now i feel ve+da+veelvi(sacred oblation to

god. This

is substantiated by the first verse of rg veda .

☐☐ conclude by giving the correct

retrieval

for

rg veda=ऀ ऀT.As i said sanskrit branched out of her mother

Tamil by

exploiting

and interpolating on the ayutha ezhuththu. Creating two

intermediary

order of consonants.

If can intelligently remove some of these order from sanskrit words

and replace them with tamil consonents we are looking at the mother

of sanskrit that is Tamil.

Eg:agni-fire

in tamil it can be fit as :

Agani=Aga+ni

ni might be referral to godly attribute sacredity, and Aga-fire

(horrific). We can try to interpret sanskrit sentences by

applying

this method to prove it is an offshoot of tamil.

the examples presented are put in tamil characters as follows:

□□ow,-pronounced as "odam"□run,flow again,but read as "ottam"

In the first case the consonant " is read as "da" since the same

occurs in the middle of the word so in the second order there can

be

only two order of the consonents evn modern english exemplifies

this like:

p,b.

t,d.

c.j.

k,g. h= is ha in sanskrit and ayutha ezhuththu in tamil.
most of others are combination consonents like f=p+h,
q=ku=k+u .

w=u+u

x=a+k+s

z=s+h+e+e.

! □ □ rt.Ka tranforms to Ga in the middle.

! 𑌕 beetle nut.here Gu gets reduced to 'ikku'

Now i will talk about the intermediate orders produced by
sanskrit

Kha=ik+a+ha.

gha=ig+a+ha/ik+ha+a+ha,presuming that ga second order
consonent

is

produced by combination of ik+1/2ha.

cha=ich+a+ha

jha=ij+a+ha/ich+ha+a+ha

tha=it+a+ha

dha=idh+a+ha/ith+ha+a+ha

fa=ip+a+ha bha=ib+a+ha/ip+ha+a+ha

The uniqueness in Tamil is giving importance to mey ezhuththu
and

in

combination with vowels produce consonents

Ith+a=tha

this is not in sanskrit.

So what gets exploited so much so is the "ha"produced by tamil
ayutham.

---One has to remember that second order has no written
recognition

in tamil pa becomes ba in any place of the word other than at
the

start of the word but cannot be expressed in writting it is a
oral

convention.

words starting with consonents will have expressed first order.

r,s,l,zha normally do not start a word except with the help of
a

consonent preceding.

"r,s,l,zha normally do not start a word except with the help
of a

consonent preceding"

even vowels can precede them.

ya= is formed by=A+i+a

The peculiarity of cha is that at any place other than the

first

in

a word it lightens to sa and preceding with another half consonant

ich it regains cha status.

Language learners in the formal education pattern are not fed

with

good logic resulting in bad pronunciation which we often see.

kha/gha" as "" and with that eliminate the need for '?'

in

the

script?

"" can be "" and "ig" can be "ꣳ" "ghan"(musik) can

be "" .it

could be "" .

Like this we transliterate sanskrit text but my idea goes

beyond

this.

Since sanskrit is a derived language from tamil i am in the

order

of

fixing sanskrit to tamil origin not to attempt adapting tamil to

sanskrit as i told you that sanskrit is a derived language.

I had already told you that we have to eliminate intermediate

consonants from sanskrit words and adopt tamil equivalent to

prove

that the world is classical tamil or sumerian tamil. There may

be

variants in the process of development cycle of sanskrit.

One thing comes to my mind is that rg veda could be a product

of

1st

tamil sangam.

tamil and sanskrit are now two schools of thoughts emerging from

their

mother sumerian tamil. While formulation of rg veda there might be two

schools of thoughts one to restrict phonetics to first order

consonants and second to elongate to intermediary order this

also

the reason i believe that we can reduce sanskrit to its original

tamil form.

Maybe we are making some progress here that may lead into

understanding better how from the same basic phonology of

Sumerian

the phonology of Sanskrit as different from it developed.
The need to induce large volume of words into the vocabulary
could have resulted in thinkers of those days to extrapolate
(ha)
to
form multitude of permutations in the language and form a new
structural variant from Sumerian Tamil.
Sanskrit and C. Tamil should then share same roots for their
ancestors are same that is Dravidians and not Aryans.
Attempt towards this proposition has already started and let
us
hope
in the near future we will be able to substantiate this view.

On Nubian connection---Awaiting a synopsis from Dr. Clyde And
also a
brief on Sumerian from Dr. Loga.

Dr. Clyde. A. Winters Synopsis

The Sanskrit language is highly respected in India. It carries the
religion and culture of all the people of India. A.B. Keith, in A
History of Sanskrit Literature (1928), makes it clear that
Sanskrit
was probably invented as early as the 6th Century BC. Although
Sanskrit is recognized as a major language controversy surrounds
its
origin. Some researchers see it as language given to mankind by
the
Gods, while others see Sanskrit as an artificial language created
to
unify the diverse Indian nationalities.
Keith in A History of Sanskrit Literature commenting on
this state
of affairs noted that: "We must not exaggerate the activity of
the
grammarians to the extent of suggesting that Classical Sanskrit is
an artificial creation, a product of the Brahmins when they sought
to counteract the Buddhist creation of an artistic literature in
Pali. Nor does Classical Sanskrit present the appearance of an
artificial product; but rather admits exceptions in bewildering
profusion, showing that the grammarians were not creators, but were

engaged in a serious struggle to bring into handier shape a rather intractable material? (p.7).

Although, this is the opinion of Keith it appears that Sanskrit is lingua franca, an artificial language, that was used by the people of India to unify the multi-lingual people of the India nation. This

led Michael Coulson, in Teach Yourself Sanskrit (1992) to write that 'The advantage to using Sanskrit, in addition to the dignity which it imparted to the verse, lay in its role as a lingua franca uniting the various regions of Aryan India' (p.xviii). As a result of

its use as a lingua franca it has absorbed over the years many terms

from various Indian languages.

But at the base of Sanskrit we probably have a Dravidian language since Dravidian was spoken not only in the South, it was also the language of many Tribal groups in the North. The view that the Dravidian languages are the foundation of Sanskrit is supported by both Konow and Keith who noted that the auxiliary verbs, periphrastic future, and the participial forms in Sanskrit were probably of Dravidian origin. Stephan H. Levitt in a recent article

in the International Journal of Dravidian Linguistics, has suggested

that Sanskrit may have adopted many North Dravidian forms . In addition, Levitt is sure that certain Sanskrit etyma for animals and plants that end in 'l', are of Old Tamilian origin. Due to early Dravidian settlement in Northern India there is a Dravidian substratum in Indo-Aryan. There are Dravidian loans in the RgVeda, even though Aryan recorders of this work were situated in the Punjab

which occupied around this time by the BRW Dravidians. There are islands of Dravidian speakers in Afghanistan, Iran and Pakistan.

There are over 300,000 Brahui speakers in Qualat, Hairpur and Hyderabad districts of Pakistan. There are an additional 40,000

Brahui in Emeneau and Burrow (1962) found 500 Dravidian loan words in Sanskrit. In addition, Indo-Aryan illustrates a

widespread structural borrowing from Dravidian in addition to 700 lexical loans (Kuiper 1967; Southward 1977; Winters 1989).

Iran

and several thousand along the southern border of Russia and Yugoslavia (ISDL 1983:227). Emeneau and Burrow (1962) have found 500 Dravidian loan words in Sanskrit. the number of Dravidian loans

in Indo-Aryan is expected to reach 750. There are numerous

examples of Indo-Aryan structural borrowings from Dravidian.

For example, the Bengali and Oriya plural suffix *-ra* is analogous to the Tamil plural suffix *-ar*. Both of these suffixes are restricted to names of intelligent beings. (Chatterji 1970:173) Oriya borrowed the *-gura* plural suffix from the Dravidians. (Mahapatra 1983:67) The syntax of the Indo-Aryan languages is ambivalent because of the Dravidian influence on these languages. As a result, they represent

both SOV and SVO traits. According to Arthur A. Macdonell in *A Sanskrit Grammar for Students* (1997), says that the Sanskrit language is known by many names. It was called *Nagari* 'urban writing',

Deva-nagari 'city writing of the gods'. V. Kanakasabhai in the *Tamils Eighteen Hundred Years Ago*, says that Sanskrit is called *Deva-nagari*, because it was introduced to the Aryas by the Nagas. The

characters associated with *Deva-nagari* are the characters used to write Sanskrit today. The Naga were Semitic speaking people from Ethiopia. According to Macdonell the Semitic writing was introduced

to India around 700BC (pg.2). The Semitic speakers of Africa founded

the ancient civilization of Punt. As a result I refer to the speakers of Ethiopian Semitic languages Puntites. The Puntite languages are characterized by a basic vocabulary, a system of roots

and vowel patterns and the formation of derived verbs by prefixes.

The South Arabian languages: Sabaean, Minaean and Hadramautic, are slightly different from modern South Arabic, but analogous to the Ethiopian languages. This represents the influence of the Jectanid tribes on South Arabic. It is clear that the Proto-Puntite speakers lived in Africa. Wolf Leslau has made it clear that Ethiopic and South Arabic form a dialectical unity. Dialectical unity means that two or more languages form a unified dialect. According to Haupt, in

1878, Akkadian, Minaean and Ethiopic all belong to the same group of Semitic languages, even though they are separated in time and by

great geographical distance. This is surprising considering the fact

that Ethiopic and Akkadian are separated by many hundreds of years.

The best example of this unity is the presence of shared archaicism. The linguistic feature of shared archaicism is

the appearance of the vowel after the first consonant of the imperfect. For example, one of the most outstanding features of Puntite, is the presence of a vowel following the first consonant in

the verb form known as the imperfect, e.g., yi quattul (using the hypothetical verb consonants q-t-l, yi is the person marking prefix)

or yi k'etl 'he kills'. In Southwest Semitic the form of the perfect is yu qtul-u. Here we have the same hypothetical q-t-l form, but there is no vowel following the first consonant of the verb root. This results from the fact that in Black African languages

we rarely, if at all find words formed with double consonants. The fact that Southeast Semitic has shared archaicism with Puntite shows

that at the time the Akkadians and Ethiopic speakers separated these

groups had dialectal unity. The lack of this trait in Arabic and Hebrew shows that they have been influenced by the Indo-European speakers who invaded Palestine between 1500 B.C. and Arabia 900 B.C. Semitic verb root Akkadian Ethiopic/S. Arabian kl 'to be dark'

ekelu Soqotri okil 'to cover' mr 'to see' amaru Geez ammara; Tigre amara br 'to catch' baru Soqotri b'r dgh 'remove' daqu Geez dagba 'to perforate' kdn 'to protect' kidin Tigre kadnan Clearly Black

African language forms are the base of most Semitic words. Anta Diop

recognized that in relation to Arabic words, once the first consonant was suppressed, there is often an African root. This phenomenon was also recognized by Wiener who believed that many African words were of Arabic origin. The Cushitic substratum has strongly influenced the phonology, morphology, syntax and vocabulary

of the Puntite languages. Cushitic English Semitic Saho la wild cow

*la-at Samoli la id. id. This supports the view of I.M.

Diakonoff Hamitico-Semitic Languages. (Moscow, 1965, p.104.) that the Semitic speakers and A-Group lived in close proximity in ancient

times. This makes it clear that Arabia, which was occupied in neolithic times by the Anu, was probably not the original homeland of the Semitic speakers. It also appears that Puntite speakers lived in Libya which was part of the Proto-Sahara. As early

as 2500 B.C., Puntite people migrated into North Africa. Josephus

maintained in Antiquities, that the people of Punt founded Libya. The Bible says "...[T]he Libyans that handle the shield" (Jeremiah 46:9); "Persia, Ethiopia and Libya with them; all of them with shield and helmet". (Ezekiel 38:5) The Puntites are mentioned in Egyptian literature as invading this area around 2400 B.C., according to the text of Herkhut, found at Aswan, written during the

Vth Dynasty of Egypt. It is interesting to note that as pointed out in the West Asia unit many people of Persia and Ethiopia originally had lived in Libya. This supports the Bible's listing of the Libyans, Persians and Ethiopians of analogous ethnic

groups. In the ancient literature of Kemit (Egypt) and Mesopotamia, Punt was recognized as a sea power. From ports along the Red Sea, the people of Punt traded with Kemit, Arabia, West Asia and Mesopotamia. Modern Ethiopia is part of the land known to the Egyptians "the lands of the gods". The inhabitants of Punt, on the other hand called their country Arwe. It was from here that the

Semitic speaking nations moved northward into Arabia and Mesopotamia. The Kemites allude to the Arwe Kingdom in a short story

which tells how a good natured serpent of great size speaks to a ship wrecked Egyptian whose life he saved: "I am the Prince of Punt...But it shall happen when [thou] art parted from this place, that never shalt thou behold this island more, for it will become water...." This "good natured serpent" may refer to the King-Serpent that ruled Punt according to

Ethiopian traditions. C.A. Winters The Ethiopians who conquered India were members of the Arwe civilization. According to Ethiopian traditions the first empire was founded by Za Besi Angabo,

of the Arwe line which ruled Ethiopia for 350 years. This dynasty began in 1370 B.C. The traditions of this dynasty are recorded in the Kebra Nagast, or "Glory of Kings". The greatest and most famous of the rulers of Arwe was the Queen of Sheba, known as Makeda of Tigre, and Bilkis to her subjects in South Arabia. Za Sebado, was the grandfather of Makeda, he ruled Ethiopia from 1076-1026 B.C., his wife was named Cares. Makeda was born in 1020 B.C., and ascended

the throne in 1005 B.C., she ruled Ethiopia and South Arabia until 955 B.C. During her rule she visited King Solomon of the Jews.

Here

Makeda was impregnated by Solomon. Makeda had a son. He was named Ebna Hakim, from his descendants Hebrewism came to Ethiopia. Queen Makeda had a residence near Axum, but the main capital of Arwe was

located along the southern end of the African shores of the Red Sea

in a district called Azab, Asabe or Saba, which meant in the Tigrinya language of the time "the southern lands". The name Sheba, was a variation of the name Saba or a specific designation. When Ebna Hakim took the throne, his mother had already

established colonies in Arabia and India. Hakim took the name of Menelik I in 955 B.C. At Axum, Menelik established his capital.

The

first city of Axum was at Dar'o Addit Kilde. Menelik I, ruled an empire extending from the Blue Nile to Eastern India. He later, according to tradition, made the empire much larger. After Menelik the people of Arwe worshipped either Hebrewism or the serpent Arwe. In the Kebra Nagast, a history of the Ethiopians written by Ethiopians, we find mention of the Arwe kings

who ruled India. The founder of the dynasty was Za Besi Angabo.

This

dynasty according to the Kebra Nagast began around 1370 BC. These rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen Makeda "had servants and merchants; they traded

for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian

Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the

west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by the Naga, corresponds to the Naga colonies in

the Dekkan, and on the East coast between the Kaviri and Vaigai rivers. By the 6th Century BC, the Naga had strong kingdoms in India

between the Jumna and the Ganges river and Sri Lanka. It is interesting to note that in the fragments sculptures of the Naga Kings, at the Government Museum, Madras from Amaravati they are distinguished by the hood of five or seven headed serpent behind

their backs. Naga princesses had a three-headed serpent and ordinary

Naga were typified with a single-headed serpent. The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and

Parathavar. The Nagas resisted the invansion of the Cholas . In the Kalittokai IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the:Mahawanso, and are said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.The Naga were defeated by another group ofDravidian speaking people form Kumarinadu. Kamarinadu is suppose to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kamarinadu was made up of seven nadas or regions. The Dravidian scholars Adiyarkunallar and Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kamarinadu. Kumarinadu was ruled by the Pandians/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars the Pandians worshipped the goddess Kumari Amman. This Aman, probably corresponds to the ancient god Amon of the Kushites. The Kalittokai 104, makes it clear that after the Pandians were forced to migrate off their Island home into South India, "tovcompensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandian's) and valiantly made his enemies bow to him".The major gift of the Naga to India was the writing system: Deva-Nagari. Nagari is the name forthe Sanskrit script. Over a hundred years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems the writing went from left to right and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit betrays the Ethiopia origin of this form of writing. In Geez, the term nagar means ?speech, to speak?. Thus we have in Geez, with the addition of pronouns: nagara ?he spoke, nagarat ?she spoke? and nagarku ?I

spoke?. Moreover, it is interesting to note that Sanskrit vowels: a,aa,'i,u,e,o, virama etc., are in the same order as Geez. Y.M. Kobishnor, in the Unesco History of Africa, maintains that Ethiopic

was used as the model for Armenian writing, as was many of the Transcaucasian scripts. The Naga introduced worship of Kali, the

Serpent, Murugan and the Sun or Krishna. It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described

Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga. Overtime the Nagas were absorbed into the Dravidian population. Today the Naga, are recognized by some researchers as Dravidians. Recently, Dr. K. Loganathan, has begun to reconstruct the Tamil and Sumerian origin of many Sanskrit terms.

Controversy surrounds the work of Dr. Loganathan because it is claimed that Sanskrit is a representative of the ancestral Indo-Aryan language and has been in pristine shape since Panini.

Coulson maintains that "Panini is obeyed and bypassed". Sanskrit is

not genetically related to the Indo-European family of languages as

many researchers have assumed. As a result, Coulson notes that "the syntax of Classical Sanskrit in many major respects bears little

resemblance to the syntax of any other Indo-European language (leaving aside similarities in certain kinds of Middle Indo-Aryan writing). This view is untenable. W.D. Whitney, in Sanskrit Grammar (1889) observed "of linguistic history there is next to nothing in it all [Classical Sanskrit]; but only a history of style, and this for the most part showing a gradual depravation, an increase of artificially and intensification of certain more undesirable features of the language such as the use of passive construction and

of particles instead of verbs, and the substitution of compounds [i.e., agglutination] for sentences". Professor Whitney found this characteristic strange because agglutination is associated with non-

Indo-European languages like Dravidian. The Sanskrit language has been under constant change since its creation as various grammarians

took liberty with Sanskrit to make it conform to the popular

colloquial language forms of the grammarian. As a result, Sanskrit writers have made numerous innovations in writing Sanskrit. Coulson wrote that 'The syntax of Classical Sanskrit In many major respects bears little resemblance to the syntax of any other Indo-European language (leaving aside similarities in certain kinds of Middle Indo-Aryan writing' (p.xxii). Dr. Coulson adds that 'Furthermore, because of the long history of the language and the varied sources from which it drew its vocabulary, many Sanskrit words have a number of meanings; and this feature, too, is much augmented by compounding (e.g., because it literally means twice born', the word dvijah can] signify 'brahmin', 'bird' or 'tooth' (p.xxiv). The diverse origin of Sanskrit encouraged grammarians and authors of Sanskrit literature to make innovations in writing the language that according to Coulson led to 'Panini'[being] obeyed and bypassed' (p.xxii). As a result, Sanskrit is a learned language that has been modified over time by numerous poets writing in Sanskrit and thus we see innovations not in conformity with Panini's grammar by Asvaghosa, and Kalidasa (Samkara) .

C.A. Winters.

You may ignore the evidence but the fact remains, if two people are using the same terms to identify items in their culture, they must be related. The fact that the Oceanic people speak languages that are genetically related to modern African groups indicate that they must have once been united in historic times, not prehistoric times. I do not disagree at all with the genetic data for the expansion of the Melanesians (or Africans) etc., from Southeast Asia to the Pacific Islands. I am just trying to make it clear that the group of that occupies Oceania today are mainly descendants of the Africans that formerly lived on the mainland.

I agree that all humans came from Africans. But If I am to learn anything from the oral literatures of many different groups it appears that they first lived in mountainous areas. For example, the Europeans claim that they came from the Caucasus Mountains, the Egyptians claimed they came from the Mountains of the Moon, and the Han of China said they originated in the Kunlun Mountains. My research into the history of the Proto-Saharans (the ancient Dravidians, Sumerians, Mande and Elamites) make it clear that they formerly lived in the Highland Regions of Middle Africa, until after the great flood around 4000-3800 BC (I am not going to argue about the date for the great flood I am

just going off oral tradition). This great flood destroyed the empire of the Anu (pygmy-Twa-Bushman) people. As a result of this flood pygmy people were left on almost every continent of the earth. This weakened the Anu people and they were later conquered by the Proto-Saharans who began to occupy their former areas of settlement in Mesopotamia, China, the Americas and etc. Around 1400-1500 BC there was another natural calamity. This led to the expansion of the Europeans across Europe--which prior to this date was settled by the Old Europeans (i.e., Proto-Saharans and Anu)--and into the Mediterranean area where they began to attack the Blacks in Palestine and Egypt. Part of this same movement were Europeans expanding into the Anatolian area. The Dravidians of the Shang empire were defeated by the ancestors of Indonesian-Vietnamese-Filipino people who established the Shang empire at Anyang.

This split the Blacks of China into two groups. One group mainly of Malinke-Bambara origin migrated back into Central Asia and South China, after the fall of the Xia Empire (of China). The other group, mainly Dravidian (Tamil) speakers migrated in the direction of Southeast Asia after the fall of the Shang Empire. Around 1000BC the Han (contemporary Chinese) began to migrate out of the Kunlun mountains. They defeated the Shang-Anyang Empire and the ancestors of Indonesian-Vietnamese-Filipino people (Known in the archaeological literature as Classical Mongoloids) began to push many Dravidian people out of Yunnan, China, into Southeast Asia and from thence to India. Many remnants of the Dravidian speaking (Tamils) remained in the area and continued to interact with their kin in India up until today.

The ancestors of Indonesian-Vietnamese-Filipino people as they were pushed into South China by the Han, forced the Africans in South China on to the Islands. This is the only way we can explain the ability of the Oceania people to still be speaking languages that are genetically related to African languages that are spoken today.

If we are to base history on oral tradition and mythos, we must conclude that different groups appeared in mountain areas. In these mountain areas they grew in number sheltered from attack from what ever group was dominant in the low land area. Then a

natural calamity would occur which weakened the people in the lowland, who subsequently were defeated by the HighLanders. These HighLanders mated with the lowland people and thus we see the genetic evidence that connect all groups back to Africa.

If this is how history really occurred everyone on this planet, except for the pygmy people are interlopers. Let's not forget they were even in America first according to Coon and others.

In regards to my status as a member of an indigenous group, being an African American whose foreparents mated with members of the Five Civilized Tribes of the South, I may be entitled to land in the Southern part of the U.S. My wife's grandmother, said her mother spoke only "Indian". So as you can see many African Americans can claim a right to much of America based on our heritage. History makes it clear that many "Negro" Indians in the U.S., Mexico, Central and South America were made slaves and over time "White(d) out of History".

Finally, in my opinion the Creator of the Universe created different peoples at different times. Placed them in Mountainous areas until S/He decided there would be a change in "earthly rulers". At this time a calamity would take place that so weakened the former rulers of an area (LowLanders), that they were incapable of stopping the new group from becoming supreme. Let's not forget, it was the illnesses/diseases taken to America by the European explorers that led to the defeat of the Aztec/Maya/Inca people, not solely European arms. Who knows, there may be some group hidden in a mountainous area on earth waiting right now to replace us. Only the Creator Knows.

Clyde

TOIKAAPPIYAM A WORK OF PAR EXCELLENCE:

Tolkaappiyam On higher Orders Of Vowel Consonants:

[ac eht) Categorisation of consonants into strong mild and intermediate) ɳ-, U

v B ʌ ɪ

In that categorisation .

ɳ , U if the original nature of "vowel-consonants"

changes(I propose marungin as change maru+ngin is other side maruppu ,mawtru.).

Consonant fades(mey mayangu).

udan nilai theriyun kawlai(Ġshould be pointing to the vowel

adjuncting the consonant forming the new vowel consonant.â

tuḷbr> thus exposites.)For the consonant fades in sound vowel explicit
with force to form higher orders.The higher orders can thus be
formed according to Tolkappiyan.

$v \in B$ is a state of trance where v gets

so

embedded that vowel becomes more explicit and emanates higher orders.

A pertinent question that you have raised that it occurs only in strong consonants,,,,,yes true since this is how sanskrit might

have generated higher orders. In case of mild and intermediate consonants they are independent sound systems devoid of known orders

but as *tolkappiyar* states *b* may have orders in them too.

Let us now see what Tol has to say about this Letter which i had been stating as source of higher order consonants.

$$^{3/4} \chi \omega \, \mathcal{O}(\square \square) \bar{A} \bar{E}$$
$$c \Pi e \square \square \ddot{Y} g L \ b \square br > 8, \ U \square \Delta \ r \ \check{J}$$

3Δ $\not\subset$ Δ n□1

aCJ □ □ g □ □ □ ,,

☐☐저

After the short vowels occurs the Ayutha .

In combination with such vowels preceding the ayutha the strong "vowel-consonants" follows. IO

8,(here should be construed as the fusion between vowel that precedes the ayutham and the "strong vowel-consonant"that follows,This fusion results in culmination of musical notes.I would

like to say that higher orders are representative of musik and
 may be that is the reason Lord Krishna said that he represents Sawman
 among vedas) U□Δ r J,

3^d ϕ (in structure and musical notes) n□j

(it
looks alike)

aṂ□□g□□□,, (Sound which cannot be expressed

in

writing)

சுஹம்) ஸ்ரீ represented by this sound akhkawk)

ஈர் (exposited).

ஈய்

ஈர் > ஈர்

ஈர் > ஈர்

ஈர்

This is a authoritative text on how Vowels and consonants beyond this(Beyond the First Order) existed in Tamil.Which only means iyar thamizh has the set framed by Tolkappiyam with Isai thamizh having additive sounds of vowels and consonants.This should be read in

conjunction with No sound produce three measure if necessary the same can be done. The flexibility of Tamizh grammar in recognition of sounds and combination thereof cannot be more precisely expressed than this.

| 14657|2004-10-20 20:44:30|clyde winters|Re: Blacks in Early America|
--- yahmose7 <yahmose7@yahoo.com> wrote:

>

> PS one more thing for I depart for a lifetime, look
> at this group,
> there are about 400 people on it, bet you 80% at
> least of them are
> black, arguing about who was black, who aint black,
> black egyptians
> and such, buying books, spending everyday worried
> about telling
> other folks who was black, if we took that number of
> people and
> started a website on construction we could learn to
> build, instead
> of looking like an idiot when someone ask us about
> well if all the
> people was black and you know that and biult so many
> great things
> and these were your ancestors, how come you dont
> know how to, you
> seem to know everything else but that, and do
> everything else but
> that, we need something to see what we did to be
> proud of, not
> something someone 10,000 years ago built, want black
> people to be
> proud of mounds and pyramids, build us one so every

- > body will
- > unquestionable know who did it.
- >
- >

Hi Yahmose (God of Mose???)

We don't have to build a pyramid to prove Africans built them, the evidence is clearly visible in the monuments left by the Egyptians.

It is sad that you don't know African American history. African Americans have built many things in America. Your failure in learning about yourself may explain why you appear to feel inferior to whites: "if we took that number of

- > people and
- > started a website on construction we could learn to
- > build, instead
- > of looking like an idiot when someone ask us about
- > well if all the
- > people was black and you know that and built so many
- > great things
- > and these were your ancestors, how come you don't
- > know how to "

Below is a list of our inventions. Inventions that have changed the world and are not 10,000 years old. Study history young man. Know thy self. Do not let others define who you are. Then you may find pride in the accomplishments of African people, and feel less contempt for yourself. Knowledge is the only thing that can help you to stop feeling like an "idiot".

Clyde

Dr. Philip Emeagwali
Research Scientist
Saint Paul, Minnesota

Who developed the fastest computer on earth? Dr. Philip Emeagwali, an interdisciplinary computer scientist/inventor, used 65,000 processors to perform the world's fastest computation of 3.1 billion calculations per second. His design was inspired by the complex geometries of nature. From geometrical

theories, Emeagwali proved that bees use the most efficient method to construct their honeycombs, so a computer which emulated the honeycomb will be efficient and powerful. Emeagwali's computers are currently being used to forecast the weather and predict future global warming.

Dr. Thomas C. Cannon Jr.
Head of User Devices
Research Department
AT&T Bell Laboratories
Murray Hill, N.J.

Dr. Thomas C. Cannon Jr. lead a group of engineers that developed the Tactical Optical Fiber Connector (TOFC). The TOFC was designed to terminate optical fiber cables used in military combat. Optical fiber cables are preferable to conventional copper cables because they are immune to electrical interference, lightweight, have a high signal carrying capacity, and do not radiate any electromagnetic energy which might be detected by the enemy. TOFC was the first fiber optic connector actually deployed under battlefied conditions, and saw action in the Gulf War where it was used to transmit firing signals to the Patriot missile.

Ernest J. Jamieson
Retired Chemist
Brooklyn, N.Y.

During his tenure at the cities Service Oil Co. in the late '60s, Ernest J. Jamieson patented four inventions on the improvement of current gasoline compositions. One invention improved hydrocarbon fuel compositions for use in internal combustion engines by adding a detergent that prevents icing and corrosion. Another invention improved a hydrocarbon fuel composition by adding a X hydrocarbylacid phosphate salt that reduced icing in the carburetor and l improved water tolerance, thus reducing rust and hydrocarbon content in the exhaust.

Kenneth J. Dunkley
President, Holospace Laboratories Inc.
Camp Hill, Pa.

Kenneth J. Dunkley discovered the existence of two points located on the periphery of a person's vision that, if obstructed, will cause an ordinary picture to appear three-dimensional. This discovery led to the

invention of the Three-Dimensional Viewing Glasses (3-DVG). The invention achieves 3-D effects without lenses, mirrors or optical elements of any kind.

Ruane Jeter

Industrial Designer

Ruje Designs

Los Angeles

Ruane Jeter invented a toaster with a digital clock.

It is called a Tiltster and desired brownness is selected on a control panel. The Tiltster not only toasts bread, but bagels, waffles and Pop Tarts as well. Jeter is currently seeking investors for her invention.

Maxwell R. Mitchell

President

On-Line/Off-Line Inc.

Capitol Heights, Md.

Applying his many years of experience in photography, Maxwell R. Mitchell has developed a method to reduce documents without losing resolution. The MICRO ID SYSTEM, unlike a microfiche, can be read easily using a special magnifying glass --- no large, cumbersome machine to operate. This special magnifying glass is small enough to hold in your hand. To envision the capability of this device, imagine a 60-page document reduced to a 4 x 6-inch card. The system is relatively inexpensive, costing under \$100.

Kedrich Jackson

Hardware Design Engineer

Hewlett Packard

Camas, Wash.

Kedrich Jackson played an integral role in the development of Hewlett Packard's latest printers, HP's DeskJet 850C and 855C. The printers were almost delayed for distribution because of the printer's high noise level. But, Jackson developed a spur gear which dampened the vibration and thus reduced the noise. He also invented a method to improve the print quality of the printers.

Dr. Patricia E. Bath

Professor Emeritus of Ophthalmology

Los Angeles

Dr. Patricia E. Bath is a world-renowned scientist who has dedicated most of her life to the prevention and treatment of blindness in African-Americans. She revolutionized, cataract surgery by inventing a laser

called the Laserphaco Probe. She currently has four patents on this probe, covering the United states, Canada, Japan and Europe.

Dr. Thomas Mensah

Chairman

Supercond Technology Inc.

Norcross, Ga.

During the Gulf War, Smart Weapons, including the Patriot missile and laser guided bombs, made a significant difference in the outcome of the confrontation between the United States and Iraq. Dr. Thomas Mensah, inventor, scientist and entrepreneur, is leading the design of such advanced laser guided weapons. He holds seven patents in fiber optics, three on fiber optic guided missile technology and four on manufacturing fiber optics inexpensively. This will impact how we use a fax, electronic banking and other electronic communication.

James McLurkin

Research Scientist

Cambridge, Mass.

Massachusetts Institute of Technology (MIT)

James McLurkin is currently designing microbots that work together in accomplishing a particular task. Each robot has a small computer, three motors and 17 sensors. Inspiration for this research comes from ant colonies. An ant, which is virtually powerless as a single entity, can perform the most impossible tasks when a group of ants work together. Applications include foraging cluster bombs, remote surveillance, pipe inspection and even picking up crumbs off the floor.

Dr. Joycelyn Simpson

Research Scientist

NASA Langley Research Center

Hampton, Ma.

Dr. Joycelyn Simpson co-developed a novel class of high performance piezoelectric polymers which have superior properties over conventional materials. A piezoelectric material generates electricity when pressure is applied. The inventors envision that this new polymer technology may dramatically improve power generation by providing a new, low cost, environmentally safe source of electricity. An array of their new durable piezoelectric polymers, covering fives square miles subjected to pressure fluctuations

generated by wind or ocean waves, could conceivably supply electricity for 7.5 million people at a cost of only two to four cents per kilo-watt hour.

Lonnie G. Johnson

President

Johnson Research & Development Co.

Smyrna, Ga.

As a child, Lonnie G. Johnson tinkered with toys. Now, as president of his own company, he has over 20 patents, which include environmentally friendly heat pumps and toy water guns. His most popular invention, the Super Soaker, has been hailed as the world's most successful toy water gun generating over \$100 million in retail sales.

Inventor Type of Invention Date Patent Number
Louis Alexander Light Control (Photoelectric Cell) Burglar Alarm Television Tubes
Harrison Allen Ignition of Solid Propellant Rocket Motors
Jeremiah Baltimore (1852-) Invented Stationary Steam Engine
Banks, Charles M. Release valve

Jack

Hydraulic jack Jan. 10, 1933

Sept. 2, 1930

May 13, 1930 1,893,757

1,774,693

1,758,640 Andrew Beard (1849-1921) Invented Railroad Car Coupler
J.W. Benton Derrick for Hoisting
Henry Blair (1804-1860) Invented Corn and Cotton Planting Devices.

Recognized as the first Black man to receive a U.S.

Patent Corn Planter Oct. 14, 1834 Cotton Planter Aug.

31, 1836 David Boker Inner Tube Henry Bowman Flags Otis

Boykin Control Unit for Artificial Heart Stimulator

Electrical Device Used on All Guided Missiles and IBM Computers

Patents Issued to Otis Boykin Hugh Brown

(1851-1923) Invented Device to Govern Position of

Dampers in a Furnace Solomon Brown Assisted Stanley

Morse in Development of Telegraph Device Charles

Bryant Auto Seat Bed George Carruthers Ultraviolet

Spectrograph Oscar Cassel Flight Machine (1925) David N.

Crosthwait, Jr. (1891-1976) Holds Patents on Heating

Systems, Thermostats and Refrigeration. Shelby J.

Davidson Invented Postal and Other Office Equipment

Joseph Hunter Dickinson Improved Musical Instruments

and Player Pianola. Detroit, Michigan 1889
 William Douglass Various Inventions for Harvesting
 James Doyle Invented Automatic Serving System Wilbert
 Dyer Satellite Tracker Frank J. Ferrell Invented Valves
 for Steam Engines
 Eight patents for steam valves (1890-1893) Steam
 Trap Feb. 11, 1890 420,993 James Forten
 (1766-1842) Invented Apparatus for Managing Sails
 Sail Control Massachusetts Newspaper 1850 Meredith
 Gourdin Device to Directly Convert Gas into High
 Voltage Electricity Exhaust Purification Device for
 Automobiles Air Pollution Measuring Device Generators
 for Power Stations Hale Automobile (1928) Lloyd Augustus
 Hall Patented Methods of Preserving and Sterilizing
 Foods Hirschenson; Bernard (New York, NY); Hardin;
 Joanna (New York, NY) Keyboard stand February 23,
 1993 5,188,321 Solomon Harper Blocking System for
 Controlling Railway Trains Tony Helm All Angle Wrench
 Attachment Andrew F. Hilyer (1858-1925) Invented
 Hot-Air Register and a Water Evaporator Water
 Evaporator Attachment for Hot Air Register Aug. 26,
 1890 435,095 Registers Oct. 14, 1890 438,159 Benjamin F.
 Jackson Improved Heating and Lighting Device
 Johnson Compound Engine Water Boiler Bread Kneading
 Machine Jack Johnson
 (1878-1946)
 The world's first African American heavyweight
 champion Wrench Apr. 18, 1922 1,413,121 Johnson, Lonnie
 G.; D'Andrade; Bruce M. Double tank pinch trigger pump
 water gun December 31, 1996 RE35,412 Johnson, Lonnie
 G.; D'Andrade; Bruce M. Pressurized air/water rocket
 and launcher May 16, 1995
 The portion of the term of this patent subsequent to
 March 30, 2010 has been disclaimed. 5,415,153
 D'Andrade; Bruce M.; Johnson, Lonnie G. Pressurized
 toy rocket with rapid action release mechanism January
 17, 1995 5,381,778 D'Andrade; Bruce M.; Johnson,
 Lonnie G. Water arrow projecting bow July 26, 1994
 The portion of the term of this patent subsequent to
 December 24, 2008 has been disclaimed. 5,332,120
 Johnson, Lonnie G.; D'Andrade; Bruce M. Low pressure,
 high volume pressurized water gun June 21, 1994
 The portion of the term of this patent subsequent to
 September 29, 2009 has been disclaimed. 5,322,191
 Johnson, Lonnie G.; D'Andrade; Bruce M. Pinch trigger
 hand pump water gun with non-detachable tank April 26,

1994

The portion of the term of this patent subsequent to September 29, 2009 has been disclaimed. 5,305,919 Johnson, Lonnie G.; D'Andrade; Bruce M. Pinch trigger water gun with rearwardly mounted hand pump March 8, 1994

The portion of the term of this patent subsequent to September 29, 2009 has been disclaimed. 5,292,032 D'Andrade; Bruce M.; Johnson, Lonnie G. Combined aerodynamic glider and launcher December 21, 1993 D342,551 Johnson, Lonnie G.; D'Andrade; Bruce M. Pinch trigger hand pump water gun with multiple tanks August 24, 1993

The portion of the term of this patent subsequent to September 29, 2009 has been disclaimed. 5,238,149 Johnson, Lonnie G.; D'Andrade; Bruce M. Liquid jet propelled transporter and launcher toy March 30, 1993 5,197,452 Johnson, Lonnie G.; D'Andrade; Bruce M. Double tank pinch trigger pump water gun September 29, 1992 5,150,819 D'Andrade; Bruce M.; Johnson, Lonnie G. Pinch trigger pump water gun December 24, 1991 5,074,437 Paul JohnsonTherapeutic Lamps Frederick McKinley Jones (1893-1961)Air Conditioning for Truck and Railroad Transportation of Food Clarence LarryCamera (Takes Pictures Of Moving Eye) Lewis Howard Latimer (1848-1928)Developed Carbon Arc Lights, Improved Thomas Edison's Light Bulb W.A. Lavalette Two Printing Presses Printing PressSept. 17, 1878208,208 Robert Benjamin Lewis (1802 -)Invented Machine to Improve Shipbuilding W.G. MadisonAirship(1912) Jan Ernst Matzeliger (1852-1889)Invented Shoe Lasting Device Mechanism for Distributing TacksNov. 26, 1899415,726 Nailing MachineFeb. 25, 1896421,954 Tack Separating MechanismMarch 25, 1890423,937 Lasting MachineSep. 22, 1891459,899 Elijah McCoy (1843-1929) Invented Lubricating Cup for Railroad Locomotives and Ship and Factory Equipment July 12, 1872129,843 Emmanuel E. MooreEarth Moving Machine Garrett A. Morgan (1875-1963) Invented Safety Hood and Traffic Control Signals George W. Murray (1853-1926)Improved Agriculture Implements John P. Parker (1827-1900)Developed a Screw for the Tobacco Presser and a Harrow James ParsonAustenite Alloy Steels Charles PattersonVehicle Dash George Peake (1722-1827)Patented a Hand Mill for Grinding Grain

Robert A. Pelham (1859-1943) Improved Office Equipment,
Including Tabulator J.F. Pickering Airship (1900)
William B. Purvis Invented Procedures for Making Paper
Bags August 12, 1890 434,461 Charles V. Richey (1897-
) Improved Telephone Devices Norbert Rillieux
(1806-1894) Invented Multiple Effect Vacuum and
Evaporator for Sugar Production Elbert R.
Robertson Invented Chilled Groove Wheel for Railroad
Meloneze Robinson Surgical Support Adolphus
Samms Airframe Center Support Design to Eliminate
Second and Third Stage Engine in Multi-Stage Rockets
Earl Shaw Co-Inventor of Spin Flip Tuneable Laser July
1, 1985 4,529,942 Orville Slaughter Distress Radio Brinay
Smartt Valve Gears Richard B. Spikes Invented Railroad
Semaphore Automatic Directional Signals and Automatic
Transmission Devices Combination Milk Bottle Opener
and Bottle Cover June 29, 1926 1,590,557 Method and
Apparatus for Obtaining Average Samples and
Temperature of Tank Liquids October 27, 1931 1,828,753
Automatic Gear Shift December 6, 1932 1,889,814
Self-Locking Rack for Billiard Cues. 1910 Automatic
Shone Shine Chair 1939 Multiple Barrel Machine Gun 1940
John Standard Oil Stove October 29, 1889 413,689
Refrigerator July 14, 1891 455,891 Rufus Stokes (1924 -
) Air Purification Devices Clifton Sudberry Hydraulic
Simulator (Track And Repair Malfunctions In The
Balance System Of Jet Aircraft) Lewis Temple
(1800-1854) Invented Whaling Harpoon Norval Cobb
Vaughn Bullet Proof Shield Madame C.J. Walker Invented
Cosmetic and Hair Products Vincent; William
(Georgetown, CA);
Olsen; Robert W. (Washington, NJ) Pressure relief
panel hold open apparatus and method May 23, 1995
5,417,014 Olsen; Robert W. (Washington, NJ);
Vincent; William (Georgetown, CA) Foot grilles May 7,
1996 5,513,472 Olsen; Robert W. (Washington, NJ);
Vincent; William (Georgetown, CA);
Bartlett; Todd Norman (Westfield, NJ) Modular louver
system May 25, 1999 5,906,083 Vincent; William
(Georgetown, CA);
Olsen; Robert W. (Washington, NJ) Pressure relief
panel hold open apparatus and method December 21, 1993
5,271,189 Andrew D. Washington Shoe Horn H.C.
Webb Machine for Removing Palmettos Clarence
White Network Impedance Calculator Two Dimensional
Slide Rule J.E. Whooter Airship (1914) Granville T.

Woods (1856-1910)Invented Steam Boiler Furnaces and
Air Brakes for Transportation, also Electrical
Inventions

These Events In Black History

9: Partial List of African American inventors.
inventions
and patent dates

written:

last updated 3/5/94

contributors:

The initial list was provided by C. Butler

Other contributors include: Charles Isbell, from
various sources

A.P. Ashbourne Biscuit cutter

November 30, 1875

L.C. Bailey Folding bed

July 18, 1899

A.J. Beard Rotary Engine

July 5, 1892

A.J. Beard Car-coupler

November 23, 1897

G.E. Becket Letter Box

October 4, 1892

L. Bell Locomotive smoke stack

May 23, 1871

M.E. Benjamin Gong and signal chairs for hotels

July 17, 1888

M.W. Binga Street sprinkling apparatus

July 22, 1879

A.B. Blackburn Railway signal

January 10, 1888

Henry Blair Corn planter

October 14, 1834

Henry Blair Cotton planter

August 31, 1836

Sarah Boone Ironing board

April 26, 1892

C.B. Brooks Street-sweepers

March 17, 1896

O.E. Brown Horseshoe

August 23, 1892

J.A. Burr Lawn mower
May 9, 1899
J.W. Butts Luggage carrier
October 10, 1899
W.C. Carter Umbrella stand
August 4, 1885
T.S. Church Carpet beating machine
July 29, 1884
G. Cook Automatic fishing device
May 10, 1899
J. Cooper Elevator device
April 2, 1895
P.W. Cornwall Draft Regulator
February 7, 1893
A.L. Cralle Ice-cream mold
February 2, 1897
W.R. Davis, Jr. Library table
September 24, 1878
C.J. Dorticus Machine for embossing photo
April 16, 1895
Clarence L. Elder Occustat
1976
T. Elkins Refrigerating apparatus
November 4, 1879
F. Flemings, Jr. Guitar (variation)
March 3, 1886
G.F. Grant Golf tee
December 12, 1899
J. Gregory Motor
April 26, 1887
M. Headen Foot power hammer
October 5, 1886
B.F. Jackson Gas burner
April 4, 1899
Fredrick M. Jones Automatic refrigeration system
J.L. Love pencil sharpener
1897
Latimer and Nichols Electric lamp
September 13, 1881
T.J. Marshall Fire extinguisher (variation)
May 26, 1872
Elijah McCoy Lubricator for steam engines
July 2, 1872
Garrett A. Morgan Gas mask
Garrett A. Morgan Traffic signal
1923

J.F. Pickering an airship
1900
W.B. Purvis fountain pen
1890
Norbert Rillieux Sugar refining process
1846
H. Spears Portable shield for infantry
December 27, 1870
Rufus Stokes Air-purification device
1968
E.H. Sutton Cotton cultivator
April 7, 1878
Granville T. Woods Electromechanical brake
August 16, 1887
Granville T. Woods Railway telegraphy
November 15, 1887
Granville T. Woods Induction telegraph system
November 29, 1887
Granville T. Woods Overhead conducting system for
May 29, 1888
electric railway
Granville T. Woods Electromotive railway system
June 26, 1888
for long-haul trucks

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| 14658|2004-10-20 21:41:22|clyde winters|Re: Dr.Clyde-This is for you and others to peruse .|

Hi

It is clear that your work is a compliment to that of Loga. Your work in evolutionary phonetics will provide even more support to the Tamil origin of Sanskrit. And help recover the authentic sounds of Sanskrit when it was created as a lingua franca to unite the varied people of India.

Clyde

--- thigazh azhagan <vraghavan26@yahoo.com> wrote:

>

> 1.Breakthrough into the Mysteries of Indian

- > Civilization:
- > The ancient civilization of this country has a
- > record of 5000-
- > 7000years of archeology in the form of epigraphs,
- > artifacts,
- > andmonuments Etc. It also has tradition and belief
- > running to
- > timeless past. Literature Record dating to 3000
- > years at least in
- > Twolanguages that is Sanskrit and Tamil. Myths of
- > time immemorial
- > and Oral tradition apart.
- > This country has been the land of confluence of
- > various forces
- > theGods, Demons etc. This country has also been the
- > pioneer
- > ofcivilization, of knowledge, of Gurus, of
- > Incarnations, a way
- > oflifeon earth, a path finder.Such a country has
- > also been banned by
- > influence of feudalism and its values and isolation
- > of common man
- > and oppression against him.
- > Seeds of such a dichotomy were sowed in early
- > Sanskrit writings
- > which language had been appropriated by the elite
- > the ruling class
- > who were grouped as Arya (Nobles) Though they do not
- > form a race
- > during the initial stages they consolidated slowly
- > during the
- > medieval period.
- > The distortion created by the varna- ashrama dharma
- > with varied
- > interpretation had been the root cause hate in the
- > current day
- > society.
- > This apart the story of Indian civilization takes us
- > to the Indus
- > valley which is the first known settlement thus far
- > though more
- > explorations are revealing settlements across the
- > subcontinent
- > during a period earlier to this. A complete
- > biography of this
- > civilization could be written but for the mystery of

- > the script that
- > reveals it. Early attempts to reveal it pointed to
- > Dravidian
- > settlements though this had been contested right
- > through by Aryan
- > lobby. The missing link continues to be an area of
- > distortion and
- > exploitation by various interested group who would
- > like to
- > appropriate the civilization. While the entire
- > Sanskrit literature
- > is abound by Dichotomy of Indian culture reflecting
- > dominance of one
- > over the other efforts are on in pioneering works of
- > Dr. Loganathan
- > to set things right.
- > The discovery of Sumerian as Archaic Tamil is a
- > breakthrough in this
- > direction Efforts are also on to unravel the Indus
- > script as Proto-
- > Tamil. A new ground has been laid in retrieving
- > Sanskrit into its
- > base Tamil. It is being concluded that it is only a
- > stream of Tamil.
- > 2. Let us now begin with realising Sumerian as
- > Archaic Tamil:
- > Quote:
- > [The more he knows about either, the better. But
- > even after lesson
- > five of "Teach yourself Sumerian", an experienced
- > linguist will
- > already be able to discern the type of language,
- > whether it has an
- > ergative sentence structure (Sumerian yes, Tamil
- > no), whether it is
- > flexive or agglutinative or isolative, etc. etc. So
- > when the
- > professor of Sumerian at my Alma Mater dismissed the
- > Dravidian
- > connection, I know his knowledge of Dravidian
- > doesn't match his
- > knowledge of Sumerian, yet I wouldn't dismiss his
- > opinion as
- > entirely uninformed. -By Dr. Loganathan.]
- > Here we have tried to retrieve
- > ???????(Sumerian) surupak neri

> (code)
 > into Tamil:
 > 1. [u] ri-a u sud-ra ri-a (In those distant days,
 > in those
 > far,remote days)
 >
 > 2. gi ri-a gi bad-du ri-a (In those nights, in
 > those far-away
 > nights)
 > 3. mu ri-a mu sud-ra ri-a (In those years, in
 > those far remote
 > years)
 > 4. u-ba gestu.tuku inim.galam inim.zu-a kalam-ma
 > ti-la-am (In
 > those days, the intelligent one, who made the
 > elaborate words, who
 > knew the (proper) words, and was living in Sumer .
 > 5.Suruppak gestu.tuku inim.galam inim.zu-a kalam-ma
 > ti-la-am
 > (Suruppak - the inelligent one, who made the
 > elaborate words ,
 > whoknew the (proper) words, and was living in Sume
 >
 > "cuudu"chudar=the primordial ray.
 > 2.????? ????? =irul soozhndha ap pandaiya
 > kawlam.
 > 1. ?? ???? ?? ??? ?????=oor vilangiya ath thol
 > kawlatthil.
 > 3.????? ????? ?? ??? ????? =moothor arindha am mudhal
 > kawlam.
 > 4.?????? ?????????? ?? ????? ?? ?? ??? ??? ??
 > ??=?????
 > ??? ???? ??? ??? ??? ??? ?? ??? ?? ???? ?????=code
 > laid
 > down by suruppak with extraordinary brilliance???
 > ??? ??? ?? ???
 > ?? ???? lived in sumeria.
 > 5.?? ???? ?????? ?? ?????? ?? ?? ??? ??? ?? ?? =the
 > intelligent one who divised the code lived in sumer.
 > Gestu can be
 > ???=???=??????? ????.
 > nig.nam kal-kal-en nig-e me-kal-kal (You
 > appreciate something,it
 > appreciates you).??? ?????????? ??????.?? ?????? ???
 > ?????
 > Ta.??? ?? ?????????? ??????.?? ?????? ??? ??????

- > repetition of
- > words like kal-kal,nil-nil as reverberating sounds
- > either to stress
- > a point or to stretch a meaning is even today found
- > in pinglish
- > (nigerian english)down-down means far down.go-go
- > means go fast right
- > now.
- > One must keep in mind that @ the time sumerian
- > tablet were written
- > there must not have been grammar limitation or that
- > the tablets
- > followed colloquial slangs.here kal should be
- > interpreted as
- > kalvi ,gnyan,kal -kal is to stress a point that we
- > should be abreast
- > with information on our surrounding to know the
- > truth. i think this
- > interpretation could be accommodated linguistically.
- > This duplication of words occurs in sanskrit sloka
- > which says
- > rogawn mochaya mochaya awyur vardhaya vardhaya
- > Ta/??????:. nikaznam naa-kal jii kukuuyidu.
- > ??? ????? ??????? ???? ?????
- > jii might have existed earlier in tamil now
- > available in sanskrit.
- >
- >
- > tamu.moo kan.Gim iGi. Kan.kan (My son, your eyes
- > should be
- > brilliant like the sun).
- > ?? ???? ?? ?????=let thy vision throw radiance of
- > the sun.
- > he-su-he-za-a nanna li-bi-in-du-ga za-a-akam
- > bi-in-du-ga
- > That one has not recited as "Known! Be it Known!"
- > of Nanna ,
- > that
- > one has recited as a "Tis Thine!"
- > ?? ??? ???? ???? ???? ???? , ????? ???? ??(this
- > could be-???
- > (???)-???? ??(???)??? ??????? ? ???? (??)?????. By
- > questioning to the deeper consciousness and acting
- > accordingly one
- > purifies ones soul.
- > 124 ki-gim dagal-la-za he-zu-am

> That you are broad as the earth -- be it known!
> ?????? ???? ? ? ? ?! ??(?) (refer to
> earth)(kig)???(imdu-
> nimdu=refer to you)???? ???(?)?? an-gim mah-a-za
> he-zu-am
> That you are lofty as Heaven-- be it known!
> ??? ??? ???? ? ? ? ?!(??? ? ? ? ? ???(?)?!)that
> this
> vast expanse queried be it known
> 135. nin-ki-aga-an-na-me-en mir-mir-zu ga-am-du
> Oh my lady beloved of An, I have verily recited
> your fury!
> ??? ???? ? ? ? ? ???? ???? ???=???? ? ? ????
> ????? ??
> ??? ???(?).? ???? ???????? ? ? ? ? ???? (fury) ?
> ???.
>

=== message truncated ===

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| 14659|2004-10-21 04:50:51|noirfist|Re: Blacks in Early America: Muslims in America|
Greetings All,

This reminds me of how Islamic culture Influenced traditional African Societies of Secrets such as the African Kangkuran society. Anyone viewing such societies rituals, "dances," etc., knows that's anything but the truth!

Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> Dear Terence Pete,

$$>$$

> Indeed, and you're pushing a door wide open. The Islamic veneer

covers

> an otherwise extended African high culture, including the use of

- > talismans and spirit possessions where ritual incantations start

with

$$>$$
$$>$$
$$>$$
 \succ

✓

/

11

> Do you Fall too!?

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$$>$$
 \succ

| 14660|2004-10-21 04:55:41|noirfist|Re: Blacks in Early America: Muslims in America|

Sorry,

$$>$$
 \succ

> Societies of Secrets such as the African Kangkuran society. Anyone

> viewing such societies rituals, "dances," etc., knows that's

$$>$$

>> Dear Terence Pete,

> >

>> Indeed, and you're pushing a door wide open. The Islamic veneer

> > an otherwise extended African high culture, including the use of

[illegible]

> >

> >

> > Saidis_Aswan_Egy

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| 14662|2004-10-21 11:22:57|terance pete|Re: Blacks in Early America: Muslims in America|

I must respectfully disagree about Islam bringing
innovation into African culture. Certainly

introduction of Islam allowed for greater access to
literacy but it certainly did not bring industry or
prosperity to Africa. Look at the Yoruba states or
even pre-Islamic Sahel had these qualities before
introduction of Islam.

The other point about morality means nothing, for
all these qualities can be found within indigenous
African spirituality. Benin, Ile-Ife, Ibo, and others had
indigenous credit and bank systems called Isusu.
Within their systems of government was judicial and law
councils that resided over the entire population of
these lands.

Islam also destroyed many people such as the

Uthman Dan Fodio jihad movements as well as other movements across the Sahelian states. Let's show the good and the bad.

BTW, why didn't Islamic Africa produce the most realistic artwork like non-Islamic societies like Benin and Ile-Ife did? Why was non-Islamic societies within the Igbo and other areas more democratic and just than absolute monarchies. Why was the architecture of the Masjids across Sahelian Africa an indigenous design? Ask yourself these questions. Africans don't need Islam nor Christianity to prosper.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14663|2004-10-21 11:48:53|terance pete|Re: Where's Nefertiti- Archaeology Magazine|

Well Rosalie David and Dr. Salima Ikram have all identified the mummy as being a male. The person enlisted at the American University of Cairo was none other than Salima Ikram.

As far as reconstruction goes the people said even if it's not Neferiti odds are it was probabaly a 18th dyansty royal mummy.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 14664|2004-10-21 12:18:00|Memnon (dg14)|Re: Where's Nefertiti- Archaeology Magazine|

Paul Kekai Manansala wrote:

[Well, this is getting back more on topic. Thanks!]

DG replies:

Well... I've been gone for a while, but I returned weeks ago and remained in lurk mode...noticing there was more discussion about Asia (and now the Americas) than there was with Africa proper. No disrespect to those conversations, but I do prefer discussions with Africa as the focus--on this forum anyway.

[In my opinion, politics is pplashed all around the series of events. Even if Fletcher and her team made mistakes it does not justify the strong emotional reaction to her claims. Banning her from research in Egypt was way out of line.]

Precisely what I was thinking... Egyptology has never been an exact science, and there have been numerous disproven and discredited claims. I was just wondering why **this** particular incident was generating such a harsh backlash--from Hawass to other Egyptologists, even to the point of questioning her intellectual capacity. Fletcher certainly isn't new to the Egyptological world. Why only now is she being lambasted as a mere amateur?

That is not to say she can't be wrong, but it was the tone of the

criticism that caught my attention.

It reminded me of the 1996 article by Ibrahim Sundiata, "Afrocentrism: The Argument We're Really Having," in which he questions whether the anti-Afrocentric crowd are concerned so much with scholarship as they are political ideologies, race, etc.

At any rate...

[Ok, the association of the wig is a common problem with the mummies and nothing particular to Fletcher. Hell, even the Ramses II mummy may be misidentified. Many tombs have been raided by treasure seekers and the contents badly disturbed.]

right! there's hardly consensus on more than a few famous mummies, including many from the 18th dynasty.

[Fletcher claims that Nubian wigs were favored by royal women in Akhenaten's court which is correct. Thus, the wig though not proof on its own is one piece of evidence pointing somewhat to the mummy as a woman and possibly as a royal person.]

yes. the Nubian wigs have even led some to assert that Tiye must have been a Nubian--when in reality Nubian culture was simply very popular in the royal courts of 18th dynasty Egypt. Tiye, with her very "black" facial features, by all indications was most likely simply an Egyptian. the wig would show it was possibly a royal figure, and thus possibly a blood relation--if not to Nefertiti than certainly the family she married into.

[One thing was left out in the analysis and that is the reconstruction of the supposed Nefertiti mummy -- imho the real reason for all this controversy. It may have been the final straw after Discovery's reconstruction of King Tut, the Black Mummies special, etc.]

I wonder as much myself.

[Both forensic scientists who did the reconstruction had no knowledge of who the skull belonged to. Although they said the reconstruction did not prove the skull was Nefertiti, they like Fletcher were 'stunned' by the resemblance with known Nefertiti portraiture.]

Everyone was stunned with that revelation. And those forensic scientists were not even aware of *who* or *what* they were working on during the reconstruction.

This doesn't provide the last factual evidence on the mummy being Nefertiti, but it certainly goes a way on postulating the figure may be a probable relative--after all, it is not denied that the mummy is in some way *royal.* To play the role of devil's advocate, its similarity to her could be based on artistic renderings of the time often

portraying figures that surrounded the pharaoh closer to his likeness. Thus it is possible the likeness of the mummy we are seeing to Nefertiti is really more so a likeness to Akhenaten's family? This of course would still make it a royal mummy...even if unidentified.

DG

| 14665|2004-10-21 12:18:13|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

--- In Ta_Seti@yahoogroups.com, terance pete wrote:

>

>

>

>

> Well Rosalie David and Dr. Salima Ikram have all
> identified the mummy as being a male.

Any references?

The person

> enlisted at the American University of Cairo was none
> other than Salima Ikram.
>

Brothwell identified it as a female as there was no sign of male genitalia.

The wig and ear piercings would more likely belong to a female than to a male.

>

> As far as reconstruction goes the people said even
> if it's not Neferiti odds are it was probabaly a 18th
> dyansty royal mummy.

>

>

When did they say that? These people are forensic experts not Egyptologists.

However, the information I have is that they did think the reconstruction was very similar to the portraits of Nefertiti.

Regards,

Paul Kekai Manansala

| 14666|2004-10-21 12:22:12|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)\" wrote:

>

>

> This doesn't provide the last factual evidence on the mummy being

Nefertiti, but it certainly goes a way on postulating the figure may be a probable relative--after all, it is not denied that the mummy is in some way *royal.* To play the role of devil's advocate, its similarity to her could be based on artistic renderings of the time often

>

> portraying figures that surrounded the pharaoh closer to his

likeness. Thus is it possible the likeness of the mummy we are seeing to Nefertiti is really more so

>

> a likeness to Akhenaten's family? This of course would still make

it a royal mummy...even if unidentified.

>

>

I agree that it isn't conclusive evidence but enough for a good working scholarly theory. Certainly nothing to be banned for. Genetic studies might be the only possible proof positive -- although more forensic evidence might come close enough.

Regards,

Paul Kekai Manansala

| 14667|2004-10-21 12:24:22|Memnon (dg14)|Re: Where's Nefertiti- Archaeology Magazine|

One thing her Egyptological naysayers could be pointing out...

The Discovery channel special, while focused around Fletcher's work, was not simply about the Nefertiti find.

A substantial amount of the program was a historical drama, detailing the politics and happenings of the 18th Dynasty, including the attempts at religious reformation, the power struggles between the royal throne and the priesthood, etc.

There was also an insightful biopic on Nefertiti's life, rise and decline in power, etc.

That part of the program should at the least be acknowledged.

DG

Paul Kekai Manansala wrote:

Since the article did not cover all of Fletcher's main points here is a summary:

* The mummy in question was found in a royal tomb built for Amenhotep II but in which other Pharaohs and royal persons have been found.

* The head of the mummy was shaven, suggesting the person wore a wig.

* Part of a Nubian wig was found next to the mummy. These wigs were worn by Nefertiti and members of her royal court.

* There was an impression of a tight-fitting headband on the skull.
The queen normally wore such a headband.

* The ears were double-pierced as were Nefertiti's in depictions.

* The mummy may have been in a flexed arm position normally reserved for royal women.

* Incisions in the mummy and other associated bodies matched those used during Nefertiti's period.

* Forensic data was given to experts Damian Schofield of Nottingham University and Martin Evison of Sheffield University without any clue as to whom it belonged. They reconstructed the face using normal techniques. When asked to compare their reconstruction to portraits of Nefertiti, they made these comments:

Dr. Damian Schofield, University of Nottingham, commented:
"The facial reconstruction team worked blind, with no knowledge as to who the mummy may be, throughout the project to ensure objectivity. When told who the mummy was and comparing our reconstruction to the known images we saw remarkable similarities"

Dr. Martin Evison, Sheffield University, commented:
"Facial reconstruction from the skull is too imprecise to offer unequivocal proof of identity, but the resemblance of our reconstruction to the historic portraits of Nefertiti is quite striking and would have been unavoidable."

Regards,
Paul Kekai Manansala

| 14668|2004-10-21 12:47:05|Mahari|Re: The Map - Amadou Cisse|

Greetings Ta-Seti,

I hope this is not redundant. I'm just now going thru all the messages and I am only up to 10/18.

But regarding the letter "J", it is a relatively new alphabet in English - not even a thousand years old.

I think less than 500 years - I'll look it up. Thus any ancient word translated with a "J" must be replaced with some other letter; quite possibly an "h" or possibly "de-hu(e)".

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 21

In honor,

HTP,

Mahari

--- On Mon 10/18, Amadou Cisse <Abcisse@earthlink.net> wrote:

From: Amadou Cisse [mailto:Abcisse@earthlink.net]

To: Ta_Seti@yahoogroups.com

Date: Mon, 18 Oct 2004 22:54:39 -0400

Subject: RE: [Ta_Seti] The Map - Amadou Cisse

Dear Kathaka,

Heru?Salem, interesting? Unfortunately, I do not know of an association with Heru. If I may, your last name is an anagram of first, could you tell me which ethnic background is the practice?

Regards,

Amadou Cisse

-----Original Message-----

From: Kathaka [mailto:kathaka443@earthlink.net]

Sent:

Monday, October 18, 2004 7:08 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] The Map -Amadou Cisse

Dear Amadou Cisse,

The Map is a 16th century German woodcut that attempts to illustrate the role cut out for Jerusalem as the center of nations. I personally consider Jerusalem as Heru' Salem . Is

there any association with Heru as a center that you know of?

Kathaka Takhata

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 14669|2004-10-21 13:03:11|saidis_aswan_egy|Re: Where's Nefertiti- Archaeology Magazine|

[Any references?]

Rosalie David is cited in the article by Hawass in Al-Ahram online edition. Salima Ikram is referenced in the Cnn article when the story first broke.

Here is a reference to the test done on Younger Lady:

See the following:

http://www.cbc.ca/disclosure/archives/040113_nef/test.html

[Brothwell identified it as a female as there was no sign of male genitalia.]

Reference?

[The wig and ear piercings would more likely belong to a female than to a male.]

Depends on the style of the wigs. Both men and women in ancient Egypt wore wigs at all periods including the New Kingdom. Pierced ears were also prevalent in both sexes during ancient Egyptian times.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14670|2004-10-21 13:27:22|Memnon (dg14)|Matriliny in New Kingdom Egypt|

While we're on women of the 18th Dynasty, I thought the following (though dated) might be of interest.



Ankhesenamon

18th Dynasty, c. 1355-1342 BCE

back of Throne of Tutankhamon

height of throne 3 feet 5 inches

(Egyptian Museum, Cairo)

Women in Egypt

Egyptian Queens and

Pharaohs

Christopher L. C. E. Witcombe

Matriliney in New Kingdom Egypt

Over the course of Egyptian history, the female line of inheritance was broken many times, only to re-established. There is evidence to show that it was still intact in the New Kingdom (1550-1070 BCE). In the 18th Dynasty (1550-1307 BCE), Akhenaten [see [Akhenaten](#)] became pharaoh through his "marriage" to Nefertiti [see [Nefertiti](#)], and Tutankhamun [see [Tutankhamun](#)] became pharaoh through his "marriage" to Nefertiti's daughter Ankhesenamon [see [Ankhesenamon](#)].

Ankhesenamon's considerable importance is indicated by the frequency with which her name and person appear upon Tutankhamon's tomb furniture. On the back of Tutankhamon's throne, for example, she is shown anointing the pharaoh with perfume.

Evidently, soon after Tutankhamon's death and burial, Ankhesenamon, who was only seventeen or eighteen years old, began the search for a new pharaoh and wrote to Suppiluliumash, the King of the Hittites [see [Suppiluliumash](#)]:

"My husband is dead and I am told that you have grown-up sons. Send me one of them, and I will make him my husband, and he shall be king over Egypt."

Perhaps unfamiliar with Egyptian matrilineal custom and a little suspicious, the Hittite king responded:

"Where is the son of the late king, and what has become of him?"

Ankhesenamon wrote in reply:

"Why should I deceive you? I have no son, and my husband is dead. Send me a son of yours and I will make him king."

These letters make it clear that Ankhesenamon is in no doubt about who she is and the power she has. Evidently, the Hittite king was convinced and he duly sent one of his sons. The Hittite document recording this correspondence breaks off here, but Egyptian records indicate that the plan to make the Hittite prince pharaoh was changed and instead Ankhesenamon "married" her uncle Ay thereby making him pharaoh.

Matrilineal descent in Ancient Egypt persisted even through the Ptolomaic period (323-30 BCE), ending finally with the death of Queen Cleopatra VII.

Women in Egypt

Menkaure and His Queen

Christopher L. C. E. Witcombe



**Menkaure
and
His Queen**

4th Dynasty
2548-2530
BCE

Greywacke
Height: 4
feet 67/8
inches
(139.5 cm)
(Museum of
Fine Arts,
Boston)

3. THE QUEEN'S HUSBAND

A common assumption has been that the queen is Menkaure's wife, and that the position she occupies in the sculpture shows that she is subordinate to the pharaoh. Her more relaxed, naturalistic pose, the fact that her left foot does not extend as far forward as Menkaure's, the less rigid position of her arms, her open hands compared to his clenched fists, are believed to indicate her inferior rank within the rigorously hierarchic social organization of Egypt. Her pose has therefore been interpreted as that of passive, dutiful wife standing supportively next to her powerful husband. Especially recently, this interpretation of the queen has been challenged [see Nancy Luomala's article in the [BIBLIOGRAPHY](#)].

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C. E.
Witcombe
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The queen's status, and that of all Egyptian women, but especially of those in the royal family, has been a matter of some debate. Women in Egypt seem to have enjoyed the same legal and economic rights as men, a situation which the Greeks, writing about the Egyptians, found very strange.

Herodotus, writing in the 5th century BCE and who had visited Egypt, lists among their contrary customs that "women buy and sell, the men abide at home and weave" (Book II, 35) [see Herodotus in the [BIBLIOGRAPHY](#)].

This essay
appeared originally
in

[IMAGES OF
WOMEN IN
ANCIENT ART](#)

Diodorus of Sicily, who had visited Egypt some time between 60 and 56 BCE, writes that the Egyptians had a law "permitting men to marry their sisters" and adds that "it was ordained that the queen should have greater power and honour than the king and that among private persons the wife should enjoy authority over her husband" (Book I, 27) [see Diodorus of Sicily in the [BIBLIOGRAPHY](#)].

Such notions have contributed to the so-called "heiress" theory which argues that the right to the throne in Ancient Egypt was transmitted through the female line. A man, no matter what his status, be he the eldest son of the previous pharaoh or a commoner, became a pharaoh through his relationship to the queen. The

pharaohship was legitimised through marriage to the "heiress" who was often the pharaoh's sister or his half-sister. It has been argued, therefore, that Ancient Egypt was a matrilineal society where power resided in the female line.

The queen represented in the statue, therefore, was no mere wife. Her position and gestures should be interpreted not as indicating inferiority and submission, but signalling her legitimization of Menkaure as pharaoh. She is shown in the act of presenting him, indicating to the world that he is the man whom she is identifying and establishing as pharaoh. Her pose, in fact, deliberately imitates that of the goddess Hathor in the triad statues and with whom she is clearly intended to be identified. The statue itself is a representation of this act of confirmation, and perhaps even a record of part of an actual confirmation ceremony.

While anthropologists have had few problems with the "heiress" theory, Egyptologists have been troubled by what they see as a lack of supporting evidence. Arguments against matriliney and the existence of an "heiress" are the apparent lack of a title for such women (none of the recorded titles, such as "principal wife," "king's wife," "king's daughter," "king's sister," "king's mother," "god's wife," or "mother of god," "daughter of the god," appears to specifically define the position), and the fact that there is not a "heiress list", an unbroken line of descent of royal women similar to the "king list" for pharaohs (however, it should be noted with respect to the latter that the surviving king lists, such as the Turin Papyrus, were drawn up in much later periods when a patriarchal bias dominated). Some scholars have rejected the theory outright.

The issue has become politicized in recent years by feminists who believe that denial of the "heiress" theory and the notion that Ancient Egypt was a matrilineal society are prompted by patriarchal thinking which is unwilling to acknowledge the possibility that women could have played such a powerful role in a well-established, highly-structured, and long-enduring civilization. Some feminists also use the case of Egyptian matrilinearity to support the argument that patriarchy is a relatively recent phenomenon and that women enjoyed a much higher status and played a much greater role in prehistoric societies.

The "heiress" theory was developed partially to explain the phenomenon, noted by Diodorus of Sicily, of brother-sister marriages in Egyptian royal family. This is a sensitive issue because it seems to imply an incestuous relationship. Some scholars believe that this was indeed the case and that royal marriages between brothers and sisters were consummated and children born. Others, however, have argued that the "marriage" was ceremonial and that there is no evidence of sexual relations between the queen and the pharaoh.

Certainly part of the problem from our standpoint is a proper understanding of what constituted "marriage" in Ancient Egypt and what was meant by the term "wife", or "husband." In surviving formal documents and texts there is no mention of any religious or legal ceremony by which a man's relationship with a woman

was formalised in marriage in the modern sense of cohabitation and sexual relations. In fact, "to marry" seems to have meant little more than "to enter a household."

Records show that pharaohs had several "wives" of different standing within the royal bloodline. It would appear to be also the case that an heiress-queen could both be "married" to the pharaoh and also be married and have children with another man, a consort-king. The children of the pharaoh and his wives, and the children of heiress-queen and her consort-king, would all refer to the pharaoh as "father" and the heiress-queen as "mother." Evidence of this is the way that the pharaoh is always the "son" of his predecessor, even though there may be no physical link.

I believe the evidence in support of the "heiress" theory outweighs that against it. Once adopted, it can be used to clarify much of the present confusion surrounding royal relationships, inheritance, and pharaonic succession, especially during the period of the Old Kingdom when the great pyramids were built at Giza, and when the statue of Menkaure and his queen was carved.

Power in Ancient Egypt descended through the mother's side of the royal family. The queenship was a mortal manifestation of female power and the feminine prototype, while the pharaoh represented the power of the male and the masculine prototype. The roles of the male pharaoh and the female queen were interpreted as one element in a system of complementary dualities. Many Egyptian stories and folktales revolve around the need to reconcile opposites. It was seen as necessary to maintain a balance between the male and the female. Men are more visible in the historical record because they served as the public manifestation of the power of the (female) throne and as the administrative head of the kingdom.

An heiress-queen may, or may not, be married to the pharaoh. If she was closely related by blood, her "marriage" to the pharaoh was ceremonial. Occasionally, however, she would "marry" and establish as the new pharaoh a man from outside the royal family, which brought about the founding of a new dynasty and introduced new blood into the royal bloodline. Men in the royal family, though, had certain claims to the throne by right of birth and kinship to the heiress-queen who may be their mother, step-mother, sister, half-sister, or niece. But none of the pharaoh's own children would automatically be his "heir." Inheritance resided in the female progeny of the heiress-queen.

| 14672|2004-10-21 13:44:10|Memnon (dg14)|Ancient Egyptian and Hebrew Culture: A Proverbial Heritage|

Interesting article, though it uses rather dated sources.

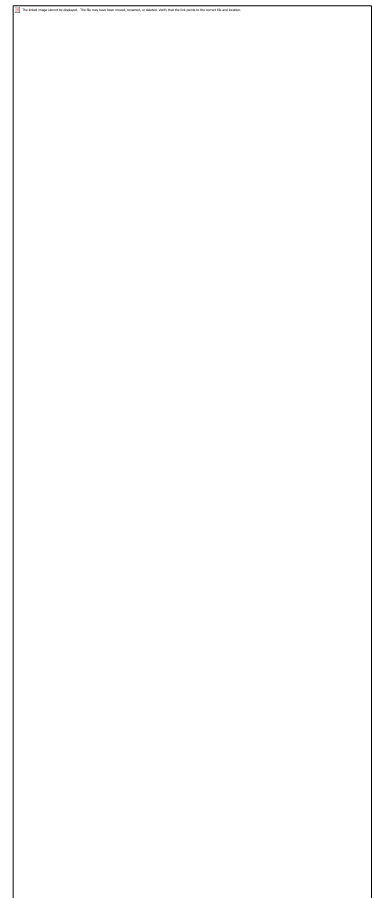
I'm not a believer in the Hebrew religion being the *same* as that of pharaonic Egypt, or that the ancient Hebrews were exiled Egyptians, etc. But I do maintain there was a level of cultural diffusion and influence--particularly (as pointed out here) during the New Kingdom "Pax Aegyptica"

where the influence/dominance of the Egyptian kingdom extended far into the Levant--a reactionary posture taken up after the Hyksos expulsion. Yet at the end of the day, the Hebrew religious philosophy is decidedly more Western Asian than it is Egyptian--even with the co-option of Egyptian religious symbols, motifs, etc. I think there also has to be a careful examination of which Hebrew words actually translate into pharaonic Egyptian--taking into account *transliteration* and root terms. At any rate, the article is below...
DG

<http://weekly.ahram.org.eg/2004/713/he1.htm>
Al-Ahram Weekly Oct. 21-27 2004

A proverbial heritage

For 50 years, scholarship has tended to play down the interrelations between Ancient Egyptian culture and the religion of the biblical Hebrews. **Jill Kamil** argues it is time to re-open investigations



[Click to view caption](#)

Egypt is indisputably a part of the Biblical tradition. This much is clear, not only from the role the country plays in providing the setting for certain famous episodes in both Old and New Testaments, but in the contribution made to the Hebrew worldview by its language, culture and thought.

This legacy was a subject of great interest to European and American scholars during the first three decades of the 19th century. Linguists of various nationalities produced a plethora of articles on the subject, as well as books in several languages. Among the latter, perhaps the most influential was James Breasted's popular and widely- distributed *A History of Egypt*, first published in 1905, followed by a new edition in 1909, and no fewer than 14 reprints up to 1939.

Egyptian guards bring in pairs of Semitic prisoners (with long beards and heavy robes), their hands in long wooden manacles; the Pharaoh Akhenaten worshipping the solar orb as the creator and preserver of mankind; an Egyptian official receiving Semitic immigrants (tomb of Haremhab)

Not long after the end of the World War II, however -- commencing in 1946 to be exact -- Hebrew links with Ancient Egypt were struck from the historical record almost overnight. Breasted's work was removed from the list of recommended reading in departments of Oriental Studies in Western universities, where its place was taken by a publication entitled *The Intellectual Adventure of Ancient Man*, written by three scholars from the Oriental Institute of Chicago. The authors of the new work were Dutch Egyptologist and orientalist Henri Frankfort, who was previously professor of pre-classical antiquity at the University of London, American Egyptologist John Wilson, and Danish cuneiformist Thorkild Jacobsen.

Earlier studies had sought to illuminate the interpenetration of the Egyptian and Mesopotamian civilisations whose material remains and spiritual heritages had long occupied a central role in educational curricula and museum displays. However, just at the moment when the Hebrews as God's chosen people (Deut. 14: 1-2) became the focus of their own history, literary and intellectual parallels began to be disregarded. Fields of specialisation multiplied, and as the number of "oriental" departments and archaeological institutions increased, contrasts in the "world outlook" of different cultures was stressed, rather than their similarities. As a result, many theories and interpretations which had previously been considered mainstream now fell out of favour.

Yet, can there be any doubt that it was Pharaoh Akhenaten's Hymn to the Aten, written in the 14th century BC, that inspired Psalms 104:24 in the Old Testament?

"How manifold are all thy works! They are hidden from before us, O thou sole god, whose powers no other possesseth. Though didst create the earth according to thy desire [...] all cattle large and small; all that are upon the earth" (Akhenaten's hymn)

"O Lord, how manifold are thy works! In wisdom has thou made them all; The earth is full of thy creatures" (Psalm 104)

Breasted pointed out the marked similarity in thought and sequence between these two passages. He observed that the Egyptian Pharaoh "grasped the idea of a world-dominator, as the creator of

nature, in which the king saw revealed the creator's purpose for all his creatures, even the meanest... He based the universal sway of God upon his fatherly care of all men alike, irrespective of race or nationality, and to the proud and exclusive Egyptian he pointed to an all-embracing bounty of the common father of humanity, even placing Syria and Nubia before Egypt in his enumeration."

Other similar examples abound. "Yahweh [Jehovah] weigheth the hearts," it is written in Proverbs 21:2. The only previous instance of a god who makes a practice of weighing up human hearts is in Egyptian mortuary literature, where this method of judgement is exercised at the court of Osiris in the underworld. We could also cite the biblical description of men being fashioned out of clay by Yahweh: "The potter of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary" (Book of Wisdom, 15:7). This image is essentially identical with the Ancient Egyptian image of men being fashioned on a potter's wheel out of the clay of the river Nile by the ram-headed god Khnum, one of the great gods of Egypt. In this connection, it is worthy of note that a Jewish temple was built on Elephantine Island in the sixth century BC, immediately behind the great Temple of Khnum: indeed, archaeologists have shown that the two places of worship were at different strata.

Chapter Six of the Book of Proverbs deals with the issue of justice. The commandment, "Do not move the boundary-stone nor shift the surveyor's rope, do not tamper with the widow's land-bounds", clearly reflects precepts to be found in Egyptian "instruction literature", as do passages in Chapter 11 on coveting: "Covet not the poor farmer's property nor hunger after his bread: the peasant's morsel will gag in the throat and revolt in the gullet".

Such striking similarities between the Instruction Literature of an Egyptian sage called Amenemope and the Book of Proverbs cannot easily be dismissed. In Proverbs Chapter 13 on morals and neighbourly love, we read: "It is better to be praised for neighbourly love than have riches in the storeroom; better to enjoy your bread with a good conscience than to have wealth weighed down by reproaches." This does little more than repeat almost word for word a verse in Amenemope's Instruction Literature, as does Chapter 27 on consideration towards the afflicted: "Mock not the blind nor deride the dwarf, nor block a cripple's path".

Borrowing by one culture from another is a natural part of intellectual growth, and the fact that the process works both ways only serves to emphasise its fundamental truth. Egyptian words and metaphors translated into Hebrew can be paralleled by influences operating in reverse -- Hebrew words and names which have passed into the Ancient Egyptian language. However, by far the largest and most persuasive mass of evidence clearly indicates the primacy of the longer and more enduring civilisation of Egypt.

There were contacts between Egypt and the Syria-Palestine region as early as the Middle Kingdom, around 2000 BC, when Egypt exercised economic, if not political, domination over the Levant. It is in this period that the migration of the Hebrew patriarchs to and from Egypt belong (Gen. 12:10ff). Contacts increased during the New Kingdom, especially following the conquests of Thutmose III, the creator of a vast Egyptian empire. Thutmose went to war regularly every summer and returned to Egypt around the end of September. The "Annals of

Thutmose III" which are inscribed on the outer wall of the sanctuary at Karnak give details of the cities and tribes subdued in the course of his military campaigns.

Thutmose was no warmonger, and never appointed Egyptian governors to rule over conquered territories. Instead he gave power to local chieftains and sought to kick-start cultural relations by bringing the sons of foreign tribal chiefs to Egypt. Here they would study and absorb Egyptian culture, ideology and religion, before returning to their homelands. Egypt's possessions in the Syria-Palestine region were lost during the time of Akhenaten (c. 1403- 1348), but there is evidence from nearly 400 clay tablets discovered at the Pharaoh's capital of Tel Al-Amarna (written in Akkadian, the *lingua franca* of the time) of letters from the rulers of the city-states of the Levant, which were under Egyptian control, and copies of the replies. From them we learn that one of the royal scribes of the ruler of Tyre was an Egyptian.

Contacts between Egypt and the Hebrew people increased during the so-called Period of Decline that followed the New Kingdom. David, a member of the Edomite royal house, fled to Egypt and was given political asylum by an unnamed Pharaoh (1 Kings 11: 14-22). Solomon married an Egyptian princess (1 Kings 3:1) and the palace he constructed for her was of Egyptian design; he also patterned his scribal schools on those of Egypt. No wonder that such a large number of Egyptian loan words, phrases and intellectual ideas should be preserved in the Old Testament, along with a large number of idiomatic expressions, and two Egyptian units of measure.

Late in the seventh century BC, a colony of Jewish mercenary soldiers was established on the island of Elephantine at Aswan. From this, and other sites such as Saqqara, Edfu and Hermopolis Magna (today's Ashmunein), have come a great horde of letters and business and legal documents, written in Aramaic on papyrus, ostraca, and leather. These texts contain evidence of Egyptian influences, especially in regard to names and religious practices. One particularly eloquent example survives in a papyrus that reads, "I bless you by Yahweh (Jehova) and Khnum".

The fall of Jerusalem to Nebuchadnezzar in 587 BC was followed by large-scale emigration to Egypt (Jer. 41:16ff). Here the immigrants joined the already substantial Hebrew colonies, whose existence is recorded by the Prophet Jeremiah (Jer. 14:8; 44:1) and confirmed by archaeological evidence in the Delta, at Memphis (capital of Egypt for about 1,000 years, and an important religious and commercial centre throughout the 3,000 years of the country's ancient history), and in Middle and Upper Egypt.

The "wisdom literature" of Amenemope is a key piece in this complex puzzle. It consists of some 30 sayings written in demotic on a papyrus now in the British Museum, and is generally assigned by scholars to the Ramasside period between 1320 and 1080 BC. It was part of a written record that would traditionally have been passed down from father to son, and which school children would have copied from generation to generation as sample texts on which to practise their handwriting.

Miriam Lichtheim, author of *Ancient Egyptian Literature*, writes that the Book of Proverbs resembles Amenemope's text, not least in being a carefully composed and unified work. She refers particularly to the final statement of Proverbs: "Have I not written for you thirty sayings of

admonition and knowledge", adding: "It can hardly be doubted that the Jewish author of [the Book of] Proverbs was acquainted with the Egyptian work and borrowed from it."

In his chapter on "Egypt and Israel" in *The Legacy of Egypt* (Second Edition), Ronald William cites a passage in which Amenemope admonishes resoluteness of mind in the following terms: "Keep your intellect steadfast; do not steer with your tongue, a person's tongue is the steering-oar of a boat." William points out that this image survived into the Bible in the following form: "Look at ships... though they are driven by strong winds, they are steered by a very small rudder... so also the tongue is a little member and yet makes the most boasts".

For generations, scholarly debate has raged over the question of monotheism in Egypt -- whether the Ancient Egyptians believed in one supreme god who evolved into a celestial reflection of the earthly sovereign (i.e. who was made in the likeness, and with the qualities, of earthly kingship), alongside the provincial gods depicted in tomb and temple relief.

For Egyptologist Gaston Maspero and the authors of *The Intellectual Adventure of Ancient Man*, the Egyptians were primarily polytheists. However, the contrary opinion prevailed among earlier experts. The French scholar Emmanuel de Rougé (1868) was convinced that the Ancient Egyptian religion was originally and fundamentally monotheistic, and he was followed in this, with certain reservations, by the British Egyptologist and historian of religion Peter le Page Renouf, who published his *Lectures on the Origin and Growth of Religion* 10 years later. Among researchers of the next generation, Heinrich Brugsch collected striking passages from a wide range of texts to support his conviction that the Ancient Egyptian religion was a pure form of monotheism; Paul Pieret found clear evidence in these texts that the Ancient Egyptians believed in One Infinite and Eternal God; and Auguste Mariette shared this interpretation, as did James Breasted.

These days, there is a tendency to turn back to the excavations and studies of early scholars, to reassess their work in the light of objects and archaeological evidence which they might have overlooked, and to re-evaluate their conclusions. Perhaps the time is also ripe to re-open the case of how much ancient Hebrew doctrine may owe to Egyptian sources.

| 14673|2004-10-21 13:45:03|alberto34482@yahoo.com|Re: The Queens' Husband: The Heiress Queen Theory|

How would you explain Pepi I marrying the daughter of Weni, a high official at Abutu? She was not royal, but her father did secure a high position through the military. I remember an article a while back about the mother of Pepi II that said she demanded equal rights or something.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan-Egy

| 14674|2004-10-21 13:48:08|Memnon (dg14)|The Museum of the African Diaspora: Trip to Ethiopia/Axum|

FYI, for anyone interested in upcoming trips to East Africa (Ethiopia/Axum).

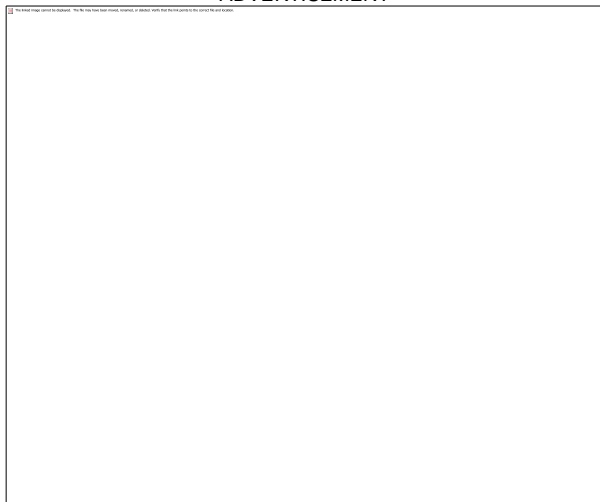
DG

The Museum of the African Diaspora (MoAD) Presents: Destination the Diaspora
Wednesday October 20, 12:00 pm ET

MoAD Launches Travel Series in January 2005. First Stop: Historic Ethiopia

SAN FRANCISCO, Oct. 20 /PRNewswire/ -- Pat Johnson, Executive Director of The Museum of the African Diaspora announced the launch of the ultimate travel series for the discriminating traveler. The first tour in the series is a fifteen-day adventure in historic Ethiopia. "Please join the MoAD Group for a journey into the past as we also gain a first hand look at the new Ethiopia. As the location for early civilizations and a focal point for religious and cultural developments on the African continent, Ethiopia promises to awaken and enlighten all who cross its vast terrain," said Pat Johnson. "You will have the travel experience of a lifetime." She added.

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The 15-day itinerary (January 15-29) begins in Addis Ababa, continues to Axum, Lalibela, Bahir Dar, Gondar and back to Addis. Travelers will depart from San Francisco to Addis Ababa, a city that is very young when compared to a country, which dates back more than 3000 years. Founded in 1886, Addis is located at the foot of the highest part of Ethiopia. Highlights in Addis Ababa include the spectacular views from Mount Entoto, the National Museum (which houses the 3.5 million year old skeleton of "Lucy"), the Ethnographic Museum inside University Campus, which houses an extraordinary collection of the priceless and varied ethnic collection, Trinity Church and the Mercato, one of the largest open air markets in

Africa.

Travelers will attend the Trinket evening ceremony. Celebrated in Orthodox Christian strongholds this colorful three-day festival celebrates Epiphany and is marked by the procession

of the tabots (a replica of the Ark of the Covenant, the original is said to be in the chapel of Axum.)

Other stops on the tour include a boat trip on Lake Tana, the Blue Nile River, a baptism ceremony at the Tabot Madieria, Simon Mountain National Park (Mountains of the Gods) and Lalibela known for its monolithic rock-hewn churches and designated by UNESCO as the "Eight Wonder of the World."

The cost is \$4299 per person from San Francisco and includes accommodations in five star deluxe hotels, three meals daily including a special Farewell Dinner, private motor coaches and services of English speaking guides and entrance fees.

The Museum of the African Diaspora, or "MoAD," will be located in the first three floors of a new \$200 million St. Regis Hotel in downtown San Francisco, near the city's Museum of Modern Art and the Moscone Convention Center. In planning for more than a decade, MoAD will be dedicated to the art, culture, history and literature emanating from the African cradle of humanity that makes all humankind part of the African "Diaspora," the dispersion of a people from their homeland.

For a complete itinerary logon to www.moadsf.org or call 415-358-7200.

CONTACT: media, Ave Montague, +1-415-346-0199, or avem@sbcglobal.net, for The Museum of the African Diaspora (MoAD)

| 14675|2004-10-21 13:51:46|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"

wrote:

>

>

>

>

> [Any references?]

>

> Rosalie David is cited in the article by Hawass in Al-Ahram online

> edition. Salima Ikram is referenced in the Cnn article when the

story

> first broke.

>

>

>

> Here is a reference to the test done on Younger Lady:

>

>

> See the following:

>
>
> http://www.cbc.ca/disclosure/archives/040113_nef/test.html
>

Hmm, I hadn't heard of this one. This was a rare test indeed.
The major news networks do not seem to have picked this up as I
could only find it coming from the "Blockbuster Science" website
(CBC).

Also, no mention of it that I could find on Hawass' "official"
website despite news releases dating to 9-2003.

<http://www.guardians.net/hawass/index.htm>

>
>
> [Brothwell identified it as a female as there was no sign of

male
> genitalia.]
>
>
> Reference?

<http://www.cnn.com/2003/TECH/science/09/01/mummy.nefertiti.reut/>

> [The wig and ear piercings would more likely belong to a female

than
> to a male.]
>
> Depends on the style of the wigs.

Yes, specifically Nubian wigs.

Both men and women in ancient Egypt
> wore wigs at all periods including the New Kingdom. Pierced ears

were

> also prevalent in both sexes during ancient Egyptian times.
>

Here specifically double piercings in the Amarna period.

Regards,
Paul Kekai Manansala
| 14676|2004-10-21 13:52:35|Imnrrnnre|Re: The Map - Amadou Cisse|
Dear Kathaka, Amadou and Mahari,

Kathaka's reference to Jerusalem as Heru-Salem is very insightful. Heru, son of Asar and Aset, was believed to have been born in the city of Nekhen which was also known as the City of the Child. Indeed the word nekhen means child (from the root _nekh_, child) and is usually symbolized by an infant with its finger in its mouth. (See Budge dictionary, pp., 386-388) Nekhen could have served as the precursor of Jerusalem, the birthplace of Jesus, son of Mary.

Mary's life and image are also patterned after that of Aset with its immaculate conception, madonna and child resemblances. Is this not why Mary is often referred to as "La Madre de Dios", (Mother of God), or as the Kemau would say, Mut Neter?

To take it further, Jesus' resurrection was also not historically unique; his betrayal, murder, "entombment," return to life and ascension to become the "judge of the quick and the dead" are also no accident. They were presaged in the life of Asar. In view of all these similarities, why not a Heru-Salem?

By the way, Nekhen was the place where the famous Narmer Palette was unearthed along with a cache of other artifacts including the beautiful gold head of Heru in his usual form, as a falcon.

Sincerely,
Raymond Davis
| 14677|2004-10-21 13:54:23|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"

> wrote:

> >

>

> Also, no mention of it that I could find on Hawass' "official"

> website despite news releases dating to 9-2003.

That should be "9-2004."

He has a number of other articles regarding Fletcher's Nefertiti theory though.

>

> <http://www.guardians.net/hawass/index.htm>

>

>

> Regards,

> Paul Kekai Manansala

| 14678|2004-10-21 13:55:56|Memnon (dg14)|Re: The Queens' Husband: The Heiress Queen Theory|

Well Alberto,

I wouldn't explain it because *I* didn't write the article...

I just forwarded it.LOL I think the author however was making the point that the "heiress queen" element was a part of Egyptian culture, not a continuous and rigid affair for over 3,000 years of dynasty. He states in his articles that many times pharaohs did not follow this custom. Amenhotep III making the non-royal Tiye his concubine, but treating her as the "heiress queen" chief wife is a prime example.

DG

alberto34482@yahoo.com wrote:

How would you explain Pepi I marrying the daughter of Weni, a high official at Abutu? She was not royal, but her father did secure a high position through the military. I remember an article a while back about the mother of Pepi II that said she demanded equal

rights or
something.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan-Egy

| 14679|2004-10-21 14:24:51|Paul Kekai Manansala|Re: Where's Nefertiti- Archaeology Magazine|

No luck finding any press releases from the Egyptian State Information Service either although their archives are very difficult to search.

I've also searched the Archaeology Magazine news archives and the other news archives I use and have found nothing.

Alberto, do you know of any other sources, published ones for example, that mention this test?

Regards,
Paul Kekai Manansala

| 14680|2004-10-21 15:02:01|Asar Imhotep|Meaning of the word Kmt|

I know this has probably been argued a hundred times as to the meaning of the word Kemet, but I was just going over old notes and a different perspective came to mind that I wanted to explore and get some feedback on.

Usually when I see the word Kemet(Qamit), I see the hillslope, Owl, loaf, with the two people determinative glyphs. Others I see it with the nwt symbol which means town or city. Thus many agree that it means "Land of the Blacks" or "The Black City or town."

I do not believe that the ancient Kematians had a concept of "race" like we do today and wouldn't describe with race in mind. From more indepth study on the mystic side of the Shetaut Neter, I am leaning

towards a different meaning and interpretation.

Usually the two main arguments are that Kmt means either 1) land of the black people or 2) the black land as it refers to the soil. But I think, for some reason, that it might mean something deeper as it relates to Asar since he was supposed to be the first ruling king of "Egypt."

Asar translated means "lord of the perfect Black." This "Black" in which the name infers is usually understood as the Amentet (the place where Asar Dwells). This is a realm of the deepest, darkest blackness where no activity takes place. Just "eternity" as can be inferred in 125 of the Papyrus Ani. For mystics, this is the place that everyone wanted to be and where you can unite and transcend ordinary, human concepts. Amentet is supposed to be the place where all concepts are void and it is just supposed to be "black." For people who practiced Shetaut Neter, this was the highest stage of development as this was the area they wanted to be in (to unite with Asar).

Since Kemet was the original place where Asar ruled and he is the "Lord of the Black" and Kmt is the "Black Land", then couldn't the meaning of the name Kmt refer to the place where Asar ruled: The Amentet on Earth.

I am slow in this area but give me some insight.

Asar Imhotep

<http://www.mochasuite.com>

| 14681|2004-10-21 15:23:26|Ansari Mustafa|Re: Blacks in Early America: Muslims in America|
I tried to be very specific on this most sensitive subject, so that we can bring about change.

I am going to Africa to live in a very short while as this Universtiy town will take 5 to 7 years to build, but I am not a romantic about Islam , Christianity or traditional culture. In fact, I respect all three approaches.

However, I am very pragmatic and I have discussed these issues with many Africans {Diplomats, average citizens, traditionalist, and Christians) and all of us are concern about weeding out the negative and respecting the positive.

This is my approach, thats why it is regressive to assume things that I did not say because I am a

Muslim. I never mentioned the word innovation, or said Islam invented Industry.

I am a son to mother Africa as you are. If you think I was demeaning to Africa I am not> In fact, the only two things I have a problem with is voodoo, including blood and human sacrifices, and the adoption of the forms and images of European Christianity. This is very different from demeaning the culture of Africa, which by the way founded Judaism, Christianity and Islam starting with the Book of the Dead.[Egypt]

Yours in Peace.

Mustafa

--- terance pete <alberto34482@yahoo.com> wrote:

>
>
> I must respectfully disagree about Islam bringing
> innovation into African culture. Certainly
> introduction of Islam allowed for greater access to
> literacy but it certainly did not bring industry or
> prosperity to Africa. Look at the Yoruba states or
> even pre-Islamic Sahel had these qualities before
> introduction of Islam.
>
>
> The other point about morality means nothing, for
> all these qualities can be found within indigenous
> African spirituality. Benin, Ile-Ife, Ibo, and others
> had
> indigenous credit and bank systems called Isusu.
> Within their systems of government was judicial and
> law
> councils that resided over the entire population of
> these lands.
>
>
>

[illegible]

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>

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| 14682|2004-10-21 16:39:40|Paul Kekai Manansala|Re: Meaning of the word Kmt|
Very interesting theory and worthy of further research.

While I agree the Egyptians did not usually think in terms of race,
during the New Kingdom, some ideas pop up in the Book of Gates text
that deserve a look

Here is a snippet I posted some time ago (Budge translation):

>>

QUOTE

Horus saith unto the creatures of Ra who dwell in the Black Land
(Qemt, i.e., Egypt) and in the Red Land (i.e., the deserts which lie
on each side of the Black Land formed of the mud of the Nile):--
"Magical protection be unto you, O ye creatures of Ra, who have come
into being from the Great One who is at the head of heaven! Let
there be breath to your nostrils, and let your linen swathings be
unloosed! Ye are the tears 1 of the eye of my splendour in your name
of RETH (i.e., men). Mighty of issue (AA-MU) ye have come into being
in your name of AAMU; Sekhet hath created them, and it is she who
delivereth (or, avengeth) their souls. I masturbated [to produce
you], and I was content with the hundreds of thousands [of beings]
who came forth from me in your name of NEHESU (i.e., Negroes); Horus
made them to come into being, and it is he who avengeth their souls.
I sought out mine Eye, and ye came into being in your name of
THEMEHU; Sekhet hath created them, and she avengeth their souls."

UNQUOTE

Now if we look at the Book of Gates relief for the Fifth Hour, we
see that the Aamw (Aamu) and Thnw (Themehu) both issued from
Sekhet are basically "white" in modern terms.

The Rmt (Reth) and Nhsw (Nehesu) are both issued from Heru and are

portrayed in the reliefs as "black."

So there is a different genetic origin for the inhabitants of the Red Land issued from Sekhet, and the inhabitants of the Black Land issued from Heru.

>>

In addition, the people of Kemet and Nubia are portrayed rather alike and are sometimes identical as at Ramses III's tomb (KV11).

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> I know this has probably been argued a hundred times as to the
> meaning of the word Kemet, but I was just going over old notes and
a

> different perspective came to mind that I wanted to explore and
get

> some feedback on.

>

> Usually when I see the word Kemet(Qamit), I see the hillslope,
Owl,

> loaf, with the two people determinative glyphs. Others I see it with
> the nwt symbol which means town or city. Thus many agree that it
> means "Land of the Blacks" or "The Black City or town."

>

> I do not believe that the ancient Kematians had a concept
of "race"

> like we do today and wouldn't describe with race in mind. From more
> indepth study on the mystic side of the Shetaut Neter, I am
leaning

> towards a different meaning and interpretation.

>

> Usually the two main arguments are that Kmt means either 1) land
of

> the black people or 2) the black land as it refers to the soil.

But I

> think, for some reason, that it might mean something deeper as it
> relates to Asar since he was supposed to be the first ruling king
> of "Egypt."

>

> Asar translated means "lord of the perfect Black." This "Black" in

- > which the name infers is usually understood as the Amentet (the place
- > where Asar Dwells). This is a realm of the deepest, darkest blackness
- > where no activity takes place. Just "eternity" as can be inferred in
- > 125 of the Papyrus Ani. For mystics, this is the place that everyone
- > wanted to be and where you can unite and transcend ordinary, human
- > concepts. Amentet is supposed to be the place where all concepts are
- > void and it is just supposed to be "black." For people who practiced
- > Shetaut Neter, this was the highest stage of development as this was
- > the area they wanted to be in (to unite with Asar).
- >
- > Since Kemet was the original place where Asar ruled and he is
- > the "Lord of the Black" and Kmt is the "Black Land", then couldn't
- > the meaning of the name Kmt refer to the place where Asar ruled:
- The
- > Amentet on Earth.
- >
- > I am slow in this area but give me some insight.
- >
- > Asar Imhotep
- > <http://www.mochasuite.com>

| 14683|2004-10-21 16:50:04|terance pete|Re: Blacks in Early America: Muslims in America|

Glad you clarified yourself in that respect. I partially agree with you in the fact that the blood sacrifices are wrong and definately stopped. However, if we get technical we can even accuse one of the mythical phophets of Islam such as Abraham of doing the same exact thing with his own son. Is this not blood sacrifice?

Muslims sacrifice animals every year after Ramadan. The Muslims slit the throat of the animals and the blood spills over in a bucket. Seems to me that Abrahmic religions are guilty of primarily the same thing they accuse so-called other indigenous faiths of doing.

Vodun is only one of the many indigenous practices across the African continent, and you cannot summarize them all up in just this one religious practice. African faiths have good and bad within them but none are evil or satanic as the media portrays them to be. Many of them even have complex spiritual foundations within them.

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| 14684|2004-10-21 19:12:15|Imnrnnre|Re: Meaning of the word Kmt|
Paul and Asar,

I was curious about how the Theban Mapping Project handled the depiction of black Remt and Nehesu as shown in the tomb of Rameses III (KVII). Basically, they said the Kemau made a mistake! Here's how they worded it, "Nubian, one of the four races of mankind, erroneously labeled as an Egyptian." It's clear they used a photo of a Remt since on his left there is a falcon determinative for Heru, the deity whose ideogram precedes the first Remt in the procession.

While the Remt are not always depicted in this way (eg., In the tomb of Seti I they are reddish brown), it is clear that in Rameses III the Remt (AE) and Nehesu ("Nubians") are identical in dress, hair style and skin color.

Who are these people to go around changing the original names of ancient people and countries to suit own racial preconceptions? Don't answer; it's only a rhetorical question.

Regards,

Raymond Davis

| 14685|2004-10-21 20:39:31|Paul Kekai Manansala|Re: Meaning of the word Kmt|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Paul and Asar,

>

> I was curious about how the Theban Mapping Project

> handled the depiction of black Remt and Nehesu as

> shown in the tomb of Rameses III (KVII). Basically,

> they said the Kemau made a mistake! Here's how

> they worded it, "Nubian, one of the four races of

> mankind, erroneously labeled as an Egyptian." It's

> clear they used a photo of a Remt since on his left

> there is a falcon determinative for Heru, the deity

> whose ideogram precedes the first Remit in the

> procession.

>

>

At least the Theban Mapping Project admits that the Remt and Nehesu are depicted the same unlike some others, even though they think this was an error.

But the error is not in the labeling. As Manu has shown the Remt representative always occupies the first place after Heru. If there was an error (not!) it was in the drawing of the Egyptian.

Regards,

| 14686|2004-10-21 20:59:23|Amadou Cisse|Re: Blacks in Early America: Muslims in America|

Dear Mustafa,

It can be treacherous to render anything in a stroke of the pen, and indeed speaking of high culture can lend to quick pick, but I hope more tolerance and restraint would come from realizing the culture was such qualified on basis of widespread practice rather than value judgment. In fact Islamic and pre-Islamic beliefs in Africa are in the dialectical harmony of contents and container in a standing social significance against all kinds of aggressions and encroachments. This speaks well of the values thus brought to bear against hardship there or in inner cities here. Trying to laud either parts of a whole is tricky, in fact even futile as one without the other has no medieval or modern reality. In a nutshell the deepening duress called for ever developing multi-layered cultural outlooks of which traditional protective beliefs are not the least. My longer post on Islam in Mali sent earlier should

help toward that understanding. Mali is one of the best testing grounds of what the addition of Islam has brought in terms of literary and material progress in Africa, at least a way to connect to the world when that world had come for local resources.

Thus were transcended the local and familial limits of the ancient traditional religion at a time when precisely subsistence economy was being destroyed by commerce. Islam brought a new god, recognized by brothers in faith as well as opponents, with the reassuring psychological effect to peoples subjected to foreign influences full of mysteries. Especially the development of Islam through Sufi brotherhoods (turuq) provided Africa its own religious leadership, its own saints, as vehicles of orthodox Sunni to the masses by a small literate elite. The fusion of the systems was slow and gradual and implicated accommodations (traditional spirits became jins and zawiyas were sometimes erected at the place of old altars). Resistance against colonial conquest was thus helped and provided a cultural shield virtually impenetrable by the European brand of Christianity. But when the states showed their shallowness as disguise to exploitation and oppression, both the enlarged social security of local muslim solidarity, the informal popular learning and legal systems, and the sheiks as masters of the supernatural spirits and angels, provided answers and protection in a multi-layered fashion. Their promises contain more than paradise tomorrow and protection today, they illustrate and affirm the dignity of the group through participation to the global human community. Islam became a sign of African cultural identity, mediated by forms known for a long time, all anchors against the slanted slopes of greed and exploitation.

Keep it up, and Peace be upon you.

Regards,
Amadou Cisse

-----Original Message-----

From: Ansari Mustafa [mailto:mustafaansari2002@yahoo.com]

Sent: Thursday, October 21, 2004 12:36 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: Blacks in Early America: Muslims in America

Greetings, Peace and Power,

You both are indeed correct to a certain extent. In certain periods Islam was in the minority { The early periods) Nonetheless, I must point out another

observation. West Africa reached its high point when Islam was observed in its purist forms without the [high culture] you speak of. In fact, the blood sacrifices, the woo-doo voo-doo, talismans and the polytheist approach to worship that is still occurring in Africa, is not a progressive thing one would call high culture.

On the other hand the emphasis on literacy, cleanliness, devotion to wives and children, fasting, [discipline], acts of charity, and industry is.

In many, many, parts of Africa this can be observed by looking at the areas of Africa with the highest indices of aids. Juxtaposed, there is a negligible amount in the Islamic countries of West Africa, [Senegal, Morocco, Guinea, Mali, Ivory Coast, Guinea Bissau, Chad, Mauritania etc.

Likewise, you can see a destruction of family lines with matrilineal progeny is practiced as opposed to patrilineal progeny.

If you want a microcosm of these distinctions look at Sierra Leone, and Liberia and their horrid wars and practices of voodoo. The evil done in these areas with the aid of voodoo is tremendous.

Last Sunday I accompanied my Ghanaian partner to one of his clansmen house, [They are Christian, traditionalist mixed] and I observed Jesus portrayed as a Caucasian, all over the walls of his home this is not unusual. I also joined them in prayer up to the extent to the phrase "In the Name of our Lord Jesus Christ". This image and phraseology of a white God is deleterious to the Human psyche and when it is mixed with voodoo tradition and matrilineal family structure it is as deadly as what we have in our ghettos.

I respectfully, respectfully beg to differ my beloved brother.

Dr. Mustafa Ansari

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

> Dear Terence Pete,
>
> Indeed, and you're pushing a door wide open. The
> Islamic veneer covers
> an otherwise extended African high culture,
> including the use of
> talismans and spirit possessions where ritual
> incantations start with
> invoking Allah.
>
> Regards,
> Amadou Cisse
>
> -----Original Message-----
> From: terance pete [mailto:alberto34482@yahoo.com]
> Sent: Wednesday, October 20, 2004 2:56 PM
> To: Ta_Seti@yahoogroups.com
> Subject: RE: [Ta_Seti] Re: Blacks in Early America:
> Muslims in America
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> Don't believe the insception of Islam totally
> replaced indigenous religious elements in Malian
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> Mande speaking people. Also he noticed how
> matriarchical Mande soceity was,and how women would
> walk around naked without much notice. Obviously,
> the
> elements still survived under Islam because even in
> modern regions like Djenne we find that people
> there
> stil have ancestor figures and bury their dead in
> Urns
> as in the tradition before Islam reached Western
> Africa.
>
>
>
> I am certain you know all about the Mouride
> sect and of Sheikh Amadoua Bemba. These Muslims and

- > others in Senegal believe that writing inscriptions
- > on
- > covers and other objects people recieved blessings.
- > I
- > see a great parallel between this and the modern
- > Muslims in rural parts of Egypt who write spells
- > using
- > Koranic iconography.

>

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> Your Sa3eadi Egyptian Friend,

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> Saidis_Aswan_Egy

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| 14687|2004-10-21 21:18:01|Ansari Mustafa|Re: Blacks in Early America: Muslims in America|
Peace and Blessings My Brother,

True. I am at peace with you brother and your analysis. Blood sacrifices must be addressed, especially human.

In Islam they have been outlawed in the Quran. In Perinent part

Sura XXII 34-37:

34."To every people did We
Appoint rites (of sacrifice)
That they might celebrate
The name of God over
the sustenance he gave them
From Animals (fit for food)
But your God is one God
Submit then your will to him

37. It is not their meat
Nor their blood that reaches
God: It is your piety
That reaches him

The killing of the lamb is just to eat, we do the same with chicken and goat.

I have no idea what those brothers are doing with the blood. I think they are just being neat and sanitary.

Mustafa

--- terance pete <alberto34482@yahoo.com> wrote:

>
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> Glad you clarified yourself in that respect. I
> partially agree with you in the fact that the blood
> sacrifices are wrong and definately stopped.
> However,
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| 14688|2004-10-21 21:25:37|Ansari Mustafa|Re: Blacks in Early America: Muslims in America|
Greetings and Peace Dr. Cisse

I totally agree and I am in harmony with the wise words that you speak. Addressing centuries of analysis and tradition in a paragraph is indeed challenging. I regret any misunderstanding.

Your brother thanks you for your insight.

And upon you Peace.

Mustafa

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

> Dear Mustafa,
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> It can be treacherous to render anything in a stroke
> of the pen, and
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> -----Original Message-----
> From: Ansari Mustafa
> [mailto:mustafaansari2002@yahoo.com]
> Sent: Thursday, October 21, 2004 12:36 PM
> To: Ta_Seti@yahoogroups.com
> Subject: RE: [Ta_Seti] Re: Blacks in Early America:
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> Dr. Mustafa Ansari
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> --- Amadou Cisse <Abcisse@earthlink.net> wrote:
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>

=== message truncated ===

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| 14689|2004-10-21 21:50:45|Paul Kekai Manansala|Doubts about Nefertiti "DNA test"|

Alberto, I was trained to always verify sources and was rather surprised to hear about these tests as I scan archaeology and anthropology news sites on a daily basis.

However, I'm thinking there is something very fishy about this faxed document sent to the Canadian Broadcasting Channel and apparently only to that media outlet.

First of all, it supposedly comes from microbiologist Mohamed S. Salama from Ain Shams University, who does indeed exist. Unfortunately I have not been able to locate his email addy.

However, none of the news reports including the last interview with Hawass in Sept. 2003 just four months before the supposed test results make any mention of Salama or DNA testing.

Traditionally, it has been very difficult to get permission for genetic testing. I would be surprised if Hawass could do this on his own.

The report pops up out of nowhere and is not picked up by any major news agencies, which had been very interested in this subject just a few months earlier.

None of the major Egyptology or archaeology news sites have reported this finding either although they have closely followed the Nefertiti debate, with the exception of Greg Reeders' Egyptology World News & Gossip.

The SIS and Hawass official websites also have no mention of it.

I have written the CBC Disclosure staff to see if they double checked their sources.

Regards,
Paul Kekai Manansala

| 14690|2004-10-21 21:54:53|noirfist|Re: Blacks in Early America: Muslims in America|
Greetings,

I find it fascinating regarding the constant disinformation surrounding the practices of indigenous African spiritual traditions.

Let's take "blood sacrifices": Did you know that such offerings are done within the Jewish tradition. I remember a caption of a Rabbi rubbing a chicken across a worshippers body in the same manner as in African (Ifa, et al) and Indian (Hinduism) traditions. The same thing is done in Chinese traditions.

Did you know that there are breathing exercises known to African traditional priesthood orders? For example, Umbilini is what Indians call Kundalini, and what the Kung! of the Kalahari call Numm! Read the following: Song Of The Stars, by Zulu Sanusi Vuzamazulu Credo Mutwa and Boiling Energy. Concepts like air rising as a vapor up the spine, or boiling in the pit of the stomach, at a point called Tan Tien, in Chinese metaphysics, are widespread across the continent.

However, the uninitiated tend to, in a Judeo-Christian/Islamic milieu, rant on about a spiritual tradition about which they are, as living practitioners, extremely ignorant.

Remember Graule and his relationship with the Dogon Hogon. African spiritual traditions have checks against any uninitiated person thinking he/she will simply walk up and be given all the knowledge there is to know. It takes years of study, discipline and the trust of ones Elder(s) to become even remotely familiar with the deepest aspects of ancient African metaphysics.

If all one can do is focus on "blood sacrifices," as regards African traditions, while hypocritically overlooking the same, or similar, rituals within ones own chosen tradition, then one will surely never be made privy to such sacred African traditions.

The above is not even an inkling as to what has been preserved in the Ancient African orders.

Ha! Blood sacrifices, indeed. So what! Say the same to a Daoist priest, or a Rabbi, doing the same!

--- In Ta_Seti@yahoogroups.com, terance pete wrote:

>
>

> Glad you clarified yourself in that respect. I
> partially agree with you in the fact that the blood
> sacrifices are wrong and definately stopped. However,
> if we get technical we can even accuse one of the
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- > across the African continent, and you cannot summarize
- > them all up in just this one religious practice.
- > African faiths have good and bad within them but none
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- > Many of them even have complex spiritual foundations
- > within them.

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| 14691|2004-10-21 22:16:30|noirfist|Real African Literary Developement| Africans need to drop Arabic, any other foreign script, and furhter the preservation of the myriad ancient African scripts currently wasting away: such those of the Bassa, Nsibidi, Vai, Bamum, et al.

This is where the heart of an African literary structure lies. Arabic is no more sacred than pig-latin. It stems from a particular culture/people; nothing more, nothing less. However, when you incorporate the language of a people into your own traditions, you also incorporate into your "reality" their way of viewing the world. Such views are not universally applicable but are, rather, endemic to the cultural milieu which birthed it.

Just as it is proper for Arabs to view the world thusly, and for Arabic to be used, by THEM, as a medium through which this process can be expressed, so to is it proper for Africans to do the same with regard to their own literary traditions.

Thanks for indulging me...

| 14692|2004-10-21 22:30:08|Imnrrnre|Re: Meaning of the word Kmt|
Paul,

The photo I referred to was _not_ that of a drawing; it was a black Remt in first place following Heru from the actual wall painting. Hence, as I said, the tell-tale falcon on his left. The project writers deny he is a Remt and they do _not_ show the procession in the original; so the reader can't actually see the two groups of blacks as depicted ala Manu Ampim. When they do show the four groups in procession, they are depicted in drawings and the Remt are reddish brown -- not black. I call this a deliberate deception, because they did not show the wall painting as it actually appears on the wall.

Regards,

Raymond Davis

| 14693|2004-10-21 22:38:22|Amadou Cisse|Re: Blacks in Early America: Muslims in America|
< African spiritual traditions have checks against any uninitiated person thinking he/she will simply walk up and be given all the knowledge there is to know. It takes years of study, discipline and the trust of ones Elder(s) to become even remotely familiar with the deepest aspects of ancient African metaphysics. >

So right!

Regards,

Amadou Cisse

-----Original Message-----

From: noirfist [mailto:noirfist@yahoo.com]

Sent: Friday, October 22, 2004 12:55 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Blacks in Early America: Muslims in America

Greetings,

I find it fascinating regarding the constant disinformation surrounding the practices of indigenous African spiritual traditions.

Let's take "blood sacrifices": Did you know that such offerings are done within the Jewish tradition. I remember a caption of a Rabbi rubbing a chicken across a worshippers body in the same manner as in African (Ifa, et al) and Indian (Hinduism) traditions. The same thing is done in Chinese traditions.

Did you know that there are breathing exercises known to African traditional priesthood orders? For example, Umbilini is what Indians call Kundalini, and what the Kung! of the Kalahari call Numm! Read the following: Song Of The Stars, by Zulu Sanusi Vuzamazulu Credo Mutwa and Boiling Energy. Concepts like air rising as a vapor up the spine, or boiling in the pit of the stomach, at a point called Tan Tien, in Chinese metaphysics, are widespread across the continent.

However, the uninitiated tend to, in a Judeo-Christian/Islamic milieu, rant on about a spiritual tradition about which they are, as living practioners, extremely ignorant.

Remember Graule and his relationship with the Dogon Hogon. African spiritual traditions have checks against any uninitiated person thinking he/she will simply walk up and be given all the knowledge there is to know. It takes years of study, discipline and the trust of ones Elder(s) to become even remotely familiar with the deepest aspects of acient African metaphysics.

If all one can do is focus on "blood sacrifices," as regards African traditions, while hypocritically overlooking the same, or similar, rituals within ones own chosen tradition, then one will surely never be made privy to such sacred African traditions.

The above is not even an inkling as to what has been preserved in the Ancient African orders.

Ha! Blood sacrifices, indeed. So what! Say the same to a Daoist priest, or a Rabbi, doing the same!

--- In Ta_Seti@yahoogroups.com, terance pete wrote:

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> Glad you clarified yourself in that respect. I

> partially agree with you in the fact that the blood

> sacrifices are wrong and definately stopped. However,

> if we get technical we can even accuse one of the

> mythical phophets of Islam such as Abraham of doing

> the same exact thing with his own son. Is this not

> blood sacrifice?

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> Muslims sacrifice animals every year after

> Ramadan. The Muslims slit the throat of the animals

> and the blood spills over in a bucket. Seems to me

> that Abrahmic religions are gulty of primarily the

> same thing they accuse so-called other indigenous

> faiths of doing.

>

>

>

>

> Vodun is only one of the many indigenous pratices

> across the African continent,and you cannot summerize

> them all up in just this one religious pratice.

> African faiths have good and bad within them but none

> are evil or satantic as the media portrays them to be.

> Many of them even have complex spirtual foundations

> within them.

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| 14694|2004-10-21 22:43:18|noirfist|Eyes Wide Shut|

If you know what to look for in the context of traditional African iconography, you'll see how Africans catologued concepts generally, and erroneously, claimed to be the monopoly of Asian metaphysics.

For example: serpentine lines in the front and/or back of a figurine often indicates energy/libido rising as: Boiling water or coiled serpents. This occurs from points at the base of the spine or the pit of the stomach. Energy then rises to the top of the head.

Yoruba energy points (called Chakras in Ayurvedic traditions) in the head, for example, are: Eshu Ni Baku, Eleda, et al. These correspond to the Occiput and Crown "Chakras."

Intertwined Mud-Fish indicate the interrelatedness of all things, indicative of the so-called dichotomy of "opposites." This motif is prominent in ancient Yoruba, Bini metaphysics, for example.

As you can see from this less than cursory examination, African traditions are far from needing an infusion (Islamic or otherwise) foreign properties into their structures.

Thanks again...

| 14695|2004-10-22 00:58:29|K. Loganathan|Re: Eyes Wide Shut|

Hi

Thanks for pointing out these similarities. I do not think they are a monopoly of Asian metaphysics though certainly they constitute a common theme among the basic cultures of India SEAsia the Far East and so forth where Snake worship Tree worship and so forth are practiced to this day.. Whether you call it Tantrism Agamism or Hekaism there seems to be many parallels that are worth studying. Here I would also include the ancient Sumerian where the icon of snake plays a dominant role as it does also in the Indian Tantric sects like Saivism VaishNavism Saktaism and so forth. Among the different branches of Yoga we have also kuNdalini Yoga that stands apart from the rest of the Yoga disciplines in focusing on breath control, the Pranayama. I have also noticed that the Yoga of various postures as well as that Deep Silence already gets mentioned in Sumerian literature.

My suggestion is that we explore all these in order to unravel the mysteries surrounding it. It may be one of the common themes of NKSD cultures perhaps related to the notion of Metaphysical Pyramid.

Loga

noirfist wrote:

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Thanks again...

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| 14696|2004-10-22 04:28:02|noirfist|Re: Eyes Wide Shut|

Greetings,

Thanks for sharing. This metaphysical world view is shared across the African continent. The difference being that it is the wisdom preserved by Africa's indigenous spiritual orders, with some elements found within the culture as a whole.

Other similarities include African and Asian forms of geomancy. This practice is common all over Africa. The Chinese have Feng Shui; the Yoruba, Ifa, tradition has Gede(pronounced Gay Day). In the traditions in Mali, as elsewhere in Africa, for example, it is practiced to establish appropriate locations for rituals, festivals, etc. The orientation of a house's walls, what plots of land upon which it is permitted to farm, the entrance area of a village-all these are discerned through traditional African geomantic systems.

Another similarity between these metaphysical world views is the so-called theory of opposites (which are not, in the African/Asian traditions, conflicting but, rather, complimentary). For example, the African concepts of Mawu (divine female) and Lisa (divine male). In traditional African divinatory systems, as in the Asian counterpart, this concept is most explicit.

It is also interesting that African and Asian binary divinatory systems often base that calculations on multiples of 8. For example, in Ifa, and that of the Dogon, we have 256 different sacred verses; in the Chinese I-Ching system, we have 64. Even more to the point, which seems indicative of an African substratum within Asian cultures, is that the "Micronesian" Pwe, knot divinatory system, as practiced in the Caroline Islands, have 256 verse calculations as well (Bascom's works on Ifa makes this note-referencing William Lessa's works on the cultures of the Islands of Truk, Yap, et al)!

Likewise, the Micronesian martial art, Bwang, as well as India's martial arts Kalaripayattu (Kerala State)and Marma Ati, China's Wu Shu and Indonesia's/The Philippines/Malaysia's various Silat systems have parallels on the African continent.

I could go on but, you get the drift...The difference is that I have been privileged to be in involved in these-so my experiences are first hand, not merely theoretical.

Thanks again.

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| 14697|2004-10-22 06:26:53|Paul Kekai Manansala|Re: Meaning of the word Kmt|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul,

>
> The photo I referred to was _not_ that of a drawing;
> it was a black Remt in first place following Heru from
> the actual wall painting.

I know Raymond, I posted that photo from the Theban Mapping Project
on this site long ago.

What I was referring to is the argument posited against the use of

Lepsius image of the KV11 tomb scene by Yurco.

Hence, as I said, the tell-tale

- > falcon on his left. The project writers deny he is a Remt
- > and they do _not_ show the procession in the original;
- > so the reader can't actually see the two groups of blacks
- > as depicted ala Manu Ampim.

Yes, you and I discussed that right here earlier this year.

When they do show the

- > four groups in procession, they are depicted in drawings
- > and the Remt are reddish brown -- not black. I call this
- > a deliberate deception, because they did not show the
- > wall painting as it actually appears on the wall.
- >

The drawing by Lepsius does indeed portray them as black. It was argued by Yurco, apparently using only photos from Hornung, that this was a mistake, which it was not.

Regards,

Paul Kekai Manansala

| 14699|2004-10-22 07:15:57|Memnon (dg14)|Re: Blacks in Early America: Muslims in America|

I hate entering political discussions on this forum such as this...

But I've always found it interesting that adherents of the Western religions are often apalled at blood sacrifice--human or otherwise--in other cultures. Partly it is because such things exist in their own religious history (i.e., the Old Testament that lays the foundation for the Western religions regularly has the Semitic god figure Yahweh calling for the complete destruction of entire peoples at the hands of his followers on His behalf--which in essence qualifies as mass sacrifice).

And partly as well because, in the medieval and modern era, the amount of people who have lost their lives at the hands of Western religious adherents, in the name of said religion and God, far surpasses the amount of people killed in so-called human blood sacrifice. Even among cultures of mass sacrifice like the Aztecs, it can be argued that the destruction wrought by the Spanish Conquistadors on Mesoamerica outnumbers the amount of destruction of lives carried out by the Aztecs themselves.

Thus I just don't see the grounds for a moral soapbox here...

But anyway, I've probably said too much...returning to a more worthy topic...

DG

Ansari Mustafa wrote:

Greetings and Peace my brother,

My mother told me just because the boy next door wants to jump off a mountain, Does that mean that you have to do it.

My question to you brother, is where does blood sacrifice get us? Did you know that there are some places in Africa that sacrifice humans? or that there is a tradition on sexing virgins, to cleans oneself. And other group cut off the clitoris so that the woman remains faithful

Brother, please be discerning I am not talking about doing away with all African traditions. I am a African, and proud to be so. This is why I speak as I do.

Please calm down, so that we can discuss in a manner that uplifts our people.

Mustafa

--- noifist wrote:

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> Greetings,
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> I find it fascinating regarding the constant
> disinformation
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| 14700|2004-10-22 07:28:53|Memnon (dg14)|Who Were the Phoenicians- National Geographic Article|

Has anyone read this article in last month's NG?

The following is just a partial account.

Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

I've heard it asserted before that the Phoenicians were black or Africoid, however the evidence has never been solid enough for me to accept. I do however contend there was an African presence among them, mostly through New Kingdom contacts as the region was partially under Egyptian hegemony. The influence of New Kingdom culture among the Phoenicians is readily seen, and there would certainly have been Egypto-Nubian troops and Egyptian governing officials in the region--though its doubtful such a small number would significantly alter the genetic make up of the larger population. One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

||

|| We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

||

|| **Get a taste of what awaits you in print from this compelling excerpt.**

"I am a Phoenician," says the young man, giving the name of a people who vanished from history 2,000 years ago.

"At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers—fishermen, shopkeepers, and taxi drivers—gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"—a name that became Phoenicians—after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the

region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated?so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

Get the whole story in the pages of [*National Geographic*](#) magazine.

| 14701|2004-10-22 07:34:25|Ansari Mustafa|Re: Blacks in Early America: Muslims in America| Greetings of Peace Brother Memnon,

I think you are a bit testy this morn, because of our previous discussion, but you have stretched the impetus of the issue.

The issue is whether Blood sacrifice is a progressive notion.

In addition, the monotheist religions come from the east, not the west.

The west has hijacked the religion, converted the scriptures into a hammer of racial oppression on the African/Indians/Mexicans/ etc.

I totally agree with you on this. Our only disagreement from what I recall deals with perceptions on Indigenous status.

"We do not have to be disagreeable because we disagree"

Your Brother whether you like it or not.

Mustafa

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

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| 14702|2004-10-22 08:07:54|Paul Kekai Manansala|Re: Blacks in Early America: Muslims in America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa wrote:

> Greetings of Peace Brother Memnon,

>

> I think you are a bit testy this morn, because of our

> previous discussion, but you have stretched the

> impetus of the issue.

>

Mustafa, from what I can see, you opened up the firing on other people's religious beliefs and lauding Islam instead. This is not the first time either.

Regards,

Paul Kekai Manansala

| 14703|2004-10-22 08:13:36|Imnrnnre|Re: Meaning of the word Kmt|

Okay Paul,

I guess it's time for my morning nap.

I'll be much better then. (smile)

Raymond

| 14704|2004-10-22 08:19:43|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

DG, there is a theory, not Afrocentric in origin but I can't remember the name of the originator, that the "true" Phoenicians made up only a small percentage of the populations in their cities.

The evidence was based on a study of skulls from Carthage and Phoenician ports in coastal Lebanon. The common skulls between these ports were of a small minority, while the majorities in each port corresponded to the generalized population in each region.

Regards,

Paul Kekai Manansala

| 14705|2004-10-22 08:32:26|Imnrnnre|Re: Meaning of the word Kmt|

Oh Paul,

While I'm trying to recover my memory,
let me apologize to Kathaka, Mahari and
Amadou for referring to Jerusalem as the
birthplace of Jesus.

And now its back to Sunday school for me.

Regards,
Raymond

| 14706|2004-10-22 08:53:47|Paul Kekai Manansala|Re: Meaning of the word Kmt|
--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Oh Paul,
>
> While I'm trying to recover my memory,
> let me apologize to Kathaka, Mahari and
> Amadou for referring to Jerusalem as the
> birthplace of Jesus.
>

Lol, everybody knows he was born in Kashmir .

Regards,
Paul Kekai Manansala
| 14707|2004-10-22 09:01:00|Djehuti Sundaka|Yeb, Cradle of Feminism?|
Yeb, cradle of feminism?
By Jill Kamil
<http://weekly.ahram.org.eg/2004/713/he2.htm>

Little is known of the vibrant Judaic community which already existed on the island of Elephantine when Cambyses invaded Egypt in 525 BC. What we do know, however, is that they had a Jewish temple to serve their religious needs.

The liturgical protocol detailed on some of the documents discovered on the island by archaeologists during the first decade of the 20th century dates back to a time before the destruction of the First Temple in Jerusalem. It is clear from this that the Judaic presence on Yeb (the Biblical name for Elephantine) stretches far back into antiquity.

Interest in the island on Egypt's southern border was first aroused by German archaeologists who chanced upon some Aramaic papyri in the possession of the farmers of Aswan Garb (West Aswan). This caught the

attention of scholars then looking for evidence that might shed light on a community of Jews who had settled on the island during and after the Persian period, from the sixth century BC onwards. German archaeologists excavated on the island from 1906 to 1908 (in the south-west portion of the Temple of Khnum), while French archaeologists excavated in the temple's vast courtyard between 1907 and 1910. Both missions found what they were looking for -- hundreds of fragments and papyri, along with scores of ostraca written in Aramaic that related to personal and civil matters. Having made these finds, the missions then departed.

Little further archaeological activity took place on the island until 1935, when the Borchardt Institute, the forerunner of the Swiss Institute, decided to carry out a survey of the surviving architecture. But their work was interrupted by the outbreak of World War II, and as a result the hundreds of documents relating to the Jewish community which they had retrieved did not immediately pass into the public record. Even when the German Institute of Archaeology carried out a comprehensive study of the island starting in 1969, eventually publishing an official guidebook in 1988, they made only cursory reference -- a mere 37 words to be exact -- to the temple of Yahweh and the community that worshipped there: "The rebuilding of the Khnum Temple in Dynasty XXX left hardly any remains of the Jahweh temple that served the (Aramaic-Jewish) colony, but a series of important papyri documenting the community was recovered from nearby houses".

To say these papyri are important is an understatement. Among these documents, knowledge of which was long confined to scholarly circles, are commercial and real estate contracts, marriage agreements, and personal letters that describe the daily secular and religious life of the community in considerable detail. They also have much to tell us about the status of women in the community. It is particularly interesting to note that the prevailing attitude to women's rights on Yeb was significantly more progressive than in many contemporary orthodox Judaic circles.

One noteworthy document makes interesting reading:

"On the 21st of Chisleu... Masheiah B Yedoniah, a Jew of Yeb... said to Jezaniah B Uriah... there is the site of one house belonging to me... which I have given to your Mitbahiah, my daughter, your wife... Now I say to you, build and equip that site and dwell on it with your wife. But you may not sell that house or give it as a present to others; only your children by my daughter Mitbahiah shall have power over it after you. If... you build upon this land and then my daughter divorces you and leaves you, she shall have no power over it, in return for the work you have done..."

This document attests that a woman could readily divorce her husband, with or without his consent. From other documents, we know that a woman could exercise this right by "standing up in congregation and merely declaring 'I divorce my husband'." Thus we learn that, at least in sixth century BC Yeb, Jewish women were not separated from their men in congregations, had property rights, and could take the initiative in and consummate a divorce simply by declaring publicly their intention. Mitbahiah must have done well in her investments, for other documents refer to the considerable fortune she lent to her father over the course of the next 13 years. In partial payment of his debt to his daughter, Masheiah deeded her a house he had acquired: "I give it to Mitbahiah, my daughter, in return for the goods which she gave me while I was an inspector of the fortress."

The extraordinarily progressive social mores of this ancient Judaic society are confirmed by subsequent documents concerning Mitbahiah. She in fact did divorce Jeremiah, and subsequently married Pi', an Egyptian official in Aswan, even temporarily adopting his religion. The Judaic community evidently disdained to recognise such a marriage, for none of the witnesses to the marriage contract had Hebrew (or Aramaic) names. The marriage lasted for what must have been little more than a honeymoon, and certainly less than 12 months, for Mitbahiah's next marriage was celebrated in the same year. Pi' paid quite a price for marrying a Jewish "princess". All of Pi's property was divided between them, but the property that was in Mitbahiah's name remained with her!

Mitbahiah thereupon reverted to her own people and promptly went on to a prospective third husband, Ashor B Seho. Ashor, like her father, was a Jew of some note; they were both listed as "builders to King Artexerxes". By now, Mitbahiah's father was evidently not averse to cashing in on his daughter's market value, and made certain that her property would not revert to Ashor in the event of a divorce. Ashor's guarantee states: "... I have given you as the bride-price of your daughter Mitbahiah five shekels, royal weight. It has been received by you and your heart is content. Should Ashor die... having no child, male or female [!], by his wife Mitbahiah, Mitbahiah shall be entitled to the house, chattels and all other worldly goods of Ashor... Should Mitbahiah... stand up in a congregation and declare, I divorce my husband, the price of divorce shall be on her head; she shall... weigh out to Ashor seven shekels, 2 R, but all she brought with her she shall take out, shred and thread, and go wither she will without suit or process." This time the marriage contract was signed by members of the Judaic community.

[The following is an article and an excerpt from an article concerning the status of women in Kamat. This may provide some perspective of the historical background behind the social conditions revealed in the above article.]

Excursus III:

The Status of Women in Ancient Egyptian Society

<http://www.library.nwu.edu/class/history/B94/B94women.html>

Peter A. Piccione

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N.B.:

This document contains links to three other documents, which are translations of primary sources or detailed recapitulations of long texts and inscriptions, including: 1) a Twelfth Dynasty will (imyt-pr) from el- Lahun; 2) the Will of Naunakht; 3) the Inscription of Mes. To access these documents, click on the blue-colored text where they appear in the body of this essay. For bibliographical references related to the role and status of women in Egyptian society, see the Course Description, page 13.

INTRODUCTION

Unlike the position of women in most other ancient civilizations, including that of Greece, the Egyptian woman seems to have enjoyed the same legal and economic rights as the Egyptian man-- at least in theory. This notion is reflected in Egyptian art and historical inscriptions.

It is uncertain why these rights existed for the woman in Egypt but not where else in the ancient world. It may well be that such rights were ultimately related to the theoretical role of the king in Egyptian society. If the pharaoh was the personification of Egypt, and he represented the corporate personality of the Egyptian state, then men and women might not have been seen in their familiar relationships, but rather, only in regard to this royal center of society. Since Egyptian national identity

would have derived from all people sharing a common relationship with the king, then in this relationship, which all men and women shared equally, they were--in a sense--equal to each other.

This is not to say that Egypt was an egalitarian society. It was not.

Legal distinctions in Egypt were apparently based much more upon differences in the social classes, rather than differences in gender.

Rights and privileges were not uniform from one class to another, but within the given classes, it

seems that equal economic and legal rights were, for the most part, accorded to both men and women.

Most of the textual and archaeological evidence for the role of women that survives from prior to the

New Kingdom pertains to the elite, not the common folk. At this time, it is the elite, for the most

part, who leave written records or who can afford tombs that contain such records. However, from

the New Kingdom onward, and certainly by the Ptolemaic Period, such evidence pertains more and

more to the non-elite, i.e., to women of the middle and lower classes.

Actually, the bulk of the

evidence for the economic freedom of Egyptian women derives from the Ptolemaic Period. The

Greek domination of Egypt, which began with the conquest of Alexander the Great in 332 B.C., did

not sweep away Egyptian social and political institutions. Both Egyptian and Greek systems of law

and social traditions existed side-by-side in Egypt at that time. Greeks functioned within their system

and Egyptians within theirs. Mixed parties of Greeks and Egyptians making contractual agreements

or who were forced into court over legal disputes would choose which of the two legal systems in

which they would base their settlements. Ironically, while the Egyptians were the subjugated people

of their Greek rulers, Egyptian women, operating under the Egyptian system, had more privileges

and civil rights than the Greek women living in the same society, but who functioned under the more

restrictive Greek social and legal system.

WOMEN'S LEGAL RIGHTS

The Egyptian woman's rights extended to all the legally defined areas of society. From the bulk of the legal documents, we know that women could manage and dispose of private property, including: land, portable goods, servants, slaves, livestock, and money (when it existed), as well as financial instruments (i.e., endowments and annuities). A woman could administer all her property independently and according to her free will. She could conclude any kind of legal settlement. She could appear as a contracting partner in a marriage contract or a divorce contract; she could execute testaments; she could free slaves; she could make adoptions. She was entitled to sue at law. It is highly significant that a woman in Egypt could do all of the above and initiate litigation in court freely without the need of a male representative. This amount of freedom was at variance with that of the Greek woman who required a designated male, called a *kourios*, to represent or stand for her in all legal contracts and proceedings. This male was her husband, father or brother.

WOMEN'S PROPERTY RIGHTS

There were several ways for an Egyptian woman to acquire possessions and real property. Most frequently, she received it as gifts or as an inheritance from her parents or husband, or else, she received it through purchases--with goods which she earned either through employment, or which she borrowed. Under Egyptian property law, a woman had claim to one-third of all the community property in her marriage, i.e. the property which accrued to her husband and her only after they were married. When a woman brought her own private property to a marriage (e.g., as a dowry), this apparently remained hers, although the husband often had the free use of it. However, in the event of divorce her property had to be returned to her, in addition to any divorce settlement that might be stipulated in the original marriage contract.

A wife was entitled to inherit one-third of that community property on the death of her husband, while the other two-thirds was divided among the children, followed up

by the brothers and sisters of the deceased. To circumvent this possibility and to enable his wife to receive either a larger part of the share, or to allow her to dispose of all the property, a husband could do several things:

1) In the Middle Kingdom, he could draw up an imyt-pr, a "house document," which was a legal unilateral deed for donating property. As a living will, it was made and perhaps executed while the husband was still alive. In this will, the husband would assign to his wife what he wished of his own private property, i.e., what he acquired before his marriage. An example of this is the imyt-pr of Wah from el-Lahun. 2) If there were no children, and the husband did not wish his brothers and sisters to receive two-thirds of the community property, he could legally adopt his wife as his child and heir and bequeath all the property to her. Even if he had other children, he could still adopt his wife, so that, as his one of his legal offspring, she would receive some of the two-thirds share, in addition to her normal one-third share of the community property.

A woman was free to bequeath property from her husband to her children or even to her own brothers and sisters (unless there was some stipulation against such in her husband's will). One papyrus tells us how a childless woman, who after she inherited her husband's estate, raised the three illegitimate children who were born to him and their female household slave (such liaisons were fairly common in the Egyptian household and seem to have borne no social stigma). She then married the eldest illegitimate step-daughter to her younger brother, whom she adopted as her son, that they might receive the entire inheritance.

A woman could also freely disinherit children of her private property, i.e., the property she brought to her marriage or her share of the community property. She could selectively bequeath that property to certain children and not to others. Such action is recorded in the Will of Naunakht.

WOMEN IN CONTRACTS

Women in Egypt were consistently concluding contracts, including: marriage and divorce settlements, engagements of wet-nurses, purchases of property, even arrangements for self-enslavement. Self-enslavement in Egypt was actually a form of indentured servitude. Although self-enslavement appears to have been illegal in Egypt, it was practiced by both men and women. To get around the illegality, the servitude was stipulated only for a limited number of years, although it was usually said to be "99 years."

Under self-enslavement, women often technically received a salary for their labor. Two reasons for which a woman might be forced into such an arrangement are: (1) as payment to a creditor to satisfy bad debts; (2) to be assured of one's provisions and financial security, for which a person might even pay a monthly fee, as though they were receiving a service. However, this fee would equal the salary that the provider had to pay for her labor; thus, no "money" would be exchanged. Since this service was a legal institution, then a contract was drawn up stipulating the conditions and the responsibilities of the involved parties.

In executing such an arrangement, a woman could also include her children and grandchildren, alive or unborn. One such contract of a woman who bound herself to the temple of Saknebtynis states:

The female servant (so & so) has said before my master, Saknebtynis, the great god, 'I am your servant, together with my children and my children's children. I shall not be free in your precinct forever and ever. You will protect me; you will keep me safe; you will guard me. You will keep me sound; you will protect me from every demon, and I will pay you 1-1/4 kita of copper . . . until the completion of 99 years, and I will give it to your priests monthly.'

If such women married male "slaves," the status of their children depended on the provisions of their contracts with their owners.

WOMEN BEFORE THE BAR

Egyptian women had the right to bring lawsuits against anyone in open court, and there was no gender-based bias against them, and we have many cases of women winning their claims. A good example of this fact is found in the Inscription of Mes. This inscription is the actual court record of a long and drawn-out private land dispute which occurred in the New Kingdom. Significantly, the inscription shows us four things: (1) women could manage property, and they could inherit trusteeship of property; (2) women could institute litigation (and appeal to the court of the vizier); (3) women were awarded legal decisions (and had decisions reversed on appeal); (4) women acted as witnesses before a court of law.

However, based upon the Hermopolis Law Code of the third century B.C., the freedom of women to share easily with their male relatives in the inheritance of landed property was perhaps restricted somewhat. According to the provisions of the Hermopolis Law Code, where an executor existed, the estate of the deceased was divided up into a number of parcels equal to the number of children of the deceased, both alive and dead. Thereafter, each male child (or that child's heirs), in order of birth, took his pick of the parcels. Only when the males were finished choosing, were the female children permitted to choose their parcels (in chronological order). The male executor was permitted to claim for himself parcels of any children and heirs who predeceased the father without issue. Female executors were designated when there were no sons to function as such. However, the code is specific that--unlike male executors--they could not claim the parcels of any dead children.

Still, it is not appropriate to compare the provisions of the Hermopolis Law Code to the Inscription of Mes, since the latter pertains to the inheritance of an office, i.e., a trusteeship of land, and not to the land itself. Indeed, the system of dividing the estate described in the law code--or something similar to it--might have existed at least as early as the New Kingdom,

since the Instructions of Any contains the passage, "Do not say, 'My grandfather has a house. An enduring house, it is called' (i.e., don't brag of any future inheritance), for when you take your share with your brothers, your portion may only be a storehouse."

FEMALE LITERACY

It is uncertain, generally, how literate the Egyptian woman was in any period. Baines and Eyre suggest very low figures for the percentage of the literate in the Egypt population, i.e., only about 1% in the Old Kingdom (i.e., 1 in 20 or 30 males). Other Egyptologists would dispute these estimates, seeing instead an amount at about 5-10% of the population. In any event, it is certain that the rate of literacy of Egyptian women was well behind that of men from the Old Kingdom through the Late Period. Lower class women, certainly were illiterate; middle class women and the wives of professional men, perhaps less so. The upper class probably had a higher rate of literate women. In the Old and Middle Kingdoms, middle and upper class women are occasionally found in the textual and archaeological record with administrative titles that are indicative of a literate ability. In the New Kingdom the frequency at which these titles occur declines significantly, suggesting an erosion in the rate of female literacy at that time (let alone the freedom to engage in an occupation). However, in a small number of tomb representations of the New Kingdom, certain noblewomen are associated with scribal palettes, suggesting a literate ability.

Women are also recorded as the senders and recipients of a small number of letters in Egypt (5 out of 353). However, in these cases we cannot be certain that they personally penned or read these letters, rather than employed the services of professional scribes.

Many royal princesses at court had private tutors, and most likely, these tutors taught them to read and write. Royal women of the Eighteenth Dynasty probably were regularly trained, since many were functioning leaders. Since royal princesses would have been

educated, it then seems likely that the daughters of the royal courtiers were similarly educated. In the inscriptions, we occasionally do find titles of female scribes among the middle class from the Middle Kingdom on, especially after the Twenty-sixth Dynasty, when the rate of literacy increased throughout the country. The only example of a female physician in Egypt occurs in the Old Kingdom. Scribal instruction was a necessary first step toward medical training.

WOMEN IN PUBLIC

The Egyptian woman in general was free to go about in public; she worked out in the fields and in estate workshops. Certainly, she did not wear a veil, which is first documented among the ancient Assyrians (perhaps reflecting a tradition of the ancient semitic-speaking people of the Syrian and Arabian Deserts). However, it was perhaps unsafe for an Egyptian woman to venture far from her town alone. Ramesses III boasts in one inscription, "I enabled the woman of Egypt to go her own way, her journeys being extended where she wanted, without any person assaulting her on the road." A different view of the traveling women is found in the Instructions of Any, "Be on your guard against a woman from abroad, who is not known in town, do not have sex with her." So by custom, there might have been a reputation of impiousness or looseness associated with a woman traveling alone in Egypt. Despite the legal freedom of women to travel about, folk custom or tradition may have discouraged that. So, e.g., earlier in the Old Kingdom, Ptahhotep would write, "If you desire to make a friendship last in a house to which you have access to its master as a brother or friend in any place where you might enter, beware of approaching the women. It does not go well with a place where that is done." However, the theme of this passage might actually refer to violating personal trust and not the accessibility of women, per se. However, mores and values apparently changed by the New Kingdom. The love poetry of that era, as well as certain letters, are quite frank about the public accessibility and freedom of women.

WOMEN'S OCCUPATIONS

In general, the work of the upper and middle class woman was limited to the home and the family.

This was not due to an inferior legal status, but was probably a consequence of her customary role as mother and bearer of children, as well as the public role of the Egyptian husbands and sons who functioned as the executors of the mortuary cults of their deceased parents. It was the traditional role of the good son to bury his parents, support their funerary cult, to bring offerings regularly to the tombs, and to recite the offering formula. Because women are not regularly depicted doing this in Egyptian art, they probably did not often assume this role. When a man died without a surviving son to preserve his name and present offerings, then it was his brother who was often depicted in the art doing so. Perhaps because it was the males who were regularly entrusted with this important religious task, that they held the primary position in public life.

As far as occupations go, in the textual sources upper class woman are occasionally described as holding an office, and thus they might have executed real jobs. Clearly, though, this phenomenon was more prevalent in the Old Kingdom than in later periods (perhaps due to the lower population at that time). In Wente's publication of Egyptian letters, he notes that of 353 letters known from Egypt, only 13 provide evidence of women functioning with varying degrees of administrative authority.

One of the most exalted administrative titles of any woman who was not a queen was held by a non-royal woman named Nebet during the Sixth Dynasty, who was entitled, "Vizier, Judge and Magistrate." She was the wife of the nomarch of Coptos and grandmother of King Pepi I. However, it is possible that the title was merely honorific and granted to her posthumously. Through the length of Egyptian history, we see many titles of women which seem to reflect real administrative authority, including one woman entitled, "Second Prophet (i.e. High Priest) of

Amun" at the temple of Karnak, which was, otherwise, a male office. Women could and did hold male administrative positions in Egypt. However, such cases are few, and thus appear to be the exceptions to tradition. Given the relative scarcity of such, they might reflect extraordinary individuals in unusual circumstances.

Women functioned as leaders, e.g., kings, dowager queens and regents, even as usurpers of rightful heirs, who were either their step-sons or nephews. We find women as nobility and landed gentry managing both large and small estates, e.g., the lady Tchat who started as overseer of a nomarch's household with a son of middling status; married the nomarch; was elevated, and her son was also raised in status. Women functioned as middle class housekeepers, servants, fieldhands, and all manner of skilled workers inside the household and in estate-workshops.

Women could also be national heroines in Egypt. Extraordinary cases include: Queen Ahhotep of the early Eighteenth Dynasty. She was renowned for saving Egypt during the wars of liberation against the Hyksos, and she was praised for rallying the Egyptian troops and crushing rebellion in Upper Egypt at a critical juncture of Egyptian history. In doing so, she received Egypt's highest military decoration at least three times, the Order of the Fly. Queen Hatshepsut, as a ruling king, was actually described as going on military campaign in Nubia. Eyewitness reports actually placed her on the battlefield weighing booty and receiving the homage of defeated rebels.

WOMEN AND CRIME

These ordinary and extraordinary roles are not the only ones in which we see Egyptian women cast in ancient Egypt. We also see Egyptian women as the victims of crime (and rape); also as the perpetrators of crime, as adulteresses and even as convicts.

Women criminals certainly existed, although they do not appear frequently in the historical record. A woman named Nesmut was implicated in a series of robberies of the royal

tombs in the Valley of the Kings during the Twentieth Dynasty. Examples of women convicts are also known. According to one Brooklyn Museum papyrus from the Middle Kingdom, a woman was incarcerated at the prison at Thebes because she fled her district to dodge the corvee service on a royal estate. Most of the concubines and lesser wives involved in the harim conspiracy against Ramesses III were convicted and had their noses and ears cut off, while others were invited to commit suicide. Another woman is indicated among the lists of prisoners from a prison at el-Lahun. However, of the prison lists we have, the percentage of women's names is very small compared to those of men, and this fact may be significant.

CONCLUSION

The position of women in Egyptian society was unique in the ancient world. The Egyptian female enjoyed much of the same legal and economic rights as the Egyptian male--within the same social class. However, how their legal freedoms related to their status as defined by custom and folk tradition is more difficult to ascertain. In general, social position in Egypt was based, not on gender, but on social rank. On the other hand, the ability to move through the social classes did exist for the Egyptians. Ideally, the same would have been true for women. However, one private letter of the New Kingdom from a husband to his wife shows us that while a man could take his wife with him, as he moved up in rank, it would not have been unusual for such a man to divorce her and take a new wife more in keeping with his new and higher social status. Still, self-made women certainly did exist in Egypt, and there are cases of women growing rich on their own resources through land speculation and the like.

The Egyptian Economy and Non-royal Women: Their Status in Public Life
<http://www.uky.edu/ArtsSciences/Classics/wardlect.html>

William A. Ward,
Department of Egyptology, Brown University

(NEH Lecture, Brown University, 21 June, 1995)

[Note: This lecture contains hypertextual links to ten primary source documents and numerous footnotes. Please be sure to read Professor Ward's notes on the translations of his sources.]

What did all this mean to the Egyptian woman? What was her place in this thriving economic atmosphere? First of all, it is necessary to understand that Egypt was, to use modern terminology, a male-dominated society. As a general rule, public life was the realm of men, that is, the whole complex of government, the civil service, the army, the trades and professions. A woman's domain was in private life which may have been more a matter of social custom than official doctrine.

It was essential in Egyptian society that the wife create a home, care for the children, and generally run the household. In families of the middle and upper economic strata, this could mean a considerable load of work. Large households had scores of servants, workshops for weaving, preparing food supplies, and making clothes, fruit and vegetable gardens, and so on. The wife was therefore often in charge of a substantial community and it was her job to see that it functioned effectively. Simply maintaining the food supply for the family and its dependants was a task of no small proportions. The kitchen and storage facilities of the larger households were extraordinary in their size and complexity.

This does not mean, however, that women could not share in the economic stability of the country nor that they were denied economic independence. A prime goal in any agricultural society is, of course, ownership of land. In the Middle East today, a region with a long tradition of farming, a family may turn professional, no member of the family may actually farm the land, but land is retained in the family nonetheless. One can always return to the land if this

becomes necessary; there is always a place to go. There is thus a security in just owning the land above and beyond the profit it might yield from farming.

It is quite clear that throughout Egyptian history women could own land. It is of no small interest that the earliest tomb biography known, dating around 2700 B.C., also mentions a legal document for the first time in Egyptian history, and that this is the testament of a woman.[1] It is from the Saqqara tomb of Metchen, an important official of the Delta region, whose mother passed on some land to her children. Metchen, of course, notes only his own legacy, some 34 acres of land, a holding of some size even in a family of means. We know nothing more about his mother's testament though there were other children involved so that what she owned and could pass on to her heirs must have been of considerable extent.

Another early legal document of ca. 2600 B.C. is the will of a prince who notes he is "alive on his feet and without illness," as close to our own "of sound mind and body" as we could want.[2] The prince disposes of his many estates among his heirs which include his wife, sons, and daughters. Each receives a specific legacy that is to be their own property. While this particular testament concerns members of the royal family, a few decades later the will of a commoner gives property to his son with the injunction that no man or woman in the family can claim rights to that property.[3] The women of the family are here clearly able to challenge the provisions of a will.

Around 1900 B.C., two brothers who lived in the early 12th Dynasty wrote wills that tell us of the disbursement of property over two generations.[4] The older brother, a minor government official who mentions no wife or children, leaves "all his possessions in field and town" along with all his movable property and dependants to his younger brother, a low-ranking priest. Five years later, the priest records his own will passing on to his wife all the property originally gained from his older

brother, including a house from which no one can evict her. The priest's own property will obviously pass to his children, but he is here making sure that his wife has her own inheritance which, he states, she may dispose of as she wishes.

Sometime during the 13th Century B.C., a small stone stela was placed in an Egyptian temple at Amarah West in the Sudan .[5] It contains extracts from two family testaments declared by a mother and her son. The father, now dead, had originally divided his property between his wife and son. Both now state that the entire inheritance is to go instead to a daughter since she is the one who has agreed to care for the mother in the latter's old age.

And around 1100 B.C., a most interesting case concerning inheritance was heard in the Vizier's court.[6] A priest now living with his second wife went before the Vizier to establish the division of his property. He had no children by his second wife, but there were children from his first marriage. The case concerned the joint property accrued in both marriages which technically should go to his children. However, he wished to divide this joint property. What had been accrued during the first marriage should go to his children, what had been accrued during his second marriage should go to his second wife. This required the prior agreement of his children who duly appeared in court and gave their consent, even to the stipulation that none of them could contest the will in the future. The second wife therefore inherited what her husband wanted her to inherit.

These documents spanning some 16 centuries are but a few of those indicating that women could inherit and own land, and then determine who should inherit both land and movable property from them. Other documents tell much the same story, including the right of a woman to contest a will and fight for her legal rights in court. One woman, for example, complains that her mother has cheated her out of her inheritance.[7] Another wins her case against male relatives who refused to hand over her husband's property.[8] And yet another is concerned with payment never received for land she had

sold.[9] There is even a case where a woman takes her husband to court for wife-abuse, her chief witness being her mother-in-law.[10]

While the testaments noted here are concerned with the right of women to inherit and own property, there is a far more important element, namely, a woman's security and independence. The Egyptian woman was given much honor and respect. The wisdom literature openly instructs men to honor their wives and there is ample evidence to show that these instructions were taken to heart. For example, in the thousands of funerary scenes on stelae and tomb walls, a man's wife or mother is mentioned or pictured in a place of honor. As often as not, a man is identified as the son of his mother rather than as the son of his father.

One of the duties of a man was to assure the security of his mother, wife, and daughters. One way of doing this was to give them their own property from which they could earn an income. Other societies solved this problem in different ways. Multiple marriage was common in many cultures not only as an instrument for creating large families, but also as a way to assure that no woman would be without the protection of a family. The latter motive is often overlooked in modern assessments of the practise which tend to emphasize its negative features. Another method was by levirate marriage by which the brother of a deceased man married the widow. While this is best known from the Old Testament, some scholars feel the practise is of Hurrian origin . In both cases -- multiple and levirate marriage -- property rights may also be involved, but one must not lose sight of the social significance, that by these means women, while they may not have received independence, did receive the protection and security of belonging to a family.

It was not necessary to resort to such methods in Egypt where women could legally play a significant role in administering family property or own it outright themselves. One of the classic cases in Egyptian inheritance law with all the drama of a Perry Mason thriller took place around 1250

B.C.[11] Two families came to court disputing ownership of a plot of farmland about nine acres in size, a land-holding that meant a substantial income. The legal technicalities of this case are not important here. Suffice it to say that the winners could offer to the court copies of original documents as old as 300 years and that the losers presented forged documents to support their claim. Of importance in the present context is that the final claimant's mother and grandmother had both been executors of the family holdings and that his great aunt had raised a previous lawsuit disputing the grandmother's status as administrator of the entire estate. In other words, the women of the family could not only administer the family property, but could dispute legal decisions and be major litigants defending what they conceived to be their rights of inheritance.

Economic security of women was also a key element in marriage and divorce. It is difficult to believe that a marriage was formalized without some kind of religious ceremony, though at the non-royal level, we have no evidence that such occurred. We possess no marriage certificates, no accounts of any formal marriage ceremonies. Certainly, the setting up a new household must have been solemnized in some fashion if only by the families involved. In general, however, marriage appears to have been a secular rather than a religious event, more an agreement between bride and groom and their respective families.

What we do have in lieu of marriage contracts are property agreements based on both social custom and the law, designed not only to establish the economic viability of the new household, but also to protect the rights of both husband and wife should this household be broken up by divorce. The legalities of marriage and divorce thus revolved around what the husband and wife brought into the household at marriage and what they could take from it should the marriage be dissolved.

The husband was expected to supply a house and whatever inheritance he had or could hope to have from his parents. The wife supplied her own inheritance in the form

of a dowry given by her family that might consist of movable property, a plot of farmland, or both. The wealthier the family, of course, the more extensive the property involved. Should a divorce take place, the legal system moved in to assure a fair settlement. The general practise was two-fold. First, the husband and wife each took back whatever property they had contributed at the time of marriage. Second, any additional property that had accrued during the marriage was divided between them: two-thirds to the husband, one-third to the wife. In this way, the woman became financially independent, did not have to return to her own family, and might even be considered a good prospect for a second marriage.

That the families of both husband and wife were involved in the marriage and divorce of their children goes without saying. It was the respective families, after all, who supplied the property the bride and groom contributed to their new household. And fathers of the bride were not averse to adding footnotes to marriage agreements. One father forced his prospective son-in-law to swear a legal oath that, should a divorce occur, the son-in-law will give up his right to his share of the community property added during the marriage, and will get a good beating to boot.[12] The hundred blows with a stout stick to which this young man agrees was the same punishment regularly meted out to convicted thieves and other minor criminals. Another father, apparently dubious about the intentions of his prospective son-in-law, promises his daughter a place to live should her new husband decide he prefers the bachelor life after all.[13] I should note that prospective sons-in-law were not above taking extra measures themselves. A love charm intended to cast a spell on the girl of a young man's dreams requests of odd and sundry gods that they "make her come after me like a cow after herbage, like a serving-maid after her children, like a herdsman after his herd." [14] We have no way of knowing, of course, if the young woman in question was influenced one way or the other.

| 14708|2004-10-22 09:03:41|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

Interesting,

I can see this being the case I suppose in Carthage, but I would conclude (given the iconography from the Phoenician period) that in the Levant the Phoenicians would be more or less similar to the general populace. But interesting nevertheless.

DG

Paul Kekai Manansala wrote:

DG, there is a theory, not Afrocentric in origin but I can't remember the name of the originator, that the "true" Phoenicians made up only a small percentage of the populations in their cities.

The evidence was based on a study of skulls from Carthage and Phoenician ports in coastal Lebanon. The common skulls between these ports were of a small minority, while the majorities in each port corresponded to the generalized population in each region.

Regards,
Paul Kekai Manansala

| 14709|2004-10-22 09:11:39|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

--- In Ta_Seti@yahoogroups.com, "Memnon \((dg14)\)"

wrote:

> Interesting,

>

> I can see this being the case I suppose in Carthage, but I would

conclude (given the iconography from the Phoenician period) that in the Levant the Phoenicians would be more or less similar to the general populace. But interesting nevertheless.

>

Maybe at some point they were, through intermixture if we accept the minority theory.

However, remember that a few Greek sources claim that the Phoenicians themselves said they came to the Levant from somewhere across the "Erythraen Sea," which usually meant the Indian Ocean. According to Justin they were driven from their former homeland by a natural disaster, an earthquake if I remember correctly.

Regards,

Paul Kekai Manansala

| 14710|2004-10-22 09:29:06|willie bennett|Re: Blacks in Early America: Muslims in America|
Hello

I have to jump in because I can't believe what I read here.

Who is any human to say somebody's belief is worthless? What if I said "what does getting on your knees, facing east, putting your hands over your head and then bending to touch the ground three times three times a day get us?"

What if I said "I only want to do away with some Muslim traditions?"

Speaking of sacrifice, some Muslims still trade Africans as slaves, and kill women because they were raped. BTW, Africans perform genital operations on boys and girls for the purpose of cleanliness and gender identification.

Islam, Judaism, and Christianity owe their origins to people practicing traditional African religions, especially in West Africa. Read "The African Who Wrote The Bible" by Nana Darkwah, and do not seek to destroy Islams mamma and daddy. Africans do not have to have Islam for any higher development.

wb

>From: Ansari Mustafa <mustafaansari2002@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Blacks in Early America: Muslims in America

>Date: Fri, 22 Oct 2004 06:53:30 -0700 (PDT)

>

>Greetings and Peace my brother,

>

>My mother told me just because the boy next door wants

>to jump off a mountain, Does that mean that you have

>to do it.

>

>My question to you brother, is where does blood

>sacrifice get us? Did you know that there are some

>places in Africa that sacrifice humans? or that there

>is a tradition on sexing virgins, to cleans oneself.

>And other group cut off the clitoris so that the woman

>remains faithful

>

>Brother, please be discerning I am not talking about
>doing away with all African traditions. I am a
>African, and proud to be so. This is why I speak as I
>do.

>
>Please calm down, so that we can discuss in a manner
>that uplifts our people.

>
>Mustafa

>
>
>
>
>
>--- noirfist <noirfist@yahoo.com> wrote:

>
>>
>> Greetings,
>>
>> I find it fascinating regarding the constant
>> disinformation
>> surrounding the practices of indigenous African
>> spiritual traditions.
>>
>> Let's take "blood sacrifices": Did you know that
>> such offerings are
>> done within the Jewish tradition. I remember a
>> caption of a Rabbi
>> rubbing a chicken across a worshippers body in the
>> same manner as in
>> African (Ifa, et al) and Indian (Hinduism)
>> traditions. The same thing
>> is done in Chinese traditions.
>>
>> Did you know that there are breathing exercises
>> known to African
>> traditional priesthood orders? For example, Umbilini
>> is what Indians
>> call Kundalini, and what the Kung! of the Kalahari
>> call Numm! Read
>> the following: Song Of The Stars, by Zulu Sanusi
>> Vuzamazulu Credo
>> Mutwa and Boiling Energy. Concepts like air rising
>> as a vapor up the
>> spine, or boiling in the pit of the stomach, at a
>> point called Tan
>> Tien, in Chinese metaphysics, are widespread across

> > the continent.
> >
> > However, the uninitiated tend to, in a
> > Judeo-Christian/Islamic
> > milieu, rant on about a spiritual tradition about
> > which they are, as
> > living practitioners, extremely ignorant.
> >
> > Remember Graule and his relationship with the Dogon
> > Hogon. African
> > spiritual traditions have checks against any
> > uninitiated person
> > thinking he/she will simply walk up and be given all
> > the knowledge
> > there is to know. It takes years of study,
> > discipline and the trust
> > of ones Elder(s) to become even remotely familiar
> > with the deepest
> > aspects of ancient African metaphysics.
> >
> > If all one can do is focus on "blood sacrifices," as
> > regards African
> > traditions, while hypocritically overlooking the
> > same, or similar,
> > rituals within ones own chosen tradition, then one
> > will surely never
> > be made privy to such sacred African traditions.
> >
> > The above is not even an inkling as to what has been
> > preserved in the
> > Ancient African orders.
> >
> > Ha! Blood sacrifices, indeed. So what! Say the same
> > to a Daoist
> > priest, or a Rabbi, doing the same!
> >
> > --- In Ta_Seti@yahoogroups.com, terance pete
> >
> > wrote:
> > >
> > >
> > >
> > > Glad you clarified yourself in that respect. I
> > > partially agree with you in the fact that the
> > blood
> > > sacrifices are wrong and definitely stopped.

>> However,
>>> if we get technical we can even accuse one of the
>>> mythical phophets of Islam such as Abraham of
>> doing
>>> the same exact thing with his own son. Is this
>> not
>>> blood sacrifice?
>>>
>>>
>>> Muslims sacrifice animals every year after
>>> Ramadan. The Muslims slit the throat of the
>> animals
>>> and the blood spills over in a bucket. Seems to me
>>> that Abrahmic religions are gulty of primarily
>> the
>>> same thing they accuse so-called other indigenous
>>> faiths of doing.
>>>
>>>
>>>
>>>
>>> Vodun is only one of the many indigenous
>> pratices
>>> across the African continent,and you cannot
>> summerize
>>> them all up in just this one religious pratice.
>>> African faiths have good and bad within them but
>> none
>>> are evil or satantic as the media portrays them to
>> be.
>>> Many of them even have complex spiritual
>> foundations
>>> within them.
>>>
>>>
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>>>

>>> Do you Yahoo!?

>>> Yahoo! Mail Address AutoComplete - You start. We

> > finish.

> > > http://promotions.yahoo.com/new_mail

> >

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>Do you Yahoo!?

>Yahoo! Mail Address AutoComplete - You start. We finish.

>http://promotions.yahoo.com/new_mail

Express yourself instantly with MSN Messenger! Download today - it's FREE!

<http://messenger.msn.click-url.com/go/onm00200471ave/direct/01/>

| 14711|2004-10-22 10:09:08|Imnrnre|Re: Meaning of the word Kmt|

Thanks Paul,

For being kind.

Raymond

| 14712|2004-10-22 10:14:57|Memnon (dg14)|Re: Blacks in Early America: Muslims in America|

All this posturing aside, I didn't start this ethno religious hierarchal ranking.

I believe that was initiated by yourself. I mostly said nothing, but felt compelled to speak at some point.

Moving out of the realm of the political--as morality is fickle and blood sacrifice deemed as progressive or not is wholly arbitrary to our particular time, place and culture in the world...especially if we were to discuss comparative factors (is subtle or aggressive religious conversion, ideas of jealous monotheistic deities, as well as violent crusades, jihads, etc. morally progressive?)--if this conversation is to be had why don't we couch it instead in the historical/anthropological?

That being said, you are correct to assert that some African spiritual practices contained blood sacrifices—including human. It is probably better however to point out this is a cross-cultural phenomenon, not unknown in many parts of the world, *including* the comparative religions in question--those which achieved formation in Western Asia (despite whatever external influences). Just as human sacrifice may have gone on in Dahomey or among the Mesoamerican Aztecs or the European Celts, human sacrifice (in its all inclusive sense) was carried out in the founding text of the Western religions. The Old Testament is rife with instances of the Hebrews claiming to carry out mass sacrifice (or what some term genocide) for the will of

their god figure, Yahweh.

I know there are some who assert that the Old Testament has no form of equitable human sacrifice, often pointing out the folkloric tale of Issac and Abraham as an example. However, setting aside cultural bias, the later common acts (or claims) of wiping out enemy towns/peoples as an appeasement to Yahweh is certainly grounds to be considered mass human sacrifice. Moral judgment or not, progressive or not, it's simply a fact that human sacrifice has been accepted in cultures worldwide---including Africa and the Western religions--whether they distinctly *term* it as such or not.
DG

Ansari Mustafa wrote:

Greetings of Peace Brother Memnon,

I think you are a bit testy this morn, because of our previous discussion, but you have stretched the impetus of the issue.

The issue is whether Blood sacrifice is a progressive notion.

In addition, the monotheist religions come from the east, not the west.

The west has hijacked the religion, converted the scriptures into a hammer of racial oppression on the African/Indians/Mexicans/ etc.

I totally agree with you on this. Our only disagreement from what I recall deals with perceptions on Indigenous status.

"We do not have to be disagreeable because we disagree"

Your Brother whether you like it or not.

Mustafa

| 14713|2004-10-22 10:16:04|alberto34482@yahoo.com|Re: Who Were the Phoenicians-National Geographic Article|

The Maronite Christians in Lebanon claim they are the last unbroken link to the Phoenicians. Many claim this because of their isolation within the mountains for so many years when the Arabs invaded Lebanon. I admit I am quite skeptical of this claim but it might have some validity. I always thought the Phoenicians were a mixture of Sea People and Canaanites.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14714|2004-10-22 10:24:01|neseret|Re: Doubts about Nefertiti "DNA test"|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

- > However, I'm thinking there is something very fishy about this
- > faxed document sent to the Canadian Broadcasting Channel and
- > apparently only to that media outlet.

Please reread the CBC site again: while it was sent by Hawass to the CBC, it was done in his position as the Secretary General of the Supreme Council of Antiquities. Dr. Hawass mentioned the DNA test at the CBC site again quite recently at the recent International Congress of Egyptologists in September 2004, so we know that he is quite aware of the Canadian resource.

- > First of all, it supposedly comes from microbiologist Mohamed S.
- > Salama from Ain Shams University, who does indeed exist.
- > Unfortunately I have not been able to locate his email addy.

Any search on his name will show that Salama also is indeed attached to Ain Shams University and has a number of genetic study articles listed on the 'Net. Like many researchers, the fact he doesn't have a public e-mail address doesn't mean his work on the Nefertiti issue is suspect, IMO.

- > However, none of the news reports including the last interview with
- > Hawass in Sept. 2003 just four months before the supposed test
- > results make any mention of Salama or DNA testing.

Excuse me, but why should he? Hawass made his September - October 2003 comments based strictly on the Fletcher _Discovery_ programme broadcast in August 2003, and noted that Fletcher's own team had filed a report with the SCA which said they could _not_ determine the gender of the mummy. This portion of their report was widely reported by Hawass as the head of the SCA from August - September 2003, right after the broadcast. For example:

<<http://www.sis.gov.eg/online/html10/o300823a.htm>>

Report affirms 'Nefertiti' mummy is a male

August 30, 2003

<<http://weekly.ahram.org.eg/2003/653/eg8.htm>>

Spinning Nefertiti

Nevine El-Aref

No. 653, 28 August - 3 September 2003

<<http://www.smh.com.au/articles/2003/08/31/1062268456229.html>>

Nefertiti find doubted

August 31, 2003

Meanwhile, the CBC Disclosure programme was broadcast originally some 4 months later. You seem to think that because he didn't mention a DNA report which was issued in January 2004 in September 2003 means that the report is suspect? Explain that reasoning to me.

Hawass was particularly upset about the Discovery broadcast not because it reported some new find which he didn't have a hand in it (a charge unfairly levied at him by many), but because it _directly contradicted_ the examination team's own report sent to the SCA.

Thus, the Discovery programme and Fletcher not only violated SCA rules about submitting any publication before the Council before release (which can be found on the ARCE website <http://www.arce.org/expeditions/sca_regulations.html>), but was also involved in committing a possible fraud upon the public, as the Fletcher team report, which is the official document as far as the SCA is concerned, directly contradicted the Discovery program.

Hawass covered these violations in his article with Al-Ahram at

<http://weekly.ahram.org.eg/print/2003/656/hr2.htm>

Dig days: No discrimination (Zahi Hawass)

which is also reproduced on his website at Guardians.net

> Traditionally, it has been very difficult to get permission for
> genetic testing. I would be surprised if Hawass could do this on
his own.

As the head of the Supreme Council of Antiquities, Hawass not only could do this on his own, but he's the _only_ one who can give this

permission for such testing.

As to the issue of DNA testing, the controversy about DNA testing of the Egyptian mummies has to do with the amount of DNA material required. The Egyptians are loathe to opening up full scale testing in all aspects because of possible destruction of the mummies themselves.

However, if you are simply trying to establish, as in the case of the KV 35 mummy, sex determination, then a very small sample will do this. In the case of the aforesaid mummy, with PCR (polymerase chain reaction) testing was what was done, and the sample (which can be as small as a nanogram) was taken from the bone marrow (which isn't as likely to have been degraded or contaminated by handling, embalming materials (most of which were of botanical and animal extracts)). What the result of PCR testing is a DNA chain which will contain the sex determination (either XX (female) or XY (male)).

For the use of PCR testing for a standardised way of determining sex of an individual in forensic analysis, see at PubMed

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10709619&dopt=Abstract
Forensic study of sex determination using PCR on teeth samples
Murakami H, Yamamoto Y, Yoshitome K, Ono T, Okamoto O, Shigeta Y, Doi Y, Miyaishi S, Ishizu H.
Department of Legal Medicine, Okayama University Medical School, Japan

"DNA amplification with PCR allows DNA analysis on biological samples as small as a few skin cells. With RFLP testing, an earlier form of DNA analysis, DNA samples had to be about the size of a quarter. The ability of PCR to amplify such tiny quantities of DNA enables even highly degraded samples to be analyzed. Great care, however, must be taken to prevent contamination with other biological materials during the identifying, collecting, and preserving of a sample."

What is NOT as reliable on ancient remains is mtDNA testing which establishes familial or ancestral relationships, which is more tenuous in dealing with remains of ancient Egyptians, since embalming and handling of remains can corrupt the samples for testing, and much larger samples are required. Certain DNA sources, such as shed hair shafts, teeth and ancient remains, have too little DNA or are too degraded for nuclear DNA analysis. Mitochondrial DNA, a circular DNA with two hypervariable regions (HV1 and HV2), is an attractive alternative to genomic DNA due to its high copy number within a cell. Analysis of mitochondrial DNA can provide results in cases where

nuclear DNA analysis fails. In addition to its role in human identification, maternally inherited mitochondrial DNA can provide information on a single maternal line on an evolutionary time scale. As such, mtDNA requires a second subject (the maternal relative) to which these results can be compared, the remains of which aren't always available.

This second system of DNA analysis (mtDNA) is the one which is presently _not_ used in ancient Egyptian remains testing, primarily due to the degradation/handling issues, amount of genetic material need to create a full mtDNA profile, as well as lack of remains of a verified second family member upon which the comparison can be done.

PCR testing is more acceptable in Egyptian studies, as I understand it, due to the minute amounts of material required to create a DNA chain which can be duplicated, and (in the case of the present subject at hand), where the material is used for limited purposes, such as sex typing, establishment of genetic profiles, diseases, etc.

A good and fairly readable explanation of the differences between the two types of testing, and their functions in identification of remains is here

<http://www.dnadiagnosticsinc.com/dnaprofilng.html>

DNA Profiling

and how such PCR testing is used in modern times for sex determination:

<http://genetics.hillcrest.com/sex%20determination.htm>

Sex Determination

> The report pops up out of nowhere and is not picked up by any major
> news agencies, which had been very interested in this subject just

a few months earlier.<

By the time of the CBC "Disclosure" programme, the issue had been investigated _ad nauseam_ by most news agencies, who had a copy of the SCA Fletcher report which noted that Brothwell (Fletcher's remains expert) reported that he could not, by his examination, determine the mummy's gender as female, but noted the traits showed male and female facets. In short, the CBC programme merely confirmed what the Brothwell report alluded to - while the mummy may have appeared female externally, other internal traits leaned towards a male identification. The DNA test merely confirmed this sight

examination, but made the more definite (and accurate) determination of male gender to the remains.

> None of the major Egyptology or archaeology news sites have

reported this finding either although they have closely followed the

> Nefertiti debate, with the exception of Greg Reeder's Egyptology

> World News & Gossip.

Apparently you are not reading the proper archaeology websites: the findings of the DNA test as reported in the CBC programme were widely reported on Usenet, major Egyptology discussion forums such as Hall of Ma'at, Amun Forum, etc. It was also widely discussed at the ICE Congress in Grenoble among Egyptologists in September 2004, who referred to the Fletcher programme as an example of how NOT to do an archaeological examination.

> I have written the CBC Disclosure staff to see if they double

> checked their sources.

Considering the CBC informs you on their website that they received the report directly from Hawass as head of the SCA, what sort of "double-checking" would you like from them? They know their source for the information, and told you from where it came. Whether you believe Hawass can submit such information is (IMO) totally irrelevant as he IS the director of the Supreme Council of Antiquities. As such, Hawass can submit the DNA report to as many or as few sources as he prefers.

However, it would seem that any doublechecking on the DNA results is now incumbent upon you; as long as you wish to contact Dr. Salama, why not write him at Ain Shams University yourself?

Dr. Mohamed S. Salama
Vice Dean of Post Graduate Studies and Research
Faculty of Science
Ain Shams University
Abbassia 11566
Cairo
EGYPT

(This is on the 'Net, BTW: look up the address of Ain Shams University and go from there)

So, rather than claim something "fishy" about the report, why not do

some research on your own? As far as I know, not one person in Egyptology doubts the Ain Shams DNA test report, which confirms the Brothwell report to the SCA. I suppose as far as Egyptologists are concerned, the issue is closed. This is particularly brought home in the review of Fletcher's recent book on her KV35 examination, which can be read here:

<<http://www.archaeology.org/online/reviews/nefertiti/index.html>>

Where's Nefertiti?

September 16, 2004

Mark Rose

which further outlines the objections to Fletcher's theories since the Discovery broadcast.

Further, every person I have spoken with about the report says the method presented is the correct way to go about determining gender by PCR DNA testing, so I see no reason to find the report suspect.

Only conspiracists and those who merely want to believe Fletcher, who offered no solid proof for her contentions, still believe the KV 35 mummy is Nefertiti, just a few still wish to believe that Tutankhamun was murdered (as alleged by Bob Brier), although this was conclusively proven _not_ to be true in July 2003 in

Boyer, Richard S., Ernst A. Rodin, Todd C. Grey, and R. C. Connolly. 2003. The Skull and Cervical Spine Radiographs of Tutankhamen: A Critical Appraisal. Am J Neuroradiol 24:1142-1147.

Some prefer conspiracies to truth, I suppose.

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 14715|2004-10-22 10:43:17|Mahari|Re: The Map - Amadou Cisse|

Thanks, Raymond, for your response.

Your statements also address the article that DG14 just posted referencing Judaism and Kemau influence upon it.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 21

In honor,

HTP,

Mahari

--- On Thu 10/21, Imnrrnre <anpugifts@earthlink.net> wrote:

From: Imnrrnre [mailto:anpugifts@earthlink.net]

To: Ta_Seti@yahoogroups.com

Date: Thu, 21 Oct 2004 13:52:28 -0700 (PDT)

Subject: RE: [Ta_Seti] The Map - Amadou Cisse

Dear Kathaka, Amadou and Mahari,

Kathaka's reference to Jerusalem as Heru-Salem is very insightful. Heru, son of Asar and Aset, was believed to have been born in the city of Nekhen which was also known as the City of the Child. Indeed the word nekhen means child (from the root nekh, child) and is usually symbolized by an infant with its finger in its mouth. (See Budge dictionary, pp., 386-388) Nekhen could have served as the precursor of Jerusalem, the birthplace of Jesus, son of Mary.

Mary's life and image are also patterned after that of Aset with its immaculate conception, madonna and child resemblances. Is this not why Mary is often referred to as "La Madre de Dios", (Mother of God), or as the Kemau would say, Mut Neter?

To take it further, Jesus' resurrection was also not historically unique; his betrayal, murder, "entombment," return to life and ascension to become the "judge of the quick and the dead" are also no accident. They were presaged in the life of Asar. In view of all these similarities, why not a Heru-Salem?

By the way, Nekhen was the place where the famous Narmer Palette was unearthed along with a cache of other artifacts including the beautiful gold head of Heru in his usual form, as a falcon.

Sincerely,
Raymond Davis

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 14716|2004-10-22 10:47:55|Paul Kekai Manansala|Re: Doubts about Nefertiti "DNA test"|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>

>

> Please reread the CBC site again: while it was sent by Hawass to

the

> CBC, it was done in his position as the Secretary General of the

> Supreme Council of Antiquities. Dr. Hawass mentioned the DNA test

at

> the CBC site again quite recently at the recent International

> Congress of Egyptologists in September 2004, so we know that he is

> quite aware of the Canadian resource.

>

What did he say about it?

> > First of all, it supposedly comes from microbiologist Mohamed S.

> > Salama from Ain Shams University, who does indeed exist.

> > Unfortunately I have not been able to locate his email addy.

>

> Any search on his name will show that Salama also is indeed

attached

> to Ain Shams University and has a number of genetic study articles

> listed on the 'Net. Like many researchers, the fact he doesn't

have

> a public e-mail address doesn't mean his work on the Nefertiti

issue

> is suspect, IMO.

>

I said as much. All I was trying to convey is that I could not
contact him directly.

> > However, none of the news reports including the last interview

with

> > Hawass in Sept. 2003 just four months before the supposed test
> > results make any mention of Salama or DNA testing.
>
> Excuse me, but why should he? Hawass made his September - October
> 2003 comments based strictly on the Fletcher _Discovery_ programme
> broadcast in August 2003, and noted that Fletcher's own team had
> filed a report with the SCA which said they could _not_ determine

the

> gender of the mummy.

>
> <<http://www.smh.com.au/articles/2003/08/31/1062268456229.html>>
> Nefertiti find doubted
> August 31, 2003
>

I'm not sure what you mean by "determine" but here is a direct quote
from the above article:

"However, the report concluded that the mummy was a female because
of a lack of evidence of male genitalia."

> Meanwhile, the CBC Disclosure programme was broadcast originally

some

> 4 months later. You seem to think that because he didn't mention

a

> DNA report which was issued in January 2004 in September 2003

means

> that the report is suspect? Explain that reasoning to me.

>

What I said was he did not mention any DNA testing or Salama.
Usually good DNA testing of ancient samples takes months of
sequencing to make sure your sample is not corrupt or too degraded.

> Thus, the Discovery programme and Fletcher not only violated SCA
> rules about submitting any publication before the Council before

> release (which can be found on the ARCE website
> <http://www.arce.org/expeditions/sca_regulations.html>), but was

also

> involved in committing a possible fraud upon the public, as the
> Fletcher team report, which is the official document as far as the
> SCA is concerned, directly contradicted the Discovery program.
>

The SCA rules mention specifically press releases.

>
>> Traditionally, it has been very difficult to get permission for
>> genetic testing. I would be surprised if Hawass could do this on
> his own.
>
> As the head of the Supreme Council of Antiquities, Hawass not only
> could do this on his own, but he's the _only_ one who can give

this

> permission for such testing.
>

It probably would require a board decision, imo.

> As to the issue of DNA testing, the controversy about DNA testing
of
> the Egyptian mummies has to do with the amount of DNA material
> required.

All samples have been small, but it has still been very difficult.
I have no qualms with the method of testing reported as it is
standard.

>
>> The report pops up out of nowhere and is not picked up by any

major

>> news agencies, which had been very interested in this subject

just

> a few months earlier.<

>

> By the time of the CBC "Disclosure" programme, the issue had been
> investigated _ad nauseam_ by most news agencies, who had a copy of
> the SCA Fletcher report which noted that Brothwell (Fletcher's
> remains expert) reported that he could not, by his examination,
> determine the mummy's gender as female, but noted the traits

showed

> male and female facets.

You keep mentioning this report, do you have a link to it.

Either way, even if your interpretation is correct and the news agencies are wrong, it would still be at the most inconclusive as to the sex.

The DNA test would then be very relevant to people following this issue as it would appear on the surface to be conclusive.

>

> > None of the major Egyptology or archaeology news sites have
> reported this finding either although they have closely followed

the

> > Nefertiti debate, with the exception of Greg Reeder's Egyptology
> > World News & Gossip.

>

> Apparently you are not reading the proper archaeology websites:

the

> findings of the DNA test as reported in the CBC programme were

widely

> reported on Usenet, major Egyptology discussion forums such as

Hall

> of Ma'at, Amun Forum, etc.

Well I stated news sites, not discussion boards. Anything and everything is discussed on Usenet. Why, for example, did Archaeology Magazine ignore it, after publishing an article on the whole debate?

Also, why isn't it on the Egypt State Information Site or Hawass own official site along with other articles on the debate?

>
>> I have written the CBC Disclosure staff to see if they double
>> checked their sources.
>
> Considering the CBC informs you on their website that they

received

> the report directly from Hawass as head of the SCA, what sort
> of "double-checking" would you like from them?

They received a fax that supposedly came from Hawass. All I want to know is whether they double-checked the source. Any journalist will know what I'm talking about.

And why did Hawass simply fax it to CBC? That's not his usual press conference style.

Regards,

Paul Kekai Manansala

| 14717|2004-10-22 12:18:24|Derrick, Alexander|Re: Where's Nefertiti- Archaeology Magazine|

Attachments :

It was written:

[Ok, the association of the wig is a common problem with the mummies and nothing particular to Fletcher. Hell, even the Ramses II mummy may be misidentified. Many tombs have been raided by treasure seekers and the contents badly disturbed.]

Alex responds:

Greetigns,

It is highly unlikely that the mummy of R2 has been misidentified, regardless of modern or ancient tomb robbing and vandalism. I think the modern era has discovered the remains of Rameses II, they have been correctly labeled, and they are resting in the Cairo Musuem.

The positive identification of the mummy can be substantiated by comparing the evidence from several sources.

1) The mummys wrapping indicate his name and also the history of several reburials after ancient looting. Even though R2 was discovered in a passage in DB 320 which was not his proper tomb, the Ancient priests who worked in the cemeteries had accurate records regarding the movement and rewrapping of the pharaohs.

R2 was moved to the DB cache because his tomb was repeatedly sacked. He was first moved to the tomb of Seti 1, and then later to the Deir el-Bahari hill cache.

This history was recorded on a hieratic docket found beneath the first superficial layer of linen wrappings. I see no reason to speculate that this information is incorrect.

1a) Microscopic analysis of plant pollen indicate that Rameses was mummified in Lower Egypt. We know that the pharaoh had constructed a castle and lived in the Delta to be closer to the Asiatic frontiers which were now a constant threat. I think we can speculate that the mummy passed away in Lower Egypt, which was also the residence of the king in question.

2) The crossed positions of the mummies arms indicate that this is a royal mummy. The hands also indicate this mummy once held a crook and flail, symbols par excellence of the royal pharaonic institution.

http://anubis4_2000.tripod.com/mummypages2/Ramesses%20II%20mummy2.jpg

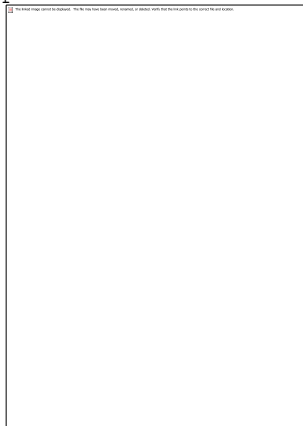
http://anubis4_2000.tripod.com/mummypics2/Ramesses_II.jpg

3) The mummification and wrapping methods indicates a NK, 18-19th dynasty burial. Rameses II, and Seti I, being some of the best examples of NK mummification.

4) The royal mummy was quite old in age, possibly 80-90. The mummy also was suffering from severely worn teeth. Which I think further indicating old age. The aged and worn condition of the teeth can clearly be seen by looking at any x-rays of the mummy.

Many royal documents indicate that the King Rameses II, was the only royal male personage during the 18th-20th dynasty to live beyond 70 years of age. The historical documents attesting to the kings long life and the age of the mummy are very strong evidence these personages can be linked.

5) The king even in his desiccated mummified form resembles many royal portraits.



http://www.freemaninstitute.com/Gallery/Egyp311_big_copy.jpg

http://www.freemaninstitute.com/Gallery/Egyp315_big_copy.jpg

6) Based upon my own independent forensic evaluation, the mummy even with considered cranial reshaping still resembles the finer portraiture of the period.

http://highculture.8m.com/r2_adndm1.html

7) The mummys limbs are quite long and the individual is also quite tall. We can see from many representations of the King that the kings lanky

physiognomy corresponds to the mummy.

If you know of hard evidence that indicates that mummy of R2 is incorrectly identified please email me @ Alexander.derrick@vugames.com
I would be very interested in this information.

Regarding the supposed Nefertiti mummy. I have read some information that indicates this mummy has ***no male genitals.*** Which could indicate that it is a female, although other mummies which are males do lack genitalia (R2 was discovered lacking male genitals).

Some information also stated that the mummy had a narrow pelvis which some people believe indicates that the mummy was a male. But ancient Egyptian women had an unusually narrow pelvic region, which we can see by quickly glancing at any selection of 2d or 3d depiction of Egyptian women. Gaye Robins documents this in her work on the Egyptian Canon of Proportions.

The Nefertiti mummy does look like the Berlin Bust as well as other later period Amarna portraits of Nefertiti created by the master portrait artist Thutmose.

Curiously, hobby Egyptologist Marian Luban identified the unknown woman in KV35 as Nefertiti five years before Joanne Fletcher.
But she still gets no DAP!
http://www.geocities.com/scribelist/do_we_have_.htm

hotep,

-ad

----- Vivendi Universal Games- <http://www.vugames.com>
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| 14718|2004-10-22 12:19:28|Mahari|Re: Real African Literary Developement|

Noirfist,

I agree with you wholeheartedly. I am thoroughly sick of Euros/Eurasians and their supporters who deem themselves superior and correct because they have the capacity and WILL to kill you. It's nothing more than power, power obsession and power-fear.

In their drunken state of egotistical narcissistic self-worship and greed for wealth and power they have set themselves up as arbiters of how to live and worship - based on what?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 22

In honor,

HTP,

Mahari

--- On Fri 10/22, noifist <noifist@yahoo.com> wrote:

From: noifist [mailto: noifist@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 22 Oct 2004 05:16:27 -0000

Subject: [Ta_Seti] Real African Literary Developement

Africans need to drop Arabic, any other foreign script, and further the preservation of the myriad ancient African scripts currently wasting away: such those of the Bassa, Nsibidi, Vai, Bamum, et al.

This is where the heart of an African literary structure lies. Arabic is no more sacred than pig-latin. It stems from a particular culture/people; nothing more, nothing less. However, when you incorporate the language of a people into your own traditions, you also incorporate into your "reality" their way of viewing the world. Such views are not universally applicable but are, rather, endemic to the cultural milieu which birthed it.

Just as it is proper for Arabs to view the world thusly, and for Arabic to be used, by THEM, as a medium through which this process can be expressed, so to is it proper for Africans to do the same with regard to their own literary traditions.

Thanks for indulging me...

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 14719|2004-10-22 12:42:15|noifist|Re: Blacks in Early America: Muslims in America|

Bro. Mustafa,

I will come down, as you call it, when ignorance of African traditions is not passed off as knowledge of said "traditions."

Clitorectomy: Did you know that Muslims have been known to kill female children for "violating" certain religious tenets?

Blood sacrifices: Like consuming, however metaphorically, the "Body of Christ,? etc." Or as mentioned by Memnon? Tell em, do you eat

meat? Or is it ok then?

Sexing virgins-really. And this is why Pediphiles are running rampant through the Judeo-Christian tradition.

Human Sacrifices-give specific examples...Or do you mean like the Human sacrifices currently happening in Iraq in the name of "God and Country?"

What Islamic traditions are you willing to do away with, brother?

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

> I hate entering political discussions on this forum such as this...

>

> But I've always found it interesting that adherents of the Western
> religions are often apalled at blood sacrifice--human or otherwise--
> in other cultures. Partly it is because such things exist in their
> own religious history (i.e., the Old Testament that lays the

foundation

> for the Western religions regularly has the Semitic god figure

Yahweh

> calling for the complete destruction of entire peoples at the hands

of

> his followers on His behalf--which in essence qualifies as mass

sacrifice).

> And partly as well because, in the medieval and modern era, the
> amount of people who have lost their lives at the hands of Western
> religious adherents, in the name of said religion and God, far

surpasses

> the amount of people killed in so-called human blood sacrifice. Even
> among cultures of mass sacrifice like the Aztecs, it can be argued

that

> the destruction wrought by the Spanish Conquistadors on Mesoamerica
> outnumbers the amount of destruction of lives carried out by the

Aztecs

> themselves.
>
> Thus I just don't see the grounds for a moral soapbox here...
>
> But anyway, I've probably said too much...returning to a more

worthy topic...

>
> DG
>
> Ansari Mustafa wrote:
> Greetings and Peace my brother,
>
> My mother told me just because the boy next door wants
> to jump off a mountain, Does that mean that you have
> to do it.
>
> My question to you brother, is where does blood
> sacrifice get us? Did you know that there are some
> places in Africa that sacrifice humans? or that there
> is a tradition on sexing virgins, to cleans oneself.
> And other group cut off the clitoris so that the woman
> remains faithful
>
> Brother, please be discerning I am not talking about
> doing away with all African traditions. I am a
> African, and proud to be so. This is why I speak as I
> do.
>
> Please calm down, so that we can discuss in a manner
> that uplifts our people.
>
> Mustafa
>
>
>
>
> --- noifist wrote:
>
>>
>> Greetings,
>>
>> I find it fascinating regarding the constant
>> disinformation
>> surrounding the practices of indigenous African
>> spiritual traditions.

> >
> > Let's take "blood sacrifices": Did you know that
> > such offerings are
> > done within the Jewish tradition. I remember a
> > caption of a Rabbi
> > rubbing a chicken across a worshippers body in the
> > same manner as in
> > African (Ifa, et al) and Indian (Hinduism)
> > traditions. The same thing
> > is done in Chinese traditions.
> >
> > Did you know that there are breathing exercises
> > known to African
> > traditional priesthood orders? For example, Umbilini
> > is what Indians
> > call Kundalini, and what the Kung! of the Kalahari
> > call Numm! Read
> > the following: Song Of The Stars, by Zulu Sanusi
> > Vuzamazulu Credo
> > Mutwa and Boiling Energy. Concepts like air rising
> > as a vapor up the
> > spine, or boiling in the pit of the stomach, at a
> > point called Tan
> > Tien, in Chinese metaphysics, are widespread across
> > the continent.
> >
> > However, the uninitiated tend to, in a
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> > mileau, rant on about a spiritual tradition about
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> > The above is not even an inkling as to what has been
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> > Ha! Blood sacrifices, indeed. So what! Say the same
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> > --- In Ta_Seti@yahoogroups.com, terance pete
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> > > Glad you clarified yourself in that respect. I
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> Yahoo! Groups Links
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> To visit your group on the web, go to:
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Service.

| 14720|2004-10-22 12:42:22|Mahari|Re: Blacks in Early America: Muslims in America|

>But anyway, I've probably said too much...returning to a more worthy topic...<

I suppose what you mean is a topic more suited to this forum. There is nothing more worthy than showing how religion can be used for power tactics to destroy a people.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,

HTP,

Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [[mailto: sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)]

To: Ta_Seti@yahoogroups.com

Date: Fri, 22 Oct 2004 07:15:53 -0700 (PDT)

Subject: Re: [Ta_Seti] Re: Blacks in Early America: Muslims in America

I hate entering political discussions on this forum such as this...

But I've always found it interesting that adherents of the Western religions are often appalled at blood sacrifice--human or otherwise--in other cultures. Partly it is because such things exist in their own religious history (i.e., the Old Testament that lays the foundation for the Western religions regularly has the Semitic god figure Yahweh calling for the complete destruction of entire peoples at the hands of his followers on His behalf--which in essence qualifies as mass sacrifice). And partly as well because, in the medieval and modern era, the amount of people who have lost their lives at the hands of Western religious adherents, in the name of said religion and God, far surpasses the amount of people killed in so-called human blood sacrifice. Even among cultures of mass sacrifice like the Aztecs, it can be argued that the destruction wrought by the Spanish Conquistadors on Mesoamerica outnumbers the amount of destruction of lives carried out by the Aztecs themselves.

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Ansari Mustafa wrote:

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Do you Yahoo!?

Yahoo! Mail Address AutoComplete - You start. We finish.

http://promotions.yahoo.com/new_mail

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 14721|2004-10-22 12:56:06|Mahari|Re: Who Were the Phoenicians- National Geographic Article|

A non-scientific assessment of course but based on the western tendency to "disappear" ancients who were black a la the Kemau, Sumerians, Dravidians Greeks et al who we all "know" were black the chances are high that there was, at least, a huge black presence among them.

I have read accounts in the past that suggest that the Phoenicians founded Carthage; that Punic as in "Punic" Wars between Rome and Carhage refers to the word Phoenician

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,

HTP,

Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)

Subject: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

Has anyone read this article in last month's NG?

The following is just a partial account.

Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

I've heard it asserted before that the Phoenicians were black or Africoid, however the evidence has never been solid enough for me to accept. I do however contend there was an African presence among them, mostly through New Kingdom contacts as the region was partially under Egyptian hegemony. The influence of New Kingdom culture among the Phoenicians is readily seen, and there would certainly have been Egypto-Nubian troops and Egyptian governing officials in the region--though its doubtful such a small number would significantly alter the genetic make up of the larger population.

One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

|

|

We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

|

|

Get a taste of what awaits you in print from this compelling excerpt.

"I am a Phoenician," says the young man, giving the name of a people who vanished from history 2,000 years ago.

"At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers?fishermen, shopkeepers, and taxi drivers?gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has

convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"—a name that became Phoenicians—after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise

steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated?so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

Get the whole story in the pages of [National Geographic](#) magazine.

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>
| 14722|2004-10-22 13:04:41|Mahari|Re: Meaning of the word Kmt|

Raymond,

No apology necessary. In actuality it quite likely could have been as there have been no archeological evidence to support where he was- if he was- born.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,
HTP,
Mahari

--- On Fri 10/22, Imnrnre < anpugifts@earthlink.net > wrote:

From: Imnrnre [mailto: anpugifts@earthlink.net]
To: Ta_Seti@yahoogroups.com
Date: Fri, 22 Oct 2004 07:32:22 -0800 (GMT-08:00)
Subject: Re: [Ta_Seti] Re: Meaning of the word Kmt

Oh Paul,

While I'm trying to recover my memory,
let me apologize to Kathaka, Mahari and
Amadou for referring to Jerusalem as the
birthplace of Jesus.

And now its back to Sunday school for me.

Regards,
Raymond

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>
| 14723|2004-10-22 14:40:31|Imnrnre|Re: Meaning of the word Kmt|
Brother Mahari,

It is true what you say. There is no solid
evidence that the Essene "teacher of righteousness"
was a man called Jesus, nor that such a man was
born in a manger in Bethlehem, anymore than there
is for a falcon-headed man from Nekhen. They are
both mythological, which is NOT to say, inconsequential.

I appreciate your kindness as well.

Sincerely,
Raymond Davis
| 14725|2004-10-22 16:43:54|Paul Kekai Manansala|Re: Blacks in Early America: Muslims in
America|

--- In Ta_Seti@yahoogroups.com, Ansari Mustafa
wrote:

> Paul
>

> This is not lauding one religion over another,

No, that's exactly what you were doing. Please don't inflame these kind of sentiments.

Regards,

Paul Kekai Manansala

| 14730|2004-10-22 18:05:50|Mahari|Re: Meaning of the word Kmt|

Definitely, not inconsequential.

I believe the spiritual quest is very powerful and natural. In the same way that an adopted child seeks to find his/her biological parent I think we humans long to know where we come from, who our spiritual Creator is. I just wish that we blacks would just step back and be more objective about our spirituality. I think there is a phrase in the Bible that says Judge a person by his works. Don't tell me to follow your path when I can see that your path to the Creator is strewn with the blood and gore of millions of murdered people that your path has demanded. Then you give me Bigotry and Racism as my guides who you see hopelessly working to mop up the despicable scene? No, there must be some other path ? a racially indigenous path. And I do not single out any one religion here.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, October
In honor,
HTP,
Mahari

--- On Fri 10/22, Imnrnre < anpugifts@earthlink.net > wrote:
From: Imnrnre [mailto: anpugifts@earthlink.net]
To: Ta_Seti@yahoogroups.com
Date: Fri, 22 Oct 2004 13:40:26 -0800 (GMT-08:00)
Subject: Re: [Ta_Seti] Re: Meaning of the word Kmt

Brother Mahari,

It is true what you say. There is no solid evidence that the Essene "teacher of righteousness" was a man called Jesus, nor that such a man was born in a manger in Bethlehem, anymore than there is for a falcon-headed man from Nekhen. They are both mythological, which is NOT to say, inconsequential.

I appreciate your kindness as well.

Sincerely,
Raymond Davis

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>
| 14731|2004-10-22 18:20:43|Mahari|HISTORY OF THE LETTER "J"|

History

J was originally only a capital letter, therefore, some people

still write their names as Jsabel, Jnes instead of Isabel,

Ines in the German-speaking world, and in [Italy](#),

in pre-modern use one also sometimes

encounters J as a capital of [I](#).

The [Humanistic](#) scholar [Pierre de la Ram e](#) (d. 1572) was the first to make a distinction between I and J. Originally, both [I](#) and J were pronounced as [i], [i:], and [j]; but Romance languages developed new sounds (from former [j] and [g]) that came to be represented as I and J; therefore, English J (from French J) has a sound quite different from I.

In other [Germanic languages](#) J stands for /j/. This is also true of [Slavic languages](#) that use the Latin alphabet as well as [Hungarian](#) and [Albanian](#).

In modern standard [Italian](#) only foreign or [Latin](#) words have J. Until the 19th century, J was used instead of I in diphthongs, as a replacement for final -ii, or in vowel groups (as in *Savoja*); this rule was quite strict for official writing. J is also used for rendering words in dialect, where it stands for /j/, e.g. Romanesque *ajo* for standard *aglio* (garlic).

In [Spanish](#) J stands for /x/ (that in some cases developed from the /dZ/ sound, i.e. the same sound that [English](#) still has).

In [French](#) former /dZ/ is now pronounced as /Z/ (as in English *measure*).

In [Turkish](#), [Azeri](#) and [Tatar](#) J is always pronounced [Z].

(see [SAMPA](#) for meaning of all those phonetic symbols).

[Hebrew](#) also influenced the English J, where it was sometimes pronounced as [y] in [transcription \(linguistics\)](#) (sometimes called [transliteration](#).) The classic example is [Hallelujah](#) which is pronounced the same as [Halleluyah](#). See the [Hebrew yod](#) for more details.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 22

In honor,

HTP,

Mahari

--- On Thu 10/21, Mahari < mahari@myway.com > wrote:

From: Mahari [mailto: mahari@myway.com]

To: Ta_Seti@yahoogroups.com

Date: Thu, 21 Oct 2004 15:46:58 -0400 (EDT)

Subject: RE: [Ta_Seti] The Map - Amadou Cisse

Greetings Ta-Seti,

I hope this is not redundant. I'm just now going thru all the messages and I am only up to 10/18.

But regarding the letter "J", it is a relatively new alphabet in English - not even a thousand years old.

I think less than 500 years - I'll look it up. Thus any ancient word translated with a "J" must be replaced with some other letter; quite possibly an "h" or possibly "de-hu(e)".

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 21

In honor,

HTP,

Mahari

--- On Mon 10/18, Amadou Cisse < Abcisse@earthlink.net > wrote:

From: Amadou Cisse [mailto: Abcisse@earthlink.net]

To: Ta_Seti@yahoogroups.com

Date: Mon, 18 Oct 2004 22:54:39 -0400

Subject: RE: [Ta_Seti] The Map - Amadou Cisse

Dear Kathaka,

Heru?Salem, interesting? Unfortunately, I do not know of an association with Heru. If I may, your last name is an anagram of first, could you tell me which ethnic background is the practice?

Regards,

Amadou Cisse

-----Original Message-----

From: Kathaka[mailto:kathaka443@earthlink.net]

Sent:

Monday, October 18, 2004 7:08 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] The Map -Amadou Cisse

Dear Amadou Cisse,

The Map is a 16th century German woodcut that attemptsto illustrate the role cut out for Jerusalem as the center of nations. I personally consider Jerusalem as Heru' Salem . Is there anyassociation with Heru as a center that you know of?

Kathaka Takhata

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Make My Way your home on the Web - <http://www.myway.com>

| 14732|2004-10-22 20:48:36|newyorkchango|Berbers In New York|

Ta Seti,

http://www.africana.com/articles/daily/index_20010326.asp

The Berbers: Defending North Africa's Cultural Heritage

Hisham Aidi

Sports fans in France and Africa welcomed the appointment last week of French soccer superstar Zinedine Zidane as a United Nations goodwill ambassador in the war against poverty. For many Berbers, the selection of the Marseilles-born midfielder is not only a source of pride but also a major public relations victory, for Zidane -- commonly described as "Arab" or "North African" by the international press -- is of Berber background, his parents hailing from Algeria's aggrieved Kabyle region. Zidane, a high-profile player, has consistently celebrated his origins at a time when North Africa's indigenous people are threatened with assimilation and Arabization. "It's great that Zinedine Zidane is UN ambassador," says Touria Khannous, a Moroccan doctoral candidate in African literature at Brown University. "I hope he will promote the cultural identity of the Berbers. I really believe that Morocco, and North Africa in general, needs to emphasize its Berber and African heritage."

In 1999 National Geographic magazine ran an article titled "Vanishing Cultures," which listed indigenous cultures worldwide that may be threatened with extinction. The survey included the Dinka and Fulani of West Africa, the Tigre of East Africa, and North Africa's Berber cultures and dialects (Kabyle, Shluh, Tuareg, Mozabite).

To most Americans, the term "Berber" conjures images of the swashbuckling Barbary pirates marauding American ships off the Barbary Coast of Morocco. Beginning in the 1500s, the Barbary states of North Africa -- Algiers, Tunisia, Rabat and Tetouan - served as bases for Moorish bands who attacked European vessels off the Mediterranean and Atlantic coasts. After the American Revolution, Barbary pirates began targeting American ships, leading to a full-fledged war against the Tripolitania and Algerian ports in the early 19th century.

On a Saturday in January, though, a few hundred Berbers -- from Algeria, Morocco and Niger -- gathered in New York to celebrate Yennayer, a Berber holiday. (Many Berbers prefer the term "Amazigh," since the word "Berber" derives from "Barbara," the Latin term for barbarian, later adopted by Arabs.) The Yennayer celebration, held in a chapel off Times Square, included lectures, screenings of Berber films and live Berber music.

"Growing up [in Morocco] we used to celebrate Yennayer regularly in mid-January - as kids we were given walnuts, dried fruits and so on," says Mokhtar Ghambou, a professor of literature at Yale

University. "Yennayer is a reaction to the dangers of assimilation, to a system which denies the specificity of Berber culture. We are trying to show the rich culture of North Africa -- to show the unity through diversity."

But unity with whom? One issue of increasing interest to Berber people, wherever they live, is to the extent to which they identify as Africans.

"African Americans should be interested in Berber culture. Berber associations throughout North Africa emphasize their African identity," Ghambou says. "The philosophy of 'Negritude,' which emerged in the 1930s, speaks of Africa's contribution to world civilization and acknowledges the legacy of Berbers. Leopold Senghor paid tribute to St. Augustine, who was a Berber. Shakespeare's Othello -- referred to as 'The Moor' -- was Berber. Moors are Arabic-speaking Berbers. And the Tuareg -- the 'Blue Men' of the desert -- are definitely African."

So just who are the Berbers? The Berbers today are scattered across Morocco, Algeria, Tunisia and Libya - and to a lesser extent, Mali, Mauritania, Niger and Egypt. Scholars estimate that Berbers make up some 40 percent of the Moroccan population, and some 25 and 35 percent of the populations of Algeria and Tunisia, respectively. "Berber languages are concentrated in the mountainous areas which have best resisted Arabization, except in the case of the deep Sahara," write Michael Brett and Elizabeth Fentress in *The Berbers* (1996), a book tracing the Berbers' history from antiquity to the present. "There is little doubt that the whole of North Africa spoke Berber languages at one time, while in the Middle Ages they occupied much of Spain and Sicily as well. But just as the dialects are often mutually incomprehensible [though remarkably similar], so the people themselves are extremely heterogeneous."

Berber languages are of the Afro-Asiatic (Hamito-Semitic) family, along with Cushitic, Chadic and Egyptian Coptic. Little is known of ancient Libyan Berber, also called Numidian, despite the presence of inscriptions dating back to the Roman era. Some linguists say that Guanchos, the now-extinct language of the Canary Islands, also belonged to the Berber family.

Historical texts show that St. Augustine was a Berber, as were the 7th century princess/warrior Kahina, the explorer Ibn Battutah, and Tarik Ibn Ziyad, who led Muslim forces across the Mediterranean and eventually gave his name to Gibraltar (from "Jabal Tarek" -- the Rock of Tarek). The ancient Numidians, who were first allies of Carthage

and then clients of the Roman Empire, were Berbers. Another Berber community, the Tuareg, known as "the People of the Veil," have been romanticized in Western films and novels as a hard, warrior people, ever since they smashed a French expedition in 1881.

But despite this long, vast history, Berbers today face extinction of a different kind: assimilation into an increasingly Arabized North Africa. "Direct cultural repression was a phenomenon that started as early as the mid-1960s, when the transmissions of the one Berber radio station became limited to four hours a day, and it became illegal to give children Berber names," write Brett and Fentress. "Systematic repression of festivals, of musical groups, and the abolition of ... Berber [language courses] at the University of Algiers were all aimed at establishing the linguistic and cultural unity of the country, and preventing the growth of Berberism into a political force."

Upon gaining independence in 1962, the Algerian government adopted Arabic as the national language. Despite this, in many regions French and Berber continued to dominate, however, with Arabic as a third language. Facing fears of secession, the government of Algeria for years suppressed the expression of Berber language and culture. In the early 1990s, however, Algerian television began airing news in Berber dialects. And in 1995, in an effort to gain the support of Berber parties, then-president Liamine Zeroual set up an agency to introduce the teaching of Berber.

Such progress, slowly won, was not to last. When a law came into effect in Algeria making Arabic the only language in public life in July 1998, riots erupted in Kabyle, a center of Berber identity. Crowds carrying banners stating "We are not Arabs" chanted anti-government slogans in Berber and French. Anger had been simmering in this area since the murder of popular Berber singer Lounes Matoub in May. Matoub, a champion of secularism and critic of the state's Arabization policy and Islamic fundamentalism, had extolled Berber culture and referred to Arabic as an "uninteresting" language, one "unsuitable for knowledge and science." After Matoub's death, a group called Armed Berber Movement (ABM) emerged, threatening to kill anyone who tried to implement Arabization laws.

Even in Morocco -- where many activists claim that Berbers constitute a 60 percent majority - protests are emerging against the government's Arabization policy. According to the BBC, four years ago the government passed laws outlawing Berber names, such as Messina and Jurgurtha, and coercing citizens to give their newborns Arabic names.

Berber activists and intellectuals are calling the Arabization policy "a new Arab conquest." Berber activist Hassan Ouzaat told the BBC, "[Pan-Arabism] generated a movement of culturally genocidal proportions. It is actually trying to subdue local identity in order to augment the numbers of so-called Arabs... Little did they realize that the pan-Arabism based in the Middle East would expand in such a fury to North Africa and result in this pan-Arab hysteria, trying to obliterate anything that is native to North Africa and especially its language."

In response, a movement of Berber consciousness and pride emerged in Algeria and Morocco in the early 1990s. The Berber Cultural Movement states as its basic principle "Berber exists, and is entitled to participate fully in the life of the nation," and celebrates the Berbers' 4000 years of history, warning of "la braise berbère" - "the smoldering of Berber consciousness against the time when it would burst into flame."

Organizations have also been formed to explore pan-Berber identity among indigenous cultures throughout North Africa, including the Amazigh World Congress (CWA), which was founded in France in 1995 and demands recognition of Berber identity and languages from North African national governments. In the Canary Islands in August 1998, the CWA and other groups participated in the first-ever international conference to celebrate the cultures of the Berber peoples, an occasion described by CWA chairman Mebrouk Febral as "a great day in Berber history."

The work of organizations like the CWA, and the public pronouncements of self-identified Berbers like Zinedine Zidane have helped to raise the profile of Berber history and identity, but earning recognition as an indigenous African culture threatened by Arabization is an ongoing struggle for the Berber community.

"Most North Africans tend to identify themselves as Arabs, thus ignoring our countries' cultural ties to Africa, and the role of Berber heritage in Morocco's precolonial history," says Touria Khannous. "This tendency to homogenize North Africa along the lines of Arab nationalism is dangerous? Moroccans, Algerians and Tunisians who claim they are not African mis-recognize the obvious: their countries' geographical location within Africa."

First published: March 26, 2001

About the Author

Hisham Aidi is a writer of Berber descent based in New York.
| 14733|2004-10-22 21:08:33|newyorkchango|Harlem's Little Senegal|
http://www.africultures.com/anglais/articles_anglais/44senegal.htm

Little Senegal: Africa in Harlem
by Mari警 O. Daff

Malcolm X Boulevard, America's Dakar!

Most French people discovered the existence of this little enclave in the heart of Harlem where a large African community lives thanks to Rachid Bouchareb's latest film Little Senegal. Alloune, a retired Senegalese man played by the Burkinab蠡ctor Sotigui Kouyat髒 comes to New York to find his family's descendants brought here as slaves. Turning up on his illegal taxi driver nephew's doorstep in this "revisited" Harlem, Alloune discovers a world where his African brothers and American cousins live side-by-side without actually mixing. This is a daily reality in this part of New York where the African population has grown considerably. The neighbourhood is known as "Little Senegal" as it is mainly Senegalese immigrants who have settled there. Although a recent and as yet poorly documented immigration, it's nonetheless a big talking point. According to the Senegalese journalist Dame Babou, "no one really knows their number. Some say 10 000, 15 000 or 25 000 in New York alone. I reckon that there are a lot more than that! It's impossible to know with all the illegal immigrants. What is certain is that it's a predominant group that represents more than half the African immigrants here."

For most New Yorkers, this new wave of immigration is incarnated by the street-sellers seen everywhere in Manhattan's shopping areas. They sell false Rolex watches, tee shirts, or umbrellas. But what do people really know about them, beyond this reductive stereotype? Not a lot, unless they adventure into their "territory" in west Harlem. Little Senegal is indeed quite another world. Strolling along 116th West Street in the humid New York summer heat is like being in the centre of Dakar, or even the popular M飡na district. Men and women brighten up the sidewalks with their brightly coloured boubous. Wolof can be heard everywhere (or occasionally a bit of French), melodiously drowned out by the sounds of Youssou N'Dour emanating from nearly every shop. Loads of hairdresser's with garish signs are dotted along the street. At a crossing, touts hassle you gently, like in Paris' Ch au d'Eau or Stasbourg St Denis, "Come in, we do beautiful plaits - at half the price".

But when spicy smells start tickling your taste buds, you really feel at home. The neighbourhood has no less than half-a-dozen restaurants offering a wide range of West African specialities. One of the most popular is "Africa", where exiles with nostalgic palates meet up for a good Thiebou Dieune, Senegal's national dish. The restaurant opened in 1994 and quickly became a favourite in the community. "The dishes are quite simply excellent", explains Mustapha Sylla, one of "Africa's" regulars. But there is more to it than that. "It's like being in Dakar, or with the family here. More than just a restaurant, it's a meeting place for the community too. Various small community groups put their notices up here, for concerts, parties, and the like. There are sometimes respects for the dead too. It helps us to stay informed about what's going on and to help too if needs be". Mutual aid and hospitality - "teranga" in Wolof - remains a fundamental value for the Senegalese in America. They have brought their "daɗ" tradition with them, a system of weekly or monthly contributions whose funds are used in the event of an emergency. When someone dies, for example, these groups pay the cost of repatriating the body and also financially provide for the deceased's family. This scenario is all the more tragic when the body brought home is riddled with bullets? Little Senegal is Harlem, after all, and does not escape the ambient violence. Taxi drivers are particularly vulnerable to this violence. The phenomenon directly affects the community, therefore, many of whom work in this profession. Their poor English and the fact that they don't know the neighbourhoods they drive around very well makes them easy targets.

To date, 41 Senegalese taxi drivers have been killed in the streets of New York.

It's hardly surprising that Harlem's other black populations are greatly mistrusted in this climate. Very few Little Senegal residents frequent them and vice-versa. There is a two-way feeling of racism and the divide is difficult to breach. Some do make the effort, however, albeit timidly, notably a few "back to the roots" black Americans seeking to reappropriate their African roots. They can sometimes be seen eating at "Africa" - they almost overdo their enthusiasm! The same people can be seen buying cloth, craftwork, or music at Harlem's African market - on a quick, imaginary journey. After all, Little Senegal already offers a real taste of Africa.

| 14734|2004-10-22 21:15:03|newyorkchango|Re: Real African Literary Developement| Mahari,

instead of saying what you would fight against. What is your answer to these problems?

Charles

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> Noirfist, I agree with you wholeheartedly. I am thoroughly sick of Euros/Eurasians and their supporters who deem themselves superior and correct because they have the capacity and WILL to kill you. It's nothing more than power, power obsession and power-fear. In their drunken state of egotistical narcissistic self-worship and greed for wealth and power they have set themselves up as arbiters of how to live and worship - based on what? Free India's Blacks.....Man has no nobler function than to defend the truth
| 14735|2004-10-22 21:27:24|newyorkchango|The Berber/Mande Question?|
Dr. Winters, Paul, Amadou, Raymond thi is my ongoing question:

Who are the Berbers/ Are the Kabyles and the lighter skinned ones the real Berbers? What color was Hanni-ba'al? Are the people shown in the RockArt of the Sahara Berber speaking?

Some say Mali is not a real "West African country". What is the linguistic relationship between Mande and Berber/Tamasheq? Both use the "TL" form in some words.

Some give the main credit of Saharan civilization to "White" Berbers. What's the answer?

Look at this chart again please:

<http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>

And also this long conversation from the BBC

<http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>

Charles

| 14736|2004-10-23 07:27:41|noirfist|Re: The Berber/Mande Question?|
Greetings,

Excluding Islam (and a more exhausting examination of this needs to be carried in order to discern how much African content is, or is not, a part of this tradition), the vast majority of the traditions found within the cultures of Mali are of indigenous African origins.

Further, strong elements of many, if not most, indigenous Berber culture are African in structure. It is equally nebulous to classify the "Berber" as "white." Is also possible, if not probable, as the works of scholars such as Dr. Winters, seems to indicate, that elements "sited" as supposedly entering Africa from some foreign source reveals a link derived from these elements having gone from

Africa outward, and not the reverse.

For example, the traditional African society of secrets, known as the Kangkuran, is classified, by one early Western researcher (for which see "West african Secret Societies) as a "Muhammadden" tradition. Yet anyone viewing its rituals, paraphernalia, dances, etc., no this to be anything but the case.

I have seen no elements of traditional, indigenous Malian culture which could be even remotely classified as such.

Thanks for indulging me.

--- In Ta_Seti@yahoogroups.com, "newyorkchango" wrote:

>
> Dr. Winters, Paul, Amadou, Raymond thi is my ongoing question:
>
> Who are the Berbers/ Are the Kabyles and the lighter skinned ones

the
> real Berbers? What color was Hanni-ba'al? Are the people shown in

the
> RockArt of the Sahara Berber speaking?
>
> Some say Mali is not a real "West African country". What is the
> linguistic relationship between Mande and Berber/Tamasheq? Both use
> the "TL" form in some words.
>
> Some give the main credit of Saharan civilization to "White"

Berbers.

> What's the answer?
>
> Look at this chart again please:
> <http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>
>
> And also this long conversation from the BBC
> <http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>
>
> Charles
| 14737|2004-10-23 09:42:14|Paul Kekai Manansala|Egyptian mummy odour going for \$160|
<http://www.busrep.co.za/index.php?fSectionId=553&fArticleId=2261949>

Egyptian mummy odour going for \$160

Stores, museums and exhibitions were starting to use odours to help give displays a more authentic touch, the Wall Street Journal said, citing curators and aroma companies.

Stockholm's municipal museum added the smell of Egyptian embalming fluid to an exhibition of ancient medicines while Lunn Poly, a UK travel unit of Germany's TUI, blew coconut scent in offices to create a tropical sensation, the Journal said.

The trend has spurred business at companies such as New York-based International Flavors & Fragrances, Aroma Co of Oxfordshire, UK, and ScentAir Technologies of Santa Barbara, California, which makes the smell used in Florida last year for the Haunted House at the Universal Orlando Resort

Few, however, specialised as intensively in aromas as Frank Knight, an Englishman in Kirkham, whose company, Dale Air, devised the Egyptian mummy odour and sold scents for \$160 (R1 057) to \$380 a litre, the paper said.

| 14738|2004-10-23 14:31:16|Mahari|Re: The Berber/Mande Question?|

Charles,

With no attempt to usurp the status of the esteemed gentlemen you addressed the following is an excerpt from W.B. Chandler's

Ancient Future. It seems to me that this is an excellent reference to keep in mind whenever analyzing ancient cultures and their status with regard to western/?white? civilizations

-just a suggestion:

?By the time the Indo-Europeans reached South Asia, they had given themselves the appellation Aryan, meaning ?noble one?.

They traveled with a host (from Latin, meaning ?enemy or hostile?) or deities, the greatest or most supreme of which was Pater or Phater, the source of the term ?father?.

The Pater archetype was a crude and distorted model of what would later become the Aryan personification of God. It was crude in the sense that when one compares the Aryan religious beliefs with the cultures the Aryans would eventually conquer? Egypt, Sumeria, India, and Mesopotamia? Aryan beliefs seem to be based on the most rudimentary spiritual formats and conceptual foundations. Pater had a chameleon quality: upon contact with other cultures, it would assume and subsume the position and identity of the local indigenous supreme deity. After the Aryan invasion of India, Pater became Brahma, usurping the religious beliefs (those that were comprehensible to them) of the indigenous population. The Aryans then enshrouded the entity of Brahma with their own pagan doctrine, creating a complex belief system that retained elements of the higher spiritual axioms evident in the conquered culture.?

Ancient Future, pgs. 41-43, Chptr 1

As I have posted here before you can see the same workings taking place today in the American culture especially in the area of music.

All one has to do is take a look at the categories of American music.

90% of it was created by

African Americans; 5% of it is

derivative of African American music and PERHAPS 5% is Euro American. The same is overwhelmingly true of American dance especially what might be called folk dance, i.e.. samba , mambo, twist, cakewalk, charleston and on and on.

But who gets the glory for these creations and who gets the wealth from these creations? No answer necessary.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 23

In honor,

HTP,

Mahari

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From: newyorkchango [mailto:newyorkchango@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sat, 23 Oct 2004 04:27:19 -0000

Subject: [Ta_Seti] The Berber/Mande Question?

Dr. Winters, Paul, Amadou, Raymond thi is my ongoing question:

Who are the Berbers/ Are the Kabyles and the lighter skinned ones the real Berbers? What color was Hanni-ba'al? Are the people shown in the RockArt of the Sahara Berber speaking?

Some say Mali is not a real "West African country". What is the linguistic relationship between Mande and Berber/Tamasheq? Both use the "TL" form in some words.

Some give the main credit of Saharan civilization to "White" Berbers. What's the answer?

Look at this chart again please:

<http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>

And also this long conversation from the BBC

<http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>

Charles

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| 14739|2004-10-23 15:05:50|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

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DG

Mahari wrote:

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Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)

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The following is just a partial account.
Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

I've heard it asserted before that the Phoenicians were black or Africoid, however the evidence has never been solid enough for me to accept. I do however contend there was an African presence among them, mostly through New Kingdom contacts as the region was partially under Egyptian hegemony. The influence of New Kingdom culture among the Phoenicians is readily seen, and there would certainly have been Egypto-Nubian troops and Egyptian governing officials in the region--though its doubtful such a small number would significantly alter the genetic make up of the larger population.

One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

|

|

We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

|

|

Get a taste of what awaits you in print from this compelling excerpt.

"I am a Phoenician," says the young man, giving the name

of a people who vanished from history 2,000 years ago.
"At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers?fishermen, shopkeepers, and taxi drivers?gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"?a name that became Phoenicians?after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated?so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

Get the whole story in the pages of [*National Geographic*](#) magazine.

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| 14740|2004-10-23 15:42:44|Mahari|Re: Real African Literary Developement|

instead of saying what you would fight against. What is your answer to these problems?

Charles,

I think we would make a great mistake

If we assume that there is a short, neat

Answer to these problems. In my opinion

It has been going on for thousands of years.

But whether it is 1000's or just 100's of

Years the problems are deeply entrenched.

The anthropologist Margaret Meade said

That (paraphrased) "make no mistake about it

That change has always been brought about

by just a SMALL group of people."

So I would promote self-love on a large scale.

Obviously, I am not in a position (perhaps, not

So obviously but I am not) to bring about

Massive change so whenever I get the opportunity

I address the issue of racial or economic oppression.

The hope is that at

Some point the individual will become aware.

Maybe something will click or come together

in his psyche and he will become active

in bringing more awareness to others-

those who simply want to get over.

A member of this forum who I tend

to disagree with on many
Issues did mention a very real truth.
He said the we (blacks) tend to just want
to get it over with, I believe. And I think
that is true. We are a very expedient people
?just let it slide and get on with it.
For my part I'd like to pull together a group of
black people who REALLY love their black
selves and their black cultures which would
include black Indians who likewise loved
blacks and black cultures because in my
opinion we are brothers - in much the same
way that Palestinians and jews are brothers.
Thankfully there is not the same overt hatred.
I know lots of very nice black people; in fact,
most black people are incredibly ?nice?.
But the HUGE majority, IMHO,
don't love themselves. So that in itself limits greatly the
Amount of things that we can get
accomplished because you are working
with someone who doesn't love himself/herself
and by extension doesn't love you.
Naturally, the outcome is great friction.
I've seen this happen in so many black
organizations I've been a part of. The orgs self-destruct.
And I believe the simple reason is due
to a lack of respect. One tends not to
respect the person they have hatred for;
certainly they are not going to happily

cooperate with him/her. Of course, divisiveness and
Dissension was a part of the slave masters?
Plan early on. So though I believe we must
Be held accountable for a lot of the mistakes
and mishaps within the black community we
Must be diligent in placing the blame where it
Belongs. And it is not with the victim even
though the victim is sometimes complicit.
Though I hasten to add that I believe that
We must stop cuddling our people. We must
Teach, show them how and force them out
There and demand that they do what
they are capable of. And accept no
excuses when there are none.
To do this correctly you must
First love yourself. And herein lies the Catch 22.
I believe that just a small group of black
people who really love each other will be
able to do magnificent things. But where are they?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 23

In honor,

HTP,

Mahari

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To: Ta_Seti@yahoogroups.com

Date: Sat, 23 Oct 2004 04:15:01 -0000

Subject: [Ta_Seti] Re: Real African Literary Developement

Mahari,

instead of saying what you would fight against. What is your answer to these problems?

Charles

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
> Noirfist, I agree with you wholeheartedly. I am thoroughly sick of Euros/Eurasians and their supporters who deem themselves superior and correct because they have the capacity and WILL to kill you. It's nothing more than power, power obsession and power-fear. In their drunken state of egotistical narcissistic self-worship and greed for wealth and power they have set themselves up as arbiters of how to live and worship - based on what? Free India's Blacks.....Man has no nobler function than to defend the truth

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| 14741|2004-10-23 16:17:01|Paul Kekai Manansala|Re: The Berber/Mande Question?|

--- In Ta_Seti@yahoogroups.com, "newyorkchango"

wrote:

>

> Dr. Winters, Paul, Amadou, Raymond thi is my ongoing question:

>

> Who are the Berbers/ Are the Kabyles and the lighter skinned ones

the

> real Berbers? What color was Hanni-ba'al? Are the people shown in

the

> RockArt of the Sahara Berber speaking?

>

Since the group "Berber" is mainly a linguistic classification, I think it depends which language grouping you accept.

If you accept the Afro-Asiatic family of languages, I think it is likely that the Proto-Berbers were tropical Africans and will leave it at that.

> Some say Mali is not a real "West African country". What is the
> linguistic relationship between Mande and Berber/Tamasheq? Both

use

> the "TL" form in some words.

>

> Some give the main credit of Saharan civilization to "White"

Berbers.

> What's the answer?

Depends on precisely where and when in connection with Saharan civilization. No doubt that black Berbers had their own civilization at various periods and locations. White Berbers like the Kabyle had their own.

Regards,

Paul Kekai Manansala

| 14742|2004-10-23 16:25:51|Mahari|Re: Who Were the Phoenicians- National Geographic Article|

Greetings, DG,

I am not going to get into an argument with you about who is black and who isn't. I know you will bring up genetics. I am not a geneticist but my feelings are that genetics are like statistical numbers. You can manipulate those pretty much anyway you want depending on your perspective. And since I am unfamiliar with how genetics REALLY work it would be foolish for me to argue about them.

However, I have found that my mind and eyes work very well in what has been proven to be an effective way. I will rely on them.

And I will simply tell you this based on my readings and viewing of the people and their iconography, the original peoples and great cultures of:

the Indus Valley

Sumeria

Mesopotamia

Greece

KMT

were black, as in negroid

I believe, though I won't attempt to speak for him, that Dr. Winters has written to that effect.

I will add that I believe that within the next 10-15 years it will be proven so - if not sooner.

Free India's Blacks.....

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Year: 12,950, October 23

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HTP,

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Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)

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DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

¶

¶

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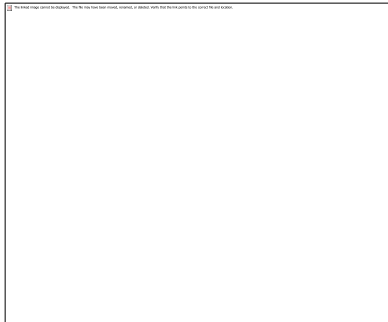
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| 14743|2004-10-23 16:43:42|Mahari|Re: Who Were the Phoenicians- National Geographic Article|

The Bondas:

The Bondas known themselves as Remo(men) are a small tribe of the type now often called Austro-Asiatic country is the wild and mountainous region north-west of



Machakunda river, and here they have preserved themselves comparatively unaffected by the march of civilisation. Indeed, by plainsmen and officials, the Bondas are regarded as entirely savage, almost as the classic savage type. The strange dress and appearance of their unfamiliar tongue they speak a different Astro-Asiatic language. The inaccessibility of their abode separate them from other tribes of the district The origin and affiliations of the Bondas are obscure, but one may accept the possibility that they are members of a group of Austro-Asiatic tribes which at

some remote date took shelter in the wild Jeypore hills. There is every reason to suppose that the Bondas have changed very little during their long history and in them one can have a change of studying a type of character and it's material expression that may be millennia old. The bondas have been enlisted as a Scheduled Tribes. Bondas are the oldest tribal people of Malkangiri District.They live on the mountains at the height of 3000 feet. In 1971 census their number was 5,245 and in 1981 census they were 5,895 in numbers but in 1991 census they were decreased to a number of 5,129 in which male number was 2,414 and female number was 2,715. These people live in Bonda Hill under Khairput Block.They are mainly two types like Ontal and Kilo. Bondas are found of Podu Cultivation and Bonda ladies help them in this job. In Bonda community the bride is older than the groom Ladies of the Bonda community are half naked. In the month of Magha "Patkhanda Yatra" at Mudulipada is the main festivals of Bondas.By nature Bondas are short temper and they get angry at the simplest thing and forget the relationship and commit murder. Murder is a simple thing for Bondas, because of this a lot of person has been life impressioned at the Koraput Jail due to this Bonda population has been reduced a lot during the last decade. Here it is important that this community should be taken care from it's extint.



DG,
Thought this might be of interest since you bring up
India by way of the Dravidians.
Interesting also that they call themselves Remo(men).
It's very close to what the KEMAU called themselves
if I'm correct: Remit(?).

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, October
In honor,
HTP,
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Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,

HTP,

Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)

Subject: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

Has anyone read this article in last month's NG?

The following is just a partial account.

Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

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One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

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We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

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"I am a Phoenician," says the young man, giving the name of a people who vanished from history 2,000 years ago. "At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers?fishermen, shopkeepers, and taxi drivers?gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old

scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"—a name that became Phoenicians—after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated—so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now

Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

Get the whole story in the pages of [National Geographic](#) magazine.

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| 14744|2004-10-23 16:48:38|yahmose7|Re: Who Were the Phoenicians- National Geographic Article|

Good Article. Never heard of this people.

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

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> The Bondas:

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> The Bondas known themselves as Remo(men) are a small tribe of the type now often called Austro-Asiatic country is the wild and mountainous region north-west of Machakunda river, and here they have preserved themselves comparatively unaffected by the march of civilisation. Indeed, by plainsmen and officials, the Bondas are regarded as entirely savage, almost as the classic savage type. The strange dress and appearance of their unfamiliar tounge

they speak a different Austro-Asiatic language. The inaccessibility of their abode separate them from other tribes of the district. The origin and affiliations of the Bondas are obscure, but one may accept the possibility that they are members of a group of Austro-Asiatic tribes which at some remote date took shelter in the wild Jeypore hills. There is every reason to suppose that the Bondas have changed very little during their long history and in them one can have a change of studying a type of character and its material expression that may be millennia old. The bondas have been enlisted as a Scheduled Tribes. Bondas are the oldest tribal people of Malkangiri District. They live on the mountains at the height of 3000 feet. In 1971 census their number was 5,245 and in 1981 census they were 5,895 in numbers but in 1991 census they were decreased to a number of 5,129 in which male number was 2,414 and female number was 2,715. These people live in Bonda Hill under Khairput Block. They are mainly two types like Ontal and Kilo. Bondas are found of Podu Cultivation and Bonda ladies help them in this job. In Bonda community the bride is older than the groom. Ladies of the Bonda community are half naked. In the month of Magha "Patkhanda Yatra" at Mudulipada is the main festival of Bondas. By nature Bondas are short temper and they get angry at the simplest thing and forget the relationship and commit murder. Murder is a simple thing for Bondas, because of this a lot of person has been life imprisoned at the Koraput Jail due to this Bonda population has been reduced a lot during the last decade. Here it is important that this community should be taken care from its extinction. DG, Thought this might be of interest since you bring up India by way of the Dravidians. Interesting also that they call themselves Remo(men). It's very close to what the KEMAU called themselves if I'm correct: Remit (?). Free India's Blacks..... Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,950, October In honor, HTP, Mahari--- On Sat 10/23, Memnon (dg14) < sincere1906@y... > wrote: From: Memnon (dg14) [mailto: sincere1906@y...] To: Ta_Seti@y...: Sat, 23 Oct 2004 15:05:48 -0700 (PDT) Subject: RE: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

> The Phoenicians did found Carthage. From all accounts and iconography, they were not black--at least not in a predominant sense. Carthage, however, was a rather cosmopolitan area, with Phoenician migrants, North Africans, Mediterraneans (Southern Europeans) and others intermingling to create a diverse society. Whether this stretched to the higher levels of Carthaginian society (i.e., Hannibal) is still speculative. And I'll leave the convoluted Dravidian question alone but...since when were the Sumerians and Greeks thrown into the "who's black" of the ancient world? DG Mahari wrote:

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> A non-scientific assessment of course but based on the western tendency to "disappear" ancients who were black a la the Kemau, Sumerians, Dravidians Greeks et al who we all "know" were black the chances are high that there was, at least, a huge black presence among them. I have read accounts in the past that suggest that the Phoenicians founded Carthage; that Punic as in "Punic" Wars between Rome and Carthage refers to the word Phoenician. Free India's Blacks..... Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,950, In honor, HTP, Mahari--- On Fri 10/22, Memnon (dg14) < sincere1906@y... > wrote:
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<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>

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> By Rick Gore Photographs by Robert Clark

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B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force. From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland. The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call. Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos. Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and d Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts. Get the whole story in the pages of National Geographic magazine.

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| 14745|2004-10-23 17:04:50|Mahari|Re: Where's Nefertiti- Archaeology Magazine|
Ta-Seti;

I always wondered why King Tut's widow, Ankasanamen,

wrote a letter to the Hittite king asking for a son of his

in marriage. It appears likely from the history of the Hittites

that she was attempting to

broker a peace settlement between the two warring countries. We also

see what they viewed as important and that the average man

was only entitled to serve the king.

MESOPOTAMIA TIME LINE

The Hittites Empire stretched from Mesopotamia to Syria

and Palestine. Their invasion spelled the end of the

Old Babylonian empire in Mesopotamia. The Hittite

civilization dominated Mesopotamia from 1600 BC to 1200 BC.

Their civilization ended abruptly just as it had started.

Hittite cities and territories thrived independently until they

were finally conquered most likely by the Assyrians and others.

The Hittites were a warrior people noted for their ferocity.

They invented iron which was used to forge weapons. They

developed many siege tactics which were used by other nations that followed.

Hittite civilization was almost unknown until excavations in the

19th century revealed the extent and importance of culture.

The Hittites themselves seem to have left few accounts of their

history, so until this century no one really knew their culture

or the greatness of their political ascendancy.

Hatti was the homeland of the Hittites. The heart of HATTI-land

and Hittite power was located in central Anatolia.



Homeland of the Hittites

Hittites assimilated much from the Sumerian civilization.

King Suppilulimas (C. 1380-1340 BC) spent most of his

time expanding Hittite borders and conquering enemies.

The Hebrew scriptures have little to say about the Hittites.

The Egyptians regarded them as barbarians. From 1300-1200 BC,

the Hittites waged a war against Egypt that drained both empires tragically.

LANGUAGE

Hittites seemed to have spoken a language from the

Indo-European language family, which includes English,

German, Greek, Latin, Persian, and the languages of India.

Hittite tablets were excavated from the ruins of the ancient

Hittite capital Hattusa located near the modern Turkish town of Boghazk?y about 210 kilometers east of Ankara. Scientific excavation of these ruins by a German expedition began in 1906. About 10,000 clay tablets script were recovered. Although some were written in the Akkadian language and could be read immediately, most were in an unknown language, correctly assumed to be Hittite. Within ten years the language had been deciphered, and a sketch of its grammar published. Gradually, the international community of scholars, led by the Germans, expanded the knowledge of the language. The number of common Hittite words that one could translate with reasonable certainty increased steadily. Glossaries published in 1936 by Edgar Sturtevant (in English) and in 1952 by Johannes Friedrich (in German) admirably served the needs of their contemporaries. Yet today, seventy-five years after the decipherment, there still exists no complete dictionary of the Hittite language.

LEGAL SYSTEM

The Hittites greatly modified the system of law they inherited from the Old Babylonians. The most extensive literature that the Hittites have left us is, in fact, decrees and laws. These laws were far more merciful than the laws of the Old Babylonians, perhaps because the Hittites

were less concerned about maintaining a rigid, despotic central authority. While you could lose your life for just about everything under the Old Babylonian system of laws, including getting rowdy in a tavern, under the Hittites only a small handful of crimes were capital crimes. Even premeditated murder only resulted in a fine - a large fine, to be sure, but far preferable than losing your head. They modified the role of the monarch in that they gave the king ownership of all the land under his control.

Previously, under the Sumerians and Amorites, private property was allowed and the monarch only owned his own private property. Individuals were allowed control over land, which belong to the king, only by serving in the king's army. So the bulk of the population became tenant farmers.

RELIGION

The Hittites adopted many of the gods of the Sumerians and Old Babylonians. The odd thing about the Hittites, though, is that they seemed to have recognized that all gods were legitimate gods. Whenever they conquered a people, they adopted that people's gods into their religious system.

As far as history is concerned, this has tremendous consequences for the history of the Hebrews. The Assyrians seem to have adopted the same tolerance towards other religions, which allowed the Jewish faith

to persist after the Jewish state was decimated by the Assyrians. And the Assyrians seem to have adopted the same tendency to adopt the gods of conquered people, so the Assyrian conquerors of Palestine adopted the Hebrew god, Yahweh, into their religion. This eventually led to the only major religious schism in Hebrew history, the schism between Jews and Samaritans. There are still Samaritans alive today.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, October 23
In honor,
HTP,
Mahari

--- On Fri 10/22, Derrick, Alexander < Alexander.Derrick@vugames.com > wrote:
From: Derrick, Alexander [mailto: Alexander.Derrick@vugames.com]
To: Ta_Seti@yahoogroups.com
Date: Fri, 22 Oct 2004 12:18:10 -0700
Subject: [Ta_Seti] Re: Where's Nefertiti- Archaeology Magazine

It was written:
[Ok, the association of the wig is a common problem with the mummies and nothing particular to Fletcher. Hell, even the Ramses II mummy may be misidentified. Many tombs have been raided by treasure seekers and the contents badly disturbed.]

Alex responds:
Greetigns,

It is highly unlikely that the mummy of R2 has been misidentified, regardless of modern or ancient tomb robbing and vandalism. I think the modern era has discovered the remains of Rameses II, they have been correctly labeled, and they are resting in the Cairo Musuem.

The positive identification of the mummy can be substantiated by comparing the evidence from several sources.

1) The mummy's wrapping indicate his name and also the history of several reburials after ancient looting. Even though R2 was discovered in a passage

in DB 320 which was not his proper tomb, the Ancient priests who worked in the cemeteries had accurate records regarding the movement and rewrapping of the pharaohs.

R2 was moved to the DB cache because his tomb was repeatedly sacked. He was first moved to the tomb of Seti 1, and then later to the Deir el-Bahari hill cache.

This history was recorded on a hieratic docket found beneath the first superficial layer of linen wrappings. I see no reason to speculate that this information is incorrect.

1a) Microscopic analysis of plant pollen indicate that Rameses was mummified in Lower Egypt. We know that the pharaoh had constructed a castle and lived in the Delta to be closer to the Asiatic frontiers which were now a constant threat. I think we can speculate that the mummy passed away in Lower Egypt, which was also the residence of the king in question.

2) The crossed positions of the mummies arms indicate that this is a royal mummy. The hands also indicate this mummy once held a crook and flail, symbols par excellence of the royal pharaonic institution.

<http://anubis42000.tripod.com/mummypages2/Ramesses%20II%20mummy2.jpg>

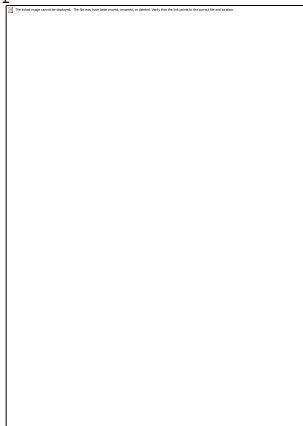
[http://anubis42000.tripod.com/mummypics2/Ramesses II.jpg](http://anubis42000.tripod.com/mummypics2/RamessesII.jpg)

3) The mummification and wrapping methods indicates a NK, 18-19th dynasty burial. Rameses II, and Seti I, being some of the best examples of NK mummification.

4) The royal mummy was quite old in age, possibly 80-90. The mummy also was suffering from severely worn teeth. Which I think further indicating old age. The aged and worn condition of the teeth can clearly be seen by looking at any x-rays of the mummy.

Many royal documents indicate that the King Rameses II, was the only royal male personage during the 18th-20th dynasty to live beyond 70 years of age. The historical documents attesting to the kings long life and the age of the mummy are very strong evidence these personages can be linked.

5) The king even in his desiccated mummified form resembles many royal portraits.



http://www.freemaninstitute.com/Gallery/Egyp311_big_copy.jpg

http://www.freemaninstitute.com/Gallery/Egyp315_big_copy.jpg

6) Based upon my own independent forensic evaluation, the mummy even with considered cranial reshaping still resembles the finer portraiture of the period.

http://highculture.8m.com/r2_adndm1.html

7) The mummy's limbs are quite long and the individual is also quite tall. We can see from many representations of the King that the king's lanky physiognomy corresponds to the mummy.

If you know of hard evidence that indicates that mummy of R2 is incorrectly identified please email me @ Alexander.derrick@vugames.com
I would be very interested in this information.

Regarding the supposed Nefertiti mummy. I have read some information that indicates this mummy has ***no male genitals.*** Which could indicate that it is a female, although other mummies which are males do lack genitalia (R2 was discovered lacking male genitals).

Some information also stated that the mummy had a narrow pelvis which some people believe indicates that the mummy was a male. But ancient Egyptian women had an unusually narrow pelvic region, which we can see by quickly glancing at any selection of 2d or 3d depiction of Egyptian women. Gaye Robins documents this in her work on the Egyptian Canon of Proportions.

The "Nefertiti" mummy does look like the Berlin Bust as well as other later period Amarna portraits of Nefertiti created by the master portrait artist Thutmose.

Curiously, hobby Egyptologist Marian Luban identified the unknown woman in KV35 as Nefertiti five years before Joanne Fletcher.

But she still gets no DAP!

http://www.geocities.com/scribelist/do_we_have_.htm

hotep,

-ad

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| 14746|2004-10-23 18:37:41|newyorkchango|Re: Who Were the Phoenicians- National Geographic Article|

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

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Mahari thanks for the article and ideas. What does year 12,950 point to?

Paul, no first, Maharri thanks for the Berber answers.

Charles

| 14747|2004-10-23 20:17:22|clyde winters|Re: Who Were the Phoenicians- National Geographic Article|

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

> The Phoenicians did found Carthage.

>

> From all accounts and iconography, they were not

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> in a predominant sense. Carthage, however, was a

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> black" of the ancient world?
>
>

Hi

It was Col Rawlinson the decipher of the cuneiform script that said the Sumerians were Kushites or Blacks.

The roots of Greek civilization was African. The original founders of Grecian civilization were dark pigmented Pelasgians.

Although these people of the Heroic age came from diverse origins, the Aryan-Greeks called them Pelasgians. According to the Greeks, the first man was Pelasgus--ancestor of the Pelasgians. The Pelasgians were a combination of different Black tribes called Achaeans, Cadmeans, Leleges, Carians or Garamantes.

The term Pelasgian was applied to all these pre-Hellenic inhabitants of Greece. R.J. Hopper, in The Early Greeks, noted that "indeed the classical Greeks believed in the separate existence of diverse ethnic elements side by side, and thought particularly of the Pelasgians in this connection".

According to tradition, the Pelasgians inhabited Arcadia and many Aegean Islands. These Blacks took their own writing to Greece which was later used by the Aryan-Greeks. According to Herodotus quadrigas or four-horse chariots were introduced to Greeks by the Libyans .

The Aryan-Greeks adopted the language of the Pelasgians and Egyptians. The linguistic evidence shows that there was a differentiation of Greece into East Greek and West Greek. The Black Greeks spoke East Greek (Achaioi or Achaean). West Greek was spoken by the Dorian or Aryan Greeks. The earliest Aryan tribe called Ionians spoke a dialect of East Greek called Aeolic.

Many classical scholars teach the world that the Greek language is entirely Indo-European. This view of Greek is wrong.

Dr. Anna Morpurgo Davies, has made it clear that "less than 40% of the words which have an Indo-European etymology". According to Dr. Davies, 52.2 % of the Greek terms in Chantraine's Dictionnaire Etymologique de la langue Grecque (1968) have an unknown etymology. The mixed nature of the Greek language results from the early settlement of the Aegean by Blacks from Africa, especially Egypt and Libya.

Some of these words are of African origin. Robert K.G. Temple, in The Sirius Mystery, shows that many of the most common words of the Greek vocabulary are of Egyptian origin. Diop (1991) has also discussed the Egyptian origin for many Greek terms.

Given the fact that the Greek language lacks full cognation with Indo-European languages proves that Indo Europeans were not the founders of Grecian civilization. To know Greece, we must look to Egypt and the rest of Africa to explain the origin of this civilization.

There is also genetic evidence that supports and African origin for the Greeks. Check out these papers: HLA genes in Macedonians and the sub-Saharan origin of the Greeks.

Arnaiz-Villena A, Dimitroski K,
Pacho A, Moscoso J, Gomez-Casado E,
Silvera-Redondo C, Varela P,
Blagoevska M, Zdravkovska V,
Martinez-Laso J.

Department of Immunology and
Molecular Biology, H. 12 de Octubre, Universidad
Complutense, Madrid, Spain.
aarnaiz@eucmax.sim.ucm.es

HLA alleles have been
determined in individuals from the Republic of
Macedonia by
DNA typing and sequencing.
HLA-A, -B, -DR, -DQ allele frequencies and
extended haplotypes have been

for the first time determined and the results compared to those of other Mediterraneans, particularly with their neighbouring Greeks. Genetic distances, neighbor-joining dendrograms and correspondence analysis have been performed. The following conclusions have been reached: 1) Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians, 2) Macedonians are not related with geographically close Greeks, who do not belong to the "older" Mediterranean substratum, 3) Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups. Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as *0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304 and *1310. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group and finally Greeks cluster with Ethiopians/sub-Saharan in both neighbour joining dendrograms and correspondence analyses. The time period when these relationships might have occurred was ancient but uncertain and might be related to the displacement of Egyptian-Ethiopian people living in pharaonic Egypt.

PMID: 11260506 [PubMed - indexed for MEDLINE]

Population genetic relationships between Mediterranean populations determined by HLA allele distribution and a historic perspective.

Arnaiz-Villena A, Gomez-Casado E, Martinez-Laso J.

Department of Immunology and Molecular Biology, Universidad Complutense, Madrid, Spain.

aarnaiz@eucmax.sim.ucm.es

HLA genes allele distribution has been studied in Mediterranean and sub-Saharan populations. Their relatedness has been tested by genetic distances, neighbour-joining dendrograms and correspondence analyses. The population genetic relationships have been compared with the history of the classical populations living in the area. A revision of the historic postulates would have to be undertaken, particularly in the cases when genetics and history are overtly discordant. HLA genomics shows that: 1) Greeks share an important part of their genetic pool with sub-Saharan

Africans (Ethiopians and west Africans) also supported by Chr 7 Markers. The gene flow from Black Africa to Greece may have occurred in Pharaonic times or when Saharan people emigrated after the present hyperarid conditions were established (5000 years B.C.). 2) Turks (Anatolians) do not significantly differ from other Mediterraneans, indicating that while the Asians Turks carried out an invasion with cultural significance (language), it is not genetically detectable. 3) Kurds and Armenians are genetically very close to Turks and other Middle East populations. 4) There is no HLA genetic trace of the so called Aryan invasion, which has only been defined on doubtful linguistic bases. 5) Iberians, including Basques, are related to north-African Berbers. 6) Present-day Algerian and Moroccan urban and country people show an indistinguishable Berber HLA profile.

Publication Types:
Historical Article

PMID: 12392505 [PubMed - indexed for MEDLINE]

You can find out more about the African origins of the Greeks at the following site:

<http://clyde.winters.tripod.com/chapter6.html>

Clyde

Do you Yahoo!?

Yahoo! Mail - You care about security. So do we.

http://promotions.yahoo.com/new_mail

| 14748|2004-10-23 21:47:10|K. Loganathan|The Verses of the Snake Charmer- 13|

The Verses of the Snake Charmer- 13

The Greatness of the Snake

The Cosmic and Personal KuNdalini

The icon of snake has assumed distinct forms among the Dravidian VaishNavism and Saivism where the roots are quite obviously Sumerian and hence [erhaps also Nubian Kemetian and so forth. These basic forms are also associated with VaishNavism and Saivism, which though metaphysically different but are complimentary to each other, as all the Siddhas have noted. With Maayan, Tirumaal, the Black One we have Atishesha, the huge dragon with thousands of hoods and certainly the Usumgal, the large dragon of the Sumerians and which is said to be one of the forms In-anna assumes. We must recall here that In-Anna means the Creatrix of All (siin>iin: to give birth to) Thus perhaps the Atishesha is the Power that keeps afloat the whole cosmos thus preventing its submergence back into the primordial stuff, the Maayai or the Chaos by supplying the enormous ENERGY to replenish what is lost. Now the Black One sleeping on it and dreaming away with His false sleep (Su, ulul-la ku-ku) is actually SEEING (with just the sounds?) the whole of the manifest world and with that preserving or conserving it.

Now in contrast to this Siva wears the snake as the necklace and hence only as an ornament.

Now we have to note here that Siva is not only the Arch Yogi but also the Kamesvaran, the Lord of Sexuality, He who blesses the creatures with sexual desires and hence the fundamental motivational dynamics to LIVE with the stressful embodied forms. Without the possibility of sexual bliss, all creatures will have NO MEANING for existence. Now it may be also this sexual libido that taints the Pure Moon and Sun within and which are expressions of Natam and Bindu, the primordial Siva Tatvas, the primordial sources Male and Female that is noted in all NKSD cultures. This may mean that the sexual libido is a power that draws away the souls from the metaphysical and throws them into the physical and where lurks DEATH.

Now it is interesting that only Mantras can subdue this snake and make it withdraw into the form of ouroboros, becoming collided and self-closed.

Perhaps it is this understanding that kept Mantrayana among the Dravidians and Hekaism among the Kemetians and Africans as important elements of their culture. It appears that sexual libido can be subdued and activated only through mantra recitals or at least in understanding all in terms of the working of mantras.

23.

**maNdalattait taaGkum mika vallamai koNdaay
maayanukkup padukkaikku vaNNap paayaanaay
kaNda Padai naduGkidak kaadciyum peRRaay
kaNNee ceviyaakak koNdday aadu paambee!**

Meaning:

O Snake! As the Atishesha you serve as the Power that holds up the whole cosmos preventing it from submerging back into Primordial Maayai and in this you also serve as the BED on which sleeps the Black One dreaming in His false sleep (seeing the whole universe and with that

preserving it). Also by virtue of the poison you have, you have taken an appearance that would make even armies tremble and withdraw. O you who have the ears as the primary sense organ dance and dance!

24.

**cantiranai cuuriyanait taavi tiiNdinaay
caGkaranukku aaparaNam taanum aakinaay
mantirattiRku adaGkinaay maNdalamiddaay
vaLaintu vaLaintu ninRu aadaay paambee!**

Meaning:

The Primordial Light takes the form of soft rays of the Moon and heat rays of the Sun by the actions of Natam and Bindu. However you have the powers to reach these inner sun and moon and taint them with your touch. Here you become the necklace of SaGkara, the destroyer, the Power that has nothing beyond itself. O snake! You become the ouroboros by biting the tail only on hearing the mantras. But not withdrawing thus, bend and sway and dance and dance always!

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| 14749|2004-10-23 22:19:04|unseenhandz@aol.com|Re: Who Were the Phoenicians- National Geographic Article|

"black- the shade of the solar system" Don't get stuck playing the "formal scientific name game"-

If you have dark skin(not just a sun tan),broad nostrils,kinky curly hair etc.- I promise you're carryblack genes its just that simple. I don't care if you're

italian,berber,dravidian,aboriginal,greek, sumerians etc.-if have any of these attributes, you black to me.....peace

| 14750|2004-10-24 11:45:52|Mahari|Re: The Berber/Mande Question?|

Greetings, T a-Seti,

Awhile back I posted a

Question about the origin

Of the word ?Abraham?. Someone

Had posted previously that

Brahman was its origin. No one

Responded whether the words

Were connected or not. Well,

How about this:

It seems that ?A? in a god?s name

indicates the Supreme as

In Amen, Aten, Ausar, Auset.

Based on Chandler?s assessment

(see previous post) a very clever and
Devious tactic would be add an ?A?
To Brahman and you get ?A-brahmín?
Which is almost identical to
Abraham(A-brahmín or A-brahma).
Thus we get the Pater/god/Father
of the Jews and Palestinians, the exiled of
KMT.

I am open to any corrections.
Thanks.

PS. Charles, re 12950. I believe it is the
date of the Kemetic solar year. I'll have to
look it up to be sure.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, October 24
In honor,
HTP,
Mahari

--- On Sat 10/23, Mahari < mahari@myway.com > wrote:

From: Mahari [mailto: mahari@myway.com]
To: Ta_Seti@yahooogroups.com
Date: Sat, 23 Oct 2004 17:31:10 -0400 (EDT)
Subject: RE: [Ta_Seti] The Berber/Mande Question?

Charles,
With no attempt to usurp the status
of the esteemed gentlemen you addressed
the following is an excerpt from W.B. Chandler?s
Ancient Future. It seems to me that this is an
excellent reference to keep in mind whenever
analyzing ancient cultures and their status
with regard to western/?white? civilizations
-just a suggestion:

By the time the Indo-Europeans reached South Asia, they had given themselves the appellation Aryan, meaning "noble one". They traveled with a host (from Latin, meaning "enemy or hostile") or deities, the greatest or most supreme of which was Pater or Phater, the source of the term "father". The Pater archetype was a crude and distorted model of what would later become the Aryan personification of God. It was crude in the sense that when one compares the Aryan religious beliefs with the cultures the Aryans would eventually conquer—Egypt, Sumeria, India, and Mesopotamia—Aryan beliefs seem to be based on the most rudimentary spiritual formats and conceptual foundations. Pater had a chameleon quality: upon contact with other cultures, it would assume and subsume the position and identity of the local indigenous supreme deity. After the Aryan invasion of India, Pater became Brahma, usurping the religious beliefs (those that were comprehensible to them) of the indigenous population. The Aryans then enshrouded the entity of Brahma with their own pagan doctrine, creating a complex belief system that retained elements of the higher spiritual axioms evident in the conquered culture.

Ancient Future, pgs. 41-43, Chptr 1

As I have posted here before you can see the same workings taking place today in the American culture especially in the area of music.

All one has to do is take a look at the categories of American music.

90% of it was created by

African Americans; 5% of it is

derivative of African American

music and PERHAPS 5% is

Euro American. The same is

overwhelmingly true of American

dance especially what might be

called folk dance, i.e.. samba ,

mambo, twist, cakewalk, charleston

and on and on.

But who gets the glory for these

creations and who gets the wealth

from these creations? No answer necessary.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 23

In honor,

HTP,

Mahari

--- On Sat 10/23, newyorkchango <newyorkchango@yahoo.com> wrote:

From: newyorkchango [mailto:newyorkchango@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sat, 23 Oct 2004 04:27:19 -0000

Subject: [Ta_Seti] The Berber/Mande Question?

Dr. Winters, Paul, Amadou, Raymond thi is my ongoing question:

Who are the Berbers/ Are the Kabyles and the lighter skinned ones the real Berbers? What color was Hanni-ba'al? Are the people shown in the

RockArt of the Sahara Berber speaking?

Some say Mali is not a real "West African country". What is the linguistic relationship between Mande and Berber/Tamasheq? Both use the "TL" form in some words.

Some give the main credit of Saharan civilization to "White" Berbers. What's the answer?

Look at this chart again please:

<http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>

And also this long conversation from the BBC

<http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>

Charles

No banners. No pop-ups. No kidding.

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No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 14751|2004-10-24 19:53:36|Paul Kekai Manansala|Phoenician genetic tests|

The genetic results seem to support the cranial studies showing a limited biological presence of Phoenicians.

Regards,

Paul Kekai Manansala

magma.nationalgeographic.com/ngm/0410/feature2/online_extra.html

"We're not seeing a significant genetic influence from elsewhere on the coastal population in what was the Levant region," says Wells. "The people are very similar to the groups we see inland in Syria and Jordan, for example, suggesting that there wasn't a huge influx of Sea Peoples or others from outside the area. A cultural shift occurred but not a genetic one. Today's Lebanese, the Phoenicians, and the Canaanites before them are all the same people."

Wells and Zalloua are finding similar results among samples taken in Tunisia, site of ancient Carthage and the largest of the Phoenician colonies. "Less than 20 percent of the genetic lineages found could have come out of the Middle East," Wells continues. "They're showing the markers of aboriginal North Africans. That means the Phoenicians

moved into this area and, like the Sea Peoples, had more of a cultural impact than a genetic one."

| 14752|2004-10-24 21:34:17|K. Loganathan|The Versses of the Snake Charmer-14|

The Verses of the Snake Charmer- 14

The Greatness of the Siddhas

The Siddhas and Depth Psychology

As one pursues the studies of the Siddhas in Tamil country the greatest of whom is Tirumular to this day, we have an understanding of the masters of the spiritual life quite different from that of Brahmanahs Bodhisatvas Tirtangkaras, messiahs and so forth. Now begins an articulation of who the Siddhas are and in which we have also the Science of Mantrayana of a specific type viz. the competencies to gain control over the various shapes of KuNdalini, the EIGHT snake forms being articulated. These various kinds of ENERGIES are available not only in the universe but also in human body for in Siddhaism it is axiomatic that what is in the universes is also in the body, that the human body is in fact microcosmic cosmos just as the Cosmos is a macroscopic person, the Purusha.

The Siddhas people who with his mantras and cakras gain control over these snake-powers within the body and world and hence are people who are capable of effecting anything at all including bringing the heavenly world of Indra to the human world. While it may sound very excessive in some ways, what is being communicated is that there is ENERGY, the Sakti that spreads out itself in the form of snakes and hence anyone who gains control over them becomes in turn very powerful indeed. The Siddha is such person and that ANYONE can be so for it depends on COMPETENCE rather on birth as in the case of Brahmanahs or special favors as in the case of messiahs.

Like a scientist who by mastering the sciences can introduce technological innovations that can bring greater comfort for earthly existence so can a Siddha but more gaining control over the KuNdalini-snakes within and learning also how to control and regulate them. This makes them a kind of Depth Psychologists who tame the libidinal forces and rechannel them in the right directions.

It may be possible that the various kinds of martial arts grew within Tantrism mainly because of this understanding. There is a possibility of bringing into the physical body the enormous ENERGY potentially possible in the depths (in the shape of Atishesa) and with that excel in the art of war i.e. become a snake that spits out the venom and kills.

25.

**eddu naakantanai kaiyaal eduttu aadduvom
intiranaar ualakattai iGkee kaadduvom
kadduk kadaGkaata paampaik kaddi viduvom
kadum visham tannaik kakki yaadu paambee!**

Meaning:

We the Siddhas will gain power over the eight kinds of snakes (the different forms of KuNдалиni) and with appropriate mantras (and cakras) and play them with our own hands. With this power we will bring to earth the celestial powers of Indra for all to see and enjoy. We shall tame these untamable snakes and with that gain control over them. O my soul a snake! Spitting the poison that kills the foes, dance and dance continuously!

Note: The eight kinds of snakes are : Aatishesa, Vasuki, Anantan, Kaarkoodan, CaGkapaalan, KuLikan . the Golden Snake, the Green Snake and so forth.

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| 14753|2004-10-24 22:20:30|Imnrnnre|Re: Who Were the Phoenicians- National Geographic Article|

clayde winters <olmec982000@yahoo.com> wrote:

original founders of Grecian civilization were dark pigmented Pelasgians.>

Excellent commentary Clyde. Now might be a good time to post some photos on the Greek island of Akrotiri (Santorini, Thera) which was buried by a volcanic eruption during the 17 Century BCE and rediscovered when someone in the 19th Century CE fell into a sink hole. Beneath all those layers of ash was a city complete with surprisingly well-preserved buildings, paintings, ceramics and other artifacts.

Here's some background and introductory reading, then some interesting pieces showing how the people saw themselves!

<http://www.culture.gr/2/21/211/21121a/e211ua08.html>

<http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir3.jpg>

<http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir1.jpg>

<http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir2.jpg>

Forgive me if these have already been posted in the near/distant past.

Regards,

Raymond Davis

| 14754|2004-10-25 01:02:34|saidis_aswan_egy|Important archaeological discoveries in Eastern Desert unearthed|

<http://www.sis.gov.eg/online/html11/o201024h.htm>

October 20, 2004

Important archaeological discoveries in Eastern Desert unearthed

An excavatation mission under Minnesota University in the US which is conducting excavations in Wadi Qum Heleeg in Sharqeya desert unearthed 132 engravings dating back to pre-historic ages.

Dr. Zahi Hawas, Secretary General of the Supreme Council of Antiquities said yesterday that the mission found out drawings of cattle as well as pictures of a flock tied to persons, noting that the there was breeding up of livestock in pre-historic eras in this area.

| 14755|2004-10-25 07:29:34|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

One of the big talking points in the Black Athena debate is Diodorus claim that Athena (Athens) was founded by the Egyptian Kekrops.

Some thing that Kekrops might be a Greek rendition of Kheper-ka-re, the throne name of Senwosret I. And the latter is thought by many to be the same as the Sesostris whom Herodotus credits with making great conquests throughout the Mediterranean.

Eric Cline has shown evidence of Egyptian influence in the Aegean Sea during the Bronze Age. And there is the Pyramid of Amphion which Theodore Spyropoulos thought might be of Egyptian origin.

The Hellenic Greeks though appear to have been mostly Caucasian although of a Mediterranean type that included admixture from both the south and the north.

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> clyde winters wrote:

>

>

> original founders of Grecian civilization were dark

> pigmented Pelasgians.>

>

> Excellent commentary Clyde. Now might be a good

> time to post some photos on the Greek island of
> Akrotiri (Santorini, Thera) which was buried by a
> volcanic eruption during the 17th Century BCE and
> rediscovered when someone in the 19th Century
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> of ash was a city complete with surprisingly well-
> preserved buildings, paintings, ceramics and other
> artifacts.
>
> Here's some background and introductory reading,
> then some interesting pieces showing how the people
> saw themselves!
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> <http://www.culture.gr/2/21/211/21121a/e211ua08.html>
> <http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir3.jpg>
> <http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir1.jpg>
> <http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir2.jpg>
>
> Forgive me if these have already been posted in the near/distant
> past.

> Regards,

> Raymond Davis

| 14756|2004-10-25 10:11:00|Asar Imhotep|The Africans who wrote the Bible|
Have any of you reviewed the work by Dr. Nana Banchie Darkwah and his
work "The Africans Who Wrote the Bible?" If so, what are your
opinions and criticisms of his analysis about the Ancient Kemi being
the people of Akan today? Is his linguistic analysis sound? How does
he account for the original African tribes' phenotype changing in
Europe in less than a thousand years? What's your take?

Asar Imhotep

<http://www.mochasuite.com>

| 14757|2004-10-25 11:31:19|Memnon (dg14)|Re: Who Were the Phoenicians- National
Geographic Article|

actually i wasn't going to get into genetics
when it comes to the Sumerians or the Greeks.
Sumerians and Greeks and Africans could
share similar genes, as they are in relative proximity.
in fact, in many cases there are similarities.
i only brought up genetics when we were talking
about far flung peoples who are obviously separated
by time/distance. so for instance i may say New Guineans
and Fulani are "black." they both have a generalized
"look" that puts them in the social racial construct
category of "black." that is what the eye sees. its what

we've been taught to categorize people as. its understandable, and even has social political ramifications (the very reason the region in the South Pacific was erroneously dubbed "New Guinea" to begin with).

genetics however shows that of the two only the Fulani are recent Africans. the New Guineans, by genetic evidence and fossil evidence, left Africa when *all other humans* left Africa. thus New Guineans are no more African than Germans. In fact, if the multi-dispersal ROAm is correct, the Africans that would become Germans left the continent *after* the Africans that would become New Guineans did. that is pretty much factual to the point that to state otherwise would be perverse. the genetic evidence is very important in *conjunction* with other evidence. to call the New Guineans Africans (like the Fulani) based simply on our superficial social constructs would be to make the same mistake the European "explorers" did.

Like i said before, we must understand and apply 21st century critical analysis to our studies or we may end up with 19th century Eurocentric conclusions.

That being said...

I said I left the Indus Valley alone because that's a lengthy discussion.

However in terms of the Sumerians and Greeks...

I can understand saying that perhaps the earliest inhabitants of the region called Sumeria were phenotypically what we would term "black." The routes out of Africa did lead to Western Asia after all. I can also understand the statement that there were continuous migrations (though of smaller magnitude) of Africans into the region over time. I certainly see some cultural similarities (including the whole Afro-Asiatic language theory).

But using my eyes and iconography, I just don't see blacks en masse in ancient Sumeria *proper* (the city-state).

Even with the questionable examples of say Naram-Sin's sphinx and the king of Gudea carving, most Sumerian statuary and masks (to my eyes) don't seem to depict black Africans--certainly nothing analogous to what I see in Egypt. I don't even see it with the Gudea carving. for instance:

www.siteclx.nl/rmo/images/rmo/Gudea_gudea.jpg

vs.

www.bbc.co.uk/history/ancient/egyptians/images/compass_tour.jpg

I see the African nature of the Egyptian statue (Tjetj) 2100BC, but I just don't see it in the King of Lagash (Gudea) 2100BC.

Don't see it either (talking en masse) when it comes to the rest of Mesopotamia or the Greek city-states.

And this is even given the fact that I do **not** subscribe to the idea of monotypic African types, accepting that Africans come in wide variations.

Difference in visual perspective I suppose. But I just don't see the worthy comparable evidence (if we're basing it on iconography and statuary) where I could even **begin** to make the assertion that Greece or Sumeria or the rest of Mesopotamia were predominant black African cultural complexes--on par with say Egypt.

Cultural similarities which show the possibility of some degree of diffusion--sure. Blacks among the general populace, possibly some of the earliest of these regions in historic times...I can see that argument being put forth. But making Sargon II or the inhabitants of the Greek city states black, seems to be stretching very heartily the already spurious definition of "black."

DG

Mahari wrote:

Greetings, DG,

I am not going to get into an argument with you about who is black and who isn't. I know you will bring up genetics. I am not a geneticist but my feelings are that genetics are like statistical numbers. You can manipulate those pretty much anyway you want depending on your perspective. And since I am unfamiliar with how genetics REALLY work it would be foolish for me to argue about them.

However, I have found that my mind and eyes work very well in what has been proven to be an effective way. I will rely on them.

And I will simply tell you this based on my readings and viewing of the people and their iconography, the original peoples and great cultures of:

the Indus Valley

Sumeria

Mesopotamia

Greece

KMT

were black, as in negroid

I believe, though I won't attempt to speak for him, that Dr. Winters has written to that effect.

I will add that I believe that within the next 10-15 years it will be proven so - if not sooner.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 23

In honor,

HTP,

Mahari

--- On Sat 10/23, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahogroups.com

Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)

Subject: RE: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

The Phoenicians did found Carthage.

From all accounts and iconography, they were not black--at least not in a predominant sense. Carthage, however, was a rather cosmopolitan area, with Phoenician migrants, North Africans, Mediterraneans (Southern Europeans) and others intermingling to create a diverse society. Whether this stretched to the higher levels of Carthaginian society (i.e., Hannibal) is still speculative.

And I'll leave the convoluted Dravidian question alone but...since when were the Sumerians and Greeks thrown into the "who's black" of the ancient world?

DG

Mahari wrote:

A non-scientific assessment of course but based on the western tendency to "disappear" ancients who were black a la the Kemau, Sumerians, Dravidians Greeks et al who we all "know" were black the chances are high that there was, at least, a huge black presence among them.

I have read accounts in the past that suggest that the Phoenicians founded Carthage; that Punic as in "Punic" Wars between Rome and Carthage refers to the word Phoenician

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,

HTP,

Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)

Subject: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

Has anyone read this article in last month's NG?

The following is just a partial account.

Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

I've heard it asserted before that the Phoenicians were black or Africoid, however the evidence has never been solid enough for me to accept. I do however contend there was an African presence among them, mostly through New Kingdom contacts as the region was partially under Egyptian hegemony. The influence of New Kingdom culture among the Phoenicians is readily seen, and there would certainly have been Egypto-Nubian troops and Egyptian governing officials in the region--though its doubtful such a small number would significantly alter the genetic make up of the larger population.

One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

|

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We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

|

|

Get a taste of what awaits you in print from this

compelling excerpt.

"I am a Phoenician," says the young man, giving the name of a people who vanished from history 2,000 years ago. "At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers?fishermen, shopkeepers, and taxi drivers?gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"?a name that became Phoenicians?after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the

ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

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| 14758|2004-10-25 12:06:46|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

>

>

> But using my eyes and iconography, I just don't see
> blacks en masse in ancient Sumeria *proper* (the city-state).
> Even with the questionable examples of say Naram-Sin's
> sphinx and the king of Gudea carving, most Sumerian
> statuary and masks (to my eyes) don't seem to depict
> black Africans--certainly nothing analogous to what I see
> in Egypt. I don't even see it with the Gudea carving.
>

One thing about the Sumerians though is the physical anthropology of remains does give some picture of "Australo-melanesian" influence especially in the early period Kish and other sites and in the "Proto-Sumerian" al-Ubaid period.

Australoid (Eurafrican) and "Austic" crania dominate the finds thus far.

Regards,

Paul Kekai Manansala

| 14759|2004-10-25 12:34:46|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

Thanks Mahari,

I didn't bring up India because its a convoluted topic

that we could have for days and still not arrive at a satisfactory answer that explains all angles. Part of this for instance would be the need to differentiate between the various populations that have entered the region in historic times that can be termed "black" (i.e., African migrants like Malik Ambar of the 16th century or the medieval Siddis) as opposed to indigenous "blacks" who have been in India since prehistory (i.e., the Bonda, Andaman islanders, etc). The Siddis for instance are not simply genetically close to Africans, they carry African genes. This is because, for the most part, they are recent historic migrants--and not indigenous Indians.

On the other hand the Bonda, while sharing the social racial construct of "black," have been out of Africa as long as everyone else in India--the region showing early habitations since 50kya. Most genetic studies have shown Southern Indians to be distant from modern Africans, and at equal distance from numerous other Asian populations. Southern Indians in fact have the highest diversity and show some level of distinction from their Northern neighbors, though there has been a great deal of genetic drift between the two--except perhaps among smaller older groups like the Bonda.

However, I know of at least one study that showed some genetic *affinity* of Southern India to Africa that came through data of mitochondrial DNA as opposed to nuclear DNA--which shows more so a closeness to Asian groupings. That was in the mid 1990s however and I don't know if anything has been done to explain this anomaly.

Given that we know India's earliest population left Africa when *all other humans* did, we have to rule out a mass migration during historic times from Africa. India's Southern population have been out of Africa as long as most other humans have been out of Africa.

However this *possible* genetic similarity may be due to closer proximity (than say New Guinea) which may have allowed for more genetic drift into the region over the years--through East Africa by way of Arabia or the Indian Ocean.

Indians reached Madagascar. I don't see why there could not have been continuous opposite ancient movements by sea or land into Southern India, though albeit on a small scale.

This would also allow for some level of cultural similarity.

None of this however negates that the Bonda, even if having some African genetic flow, are indigenous Indians for the most part. The mtDNA study again is a discrepancy with the nuclear DNA, and it shows a closer relatedness to Africa--not distinct

African markers. And it suffers from the same basic glaring problem inherent in the Multi-Regional human origins theory-- can continuous genetic drift account for a genetic relatedness across such a large region? Besides this there are opposing and, in some ways, easier explanations.

One of them being that the Indian subcontinent could have been the "depot" post for humans out of Africa. That is, it could be that this region was where many prehistoric migrants from Africa gathered before dispersing into the rest of Asia and Europe. Furthermore, many of the oldest and diverse indigenous populations (i.e., the Bonda) were isolated and reproduced primarily amongst themselves. While this pokes holes in the continuous African genetic drift theory, it may simultaneously indicate that these isolated and closer proximal populations retained a relatedness to their ROAm African fore bearers lost by most other Asian populations and even the more farther removed Australian and South Pacific "black" groupings.

At any rate I'm aware of the Bondas, the Dalits, the controversies over the "Aryan invasion theory," have visited Dalistan.org, etc. Thank you for the information anyway. Interesting stuff all the way around, but like I said...a lengthy convoluted discussion that gives us more non-answers than actual answers.

DG

Mahari wrote:

The Bondas:

The Bondas known themselves as Remo(men) are a small tribe of the type now often called Austro-Asiatic country is the wild and mountainous region north-west of

Machakunda river, and here they have preserved themselves comparatively unaffected by the march of civilisation. Indeed, by plainsmen and officials, the Bondas are regarded as entirely savage, almost as the classic savage type. The strange dress and appearance of their unfamiliar tongue they speak a different Austro-Asiatic language. The inaccessibility of their abode separate them from other tribes of the district The origin and affiliations of the Bondas are obscure, but one may accept the possibility that they are members of a group of Austro-Asiatic tribes which at

some remote date took shelter in the wild Jeypore hills. There is every reason to suppose that the Bondas have changed very little during their long history and in them one can have a change of studying a type of character and it's material expression that may be millennia old. The bondas have been enlisted as a Scheduled Tribes. Bondas are the oldest tribal people of Malkangiri District. They live on the mountains at the height of 3000 feet. In 1971 census their number was 5,245 and in 1981 census they were 5,895 in numbers but in 1991 census they were decreased to a number of 5,129 in which male number was 2,414 and female number was 2,715. These people live in Bonda Hill under Khairput Block. They are mainly two types like Ontal and Kilo. Bondas are found of Podu Cultivation and Bonda ladies help them in this job. In Bonda community the bride is older than the groom Ladies of the Bonda community are half naked. In the month of Magha "Patkhanda Yatra" at Mudulipada is the main festivals of Bondas. By nature Bondas are short temper and they get angry at the simplest thing and forget the relationship and commit murder. Murder is a simple thing for Bondas, because of this a lot of person has been life imprisoned at the Koraput Jail due to this Bonda population has been reduced a lot during the last decade. Here it is important that this community should be taken care from it's extint.

DG,

Thought this might be of interest since you bring up India by way of the Dravidians.

Interesting also that they call themselves Remo(men).

It's very close to what the KEMAU called themselves if I'm correct: Remit(?).

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October

In honor,
HTP,
Mahari

--- On Sat 10/23, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)
Subject: RE: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

The Phoenicians did found Carthage.

From all accounts and iconography, they were not black--at least not in a predominant sense. Carthage, however, was a rather cosmopolitan area, with Phoenician migrants, North Africans, Mediterraneans (Southern Europeans) and others intermingling to create a diverse society. Whether this stretched to the higher levels of Carthaginian society (i.e., Hannibal) is still speculative.

And I'll leave the convulted Dravidian question alone but...since when were the Sumerians and Greeks thrown into the "who's black" of the ancient world?

DG

Mahari wrote:

A non-scientific assessment of course but based on the western tendency to "disappear" ancients who were black a la the Kemau, Sumerians, Dravidians Greeks et al who we all "know" were black the chances are high that there was, at least, a huge black presence among them.

I have read accounts in the past that suggest that the Phoenicians founded Carthage; that Punic as in "Punic" Wars between Rome and Carhage refers to the word Phoenician

Free India's Blacks.....
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-- Ruth McKenney

Year: 12,950,
In honor,
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Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)
Subject: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

Has anyone read this article in last month's NG?
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<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore _____Photographs by Robert Clark

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| 14760|2004-10-25 12:50:55|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

A very good point Paul.

I can understand cultural diffusion, African migrants, and more to Greece.

I sometimes wonder however if the cultural diffusion that may come by way of migrants into certain regions, is not mistaken for a type of origins or replacement model.

The fact that there may be cultural similarities between early Greece and Egypt for instance, or that even (in a more speculative sense) African migrants may have founded colonies in the region, does not instantly make the Greeks "black" Africans. It means culture was passed on. There may even be a cultural founding effect (though I always caution carefulness between diffusion and hyper diffusion). But two different populations can share genetic similarity and even cultural similarity and yet not fit our social construct of "race" (part of what makes race a scientific fallacy).

DG

Paul Kekai Manansala wrote:

One of the big talking points in the Black Athena debate is Diodorus claim that Athena (Athens) was founded by the Egyptian Kekrops.

Some thing that Kekrops might be a Greek rendition of Kheper-ka-re, the throne name of Senwosret I. And the latter is thought by many

to be the same as the Sesostris whom Herodotus credits with making great conquests throughout the Mediterranean.

Eric Cline has shown evidence of Egyptian influence in the Aegean Sea during the Bronze Age. And there is the Pyramid of Amphion which Theodore Spyropoulos thought might be of Egyptian origin.

The Hellenic Greeks though appear to have been mostly Caucasian although of a Mediterranean type that included admixture from both the south and the north.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
> clyde winters wrote:
>
>
> original founders of Grecian civilization were dark
> pigmented Pelasgians.>
>
> Excellent commentary Clyde. Now might be a good
> time to post some photos on the Greek island of
> Akrotiri (Santorini, Thera) which was buried by a
> volcanic eruption during the 17 Century BCE and
> rediscovered when someone in the 19th Century
> CE fell into a sink hole. Beneath all those layers
> of ash was a city complete with surprisingly well-
> preserved buildings, paintings, ceramics and other
> artifacts.
>
> Here's some background and introductory reading,
> then some interesting pieces showing how the people
> saw themselves!
>
> <http://www.culture.gr/2/21/211/21121a/e211ua08.html>
>
> <http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir3.jpg>
>
> <http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir1.jpg>
>
> <http://www.ou.edu/finearts/art/ahi4913/aegeanslides/akrotir2.jpg>
>
> Forgive me if these have already been posted in the
> near/distant
> past.
>
> Regards,
> Raymond Davis

| 14761|2004-10-25 13:13:21|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

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> diffusion). But two different populations can share genetic
> similarity and even cultural similarity and yet not fit our
> social construct of "race" (part of what makes race a
> scientific fallacy).
>
>

I agree, DG. The problem may be compounded by the fact that many Greeks were in essence "dark Caucasoids."

In this sense, not the fallacious category that makes Ethiopians, Khoi, Eskimos, Ainu and Australian Aborigines into "whites" but Indo-Europeans with brown or dark complexions.

Regards,

Paul Kekai Manansala

| 14762|2004-10-25 13:18:17|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

Those interested in the link of Austro-Asiatic people (like the Bonda) and the Indus Valley civilization might be interested in visiting this group:

<http://groups.yahoo.com/group/siraiki/>

The Siraiki are one of the main groups now living in the Indus Valley.

Although their language is generally classified as Indo-Aryan, Siraiki nationalists like the well-known founder of the group (Aslam Rasoolpuri) instead link their language with the Munda and Dravidian groups.

Regards,

Paul Kekai Manansala

| 14763|2004-10-25 13:35:22|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

Good point again Paul.

You're on a roll. lol and took this convo down

a road I was hesitant to before...but will do now.

Someone by the way has to have done some work beyond Buxton et al (I assume this is the study u're referring to?) since the 1930s, no?

I'm glad you pointed out the finds were Proto-Sumerian, which is what I meant by the comment about "earliest migrants" into the region--though I am apt to suspect that the Austric crania u're referring to did not enter through Africa directly(which I believe Buxton et al put forth, pulling on Mediterranean Hamitic ideology) but probably by way of Asia, most distinctly (I think) India to be exact --as alluded to in another post where I put forth the notion (not of my making)that dispersals throughout Asia took place from the subcontinent. I believe there have even been studies showing traces of Austric in Sumerian language.

At any rate, again the iconography does not bear out the idea of a predominant "African" Sumerian proper population--even with Buxton et al's Austric finds. This was always a vexing and puzzling occurrence to me, as I myself lengthily sought out black African populations in ancient Sumeria. That is, it puzzled me until I began to ponder if Buxton's Austrics truly came by way of the so-called "Mediterranean" race or somewhere *else.*

Given the inexact nature of 1930s cranial configurations, and Buxton et al's Mediterranean "race" fixation,over the years I have begun to speculate that what we see in "aboriginal" (for lack of a better word) Sumeria is an Asian derived type with Austric features that would not fit most of our modern day "racial" phenotypic categories. That would explain the seeming contradictions between later Sumerian statuary, artwork, and these so-called "Mediterranean" types of Buxton et al.

For instance, the following al-Ubaid type from around 2500BC:

www.thebritishmuseum.ac.uk/compass/resources/image/medium/k59229.jpg

This figure seems to fit very well within Asian derived Austric type who would not fit most of our conventional social "racial" categories. I think a great deal of proto/early Asian types forced into categories like "Caucasoid" or "Mongloid" or nebulous "Mediterranean" descriptions may truly have not bore features easily discerned by us today. Anyway, though I find this topic fascinating, I will most likely begin to retire this discussion as I don't want to continue to take the forum deeper into Asia when we are supposed to mostly be talking about Africa. DG

Paul Kekai Manansala wrote:

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--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"  
wrote:  
>  
  
>  
> But using my eyes and iconography, I just don't see  
> blacks en masse in ancient Sumeria *proper* (the city-  
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Australoid (Eurafrican) and "Austric" crania dominate the  
finds thus  
far.  
  
Regards,  
Paul Kekai Manansala
```

| 14764|2004-10-25 14:03:41|Asar Imhotep|Re: Meaning of the word Kmt -article|
I don't think that it is in the manner in which presented it. They
would have no reason to call themselves Black for "racial" reasons.

I am providing a link to an article I just finished to better
summurize my hypothesis.

<http://www.mochasuite.com/themeaningofthewordkmt.htm>

Tell me what you think and get back at me.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> Very interesting theory and worthy of further research.
>
> While I agree the Egyptians did not usually think in terms of race,
> during the New Kingdom, some ideas pop up in the Book of Gates text
> that deserve a look
>
> Here is a snippet I posted some time ago (Budge translation):
>
> >>
> QUOTE
>
> Horus saith unto the creatures of Ra who dwell in the Black Land
> (Qemt, i.e., Egypt) and in the Red Land (i.e., the deserts which lie
> on each side of the Black Land formed of the mud of the Nile):--
> "Magical protection be unto you, O ye creatures of Ra, who have come
> into being from the Great One who is at the head of heaven! Let
> there be breath to your nostrils, and let your linen swathings be
> unloosed! Ye are the tears 1 of the eye of my splendour in your name
> of RETH (i.e., men). Mighty of issue (AA-MU) ye have come into being
> in your name of AAMU; Sekhet hath created them, and it is she who
> delivereth (or, avengeth) their souls. I masturbated [to produce
> you], and I was content with the hundreds of thousands [of beings]
> who came forth from me in your name of NEHESU (i.e., Negroes); Horus
> made them to come into being, and it is he who avengeth their souls.
> I sought out mine Eye, and ye came into being in your name of
> THEMEHU; Sekhet hath created them, and she avengeth their souls."
>
> UNQUOTE
>
> Now if we look at the Book of Gates relief for the Fifth Hour, we
> see that the Aamw (Aamu) and Thnw (Themehu) both issued from
> Sekhet are basically "white" in modern terms.
>
> The Rmt (Reth) and Nhsw (Nehesu) are both issued from Heru and are

> portrayed in the reliefs as "black."
>
> So there is a different genetic origin for the inhabitants of the
> Red Land issued from Sekhet, and the inhabitants of the Black Land
> issued from Heru.
> >>
>
> In addition, the people of Kemet and Nubia are portrayed rather
> alike and are sometimes identical as at Ramses III's tomb (KV11).
>
> Regards,
> Paul Kekai Manansala
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
> >
> > I know this has probably been argued a hundred times as to the
> > meaning of the word Kemet, but I was just going over old notes

and

> a
> > different perspective came to mind that I wanted to explore and
> get
> > some feedback on.
> >
> > Usually when I see the word Kemet(Qamit), I see the hillslope,
> Owl,
> > loaf, with the two people determinative glyphs. Others I see it

with

> > the nwt symbol which means town or city. Thus many agree that it
> > means "Land of the Blacks" or "The Black City or town."
> >
> > I do not believe that the ancient Kematians had a concept
> of "race"
> > like we do today and wouldn't describe with race in mind. From

more

> > indepth study on the mystic side of the Shetaut Neter, I am
> leaning
> > towards a different meaning and interpretation.
> >
> > Usually the two main arguments are that Kmt means either 1) land
> of
> > the black people or 2) the black land as it refers to the soil.

> But I
>> think, for some reason, that it might mean something deeper as it
>> relates to Asar since he was supposed to be the first ruling king
>> of "Egypt."
>>
>> Asar translated means "lord of the perfect Black." This "Black"

in

>> which the name infers is usually understood as the Amentet (the
> place
>> where Asar Dwells). This is a realm of the deepest, darkest
> blackness
>> where no activity takes place. Just "eternity" as can be inferred
> in
>> 125 of the Papyrus Ani. For mystics, this is the place that
> everyone
>> wanted to be and where you can unite and transcend ordinary,

human

>> concepts. Amentet is supposed to be the place where all concepts
> are
>> void and it is just supposed to be "black." For people who
> practiced
>> Shetaut Neter, this was the highest stage of development as this
> was
>> the area they wanted to be in (to unite with Asar).
>>
>> Since Kemet was the original place where Asar ruled and he is
>> the "Lord of the Black" and Kmt is the "Black Land", then

couldn't

>> the meaning of the name Kmt refer to the place where Asar ruled:
> The
>> Amentet on Earth.
>>
>> I am slow in this area but give me some insight.

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

| 14765|2004-10-25 14:19:31|Paul Kekai Manansala|Re: Who Were the Phoenicians- National Geographic Article|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

> Good point again Paul.

>

>

- > I'm glad you pointed out the finds were Proto-Sumerian,
- > which is what I meant by the comment about "earliest
- > migrants" into the region--though I am apt to suspect
- > that the Austric crania u're referring to did not enter
- > through Africa directly (which I believe Buxton et al put forth,
- > pulling on Mediterranean Hamitic ideology) but probably
- > by way of Asia, most distinctly (I think) India to be exact
- > --as alluded to in another post where I put forth the
- > notion (not of my making) that dispersals throughout Asia
- > took place from the subcontinent. I believe there have even been
- > studies showing traces of Austric in Sumerian language.
- >

In fact, Sumerian has been suggested as a member of Austric most recently by the late I.M. Diakonoff ("External Connections of the Sumerian Language," *Mother Tongue* III:54-62, 1997) and myself (<http://www.geocities.com/pinatubo.geo/sumer.htm>).

This follows up on earlier work by Autran, Przyluski, Levy and others.

- > At any rate, again the iconography does not bear out
- > the idea of a predominant "African" Sumerian proper
- > population--even with Buxton et al's Austric finds. This
- > was always a vexing and puzzling occurrence to me,
- > as I myself lengthily sought out black African populations
- > in ancient Sumeria. That is, it puzzled me until I began
- > to ponder if Buxton's Austrics truly came by way of the
- > so-called "Mediterranean" race or somewhere *else.*
- >
- > Given the inexact nature of 1930s cranial configurations, and
- > Buxton et al's Mediterranean "race" fixation, over the years
- > I have begun to speculate that what we see in "aboriginal"
- > (for lack of a better word) Sumeria is an Asian derived type
- > with Austric features that would not fit most of our modern
- > day "racial" phenotypic categories. That would explain the
- > seeming contradictions between later Sumerian statuary,
- > artwork, and these so-called "Mediterranean" types of Buxton
- > et al.
- >
- > For instance, the following al-Ubaid type from around 2500BC:
- >

>

www.thebritishmuseum.ac.uk/compass/resources/image/medium/k59229.jpg

>

>

Yes, I think also when it comes to studying the iconography one has to be mindful of what, where, when, etc. For example, many books on Sumerian art don't necessarily put enough emphasis as to whether the art comes from the Sumerian, Akkadian, Gutian periods and so on.

Most of the art from the Sumerian proper period (pre-Sargonic, i.e., before ~2,400 BCE) I have not found very useful in making "racial" identification. There are a few exceptions.

Gudea, for example, dates to the Gutian period.

Regards,

Paul Kekai Manansala

| 14766|2004-10-25 15:52:22|Paul Kekai Manansala|Re: Meaning of the word Kmt -article|

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> I don't think that it is in the manner in which presented it. They

> would have no reason to call themselves Black for "racial"

reasons.

Asar, from the earliest times I would agree. But have you seen the Ramses III and Seti I tomb reliefs of the Book of Gates scene?

The Libyans and usually the Syrians are portrayed as "white" in my eyes.

Also, have you investigated as to when the national term "Kmt" came into use, as opposed to other usage of the same word.

Your solution may be correct, but I think the idea of some "racial" antagonism arising due to the cooperation of Libyans and Syrians against Egypt is a distinct possibility also.

Regards,

Paul Kekai Manansala

| 14767|2004-10-25 17:06:34|clyde winters|Re: Who Were the Phoenicians- National Geographic Article|

Attachments :

Hi

Gudea was not a Gutian. The picture you posted of Gudea does not show his African /Black Characteristics .Attached are pictures of Gudea which show he was not European looking.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > actually i wasn't going to get into genetics
- > when it comes to the Sumerians or the Greeks.
- > Sumerians and Greeks and Africans could
- > share similar genes, as they are in relative
- > proximity.
- > in fact, in many cases there are similarities.
- >
- > i only brought up genetics when we were talking
- > about far flung peoples who are obviously separated
- > by time/distance. so for instance i may say New
- > Guineans
- > and Fulani are "black." they both have a generalized
- >
- > "look" that puts them in the social racial construct
- > category of "black." that is what the eye sees. its
- > what
- > we've been taught to categorize people as. its
- > understandable,
- > and even has social political ramifications (the
- > very reason
- > the region in the South Pacific was erroneously
- > dubbed
- > "New Guinea" to begin with).
- >
- > genetics however shows that of the two only the
- > Fulani are
- > recent Africans. the New Guineans, by genetic
- > evidence and fossil evidence, left Africa when *all
- > other humans* left Africa. thus New Guineans are no
- > more African than Germans. In fact, if the
- > multi-disperal
- > ROAm is correct, the Africans that would become
- > Germans
- > left the continent *after* the Africans that would
- > become
- > New Guineans did. that is pretty much factual to the

> point
> that to state otherwise would be perverse. the
> genetic
> evidence is very important in *conjunction* with
> other
> evidence. to call the New Guineans Africans (like
> the
> Fulani) based simply on our superficial social
> constructs
> would be to make the same mistake the European
> "explorers"
> did.
>
> Like i said before, we must understand and apply
> 21st century critical analysis to our studies or we
> may end
> up with 19th century Eurocentric conclusions.
>
> That being said...
>
> I said I left the Indus Valley alone because that's
> a lengthy
> discussion.
>
> However in terms of the Sumerians and Greeks...
> I can understand saying that perhaps the earliest
> inhabitants
> of the region called Sumeria were phenotypically
> what we
> would term "black." The routes out of Africa did
> lead to
> Western Asia after all. I can also understand the
> statement
> that there were continuous migrations (though of
> smaller
> magnitude) of Africans into the region over time. I
> certainly
> see some cultural similarities (including the whole
> Afro-Asiatic
> language theory).
>
> But using my eyes and iconography, I just don't see
> blacks en masse in ancient Sumeria *proper* (the
> city-state).
> Even with the questionable examples of say
> Naram-Sin's

> sphinx and the king of Gudea carving, most Sumerian
> statuary and masks (to my eyes) don't seem to depict
>
> black Africans--certainly nothing analogous to what
> I see
> in Egypt. I don't even see it with the Gudea
> carving.
>
> for instance:
>
> www.siteclx.nl/rmo/images/rmo/Gudea_gudea.jpg
>
> vs.
>
>

www.bbc.co.uk/history/ancient/egyptians/images/compass_tour.jpg

>
> I see the African nature of the Egyptian statue
> (Tjети) 2100BC,
> but I just don't see it in the King of Lagash
> (Gudea) 2100BC.
> Don't see it either (talking en masse) when it comes
> to the
> rest of Mesopotamia or the Greek city-states.
>
> And this is even given the fact that I do *not*
> subscribe to the idea
> of monotypic African types, accepting that Africans
> come in
> wide variations.
>
> Difference in visual perspective I suppose. But I
> just don't see the
> worthy comparable evidence (if we're basing it on
> iconography
> and statuary) where I could even *begin* to make the
> assertion that
> Greece or Sumeria or the rest of Mesopotamia were
> predominant
> black African cultural complexes--on par with say
> Egypt.
>
> Cultural similarities which show the possibility of
> some degree
> of diffusion--sure. Blacks among the general

> populace, possibly
> some of the earliest of these regions in historic
> times...I can see
> that argument being put forth. But making Sargon II
> or the inhabitants
> of the Greek city states black, seems to be
> stretching very heartily
> the already spurious definition of "black."
>
> DG
>
> Mahari <mahari@myway.com> wrote:
> Greetings, DG,
> I am not going to get into an argument with
> you about who is black and who isn't. I know
> you will bring up genetics. I am not a geneticist
> but my feelings are that genetics are like
> statistical numbers. You can manipulate those
> pretty much anyway you want depending on your
> perspective. And since I am unfamiliar with how
> genetics REALLY work it would be foolish for me
> to argue about them.
> However, I have found that my mind and eyes work
> very well in what has been proven to be an effective
>
> way. I will rely on them.
> And I will simply tell you this based on my readings
> and
> viewing of the people and their iconography, the
> original peoples and great
> cultures of:
> the Indus Valley
> Sumeria
> Mesopotamia
> Greece
> KMT
>
> were black, as in negroid
> I believe, though I won't attempt to
> speak for him, that Dr. Winters has
> written to that effect.
> I will add that I believe that within
> the next 10-15 years it will be proven so -
> if not sooner.
>
>

> Free India's Blacks.....
> Man has no nobler function than to defend the truth.
> -- Ruth McKenney
>
> Year: 12,950, October 23
> In honor,
> HTP,
> Mahari
>
> --- On Sat 10/23, Memnon (dg14) <
> sincere1906@yahoo.com > wrote:
>
> From: Memnon (dg14) [mailto: sincere1906@yahoo.com]
> To: Ta_Seti@yahoogroups.com
> Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)
> Subject: RE: [Ta_Seti] Who Were the Phoenicians-
> National Geographic Article
>
> The Phoenicians did found Carthage.
>
> From all accounts and iconography, they were not
> black--at least not
> in a predominant sense. Carthage, however, was a
> rather cosmopolitan
> area, with Phoenician migrants, North Africans,
> Mediterraneans (Southern
> Europeans) and others intermingling to create a
> diverse society. Whether
> this stretched to the higher levels of Carthaginian
> society

=== message truncated ===

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| 14768|2004-10-25 17:07:34|clyde winters|Re: Who Were the Phoenicians- National Geographic Article|

Hi

The picture you attached to this post is not a
Sumerian. He is a Gutian.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > Good point again Paul.
- >
- > You're on a roll. lol and took this convo down
- > a road I was hesitant to before...but will do now.
- >
- > Someone by the way has to have done some work beyond
- > Buxton et al (I assume this is the study u're
- > referring to?)
- > since the 1930s, no?
- >
- > I'm glad you pointed out the finds were
- > Proto-Sumerian,
- > which is what I meant by the comment about "earliest
- >
- > migrants" into the region--though I am apt to
- > suspect
- > that the Austric crania u're referring to did not
- > enter
- > through Africa directly (which I believe Buxton et
- > al put forth,
- > pulling on Mediterranean Hamitic ideology) but
- > probably
- > by way of Asia, most distinctly (I think) India to
- > be exact
- > --as alluded to in another post where I put forth
- > the
- > notion (not of my making) that dispersals throughout
- > Asia
- > took place from the subcontinent. I believe there
- > have even been
- > studies showing traces of Austric in Sumerian
- > language.
- >
- > At any rate, again the iconography does not bear out
- > the idea of a predominant "African" Sumerian proper
- > population--even with Buxton et al's Austric finds.
- > This
- > was always a vexing and puzzling occurrence to me,
- > as I myself lengthily sought out black African
- > populations
- > in ancient Sumeria. That is, it puzzled me until I
- > began
- > to ponder if Buxton's Austrics truly came by way of

> the
> so-called "Mediterranean" race or somewhere *else.*
>
> Given the inexact nature of 1930s cranial
> configurations, and
> Buxton et al's Mediterranean "race" fixation, over
> the years
> I have begun to speculate that what we see in
> "aboriginal"
> (for lack of a better word) Sumeria is an Asian
> derived type
> with Austric features that would not fit most of our
> modern
> day "racial" phenotypic categories. That would
> explain the
> seeming contradictions between later Sumerian
> statuary,
> artwork, and these so-called "Mediterranean" types
> of Buxton
> et al.
>
> For instance, the following al-Ubaid type from
> around 2500BC:
>
>

www.thebritishmuseum.ac.uk/compass/resources/image/medium/k59229.jpg

>
> This figure seems to fit very well with an Asian
> derived Austric type
> who would not fit most of our conventional social
> "racial" categories.
> I think a great deal of proto/early Asian types
> forced into categories
> like "Caucasoid" or "Mongloid" or nebulous
> "Mediterranean" descriptions
> may truly have not bore features easily discerned by
> us today.
>
> Anyway, though I find this topic fascinating, I will
> most likely begin
> to retire this discussion as I don't want to
> continue to take the forum
> deeper into Asia when we are supposed to mostly be
> talking about Africa.
>

> DG
>
>
> Paul Kekai Manansala <pmanansala@sbcglobal.net>
> wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"
>
> wrote:
> >
>
>
> >
> > But using my eyes and iconography, I just don't
> see
> > blacks en masse in ancient Sumeria *proper* (the
> city-state).
> > Even with the questionable examples of say
> Naram-Sin's
> > sphinx and the king of Gudea carving, most
> Sumerian
> > statuary and masks (to my eyes) don't seem to
> depict
> > black Africans--certainly nothing analogous to
> what I see
> > in Egypt. I don't even see it with the Gudea
> carving.
> >
>
> One thing about the Sumerians though is the physical
> anthropology of
> remains does give some picture of
> "Australo-melanesian" influence
> especially in the early period Kish and other sites
> and in
> the "Proto-Sumerian" al-Ubaid period.
>
> Australoid (Eurafrican) and "Austic" crania
> dominate the finds thus
> far.
>
> Regards,
> Paul Kekai Manansala

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| 14769|2004-10-25 19:16:13|kamoseii|Re: Meaning of the word Kmt -article|

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> I don't think that it is in the manner in which presented it. They

> would have no reason to call themselves Black for "racial" reasons.

>

I don't think your theory works at all. You make too many assumptions rooted honestly I'm sure in what you want to believe. The result is a theory that contradicts too much that is known.

For example there is no doubt that the burnt wood glyph means black.

It was used by the ancient Egyptians to refer to black cats, to black cattle, black birds, and black faces in EXACTLY the same way that they used it to refer to themselves.

Also it has long been known that the Egyptians referred to lighter skinned Europeans and other people as yellow or red ones, using exactly the same terminology.

Here are a couple of correct sources for understanding this term linguistically.

It's very simple, clear and direct. But some will never understand it because they simply don't like it....for obvious reasons:

<http://www.tehutionline.com/newpage29.htm>

http://www.geocities.com/wally_mo/

| 14770|2004-10-25 19:19:56|kamoseii|Re: Meaning of the word Kmt -article|

Correct and clear explanations:

<http://www.tehutionline.com/newpage29.htm>

and...

http://www.geocities.com/wally_mo/

| 14771|2004-10-26 04:34:40|alberto34482@yahoo.com|Women and demons : cult healing in Islamic Egypt|

Sengers, Gerda. Title:
Women and demons : cult healing in Islamic Egypt / by Gerda Sengers.
Published:
Leiden ; Boston : Brill, 2003. Description:
viii, 302 p. ; 25 cm

Gerda Sengers. Women and Demons: Cultic Healing in Islamic Egypt.
International Studies in Sociology and Social Anthropology Series,
vol. 86. Leiden: Brill, 2003. viii + 302 pp. Bibliography, indices.
\$66.00 (paper), ISBN 90-04-12771-2.
Reviewed by: Angel Foster, Harvard Medical School/IBIS Reproductive
Health.
Published by: H-Gender-MidEast (January, 2004)
Childbearing, Economic Participation, Domestic Violence, Infertility

The concept of demon possession in the Middle East and Sub-Saharan Africa has occupied the attention of anthropologists. Investigations of the intersection between possession and gender, religion, power, and mental illness have dominated the studies in Sudan, Morocco, and Sub-Saharan Africa. Women and Demons: Cultic Healing in Islamic Egypt by Gerda Sengers offers an important contribution to the body of scholarship dedicated to demon possession. Sengers's rich ethnography investigates the contemporary manifestations and roles of demon possession among lower-class women in Cairo. Moving beyond her more narrowly focused predecessors, Sengers chronicles the experiences of both possessed women and the healers themselves. Women and Demons examines both Qur'an healing and the zar ceremony, thereby offering insights into multiple modalities of ethnomedical treatment and socio-cultural interpretations of possession. Rather than exploring the "instrumentalism" of demon possession, Sengers provides the reader with a glimpse into the world of demon possession, as experienced and understood by women, healers, and the larger community.

Women and Demons begins by providing a context for conducting research in contemporary Cairo. Sengers discusses the concept of poverty and the struggles of women residing in a lower-class area of the city. In chapter 2, Sengers turns specifically to the issue of demons and the relationship between demons and humans in contemporary

Egyptian society. By tracing historical and religious influences on the local cosmology, Sengers provides a detailed reflection on magic, sorcery, and healing. *Women and Demons* then situates itself within the larger body of scholarship on spirit possession. Dedicated to introducing the overall theoretical framework of the study, chapter 3 provides a critical analysis of previous anthropological and sociological research on the phenomenon of possession. Sengers convincingly demonstrates the importance of moving beyond an instrumentalist analysis of demon possession and sets the groundwork for the primary research laid forth in the remaining chapters of the book.

The second part of *Women and Demons* is dedicated to the extensive fieldwork and analysis conducted by Sengers. Chapters 4, 5, and 6 describe and compare the zar and Qur'anic healing rituals. Through discussions with both zar leaders and Qur'anic healers, Sengers offers insights into the structure and intention of the respective rituals in healing possessed women. Noting the importance of gender in the susceptibility to possession and the relationship between the possessed and the demon, Sengers also explores the importance of gender in the relationship between the healer (female in the case of zar leaders, male in the case of Qur'anic healers) and the possessed in the healing rituals themselves. Sengers offers important reflections on the similarities and differences between these two modalities of healing and the reasons for which individual women find recourse in each type of ritual.

Chapter 7 is arguably the strongest chapter in the book. Entitled "A Kaleidoscopic Picture of Egyptian Society," chapter 7 offers accounts of individual women's experiences with possession. Using these individual stories as a springboard, Sengers follows each narrative with a detailed discussion of a number of thematic issues affecting the urban poor. From childbearing, infertility, and domestic violence to economic participation, poverty and health care, chapter 7 provides an important context in which to view the experiences of possessed women. Sengers argues that the healing rituals are important, individually and collectively, for women's empowerment and self-expression.

Although *Women and Demons* focuses on two ethnomedical modalities of treatment, the study would have benefited from a greater discussion of the biomedical responses to possession. Consistent with the practices of women throughout the Middle East and North Africa, many of the women presented by Sengers appear to have interfaced with both

the ethnomedical and biomedical worlds of healing and treatment. Thus a more explicit discussion of the biomedical establishment's conceptualization of demon possession and modes of treating women who identify themselves as possessed appears warranted.

In spite of this limitation, *Women and Demons* offers a rich and nuanced examination of contemporary demon possession in Cairo. Although this study focuses on spirit possession, the methodological contribution extends beyond the fields of medical and cultural anthropology and will undoubtedly benefit readers from a variety of social science disciplines.

Library of Congress Call Number: BF1275.F3 S463 2002

Subjects:

- * Spiritual healing--Egypt.
- * Healing--Religious aspects--Islam.
- * Zar--Egypt.
- * Women--Egypt--Cairo--Social conditions

<http://www.h-net.org/reviews/showrev.cgi?path=62101078007274>

| 14772|2004-10-26 05:24:17|jips japs|pan-african intellectual conference in Senegal, October 2004|

Hotep,

Here is the link to the discourses of several scholars including Theophile Obenga's in French or English.

http://www.au-ciad.org/CIAD_NEW/main%20paper.htm

Ankh, Wedja, Seneb

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| 14773|2004-10-26 05:38:49|clyde winters|Re: Gudea and Gutians|

Attachments :

The Gutians usually have empty eyes. The Sumerians on the otherhand show strong African features. There is also a difference in the handshake of the Sumerians and the hand shake of the Gutians. The Gutians usually made their statuary in light colored stone. Their faces show fat cheeks. The Sumerians usually made figures in dark colored stone.

Gudea the Sumerian and the Gutians of Lagash

A Gutian King

Statue of Gudea

Gutian and Gudea

Gutians of Lagash called Sumerians by the experts

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| 14774|2004-10-26 08:36:41|Paul Kekai Manansala|Ancient scientific basis of the "great serpent" from historical evi|

One should not ignore the crocodile as a source for ancient dragon myths.

The dragon in Sumerian myth is linked with the eastern lands such as Dilmun.

Regards,
Paul Kekai Manansala

Isis. 2004 Jun;95(2):220-38.

Ancient scientific basis of the "great serpent" from historical evidence.

Stothers RB.

NASA Goddard Institute for Space Studies, 2880 Broadway, New York, New York 10025, USA.

Zoological data and a growing mythology contributed to ancient Western knowledge about large serpents. Yet little modern attention has been paid to the sources, transmission, and receipt in the early Middle Ages of the ancients' information concerning "dragons" and "sea serpents." Real animals--primarily pythons and whales--lie behind the ancient stories. Other animals, confluences of different animals, simple misunderstandings, and willful exaggerations are found to account for the fanciful embellishments, but primitive myths played no significant role in this process during classical times. The expedition of Alexander the Great into India (327-325 B.C.) and the Bagradas River incident in North Africa (256 B.C.) had enormous repercussions on the development of serpent lore. Credible evidence is found for the presence of ancient populations of pythons living along the North African coast west of Egypt and along the coast of the Arabian Sea between the Indus River and the Strait of Hormuz--places where they no longer exist today. The maximum sizes of ancient pythons may have been greater than those of today's specimens.

| 14775|2004-10-26 08:38:30|Paul Kekai Manansala|Did an epidemic of tularemia in Ancient Egypt affect the course of |

Med Hypotheses. 2004;63(5):905-10.

Did an epidemic of tularemia in Ancient Egypt affect the course of world history?

Trevisanato SI.

The dynamics of the spreading, and the identity of a virulent epidemic, similar to bubonic plague or typhus, which hit Ancient Egypt in the middle of the Bronze Age, are hereby presented. Documented in medical papyri as well as archaeological findings, and re-echoed in biblical texts, a plague entered Egypt's main harbor, Avaris, around 1715 BC. As a result, the country was severely weakened at a time when it was already facing serious sociopolitical issues: crumbling central government, immigration, foreign influence, and the rise in power of the army and of warlords. The Hebrews, one of the ethnic groups within the Avaris area, appeared immune amidst the devastation of the plague. This immunity was key to identify the etiological agent of the epidemic: *Francisella tularensis*, the Gram-negative bacterium passed by ticks, and that causes tularemia. The disease manifests itself as either an ulceroglandular or a typhoid syndrome, accounting for its similarity with bubonic plague and typhus. Cellular immunity provides the main defense against *F. tularensis*, and is achieved through continuous contact with avirulent strains of the bacterium. Urban dwellers of Avaris, who had a limited contact to animals, would have been defenseless against the virulent strains, unlike the Hebrews, who lived off sheep and other animals. Attempting to consolidate Egypt's central government in the aftermath of the tularemia epidemic, led among others to the internment of the Hebrews in labor camps. The repressive measures against the Hebrews left traces in the subsequent archaeological layer (stratum F) at Avaris. As a corollary, the enslavement would set the stage for the exodus of the Hebrew community from Egypt at a later time.

| 14776|2004-10-26 08:39:21|Paul Kekai Manansala|Sexual life in Pharaonic Egypt: towards a urological view|

Int J Impot Res. 2004 Oct;16(5):385-8.

Sexual life in Pharaonic Egypt: towards a urological view.

Shokeir AA, Hussein MI.

Urology and Nephrology Center, Mansoura University, Cairo, Egypt.
ahmedshokeir@hotmail.com

Sex is a basic human need, common to all people at all times. It is evident that the ancient Egyptians were real human beings, not only

a people who built massive pyramids and made mummies of their dead.

The ancient Egyptians had a rich and varied sexual life, which they found an opportunity to describe in words and pictures. As in the other early primitive civilizations, erotic matters were of prime importance and became an integral part of life. In Pharaonic times, the Egyptians described impotence and recorded several methods to increase the sexual power. In the present paper, we will shed light on some aspects of the sexual life in ancient Egypt that may be interesting to the urologists, including ancient Egyptian concepts of sex and erotic matters, their own way of treatment of impotence and Min, the Egyptian fertility God.

| 14777|2004-10-26 08:57:00|Memnon (dg14)|Re: Ancient scientific basis of the "great serpent" from historical|

Always been a lover of dragons, etc.--though of course

I separate myth from reality.

Africa has its own list of dragons, giant serpents, etc.

I wonder at their origins?

A brief accounting:

The Egyptian Apep Serpent.

The Dragon of Bida (Epic of Dausi, Sonike/Ghana)

Arwe- the Dragon/Serpent King (Ethiopia)

Isa Bere- from Niger, who was killed with 800 spears

And there are numerous other hydra type creatures (the Waterlord) and flying serpents, etc.

Could make an African "Lord of the Rings." lol

DG

Paul Kekai Manansala wrote:

One should not ignore the crocodile as a source for ancient dragon myths.

The dragon in Sumerian myth is linked with the eastern lands such as Dilmun.

Regards,
Paul Kekai Manansala

Isis. 2004 Jun;95(2):220-38.

Ancient scientific basis of the "great serpent" from historical evidence.

Stothers RB.

NASA Goddard Institute for Space Studies, 2880 Broadway,
New York,
New York 10025, USA.

Zoological data and a growing mythology contributed to ancient Western knowledge about large serpents. Yet little modern attention has been paid to the sources, transmission, and receipt in the early Middle Ages of the ancients' information concerning "dragons" and "sea serpents." Real animals--primarily pythons and whales--lie behind the ancient stories. Other animals, confluations of different animals, simple misunderstandings, and willful exaggerations are found to account for the fanciful embellishments, but primitive myths played no significant role in this process during classical times. The expedition of Alexander the Great into India (327-325 B.C.) and the Bagradas River incident in North Africa (256 B.C.) had enormous repercussions on the development of serpent lore. Credible evidence is found for the presence of ancient populations of pythons living along the North African coast west of Egypt and along the coast of the Arabian Sea between the Indus River and the Strait of Hormuz--places where they no longer exist today. The maximum sizes of ancient pythons may have been greater than those of today's specimens.

| 14778|2004-10-26 08:59:24|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

I don't think anyone has said Gudea was "European" looking.
There are more phenotypes in the world beyond "European"
and "African." Gudea obviously occupies one of those.
DG

clyde winters wrote:

Hi

Gudea was not a Gutian. The picture you posted of Gudea does not show his African /Black Characteristics .Attached are pictures of Gudea which show he was not European looking.

Clyde

--- "Memnon (dg14)" wrote:

```
> actually i wasn't going to get into genetics
> when it comes to the Sumerians or the Greeks.
> Sumerians and Greeks and Africans could
> share similar genes, as they are in relative
> proximity.
> in fact, in many cases there are similarities.
>
> i only brought up genetics when we were talking
> about far flung peoples who are obviously separated
> by time/distance. so for instance i may say New
> Guineans
> and Fulani are "black." they both have a generalized
>
> "look" that puts them in the social racial construct
> category of "black." that is what the eye sees. its
> what
> we've been taught to categorize people as. its
> understandable,
> and even has social political ramifications (the
> very reason
> the region in the South Pacific was erroneously
> dubbed
> "New Guinea" to begin with).
>
> genetics however shows that of the two only the
> Fulani are
> recent Africans. the New Guineans, by genetic
> evidence and fossil evidence, left Africa when *all
> other humans* left Africa. thus New Guineans are no
> more African than Germans. In fact, if the
> multi-disperal
> ROAm is correct, the Africans that would become
> Germans
> left the continent *after* the Africans that would
> become
> New Guineans did. that is pretty much factual to the
> point
> that to state otherwise would be perverse. the
> genetic
> evidence is very important in *conjunction* with
> other
> evidence. to call the New Guineans Africans (like
> the
> Fulani) based simply on our superficial social
> constructs
> would be to make the same mistake the European
```

> "explorers"
> did.
>
> Like i said before, we must understand and apply
> 21st century critical analysis to our studies or we
> may end
> up with 19th century Eurocentric conclusions.
>
> That being said...
>
> I said I left the Indus Valley alone because that's
> a lengthy
> discussion.
>
> However in terms of the Sumerians and Greeks...
> I can understand saying that perhaps the earliest
> inhabitants
> of the region called Sumeria were phenotypically
> what we
> would term "black." The routes out of Africa did
> lead to
> Western Asia after all. I can also understand the
> statement
> that there were continuous migrations (though of
> smaller
> magnitude) of Africans into the region over time. I
> certainly
> see some cultural similarities (including the whole
> Afro-Asiatic
> language theory).
>
> But using my eyes and iconography, I just don't see
> blacks en masse in ancient Sumeria *proper* (the
> city-state).
> Even with the questionable examples of say
> Naram-Sin's
> sphinx and the king of Gudea carving, most Sumerian
> statuary and masks (to my eyes) don't seem to depict
>
> black Africans--certainly nothing analogous to what
> I see
> in Egypt. I don't even see it with the Gudea
> carving.
>
> for instance:
>
> www.siteclx.nl/rmo/images/rmo/Gudea_gudea.jpg
>
> vs.
>
>
> [www.bbc.co.uk/history/ancient/egyptians/images/compass_tou
r.jpg](http://www.bbc.co.uk/history/ancient/egyptians/images/compass_tou
r.jpg)
>
> I see the African nature of the Egyptian statue
> (Tjetj) 2100BC,
> but I just don't see it in the King of Lagash

> (Gudea) 2100BC.
> Don't see it either (talking en masse) when it comes
> to the
> rest of Mesopotamia or the Greek city-states.
>
> And this is even given the fact that I do *not*
> subscribe to the idea
> of monotypic African types, accepting that Africans
> come in
> wide variations.
>
> Difference in visual perspective I suppose. But I
> just don't see the
> worthy comparable evidence (if we're basing it on
> iconography
> and statuary) where I could even *begin* to make the
> assertion that
> Greece or Sumeria or the rest of Mesopotamia were
> predominant
> black African cultural complexes--on par with say
> Egypt.
>
> Cultural similarities which show the possibility of
> some degree
> of diffusion--sure. Blacks among the general
> populace, possibly
> some of the earliest of these regions in historic
> times...I can see
> that argument being put forth. But making Sargon II
> or the inhabitants
> of the Greek city states black, seems to be
> stretching very heartily
> the already spurious definition of "black."
>
> DG
>
> Mahari wrote:
> Greetings, DG,
> I am not going to get into an argument with
> you about who is black and who isn't. I know
> you will bring up genetics. I am not a geneticist
> but my feelings are that genetics are like
> statistical numbers. You can manipulate those
> pretty much anyway you want depending on your
> perspective. And since I am unfamiliar with how
> genetics REALLY work it would be foolish for me
> to argue about them.
> However, I have found that my mind and eyes work
> very well in what has been proven to be an effective
>
> way. I will rely on them.
> And I will simply tell you this based on my readings
> and
> viewing of the people and their iconography, the
> original peoples and great
> cultures of:
> the Indus Valley

> Sumeria
> Mesopatamia
> Greece
> KMT
>
> were black, as in negroid
> I believe, though I won't attempt to
> speak for him, that Dr. Winters has
> written to that effect.
> I will add that I believe that within
> the next 10-15 years it will be proven so -
> if not sooner.
>
>
> Free India's Blacks.....
> Man has no nobler function than to defend the truth.
> -- Ruth McKenney
>
> Year: 12,950, October 23
> In honor,
> HTP,
> Mahari
>
> --- On Sat 10/23, Memnon (dg14) <
> sincere1906@yahoo.com > wrote:
>
> From: Memnon (dg14) [mailto: sincere1906@yahoo.com]
> To: Ta_Seti@yahoogroups.com
> Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)
> Subject: RE: [Ta_Seti] Who Were the Phoenicians-
> National Geographic Article
>
> The Phoenicians did found Carthage.
>
> From all accounts and iconography, they were not
> black--at least not
> in a predominant sense. Carthage, however, was a
> rather cosmopolitan
> area, with Phoenician migrants, North Africans,
> Mediterraneans (Southern
> Europeans) and others intermingling to create a
> diverse society. Whether
> this stretched to the higher levels of Carthaginian
> society
=== message truncated ===

Do you Yahoo!?
Yahoo! Mail Address AutoComplete - You start. We finish.
http://promotions.yahoo.com/new_mail

> ATTACHMENT part 2 image/pjpeg name=Gudeal.jpg

> ATTACHMENT part 3 image/pjpeg name=Gudea5.jpg

| 14779|2004-10-26 09:37:12|Paul Kekai Manansala|Re: Ancient scientific basis of the "great serpent" from historical|

--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"

wrote:

>

>

> Could make an African "Lord of the Rings." lol

>

>

Just do it!

Regards,

Paul Kekai Manansala

| 14780|2004-10-26 10:30:25|Memnon (dg14)|Re: Ancient scientific basis of the "great serpent" from historical|

lol

as the modern rendition of the Greek goddess implores, i am doing.

tho, it has been done before.

the best thus far i've seen in the way of modern

African fantasy is Charles Saunders.

Imaro (1981)

Quest for Cush, The (1984)

Trail of Bohu, The (1985)

<http://www.dodgenet.com/~moonblossom/imaro.htm>

Though dealing with fiction, I think works like this

(while not history) can go a way in popularizing

traditional African culture.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"

wrote:

>

>

> Could make an African "Lord of the Rings." lol

>

>

Just do it!

Regards,

Paul Kekai Manansala

| 14781|2004-10-26 11:15:55|Paul Kekai Manansala|Re: Ancient scientific basis of the "great serpent" from historical|
Thanks for the refs to the books.

Historical fiction is indeed a great way to expose people to a new culture.

Off-hand I can't remember Hollywood producing anything placed among the ancient Axumites, Garamantes, etc. and of course productions concerning ancient Egypt usually involve a white European cast.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

> lol
>
> as the modern rendition of the Greek goddess implores, i am doing.
>
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>
>
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>
>
>
> Though dealing with fiction, I think works like this
>
> (while not history) can go a way in popularizing
>
> traditional African culture.
>
>
>

>
> Paul Kekai Manansala wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

> wrote:
> >
> >
> > Could make an African "Lord of the Rings." lol
> >
> >
>
> Just do it!
>
> Regards,
> Paul Kekai Manansala

| 14782|2004-10-26 11:30:47|cristofori whitakara|Re: Ancient scientific basis of the "great serpent" from historical|
what is the linguistic relationship between Al Kham, Alchemy, Chemistry, Ham, and Kemet?

"Memnon (dg14)" wrote:

Always been a lover of dragons, etc.--though of course
I separate myth from reality.
Africa has its own list of dragons, giant serpents, etc.
I wonder at their origins?
A brief accounting:
The Egyptian Apep Serpent.
The Dragon of Bida (Epic of Dausi, Sonike/Ghana)
Arwe- the Dragon/Serpent King (Ethiopia)
Isa Bere- from Niger, who was killed with 800 spears
And there are numerous other hydra type creatures (the Waterlord)
and flying serpents, etc.
Could make an African "Lord of the Rings." lol
DG

Paul Kekai Manansala wrote:

One should not ignore the crocodile as a source for ancient
dragon
myths.

The dragon in Sumerian myth is linked with the eastern lands
such as

Dilmun.

Regards,
Paul Kekai Manansala

Isis. 2004 Jun;95(2):220-38.

Ancient scientific basis of the "great serpent" from historical evidence.

Stothers RB.

NASA Goddard Institute for Space Studies, 2880 Broadway, New York,
New York 10025, USA.

Zoological data and a growing mythology contributed to ancient Western knowledge about large serpents. Yet little modern attention has been paid to the sources, transmission, and receipt in the early Middle Ages of the ancients' information concerning "dragons" and "sea serpents." Real animals--primarily pythons and whales--lie behind the ancient stories. Other animals, confluations of different animals, simple misunderstandings, and willful exaggerations are found to account for the fanciful embellishments, but primitive myths played no significant role in this process during classical times. The expedition of Alexander the Great into India (327-325 B.C.) and the Bagradas River incident in North Africa (256 B.C.) had enormous repercussions on the development of serpent lore. Credible evidence is found for the presence of ancient populations of pythons living along the North African coast west of Egypt and along the coast of the Arabian Sea between the Indus River and the Strait of Hormuz--places where they no longer exist today. The maximum sizes of ancient pythons may have been greater than those of today's specimens.

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| 14783|2004-10-26 11:41:10|Djehuti Sundaka|Re: Meaning of the word Kmt -article|
My presentation of this is based upon my reading of pages 26-38 of the article by Ogden Goelet called 'Kemet and Other Egyptian Terms for Their Land' found in the book 'Ki Baruch hu' (1999).

Strictly speaking, the word 'Kmt' by itself simply means 'Black', not 'Blackland' or 'Black Community'. The determinatives indicate what conditions a subject applies to. Thus 'Kmt' with the O49 or 'niwt' determinative represents 'Black' as an 'occupied place', not as a 'Black community'. This is shown by the fact that O49 is used in the word 'Ta-Mary' (Land-Beloved), which is a national reference and certainly not a reference to a community of 'Beloved-lands'. It, just like 'Kmt', is a name expressed in a national sense, not as a description of a people.

When the 'people' determinative is applied to 'K(m)t', it is being applied to a word representing an entire nation, not a mere color. This is clearly shown in its use:

"It was (after) he had ruled the *Black* and (after) he had put the Red (Land) in his company, that he came to us. It was (after) he had protected the Two Lands, and (after) he had pacified the Two Banks, that he came to us. It was (after) he had caused the *Black* to live and (after) he had removed *its* needs, that he came to us."

You will notice the use of the (feminine) third person singular pronoun (*its*) used in reference to *Black* in the passage above. This shows that *Black* (i.e. K(m)t with the people determinative) was being used as a collective personification of the nation as a whole and not as a description of its people. Had it meant 'Black People', the pronoun used would have been *their*, not *its*. You will also notice the customary pairing of Kmt (Black) with Dshrt (Red) and the references to the 'Two Lands' and the 'Two Banks' which further show that *Black* was being used in a 'land' context and that the people determinative was merely used as a poetic personification of the land.

As Faulkner indicates in his note on 'Kmt' in "A Concise Dictionary of Middle Egyptian", the above passage is found in 'P. Kah. 3,3.5' or the Hieratic Papyri from Kahun and Gurob. It is from the 'Hymns to

Sesostris III' of the 12th Dynasty. These two poetic instances of Kmt with a people determinative are the only two instances of it and even then, as shown above, they are collective references to a personified land, not a description of its people. Even Faulkner points out that it is a collective term when he puts 'coll.' right after 'Kmt' in his note.

A further proof that the designation 'Kmt' refers to 'Black (land)' and not 'Black (people)' is the fact that its earliest use clearly utilized a land determinative, i.e. N23, representing irrigated land, and was paralleled with 'Dshrt'. These earliest instances date back to the 11th Dynasty while the earliest instances of 'Kmt' with O49 date just afterwards to the 12th Dynasty. Thus, the notion of Kmt(O49) had been based upon the earlier notion of Kmt(N23), a clear reference to land.

Again, refer to the Goelet article cited above pertaining to the earliest determinatives of 'Kmt' in the 11th and 12th Dynasties as I do not have that information with me.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> I don't think that it is in the manner in which presented it. They
> would have no reason to call themselves Black for "racial" reasons.

>

> I am providing a link to an article I just finished to better
> summarize my hypothesis.

>

> <http://www.mochasuite.com/themeaningofthewordkmt.htm>

>

> Tell me what you think and get back at me.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:

>>

>> Very interesting theory and worthy of further research.

>>

>> While I agree the Egyptians did not usually think in terms of

race,

> > during the New Kingdom, some ideas pop up in the Book of Gates text

> > that deserve a look

> >

> > Here is a snippet I posted some time ago (Budge translation):

> >

> > >>

> > QUOTE

> >

> > Horus saith unto the creatures of Ra who dwell in the Black Land

> > (Qemt, i.e., Egypt) and in the Red Land (i.e., the deserts which lie

> > on each side of the Black Land formed of the mud of the Nile):--

> > "Magical protection be unto you, O ye creatures of Ra, who have come

> > into being from the Great One who is at the head of heaven! Let

> > there be breath to your nostrils, and let your linen swathings be

> > unloosed! Ye are the tears 1 of the eye of my splendour in your name

> > of RETH (i.e., men). Mighty of issue (AA-MU) ye have come into being

> > in your name of AAMU; Sekhet hath created them, and it is she who

> > delivereth (or, avengeth) their souls. I masturbated [to produce

> > you], and I was content with the hundreds of thousands [of beings]

> > who came forth from me in your name of NEHESU (i.e., Negroes);

Horus

> > made them to come into being, and it is he who avengeth their souls.

> > I sought out mine Eye, and ye came into being in your name of

> > THEMEHU; Sekhet hath created them, and she avengeth their souls."

> >

> > UNQUOTE

> >

> > Now if we look at the Book of Gates relief for the Fifth Hour, we

> > see the that the Aamw (Aamu) and Thnw (Themehu) both issued from

> > Sekhet are basically "white" in modern terms.

> >

> > The Rmt (Reth) and Nhsw (Nehesu) are both issued from Heru and are

> > portrayed in the reliefs as "black."

> >

> > So there is a different genetic origin for the inhabitants of the

> > Red Land issued from Sekhet, and the inhabitants of the Black Land

> > issued from Heru.

> > >>

> >

> > In addition, the people of Kemet and Nubia are portrayed rather
> > alike and are sometimes identical as at Ramses III's tomb (KV11).
> >
> > Regards,
> > Paul Kekai Manansala
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
wrote:
> > >
> > > I know this has probably been argued a hundred times as to the
> > > meaning of the word Kemet, but I was just going over old notes
> > and
> > a
> > > different perspective came to mind that I wanted to explore and
> > get
> > > some feedback on.
> > >
> > > Usually when I see the word Kemet(Qamit), I see the hillslope,
> > Owl,
> > > loaf, with the two people determinative glyphs. Others I see it
> > with
> > > the nwt symbol which means town or city. Thus many agree that it
> > > means "Land of the Blacks" or "The Black City or town."
> > >
> > > I do not believe that the ancient Kematians had a concept
> > > of "race"
> > > like we do today and wouldn't describe with race in mind. From
> > > more
> > > indepth study on the mystic side of the Shetaut Neter, I am
> > > leaning
> > > towards a different meaning and interpretation.
> > >
> > > Usually the two main arguments are that Kmt means either 1) land
> > > of
> > > the black people or 2) the black land as it refers to the soil.
> > > But I
> > > think, for some reason, that it might mean something deeper as
it
> > > relates to Asar since he was supposed to be the first ruling
king
> > > of "Egypt."
> > >
> > > Asar translated means "lord of the perfect Black." This "Black"
> > in

> > > which the name infers is usually understood as the Amentet (the
 > > place
 > > > where Asar Dwells). This is a realm of the deepest, darkest
 > > blackness
 > > > where no activity takes place. Just "eternity" as can be
 inferred
 > > in
 > > > 125 of the Papyrus Ani. For mystics, this is the place that
 > > everyone
 > > > wanted to be and where you can unite and transcend ordinary,
 > human
 > > > concepts. Amentet is supposed to be the place where all concepts
 > > are
 > > > void and it is just supposed to be "black." For people who
 > > practiced
 > > > Shetaut Neter, this was the highest stage of development as this
 > > was
 > > > the area they wanted to be in (to unite with Asar).
 > > >
 > > > Since Kemet was the original place where Asar ruled and he is
 > > > the "Lord of the Black" and Kmt is the "Black Land", then
 > couldn't
 > > > the meaning of the name Kmt refer to the place where Asar ruled:
 > > The
 > > > Amentet on Earth.
 > > >
 > > > I am slow in this area but give me some insight.
 > > >
 > > > Asar Imhotep
 > > > <http://www.mochasuite.com>
 | 14784|2004-10-26 12:21:58|Memnon (dg14)|Re: Ancient scientific basis of the "great serpent"
 from historical|
 Don't know what this has to do with anything we wrote...but...

Ham comes from a Hebrew root word /emx/ (transliterated: khawmam)
 meaning, "to become hot."
 Chemistry and the Arabic Alchemy come from the Greek word Chemia,
 which has to do with goldmaking (though its roots relate more to the
 act that the word itself). It has been postulated, with controversy,
 that Chemia is related to the Egyptian Khemia--which had to do as well
 with metal smithing. Khemia thus has been said to mean everything from
 "fire" to the making of "black ore."
 What to make of all that, is speculative.
 DG

cristofori whitakara wrote:

what is the linguistic relationship between Al Kham,
Alchemy, Chemistry, Ham, and Kemet?

| 14785|2004-10-26 12:42:24|Paul Kekai Manansala|Re: Meaning of the word Kmt -article|
--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>

> My presentation of this is based upon my reading of pages 26-38 of

the

> article by Ogden Goelet called 'Kemet and Other Egyptian Terms for

> Their Land' found in the book 'Ki Baruch hu' (1999).

>

> Strictly speaking, the word 'Kmt' by itself simply means 'Black',

not

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what

> conditions a subject applies to. Thus 'Kmt' with the O49

or 'niwt'

> determinative represents 'Black' as an 'occupied place', not as a

> 'Black community'. This is shown by the fact that O49 is used in

the

> word 'Ta-Mary' (Land-Beloved), which is a national reference and

> certainly not a reference to a community of 'Beloved-lands'.

Yes, a national reference as also Kmt would be a national
reference "the Black nation."

The "lands" part in _Ta-Mary_ is justified by the word _ta_ "land."

> When the 'people' determinative is applied to 'K(m)t', it is being

> applied to a word representing an entire nation, not a mere

color.

> This is clearly shown in its use:

>

>

> "It was (after) he had ruled the *Black* and (after) he had put

the

> Red (Land) in his company, that he came to us. It was (after) he

had

> protected the Two Lands, and (after) he had pacified the Two

Banks,

> that he came to us. It was (after) he had caused the *Black* to

live

> and (after) he had removed *its* needs, that he came to us."

>

>

> You will notice the use of the (feminine) third person singular

> pronoun (*its*) used in reference to *Black* in the passage

above.

> This shows that *Black* (i.e. K(m)t with the people determinative)

was

> being used as a collective personification of the nation as a

whole

> and not as a description of its people. Had it meant 'Black

People',

> the pronoun used would have been *their*, not *its*.

Yes, Kmt does mean the Kemetians in this sense.

You will also

> notice the customary pairing of Kmt (Black) with Dshrt (Red) and

the

> references to the 'Two Lands' and the 'Two Banks' which further

show

> that *Black* was being used in a 'land' context and that the

people

> determinative was merely used as a poetic personification of the

land.

>

Yes, in this instance, but Kmt in the national sense did not refer directly to the land.

>

>

> A further proof that the designation 'Kmt' refers to 'Black

(land)'

> and not 'Black (people)' is the fact that its earliest use clearly

> utilized a land determinative, i.e. N23, representing irrigated

land,

> and was paralleled with 'Dshrt'. These earliest instances date

back

> to the 11th Dynasty while the earliest instances of 'Kmt' with O49

> date just afterwards to the 12th Dynasty. Thus, the notion of

> Kmt(O49) had been based upon the earlier notion of Kmt(N23), a

clear

> reference to land.

>

This is unjustified because you cannot generalize the use of the determinatives even if they appear at an earlier time.

The question is how did Kmt arise as a national designation and did it refer at all to the color of the people.

I think an analysis of the Table of Nations scene and text in the Book of Gates would suggest that the national designation could indeed refer to the color of the people.

The relationship of this to the opposition of the color of the black and red land does not negate this possibility.

There may have been a Middle Kingdom response to greater outside threats that culminated in the Hyksos invasion.

If the designation was simply to stress the land then the word _ta_ or the _land_ determinatives could be added to the _km_ root since combined determinatives were common.

In the Book of Gates text, the four "races" are divided into two groups -- one composed of the Egyptians and Nubians (Nehesu) issued from Heru and associated with Kmt "the Black Land," and the other composed of Libyans and Syrians issued from Sekhet and associated with the Dshrt "Red Land."

The association of Nehesu with the Black Land i.e., the land along the Nile together with the Kemetians is accentuated by the identical appearance of the two on the one hand (at KV11) as compared to the identical phenotype of the people of the Red Land (Libyans and Syrians).

Regards,

Paul Kekai Manansala

| 14786|2004-10-26 13:04:32|Memnon (dg14)|Finally in Africa? Egypt, from Diop to Celenko|
Has this article been discussed by the forum before

(I was away for a few months)?

Kamugisha, A. "Finally in Africa? Egypt, from Diop to Celenko" Race Class, Jul 2003; 45: 31 - 60.

The full PDF file is here:

<http://rac.sagepub.com/>

Simply type in Celenko in the keyword search.

You'll be taken to the article. Click PDF.

If so, rather than having me browse the archives, would someone like to give a synopsis on conclusions reached by the forum on it?

DG

| 14787|2004-10-26 13:31:36|Djehuti Sundaka|Re: Meaning of the word Kmt -article|

- > > A further proof that the designation 'Kmt' refers to 'Black
- > (land)'
- > > and not 'Black (people)' is the fact that its earliest use clearly
- > > utilized a land determinative, i.e. N23, representing irrigated
- > land,
- > > and was paralleled with 'Dshrt'. These earliest instances date
- > back
- > > to the 11th Dynasty while the earliest instances of 'Kmt' with O49
- > > date just afterwards to the 12th Dynasty. Thus, the notion of
- > > Kmt(O49) had been based upon the earlier notion of Kmt(N23), a
- > clear
- > > reference to land.
- > >
- >
- > This is unjustified because you cannot generalize the use of the
- > determinatives even if they appear at an earlier time.

Either the earliest notion of the word 'Kmt' had been associated with land by either its context and/or determinative or it hadn't. An earlier or contemporary association of 'Kmt' with 'people' remains to be seen. An earlier or contemporary association of 'Kmt' with N23 not implying a land context also remains to be seen.

>
> The question is how did Kmt arise as a national designation and did
> it refer at all to the color of the people.
>
>

A question that is addressed in the Goelet article I cited.

Djehuti Sundaka

| 14788|2004-10-26 13:39:11|Asar Imhotep|Re: Ancient scientific basis of the "great serpent" from historical|

This would give some credence to the notion that the word Kemet is speaking more of a process of mining than the coloration of the occupants.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)\" wrote:

> Don't know what this has to do with anything we wrote...but...
>
> Ham comes from a Hebrew root word /emx/ (transliterated: khawmam)
> meaning, "to become hot."
>
> Chemistry and the Arabic Alchemy come from the Greek word Chemia,
> which has to do with goldmaking (though its roots relate more to the
> act that the word itself). It has been postulated, with controversy,
> that Chemia is related to the Egyptian Khemia--which had to do as

well

> with metal smithing. Khemia thus has been said to mean everything

from

> "fire" to the making of "black ore."

>

> What to make of all that, is speculative.

>

> DG

>

>

> cristofori whitakara wrote:

> what is the linguistic relationship between Al Kham,

Alchemy, Chemistry, Ham, and Kemet?

| 14789|2004-10-26 13:41:15|Paul Kekai Manansala|Re: Meaning of the word Kmt -article|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

>> This is unjustified because you cannot generalize the use of the

>> determinatives even if they appear at an earlier time.

>

>

> Either the earliest notion of the word 'Kmt' had been associated

with

> land by either its context and/or determinative or it hadn't. An

> earlier or contemporary association of 'Kmt' with 'people' remains

to

> be seen. An earlier or contemporary association of 'Kmt' with N23

not

> implying a land context also remains to be seen.

>

What I'm saying is that it doesn't really matter if the N23 form of Kmt was earlier, since it wasn't a national designation.

The term Kmt with the N49 determinative also need not refer to the nation. There is a normal way to do this as seen in _Ta-Merau_ (see photos section).

The use of the singular pronoun would also apply if Kmt meant the "Black Community."

Regards,

Paul Kekai Manansala

| 14790|2004-10-26 13:45:55|Memnon (dg14)|Re: Ancient scientific basis of the "great serpent" from historical|

I tend to lean away from the racial meaning of the word KMT. Even if I see the possibility of a nationalist meaning, I just don't know if the AEs would have conceived of themselves as "black" people--with the meaning that this term conveys today. That they noticed their general phenotype in contrast with others, certainly. That this may have been an identifier (among many others), I can see that. However I don't think any of this would mean they saw themselves as "black"--not in the modern western rendering of the term.
DG

Asar Imhotep wrote:

This would give some credence to the notion that the word Kemet is speaking more of a process of mining than the coloration of the occupants.

Asar Imhotep
<http://www.mochasuite.com>

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> that Chemia is related to the Egyptian Khemia--which had to do as
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> with metal smithing. Khemia thus has been said to mean everything
from
> "fire" to the making of "black ore."
>
> What to make of all that, is speculative.
>

> DG
>
>
> cristofori whitakara wrote:
> what is the linguistic relationship between Al Kham,
Alchemy, Chemistry, Ham, and Kemet?

| 14791|2004-10-26 14:41:32|alberto34482@yahoo.com|Re: Finally in Africa? Egypt, from Diop to Celenko|

This Pdf is also in the files section.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14792|2004-10-26 17:48:08|Mahari|Re: Who Were the Phoenicians- National Geographic Article|

> left Africa when *all other humans* left Africa.<

Perhaps, I'm being overly picky but this phrase bothers me. In some sense it seems to suggest that those who stayed in Afrika were not human. It reminds me of the western images of evolution: there is the ape, the apeman(very dark), the cave man (whitish), and modern man (white caucasoid). It is insulting. And, I believe, sends a subliminal message that we are apeman and not fully evolved. Are we (blacks) not modern man?

As I said perhaps I'm overly picky but I find you can discover much about a person's true attitude if you just listen and analyze what they inadvertently say or write.

HTP...

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 26

In honor,
HTP,
Mahari

--- On Mon 10/25, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Mon, 25 Oct 2004 11:31:02 -0700 (PDT)
Subject: RE: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

actually i wasn't going to get into genetics
when it comes to the Sumerians or the Greeks.
Sumerians and Greeks and Africans could
share similar genes, as they are in relative proximity.
in fact, in many cases there are similarities.

i only brought up genetics when we were talking
about far flung peoples who are obviously separated
by time/distance. so for instance i may say New Guineans
and Fulani are "black." they both have a generalized
"look" that puts them in the social racial construct
category of "black." that is what the eye sees. its what
we've been taught to categorize people as. its understandable,
and even has social political ramifications (the very reason
the region in the South Pacific was erroneously dubbed
"New Guinea" to begin with).

genetics however shows that of the two only the Fulani are
recent Africans. the New Guineans, by genetic
evidence and fossil evidence, left Africa when *all
other humans* left Africa. thus New Guineans are no
more African than Germans. In fact, if the multi-dispersal
ROAm is correct, the Africans that would become Germans
left the continent *after* the Africans that would become
New Guineans did. that is pretty much factual to the point
that to state otherwise would be perverse. the genetic
evidence is very important in *conjunction* with other
evidence. to call the New Guineans Africans (like the
Fulani) based simply on our superficial social constructs
would be to make the same mistake the European "explorers"
did.

Like i said before, we must understand and apply
21st century critical analysis to our studies or we may end
up with 19th century Eurocentric conclusions.

That being said...

I said I left the Indus Valley alone because that's a lengthy
discussion.

However in terms of the Sumerians and Greeks...
I can understand saying that perhaps the earliest inhabitants
of the region called Sumeria were phenotypically what we

would term "black." The routes out of Africa did lead to Western Asia after all. I can also understand the statement that there were continuous migrations (though of smaller magnitude) of Africans into the region over time. I certainly see some cultural similarities (including the whole Afro-Asiatic language theory).

But using my eyes and iconography, I just don't see blacks en masse in ancient Sumeria *proper* (the city-state). Even with the questionable examples of say Naram-Sin's sphinx and the king of Gudea carving, most Sumerian statuary and masks (to my eyes) don't seem to depict black Africans--certainly nothing analogous to what I see in Egypt. I don't even see it with the Gudea carving.

for instance:

www.siteclx.nl/rmo/images/rmo/Gudea_gudea.jpg

vs.

www.bbc.co.uk/history/ancient/egyptians/images/compass_tour.jpg

I see the African nature of the Egyptian statue (Tjet) 2100BC, but I just don't see it in the King of Lagash (Gudea) 2100BC. Don't see it either (talking en masse) when it comes to the rest of Mesopotamia or the Greek city-states.

And this is even given the fact that I do *not* subscribe to the idea of monotypic African types, accepting that Africans come in wide variations.

Difference in visual perspective I suppose. But I just don't see the worthy comparable evidence (if we're basing it on iconography and statuary) where I could even *begin* to make the assertion that Greece or Sumeria or the rest of Mesopotamia were predominant black African cultural complexes--on par with say Egypt.

Cultural similarities which show the possibility of some degree of diffusion--sure. Blacks among the general populace, possibly some of the earliest of these regions in historic times...I can see that argument being put forth. But making Sargon II or the inhabitants of the Greek city states black, seems to be stretching very heartily the already spurious definition of "black."

DG

Mahari wrote:

Greetings, DG,

I am not going to get into an argument with you about who is black and who isn't. I know you will bring up genetics. I am not a geneticist but my feelings are that genetics are like statistical numbers. You can manipulate those pretty much anyway you want depending on your

perspective. And since I am unfamiliar with how genetics REALLY work it would be foolish for me to argue about them.

However, I have found that my mind and eyes work very well in what has been proven to be an effective way. I will rely on them.

And I will simply tell you this based on my readings and viewing of the people and their iconography, the original peoples and great cultures of:

the Indus Valley

Sumeria

Mesopotamia

Greece

KMT

were black, as in negroid

I believe, though I won't attempt to speak for him, that Dr. Winters has written to that effect.

I will add that I believe that within the next 10-15 years it will be proven so - if not sooner.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October 23

In honor,

HTP,

Mahari

--- On Sat 10/23, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)

Subject: RE: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

The Phoenicians did found Carthage.

From all accounts and iconography, they were not black--at least not in a predominant sense. Carthage, however, was a rather cosmopolitan area, with Phoenician migrants, North Africans, Mediterraneans (Southern Europeans) and others intermingling to create a diverse society. Whether this stretched to the higher levels of Carthaginian society (i.e., Hannibal) is still speculative.

And I'll leave the convoluted Dravidian question alone but...since when were the Sumerians and Greeks thrown into the "who's black" of the ancient world?

DG

Mahari wrote:

A non-scientific assessment of course but based on the western tendency to "disappear" ancients who were black ala the Kemau, Sumerians, Dravidians Greeks et al who we all "know" were black the chances are high that there was, at least, a huge black presence among them.

I have read accounts in the past that suggest that the Phoenicians founded Carthage; that Punic as in "Punic" Wars between Rome and Carthage refers to the word Phoenician

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,

HTP,

Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)

Subject: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

Has anyone read this article in last month's NG?

The following is just a partial account.

Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

I've heard it asserted before that the Phoenicians were black or Africoid, however the evidence has never been solid enough for me to accept. I do however contend there was an African presence among them, mostly through New Kingdom contacts as the region was partially under Egyptian hegemony. The influence of New Kingdom culture among the Phoenicians is readily seen, and there would certainly have been Egypto-Nubian troops and Egyptian governing officials in the region--though its doubtful such a small number would significantly alter the genetic make up of the larger population.

One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

||

We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

||

Get a taste of what awaits you in print from this compelling excerpt.

"I am a Phoenician," says the young man, giving the name of a people who vanished from history 2,000 years ago. "At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers?fishermen, shopkeepers, and taxi drivers?gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"—a name that became Phoenicians—after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated—so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians

actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

Get the whole story in the pages of [National Geographic](#) magazine.

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| 14793|2004-10-26 19:47:11|clyde winters|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Hi

I understand your questioning about this comment. The argue appears to be that once people left Africa they stopped being Africa.

This view must be rejected. Europeans left Europe to settle America, yet they are still recognized as

Europeans. Blacks in America are also referred to as Afro-American or African America, even though the first Africans came here over 400 years ago.

Linguistics is a 21st Century science used to explain historical connections between people. For example, comparative and historical linguistics have been used to give us knowledge about the Indo-European people.

Linguistic research makes it clear that the theories about an prehistoric origin for the present inhabitants of many Pacific Islands are groundless. This results, from the evidence (some of it I presented in an earlier post) that languages spoken by these Blacks is genetically related to African languages.

Moreover, many placenames in the area are identical to African placenames as illustrated below:

PLACE NAMES IN

AFRICA AND THE PACIFIC

WEST AFRICA OCEANIA

Alamand Alamanda

Alika Alika

Alika Arika

Babonga Babonga

Bagola Bagola

Batori Batori

Bakaka Bakaka

Bambula Bambula

Buduri Buduri

Burbura Burbura

Gambia Gambia

Kalobi Kalobi

Kalonda Kalonda

Kalonga Kalonga

Kamalo Kamalo

Kambia Kambia

Kamori Kamori

Kantara Kantara

Karako Karako

Kayata Kayata

Kukula Kukula

Magari Magari

Magura Maguri

Makara Makara

Marosi Maros

Oronga Oronga

Palanka Palanka

Parapara Parapara

Sio Sio

Sumbura Sumbura

Tamana Tamana

Taraba Taraba

Taramal Taramal

Teleki Teleki

Totoki Totoki

Varong Varong

The presence of genetically related languages, and identical placenames make it clear that the inhabitants of these Islands left Africa in historic times.

Many people find it hard to see Blacks in the iconography of ancient civilizations. The eyes can fool you only when your mind refuses to see the truth. Some people experience traumatic events and tell themselves that they can not see, so they become blind.

It is no secret that many people can't see Black faces among many of the ancient artifacts from great civilizations. This may result from the trauma of "white racism" which causes many Blacks to see themselves in an inferior light, and whites to recognize Blacks as having a history only among the "West African Negro Kingdoms".

As a result, these people look for any excuse they can find to "white out" Blacks from ancient history. To try and placate Blacks, these victims of "white racism" try to "white out Africans", by claiming that yes, Blacks migrated to this or that place in prehistoric times, but the contemporary population is not African because they somehow changed overtime. You may be able to get many people to support this view, but the linguistic evidence from these areas show that many Blacks entered the Pacific Islands in historic times.

Clyde

"Free the Mind and see the TRUTH"!

--- Mahari <mahari@myway.com> wrote:

> > left Africa when *all
> other humans* left Africa.< Perhaps, I'm being
> overly picky but this phrase bothers me. In some
> sense it seems to suggest that those who stayed in
> Afrika were not human. It reminds me of the western
> images of evolution: there is the ape, the
> apeman (very dark), the cave man (whitish), and
> modern man (white caucasoid). It is insulting.

> And, I believe, sends a subliminal message that we
> are apeman and not fully evolved. Are we (blacks)
> not modern man? As I said perhaps I'm overly picky
> but I find you can discover much about a person's
> true attitude if you just listen and analyze what
> they inadvertently say or write. HTP... Free India's
> Blacks..... Man has no nobler function than to defend
> the truth.-- Ruth McKenney Year: 12,950, October 26 In
> honor, HTP, Mahari--- On Mon 10/25, Memnon (dg14) <
> sincere1906@yahoo.com > wrote: From: Memnon (dg14)
> [mailto: sincere1906@yahoo.com] To:
> Ta_Seti@yahoogroups.com Date: Mon, 25 Oct 2004
> 11:31:02 -0700 (PDT) Subject: RE: [Ta_Seti] Who Were
> the Phoenicians- National Geographic Article
> actually i wasn't going to get into genetics when it
> comes to the Sumerians or the Greeks. Sumerians and
> Greeks and Africans could share similar genes, as
> they are in relative proximity. in fact, in many
> cases there are similarities.
> i only brought up genetics when we were talking about
> far flung peoples who are obviously separated by
> time/distance. so for instance i may say New
> Guineans and Fulani are "black." they both have a
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> racial construct category of "black." that is what
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> Fulani are recent Africans. the New Guineans, by
> genetic evidence and fossil evidence, left Africa
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> Guineans are no more African than Germans. In fact,
> if the multi-dispersal ROAM is correct, the Africans
> that would become Germans left the continent *after*
> the Africans that would become New Guineans did. that
> is pretty much factual to the point that to state
> otherwise would be perverse. the genetic evidence is
> very important in *conjunction* with other evidence.
> to call the New Guineans Africans (like the Fulani)
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> constructs would be to make the same mistake the
> European "explorers" did. Like i said before, we
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- > analysis to our studies or we may end up with 19th
- > century Eurocentric conclusions. That being said...
- > I said I left the Indus Valley alone because that's
- > a lengthy discussion. However in terms of the
- > Sumerians and Greeks...I can understand saying that
- > perhaps the earliest inhabitants of the region called
- > Sumeria were phenotypically what we would term
- > "black." The routes out of Africa did lead to
- > Western Asia after all. I can also understand the
- > statement that there were continuous migrations
- > (though of smaller magnitude) of Africans into the
- > region over time. I certainly see some cultural
- > similarities (including the whole
- > Afro-Asiatic language theory). But using my eyes and
- > iconography, I just don't see blacks en masse in
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Levant.DG-----

---<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>

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http://promotions.yahoo.com/new_mail

| 14794|2004-10-26 20:47:35|K. Loganathan|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Dear Clyde

You raise an important issue, incidentally perhaps about how we determine the identity of a group of people. You seem to suggest that historical linguistics is more reliable than genetic structure and which can be something that changes by way of responding to novel ecological conditions that equips them better for surviving in the new environment. Now while there are such adaptations in languages also, but it seems that such changes are LESS and hence become MORE RELIABLE as indicators of group identities, migratory patterns and so forth.

I find that whatever the ethnic composition of the Sumerians, the LANGUAGE they spoke is definitely Archaic Tamil and considering the many cultural elements reflected also among the CaGkam Tamils, I boldly conclude that at least the CaGkam Tamils are descendents of the Sumerians. All these are done purely linguistically and hence nongenetic.

It appears to me that such studies of Historical Linguistics are more reliable than genetic compositions in tracing the history and prehistory of people.

Or at least along with studies of genetic mappings, the linguistic should also be considered.

Also thanks for collecting together the various posts related to this theme.

Loga

clyde winters wrote:

Hi

I understand your questioning about this comment. The argue appears to be that once people left Africa they stopped being Africa.

This view must be rejected. Europeans left Europe to settle America, yet they are still recognized as Europeans. Blacks in America are also referred to as Afro-American or African America, even though the first Africans came here over 400 years ago.

Linguistics is a 21st Century science used to explain historical connections between people. For example, comparative and historical linguistics have been used to give us knowledge about the Indo-European people.

Linguistic research makes it clear that the theories about an prehistoric origin for the present inhabitants of many Pacific Blacks groundless. This results, from the evidence (some of it I presented in an earlier post) that languages spoken by these Blacks is genetically related to African languages.

Moreover, many placenames in the area are identical to African placenames as illustrated below:

PLACE NAMES IN

AFRICA AND THE PACIFIC

WEST AFRICA OCEANIA

Alamand Alamanda

Alika Alika

Alika Arika

Babonga Babonga

Bagola Bagola

Batori Batori

Bakaka Bakaka

Bambula Bambula

Buduri Buduri

Burbura Burbura

Gambia Gambia

Kalobi Kalobi

Kalonda Kalonda

Kalonga Kalonga

Kamalo Kamalo

Kambia Kambia

Kamori Kamori

Kantara Kantara

Karako Karako

Kayata Kayata

Kukula Kukula

Magari Magari

Magura Maguri

Makara Makara

Marosi Maros

Oronga Oronga

Palanka Palanka

Parapara Parapara

Sio Sio

Sumbura Sumbura

Tamana Tamana

Taraba Taraba

Taramal Taramal

Teleki Teleki

Totoki Totoki

Varong Varong

The presence of genetically related languages, and identical placenames make it clear that the inhabitants of these Islands left Africa in historic times.

Many people find it hard to see Blacks in the iconography of ancient civilizations. The eyes can fool you only when your mind refuses to see the truth. Some people experience traumatic events and tell themselves that they can not see, so they become blind.

It is no secret that many people can't see Black faces among many of the ancient artifacts from great civilizations. This may result from the trauma of "white racism" which causes many Blacks to see

themselves in an inferior light, and whites to recognize Blacks as having a history only among the "West African Negro Kingdoms".

As a result, these people look for any excuse they can find to "white out" Blacks from ancient history. To try and placate Blacks, these victims of "white racism" try to "white out Africans", by claiming that yes, Blacks migrated to this or that place in prehistoric times, but the contemporary population is not African because they somehow changed overtime. You may be able to get many people to support this view, but the linguistic evidence from these areas show that many Blacks entered the Pacific Islands in historic times.

Clyde

"Free the Mind and see the TRUTH"!

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 > Sumerians and Greeks... I can understand saying that
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 > Western Asia after all. I can also understand the
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 > (though of smaller magnitude) of Africans into the
 > region over time. I certainly see some cultural
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 > iconography, I just don't see blacks en masse in
 > ancient Sumeria *proper* (the city-state). Even with
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| 14795|2004-10-26 21:18:25|Paul Kekai Manansala|Re: Who Were the Phoenicians- People
Blinded by white RACISM|

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

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> Africans came here over 400 years ago.
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According to current evolutionary theory everyone would then be
African regardless of what they look like.

Regards,
Paul Kekai Manansala

| 14796|2004-10-27 02:01:45|K. Loganathan|The Verses of the Snake Charmer- 15|

The Verses of the Snake Charmer- 15

The Greatness of the Siddhas

Snake Worship and Psychiatry

There are all kinds of psychiatric insights in the Tamil metaphysical literature, as I have already pointed out in connection with the hymns of Appar and so forth. Any religion that does not serve to alleviate the pains of psychic wounding and disarray that is continuous in daily life, will become irrelevant and die off naturally. Now the verses of the Siddhas such as this Snake Charmer here also adds to this psychiatric dimensions of religious life but where the focus is TAMING the immensely powerful sexual libido and the roots of which go back to very ancient times and certainly the Sumerian. For here an implicit reference to made to In-Anna, who

appears as the UsumgaL- the Large Dragon and who is also the MaGkai or NaGkai, the Woman of An (Nu-gig an-na) and the desire of all in heaven and earth (ki-aga an-ur-as-a)?

There is in all these metaphysical insights an understanding that not only the sexual Libido as the primordial cause of mental diseases (as Freud pointed out?) but also that it is In-Anna, the Female Goddess who is the creatrix who controls it (and which Freud did not point out ?)

Now we understand why almost all the Siddhas worshipped the Vaalaip PeN, the Young Maiden (a tradition still available in Nepal) for it is She who is presiding deity of even Aticedan, the primordial Cosmic KuNdalini, the source of the sexual libido and which is said also to be lorded over by Tirumaal, perhaps the same as the Usumgal-anna of the Sumerians.

The immensely powerful sexual libido can be prevented from degenerating into the blind Id that makes even incest acceptable, only by installing the Woman, the Vaalaip PeN in the body and mind so that such a degeneration is prevented. Thus into psychiatry practices the Siddhas bring in the WORSHIP of female deities so that the people remain NORMAL by having sexual desires that are also ETHICAL and JUST.

This is the meaning of ?niitiyoodu adaGka vaittal? that the verse emphasizes.

Now we must also note another aspect of the worship of Vaalaip PeN. She is the one who presides over the Cosmic KuNdalini, the Aticedan and hence the One who can replenish the sexual libido of man when it dries up either due to old age or diseases. The human body has at its depths this Aticedan and once we gain the Grace of this Young Maiden we can also enjoy continuous rejuvenation.

26.

**aatiseedan aakinumee maGkaiyinaalee
aaddi viduvom enGkaL aakkinaikkuLLee
n_iitiyoodu adaGkiyee n_inRidac ceyvoo
n_inRa n_ilai tavaRaamal aadu paampee!!**

Meaning:

The primordial form of KuNdalini Sakti is the huge dragon Aticedan that gives birth to so many other kinds of snakes or KuNdalini forms. Now with the Grace of the Woman who lords over this Aticedan, we shall bring even that into our control and make obey our dictates. We shall rule it over so that it remains dancing within in accordance with rules and justice. O my soul a snake! Because of this do not become anxious and waver and standing normal as usual dance and dance!

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| 14797|2004-10-27 06:52:12|Memnon (dg14)|Re: Who Were the Phoenicians- National Geographic Article|

Yes, I'd have to agree. You're "being overly picky"--and swimming up the conspiracy creek without a paddle.

Note the sentence says "when *all other humans* left Africa."

The key word here is *other.* Thus I am making a comparison of humans in Africa to the *other* humans that left Africa, in the human migration ROAm dispersal(s). To find another meaning within is to the point of perverse. And thus I would be apt to suspect you're bringing some inner"attitude" issues with you to the table, or you arepurposefully attempting to incite mischief.

I suggest that if you want to see my "attitude" you can browse through the archives at my posts (been here since near the beginning), check out my folders or simply ask me for a point of clarification. Better still, you could simply stick to the discussion at hand rather than attempt to read between the spaces in some attempt to psychoanalyze me, my writings, meanings, etc. After all, I said many things in my post (below)--and yet you manage to address none of those but create a straw man of a discussion that says nothing of the issues being debated. And oh yes, being a person of African descent myself, in a recent sense, I can verily vouch for my humanity.

DG

"Emcees act like they don't know..."

Mahari wrote:

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Perhaps, I'm being overly picky but this phrase bothers me. In some sense it seems to suggest that those who stayed in Afrika were not human.

It reminds me of the western images of evolution: there is the ape, the apeman(very dark), the cave man (whitish), and modern man (white caucasoid). It is insulting. And, I believe, sends a subliminal message that we are apeman and not fully evolved. Are we (blacks) not modern man?

As I said perhaps I'm overly picky but I find you can discover much about a person's true attitude if you just listen and analyze what they inadvertently say or write.

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That being said...

I said I left the Indus Valley alone because that's a lengthy discussion.

However in terms of the Sumerians and Greeks...
I can understand saying that perhaps the earliest inhabitants of the region called Sumeria were phenotypically what we would term "black." The routes out of Africa did lead to Western Asia after all. I can also understand the statement that there were continuous migrations (though of smaller magnitude) of Africans into the region over time. I certainly see some cultural similarities (including the whole Afro-Asiatic language theory).

But using my eyes and iconography, I just don't see blacks en masse in ancient Sumeria *proper* (the city-state). Even with the questionable examples of say Naram-Sin's sphinx and the king of Gudea carving, most Sumerian statuary and masks (to my eyes) don't seem to depict black Africans--certainly nothing analogous to what I see in Egypt. I don't even see it with the Gudea carving.

for instance:

www.siteclx.nl/rmo/images/rmo/Gudea_gudea.jpg

vs.

www.bbc.co.uk/history/ancient/egyptians/images/compass_tour.jpg

I see the African nature of the Egyptian statue (Tjeti) 2100BC,
but I just don't see it in the King of Lagash (Gudea) 2100BC.
Don't see it either (talking en masse) when it comes to the
rest of Mesopotamia or the Greek city-states.

And this is even given the fact that I do **not** subscribe to the idea
of monotypic African types, accepting that Africans come in
wide variations.

Difference in visual perspective I suppose. But I just don't see the
worthy comparable evidence (if we're basing it on iconography
and statuary) where I could even **begin** to make the assertion that
Greece or Sumeria or the rest of Mesopotamia were predominant
black African cultural complexes--on par with say Egypt.

Cultural similarities which show the possibility of some degree
of diffusion--sure. Blacks among the general populace, possibly
some of the earliest of these regions in historic times...I can see
that argument being put forth. But making Sargon II or the inhabitants
of the Greek city states black, seems to be stretching very heartily
the already spurious definition of "black."

DG

Mahari wrote:

Greetings, DG,

I am not going to get into an argument with
you about who is black and who isn't. I know
you will bring up genetics. I am not a geneticist
but my feelings are that genetics are like
statistical numbers. You can manipulate those
pretty much anyway you want depending on your
perspective. And since I am unfamiliar with how
genetics REALLY work it would be foolish for me
to argue about them.

However, I have found that my mind and eyes work
very well in what has been proven to be an effective
way. I will rely on them.

And I will simply tell you this based on my readings and
viewing of the people and their iconography, the original peoples and great
cultures of:

the Indus Valley

Sumeria

Mesopotamia

Greece

KMT

were black, as in negroid
I believe, though I won't attempt to
speak for him, that Dr. Winters has
written to that effect.
I will add that I believe that within
the next 10-15 years it will be proven so -
if not sooner.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, October 23
In honor,
HTP,
Mahari

--- On Sat 10/23, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Sat, 23 Oct 2004 15:05:48 -0700 (PDT)
Subject: RE: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

The Phoenicians did found Carthage.

From all accounts and iconography, they were not black--at least not
in a predominant sense. Carthage, however, was a rather cosmopolitan
area, with Phoenician migrants, North Africans, Mediterraneans (Southern
Europeans) and others intermingling to create a diverse society. Whether
this stretched to the higher levels of Carthaginian society (i.e., Hannibal)
is still speculative.

And I'll leave the convoluted Dravidian question alone but...since when were
the Sumerians and Greeks thrown into the "who's black" of the ancient world?

DG

Mahari wrote:

A non-scientific assessment of course but based on the
western tendency to "disappear" ancients who were black ala
the Kemau, Sumerians, Dravidians Greeks et al who we all "know" were black
the chances are high that there was, at least, a huge black presence
among them.

I have read accounts in the past that suggest that the Phoenicians
founded Carthage; that Punic as in "Punic" Wars between Rome and
Carthage refers to the word Phoenician

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950,

In honor,

HTP,

Mahari

--- On Fri 10/22, Memnon (dg14) < sincere1906@yahoo.com > wrote:

From: Memnon (dg14) [mailto: sincere1906@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: Fri, 22 Oct 2004 07:28:17 -0700 (PDT)

Subject: [Ta_Seti] Who Were the Phoenicians- National Geographic Article

Has anyone read this article in last month's NG?

The following is just a partial account.

Has it been discussed on the forum?

Interesting stuff, especially regarding the possible extent of Phoenician sea faring, and the genetic testing done to find/narrow down the modern day ancestors of the ancient Phoenicians.

I've heard it asserted before that the Phoenicians were black or Africoid, however the evidence has never been solid enough for me to accept. I do however contend there was an African presence among them, mostly through New Kingdom contacts as the region was partially under Egyptian hegemony. The influence of New Kingdom culture among the Phoenicians is readily seen, and there would certainly have been Egypto-Nubian troops and Egyptian governing officials in the region--though its doubtful such a small number would significantly alter the genetic make up of the larger population.

One point of interest. While most statues from Phoenicia in the magazine depict the Semitic type (a confusing term, but by this I mean non-black/Africoid) , there was one undoubted depiction of an African figure. The magazine postulated this may have to do with Phoenician visits to West Africa--an idea I have heard before. Of course, Phoenicians would not have to go as far as West Africa to find black Africans. North Africa at the time was not monotypic---and still isn't completely so for that matter. And I don't believe the article mentions that travel could have been in reverse--with Africans entering the Phoenician era Levant.

DG

<http://magma.nationalgeographic.com/ngm/0410/feature2/index.html>



By Rick Gore — Photographs by Robert Clark

||

¶ We know they dominated sea trade in the Mediterranean for 3,000 years. Now DNA testing and recent archaeological finds are revealing just what the Phoenician legacy meant to the ancient world?and to our own.

¶ **Get a taste of what awaits you in print from this compelling excerpt.**

"I am a Phoenician," says the young man, giving the name of a people who vanished from history 2,000 years ago. "At least I feel like I'm one of them. My relatives have been fishermen and sailors here for centuries."

"Good, we can use some real Phoenicians," says Spencer Wells, an American geneticist, who wraps the young man's arm in a tourniquet as they sit on the veranda of a restaurant in Byblos, Lebanon, an ancient city of stone on the Mediterranean. The young man, Pierre Abi Saad, has arrived late, eager to participate in an experiment to shed new light on the mysterious Phoenicians. He joins a group of volunteers?fishermen, shopkeepers, and taxi drivers?gathered around tables under the restaurant awning. Wells, a lanky, 34-year-old extrovert, has convinced Saad and the others to give him a sample of their blood.

"What will it tell you?" Saad asks.

"Your blood contains DNA, which is like a history book," Wells replies. "Many different people have come to Byblos over the centuries, and your blood carries traces of their DNA. It's going to tell us something about your relationships going back thousands of years."

Wells has no doubts about the power of the new genetic techniques he is bringing to our understanding of ancient peoples. Nor does his bespectacled colleague standing beside him on the veranda, Pierre Zalloua, a 37-year-old scientist with a dark goatee and an intense passion for his Lebanese heritage. The two men hope to find new clues to an age-old riddle: Who were the Phoenicians?

Although they're mentioned frequently in ancient texts as vigorous traders and sailors, we know relatively little about these puzzling people. Historians refer to them as Canaanites when talking about the culture before 1200 B.C. The Greeks called them the *phoinikes*, which means the "red people"—a name that became Phoenicians—after their word for a prized reddish purple cloth the Phoenicians exported. But they would never have called themselves Phoenicians. Rather, they were citizens of the ports from which they set sail, walled cities such as Byblos, Sidon, and Tyre.

The culture later known as Phoenician was flourishing as early as the third millennium B.C. in the Levant, a coastal region now divided primarily between Lebanon, Syria, and Israel. But it wasn't until around 1100 B.C., after a period of general disorder and social collapse throughout the region, that they emerged as a significant cultural and political force.

From the ninth to sixth centuries B.C. they dominated the Mediterranean Sea, establishing emporiums and colonies from Cyprus in the east to the Aegean Sea, Italy, North Africa, and Spain in the west. They grew rich trading precious metals from abroad and products such as wine, olive oil, and most notably the timber from the famous cedars of Lebanon, which forested the mountains that rise steeply from the coast of their homeland.

The armies and peoples that eventually conquered the Phoenicians either destroyed or built over their cities. Their writings, mostly on fragile papyrus, disintegrated—so that we now know the Phoenicians mainly by the biased reports of their enemies. Although the Phoenicians themselves reportedly had a rich literature, it was totally lost in antiquity. That's ironic, because the Phoenicians actually developed the modern alphabet and spread it through trade to their ports of call.

Acting as cultural middlemen, the Phoenicians disseminated ideas, myths, and knowledge from the powerful Assyrian and Babylonian worlds in what is now Syria and Iraq to their contacts in the Aegean. Those ideas helped spark a cultural revival in Greece, one which led

to the Greeks' Golden Age and hence the birth of Western civilization. The Phoenicians imported so much papyrus from Egypt that the Greeks used their name for the first great Phoenician port, Byblos, to refer to the ancient paper. The name Bible, or "the book," also derives from Byblos.

Today, Spencer Wells says, "Phoenicians have become ghosts, a vanished civilization." Now he and Zalloua hope to use a different alphabet, the molecular letters of DNA, to exhume these ghosts.

Get the whole story in the pages of [*National Geographic*](#) magazine.

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No banners.

| 14798|2004-10-27 07:39:12|Memnon (dg14)|Human Evolution 101- Real Simple|
Hominid line arises in Africa.

Homo erectus leaves Africa.

Two main competing theories:

(1) Multi Regional Theory: H. erectus leaves Africa and goes through evolutionary stages that leads to modern humans throughout the world. This includes humans in Africa and everywhere else.

(2) Recent Out of Africa Theory: H. erectus leaves Africa, goes through evolutionary stages but *only* the hominid line in Africa becomes human. This line of modern humans populates the world.

(3) Mixture Theories: Line of modern humans that arise in Africa populate the world, but may intermix (in limited degrees) with non-modern human hominids (i.e. Homo neanderthalis).

As most of my prior posts indicate, I subscribe to Theory 2 (the ROAm).

Theory 1 is simply too full of holes to be valid in my estimation.

Theory 3 is plausible but (as I told Paul in a debate on this topic months ago), I do not think the evidence yet points in this direction.

Going with Theory 2, here's how it works folks.

200,000 years ago the ancestors of modern humans arise in Africa.

By 120,000 years ago they are modern humans.

By 70,000 years ago, if the Blombos cave studies hold up, they are engaged in a level of cognitive thought equal to ourselves.

Around this time to 50,000 years ago these Africans begin leaving the continent of their birth either in one large dispersal or multiple dispersals.

They are all fully human at this time. So the people that remain in Africa are modern humans, just like the ones that leave Africa.

The Africans that remain in Africa disperse throughout the continent and (for the most part) become the various populations of Africa. They go through adaptation changes as they do so, changing skin color, facial types, body sizes, etc.---creating diverse phenotypes ranging from the Maasai to the Ibo.

What about those modern humans who left in the dispersal(s)?

They go through phenotypic adaptation changes as well, some radically different from their African forebearers (i.e., Europeans) and some not so seemingly different (i.e., Andaman Islanders).

But none of them have been Africans (like the populations that remained in Africa) for 50 to 70,000 years.

That means that Asian/South Pacific peoples who look somewhat like Africans (i.e., Melanesians, etc) are simply exhibiting retained (or re-evolved) features similar to their African forebearers. Europeans also have these same African forebearers, but have gone through a more radical phenotypic change. But, again, neither group has been in Africa proper for 50 to 70,000 years.

Note: With the exception of isolated populations, the human family even after the Out of Africa migrations continue to intermix and share genetic material across regions through smaller migrations through prehistory and before the modern era, thus also accounting for the great deal of physical phenotypic variation in the species. We are a rather nomadic and wandering life form on the whole.

In the end, it means all humans (in an origins sense) are African. It means there are variations in populations, but races do not exist. It also means there are no hierarchical rankings to place humans in deeming someone more human, less human, etc. We are all of the same species--hence why we can interbreed. And we are a relatively young very related species, which is why speciation hasn't occurred.

DG

| 14799|2004-10-27 08:03:13|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded by white RACISM|

But Paul,

Mr. Winters must inherently reject evolutionary theory, archaeological finds,

fossil evidence, biological genetics, etc in order to make his theory sound. He states after all that *his particular linguistic analysis* provides all the evidence that blacks in the South Pacific region are recent migrants. That alone, he states, makes any other assertion "groundless." As every bit of evolutionary science (and related fields of geology, genetics, biochemistry, etc) clashes with his perspective he must therefore not only deconstruct other linguists (who in the main do not seem to agree with him) but also dismantle the entire spectrum of scientific discipline--which threaten to make *his* claims in this area groundless.

A list of scientific premises that must be deconstructed by Mr. Winters in order to make his particular linguistic analysis correct:

Human origins evolutionary theory.

The Human Genome Project

Molecular Genetics

The Geological Column/Stratigraphy

Amino Acid Geochronology

Radiocarbon C14

And that's just for starters...

Big task there...

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:
> Hi
> I understand your questioning about this comment. The
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> stopped being Africa.
> This view must be rejected. Europeans left Europe
> to settle America, yet they are still recognized as
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> Afro-American or African America, even though the first
> Africans came here over 400 years ago.
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According to current evolutionary theory everyone would
then be
African regardless of what they look like.
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Regards,
Paul Kekai Manansala
```

| 14800|2004-10-27 08:32:29|Paul Kekai Manansala|Re: Who Were the Phoenicians- People Blinded by white RACISM|

DG, I don't mind if Clyde is coming from a non-evolutionary viewpoint. However, it's good to know that out front to avoid confusion.

I've been assuming that most people, including Clyde, were coming

from the standpoint that all humans descend from the same ancestral group that ultimately lead to the so-called mitochondrial Eve and Y chromosome Adam.

If anyone though wants to deconstruct evolutionary theory in a non-sectarian way please do so mostly with links and references as such discussion will take this group way off-course.

Regards,
Paul Kekai Manansala

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| 14801|2004-10-27 09:02:02|clyde winters|Re: Who Were the Phoenicians- People Blinded by
white RACISM|
Hi DG
Your proposition about the ancient origin of all
the Blacks in the Pacific is not supported by the
archaeology of the area. There were two migrations to
the Pacific the first 40000-30,000 years ago and the
second 3000 years ago.
I have tried to explain to you that after the
Classical Mongoloids defeated the Dravidian rulers of

the first Shang Empire, and organized the Anyang-Shang Empire, many Blacks were pushed off the Chinese mainland and began to migrate to the Pacific Islands, with the defeat of the Shang-Anyang Empire by the Han/Han of the Zhou Dynasty, other Blacks were pushed from the Chinese mainland and Southeast Asia to the Pacific. If you were really understanding historical methods, you would have known that the simple fact that the people on these Islands speak languages related to contemporary African groups and share similar place names means that the immigration of this group had to be recent.

The most recent immigrants to the area were the Lapita people. According to Geoffrey Irwin, in *The Prehistoric Exploration and Colonization of the Pacific* (1992), made it clear that the Lapita culture expanded through Melanesia to reach Fiji and West Polynesia by 1000 BC (see p.6). The Lapita people made ornate pottery, John E. Terrell in an article published in *Archaeology*, titled: "The Prehistoric Pacific", makes it clear that these people were an "ethnically distinct people" (

<http://www.archaeology.org/9811/abstracts/pacific.html>
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The replacement of African Blacks, by the classical mongoloids presently settled in the Indonesia, and etc, is supported by the DNA evidence.

Below is an abstract discussing this DNA:

Proc R Soc Lond B Biol Sci. 1993 May

22;252(1334):163-70. Related Articles, Links

Genetic polymorphisms in prehistoric Pacific islanders determined by analysis of ancient bone DNA.

Hagelberg E, Clegg JB.

MRC Molecular Haematology Unit, University of Oxford,
John Radcliffe Hospital, U.K.

"A previously characterized Asian-specific mitochondrial DNA (mtDNA) length mutation has been detected in DNA isolated from prehistoric human bones from Polynesia, including Hawaii, Chatham Islands and Society Islands. In contrast, the Asian mutation was absent in skeletal samples from the Melanesian archipelagos of New Britain and Vanuatu and in the

oldest samples from Fiji, Tonga and Samoa in the central Pacific (2700-1600 years BP) although it was present in a more recent prehistoric sample from Tonga. These results, augmented by informative DNA sequence data from the hypervariable region of mtDNA, fail to support current views that the central Pacific was settled directly by voyagers from island Southeast Asia, the putative ancestors of modern Polynesians. An earlier occupation by peoples from the neighbouring Melanesian archipelagos seems more likely."

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?db=PubMed&cmd=Retrieve&dopt=Citation&list_uids=93310277

Clyde

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| 14802|2004-10-27 09:04:58|clyde winters|Re: Human Evolution 101- Real Simple|

Hi DG

thanks for the lesson in evolution. This has nothing to do with the rise of man in the Pacific. To discuss this issue you must refer to the archaeology of the area. The archaeology of the area make it clear that many of the inhabitants of these Islands are recent settlers of these Islands.

Your proposition about the ancient origin of all the Blacks in the Pacific is not supported by the archaeology of the area. There were two migrations to the Pacific the first 40000-30,000 years ago and the second 3000 years ago.

I have tried to explain to you that after the Classical Mongoloids defeated the Dravidian rulers of the first Shang Empire, and organized the Anyang-Shang Empire, many Blacks were pushed off the Chinese mainland and began to migrant to the Pacific Islands, with the defeat of the Shang-Anyang Empire by the Han/Hau of the Zhou Dynasty, other Blacks were pushed from the Chunese mainland and Southeast Asia to the Pacific. If you were really understanding historical methods, you would have known that the simple fact that the people on these Island speak languages related to contemporary African groups and share similar place names means that the immigration of this group had to be recent.

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Clyde

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> and wandering life form on the whole.
>
> In the end, it means all humans (in an origins
> sense) are
> African. It means there are variations in
> populations, but
> races do not exist. It also means there are no
> hierarchial
> rankings to place humans in deeming someone more
> human,
> less human, etc. We are all of the same
> species--hence why
> we can interbreed. And we are a relatively young
> very related
> species, which is why speciation hasn't occurred.
>
>
> DG
>

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| 14803|2004-10-27 09:33:06|Paul Kekai Manansala|Re: Human Evolution 101- Real Simple|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:
> Hi DG
>

If you were really understanding historical
> methods, you would have known that the simple fact
> that the people on these Island speak languages
> related to contemporary African groups and share
> similar place names means that the immigration of this
> group had to be recent.
>

Clyde, are you disputing the existence of an Austronesian family of languages?

Regards,
Paul Kekai Manansala
| 14804|2004-10-27 09:36:36|Derrick, Alexander|Re: Ancient scientific basis of the "great serpent" from historical|

Chris wrote:

what is the linguistic relationship between Al Kham, Alchemy, Chemistry, Ham, and Kemet?

Alex responds:

The words are indeed related. But the etymology can not clearly be traced back to Africa/Egypt.

The etymology of chemistry by most scholars on the subject could be as follows.

Chemistry > Alchemy > Al-Kimiya (Arabic) > Km (mdw-ntr)

OR an alternative and interesting etymology could be

Chemistry > Alchemy > Al-Kimiya > Khemeia (greek)

According to some scholars, the science of Chemistry takes its name from the Greek word *Khemeia* which is derived from another Greek word *Khumos*, meaning juice of a plant. So *Khemeia* is believed to mean the art of extracting juices (medicinal juices) but also extracting liquid metal from rocks meaning the art of metallurgy.

I think you will find that most serious scholars who are more interested in the subject of Alchemy and not just the history of chemistry will trace the origins of alchemy back to Greco-Roman Egypt (Isis and Thoth) and not Greece.

You will find all the answers to your questions in a rare and out of print book called *The Origins of Alchemy in Greco-Roman Egypt* by Jack Lindsay. It is the best work I have found on the subject. Ham is another term that I believe means black or burnt or cooked. Ham could possibly be connected with the art of alchemy. The Noahs son Ham was symbolic of peoples in North East Africa who we know were proto-chemist and venerated transformative (alchemical) Gods.

Diop notes that *Km*, was sometimes written with the carbon/charcoal as determinative, according to an un-documented reference in UNESCO History of Africa Vol II. Annex I. I personally, believe that the *Km* sign is probably a piece of crocodile hide. Crocodiles in Egyptian

iconography could appear as dark green or black. But if the Km sign is charcoal, I think it further indicates the cooking, burning processes of alchemy and is not related to race or pigment as Diop posits.

The Arabic *Kimiya* means to cook or burn. Maybe the list member Alberto could give you a more precise usage of the word.

See: http://www.alkalima.com/article.php?id=0602_alchemia

In conclusion, all the above words are associated with a reverence for the process of burning and blackening. Our modern Chemistry and Alchemical arts are rooted in the cooking, burning, blackening, and subsequent transformation of plant and mineral and rock substances.

-A Derrick

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--- In Ta_Seti@yahoogroups.com, "Derrick, Alexander"

wrote:

>
>
>
>
>

> I think you will find that most serious scholars who are more

interested

> Ham is another term that I believe means black or burnt or

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> could possibly be connected with the art of alchemy. The Noah's

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> proto-chemist and venerated transformative (alchemical) Gods.

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green or

> black. But if the Km sign is charcoal, I think it further

indicates the

> cooking, burning processes of alchemy and is not related to race or

> pigment as Diop posits.

>

If _Ham_ is a related word to _km_ though, Alex, you have him again as the ancestor of black peoples at least in Rabbinic tradition, and at least partly so in Biblical tradition as the ancestor of Kush (remember the verse about a leopard changing its spots).

Regards,

Paul Kekai Manansala

| 14806|2004-10-27 09:48:30|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Mr Winters,

Understanding that there were two dispersals into the Pacific (which I have alluded to and acknowledged in previous posts), does not make any of the inhabitants of the South Pacific recent African arrivals.

The genetic study you cite doesn't state this.

Neither does the archaeology magazine by anthropologist

John Terrell imply this.

Terrell for instance states:

[Today just about everywhere archaeologists dig in Australia, New Guinea, and the neighboring islands in the southwest Pacific, at least as far as the northern Solomons, they are finding traces of humankind dating back to more than 30,000 years ago. Thermoluminescence dates from the Northern Territory of Australia suggest human occupation of that continent sometime between 50,000 and 60,000 years ago.]

He then goes on to say:

[In recent years, archaeologists have learned that the Solomon Islands formed the eastern edge of the inhabited Pacific until the end of the second millennium B.C. On current evidence, deep-sea crossings and colonization of the islands beyond the Solomons started only about 3,000 years ago.]

And finally:

[This expansion of human settlement in the Pacific was linked to the rapid spread of the earliest pottery so far found in Oceania, an ornately decorated ware called Lapita after an archaeological site in New Caledonia. The excavation of similar types of artifacts at different sites with Lapita pottery has led some scholars to conclude that this ornate ware was the product of an ethnically distinct "people" and that Lapita was a "cultural complex" carried into the Pacific by a migration of racially distinct newcomers from Asia.]

There's no mention of African migrants in these assertions.

In fact Terrell posits the place of their origins in Asia. [Though I'm apt to wonder if his Asians are Melanesians or not]. At any rate however...

What all of this states is what I have been saying all along--- that the South Pacific was first settled by an arrival of Melanesians who came by way of Asia who have been out of Africa for perhaps 70,000 or more years.

So the inhabitants of, say, Fiji aren't from recent or ancient or even near prehistoric Africa. They're descended from Melanesians from Asia, who themselves had left Africa along with (yes) *all other humans* in the out of Africa dispersal(s) some 70+ kya. Thus the "black" inhabitants of the South Pacific have been out of Africa as long as (or longer) the Swedes, Turks, Laps, Kurds, Han Chinese, and Apache have.

At least that is the evidence given by genetics, dating methods, and more.

See the following which I sent the *last* time we had this discussion:

Lum JK, Jorde LB, Schiefen-hovel W. et al "Affinities among Melanesians, Micronesians, and Polynesians: a Neutral biparental Genetic Perspective." Hum Biol. 2002 Jun;74(3):413-30.

[synopsis: (my own): Analysis of 14 neutral, biparental genetic loci from over 900 individuals representing 27 island Southeast Asian, Melanesian, Micronesian, and Polynesian populations that is consistent with the theory of an expansion of Austronesian speaking populations out of island Southeast Asia and into remote Oceania, followed upon by substantial gene flow from near Oceanic populations, and effectively showing no gene flow from outside non-geographic proximal groupings.]

Notice: "no gene flow from outside groupings"

See also:

Hurles, ME, Nicholson J, et al. "Y Chromosomal Evidence for the Origins of Oceanic-speaking Peoples." Genetics 2002 Jan;160(1):289-303.

Main P, Attenborough R et al, "The Peopling of New Guinea: Evidence from Class I Human Leukocyte Antigen." Hum Biol. 2001 Jun;73(3):365-83.

All of these show that the "black" looking peoples of the region, whether they recently arrived in Fiji in ancient times or were in New Guinea 30 to 60 kya, are descended from prehistoric migrants who left Africa in the early dispersals that would populate the globe.

And for the record, I understand historiography and anthropology fairly well. I understand that to make claims I have to come up with

a cross referencing of evidence. In this case, as to the origins of South Pacific's "black" populations-- genetics, fossil finds, and what we know of hominid evolution point to a prehistoric out of Africa origin of the "black" Melanesian populations of Asia and the South Pacific. And as there are other theories on linguistics that gel well with these finds, I see no inherent contradictions.

DG

clayde winters wrote:

Hi DG

Your proposition about the ancient origin of all the Blacks in the Pacific is not supported by the archaeology of the area. There were two migrations to the Pacific the first 40000-30,000 years ago and the second 3000 years ago.

I have tried to explain to you that after the Classical Mongoloids defeated the Dravidian rulers of the first Shang Empire, and organized the Anyang-Shang Empire, many Blacks were pushed off the Chinese mainland and began to migrate to the Pacific Islands, with the defeat of the Shang-Anyang Empire by the Han/Han of the Zhou Dynasty, other Blacks were pushed from the Chinese mainland and Southeast Asia to the Pacific. If you were really understanding historical methods, you would have known that the simple fact that the people on these Islands speak languages related to contemporary African groups and share similar place names means that the immigration of this group had to be recent.

The most recent immigrants to the area were the Lapita people. According to Geoffrey Irwin, in *The Prehistoric Exploration and Colonization of the Pacific* (1992), made it clear that the Lapita culture expanded through Melanesia to reach Fiji and West Polynesia by 1000 BC (see p.6). The Lapita people made ornate pottery, John E. Terrell in an article published in *Archaeology*, titled: "The Prehistoric Pacific", makes it clear that these people were an "ethnically distinct people" (

<http://www.archaeology.org/9811/abstracts/pacific.html>
)

The replacement of African Blacks, by the classical mongoloids presently settled in the Indonesia, and etc, is supported by the DNA evidence.

Below is an abstract discussing this DNA:

Proc R Soc Lond B Biol Sci. 1993 May
22;252(1334):163-70. Related Articles, Links

Genetic polymorphisms in prehistoric Pacific islanders determined by analysis of ancient bone DNA.

Hagelberg E, Clegg JB.

MRC Molecular Haematology Unit, University of Oxford,
John Radcliffe Hospital, U.K.

"A previously characterized Asian-specific mitochondrial DNA (mtDNA) length mutation has been detected in DNA isolated from prehistoric human bones from Polynesia, including Hawaii, Chatham Islands and Society Islands. In contrast, the Asian mutation was absent in skeletal samples from the Melanesian archipelagos of New Britain and Vanuatu and in the oldest samples from Fiji, Tonga and Samoa in the central Pacific (2700-1600 years BP) although it was present in a more recent prehistoric sample from Tonga. These results, augmented by informative DNA sequence data from the hypervariable region of mtDNA, fail to support current views that the central Pacific was settled directly by voyagers from island Southeast Asia, the putative ancestors of modern Polynesians. An earlier occupation by peoples from the neighbouring Melanesian archipelagos seems more likely."

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?db=PubMed&cmd=Retrieve&dopt=Citation&list_uids=93310277

Clyde

--- "Memnon (dg14)" wrote:

> But Paul,
>
> Mr. Winters must inherently reject evolutionary
> theory, archaeological finds,
> fossil evidence, biological genetics, etc in order
> to make his theory sound. He states
> after all that *his particular linguistic analysis*
> provides all the evidence that blacks in the
> South Pacific region are recent migrants. That
> alone, he states, makes any
> other assertion "groundless." As every bit of
> evolutionary science (and related
> fields of geology, genetics, biochemistry, etc)
> clashes with his perspective he
> must therefore not only deconstruct other linguists
> (who in the main do not seem to agree with him) but
> also dismantle the entire spectrum of scientific
> discipline--which threaten to make *his* claims in

> this area groundless.
>
> A list of scientific premises that must be
> deconstructed by
> Mr. Winters in order to make his particular
> linguistic analysis correct:
>
> Human origins evolutionary theory.
> The Human Genome Project
> Molecular Genetics
> The Geological Column/Stratigraphy
> Amino Acid Geochronology
> Radiocarbon C14
>
> And that's just for starters...
>
> Big task there...
>
>
> DG
>
>
>
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> Paul Kekai Manansala
> wrote:
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
>
> wrote:
> > Hi
> > I understand your questioning about this comment.
> The
> > argue appears to be that once people left Africa
> they
> > stopped being Africa.
> > This view must be rejected. Europeans left
> Europe
> > to settle America, yet they are still recognized
> as
> > Europeans. Blacks in America are also referred to
> as
> > Afro-American or African America, eventhough the
> first
> > Africans came here over 400 years ago.
> >
>
>
> According to current evolutionary theory everyone
> would then be
> African regardless of what they look like.
>
> Regards,
> Paul Kekai Manansala
>

| 14807|2004-10-27 10:02:16|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Paul,

I'll admit its hard for me to understand the casting aside of evolutionary hominid origins (given the fact that evolution draws on disciplines such as genetics, fossil evidence, geology, etc.). To cast aside the evolutionary evidence is not simply to discount it alone, but the related fields to which it is inherently attached, and to which we place a great deal of importance on this forum.

That is, if genetics and fossil evidence and dating methods work when we're talking about pharaonic Egypt, we can't decide to cast it aside in other discussions. Either we are using those investigative tools, or we're not.

But I agree, everyone has the right to come to their own conclusions, using whatever methods they feel are sound.

I however think we should be up front about that. Rather than stating someone who disagrees with you is "blinded by white RACISM" and other posturing, I say simply state that you have either deconstructed the genetic evidence, the dating and fossil evidence, etc.(and send us the abstracts) or acknowledge that you are simply not including it in your analysis.

But understand that those of us who *do* include such things in our analysis, cannot possibly be made to cast them aside without a strong substantiated reasoning as to why.

DG

"Nothing in biology makes sense except in the light of Evolution."-- Theodosius Dobzhansky

Paul Kekai Manansala wrote:

DG, I don't mind if Clyde is coming from a non-evolutionary viewpoint. However, it's good to know that out front to avoid confusion.

I've been assuming that most people, including Clyde, were coming from the standpoint that all humans descend from the same ancestral group that ultimately lead to the so-called mitochondrial Eve and Y chromosome Adam.

If anyone though wants to deconstruct evolutionary theory in a non-sectarian way please do so mostly with links and references as such

discussion will take this group way off-course.

Regards,
Paul Kekai Manansala

```
--- In Ta_Seti@yahooogroups.com, "Memnon \ (dg14\)"
wrote:
> But Paul,
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> Mr. Winters must inherently reject evolutionary theory,
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make his
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> after all that *his particular linguistic analysis*
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> South Pacific region are recent migrants. That alone, he
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> > to settle America, yet they are still recognized as
> > Europeans. Blacks in America are also referred to as
> > Afro-American or African America, eventhough the first
> > Africans came here over 400 years ago.
> >
>
> According to current evolutionary theory everyone would
then be
> African regardless of what they look like.
>
> Regards,
> Paul Kekai Manansala
```

| 14808|2004-10-27 10:23:54|clyde winters|Re: Human Evolution 101- Was there Tamil-Austronesian Bilingualism?|

Hi

No. This group of languages exist. And as you have pointed out in your extensive research on this topic they are even related to Sumerian.

We know that the Sumerians did not settle areas where the Austronesian family of languages is spoken. Although the Sumerians did not occupy this area we do know that the Tamil and Mande speaking people did live in this region and founded the Xia and first Shang Empire. The ancestors of the Classical Mongoloid branch

defeated the Tamil-Shang people and moved the capital of Shang to Anyang, here they remained in power until the Han of Zhou Dynasty took control of North China.

A cursory examination of many Austronesian languages indicate that Tamil is a substratum language of many languages in this group, just as Mande is related to some of the languages spoken in Oceania.

This may result, from a period of bilingualism in South China, Southeast Asia and later eastern India.

Many researchers have assumed that the Tamil only settled Southeast Asia in recent times. This is false, the Tamil settled much of this area after the Chinese Han, pushed the Classical Mongoloids and Tamil speaking people out of Yunnan. Some of these Tamil remained in Southeast Asia while others along with

their Austronesian (brothers) migrated back into India and fought the Indo-Aryan people who were attempting to take the region away from the Dravidian speaking tribal people who had been in the area since the Indus Valley civilization.

This theory explains the Austronesian substratum in the I-E languages. The fact that most of these "Austronesian " terms are also found in Tamil, and compare favorably to Sumerian lexical items show that these terms must have been spoken originally by Tamil speaking people. The cognate Sumerian-Austronesian terms, since they relate to Tamil also support this theory.

The Tamil influence on Austronesian is the only way we can explain the unity between Sumerian and the Austronesian languages, given the research Loga has done to prove the Sumero-Tamil genetic connection. It is a result of the Tamil substratum in the Austronesian languages that some researchers have pointed out links between this group of languages and Vedic/Sanskrit.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

>
> --- In Ta_Seti@yahoogroups.com, clyde winters
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> wrote:
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>
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| 14809|2004-10-27 10:31:03|Memnon (dg14)|Newly discovered hominid Homo floresiensis on Indonesian isle|

Now thats wild...

Scientists Find Prehistoric Dwarf Skeleton

By JOSEPH B. VERRENGIA, AP Science Writer

In a breathtaking discovery, scientists working on a remote Indonesian island say they have uncovered the bones of a human dwarf species marooned for eons while modern man rapidly colonized the rest of the planet.



One tiny specimen, an adult female measuring about 3 feet tall, is described as "the most extreme" figure to be included in the extended human family. Certainly, she is the shortest.

This hobbit-sized creature appears to have lived as recently as 18,000 years ago on the island of Flores, a kind of tropical Lost World populated by giant lizards and miniature elephants.

She is the best example of a trove of fragmented bones that account for as many as seven of these primitive individuals. Scientists have named the new species Homo floresiensis, or Flores Man. The specimens' ages range from 95,000 to 12,000 years old.

The discovery has astonished anthropologists unlike any in recent memory. Flores Man is a totally new creature that was fundamentally different from modern humans. Yet it lived until the threshold of recorded human history, probably crossing paths with the ancestors of today's islanders.

"This finding really does rewrite our knowledge of human evolution," said Chris Stringer, who directs human origins studies at the Natural History Museum in London. "And to have them present less than 20,000 years ago is frankly astonishing."

Flores Man was hardly formidable. His grapefruit-sized brain was about a quarter the size of the brain of our species, *Homo sapiens*. It is closer in size to the brains of transitional prehuman species in Africa more than 3 million years ago.

Yet evidence suggests Flores Man made stone tools, lit fires and organized group hunts for meat.

Just how this primitive, remnant species managed to hang on is unclear. Geologic evidence suggests a massive volcanic eruption sealed its fate some 12,000 years ago, along with other unusual species on the island.

Still, researchers say the perseverance of Flores Man smashes the conventional wisdom that modern humans began to systematically crowd out other upright-walking species 160,000 years ago and have dominated the planet alone for tens of thousands of years.

And it demonstrates that Africa, the acknowledged cradle of humanity, does not hold all the answers to persistent questions of how ? and where ? we came to be.

"It is arguably the most significant discovery concerning our own genus in my lifetime," said anthropologist Bernard Wood of George Washington University, who reviewed the research independently.

Discoveries simply "don't get any better than that," proclaimed Robert Foley and Marta Mirazon Lahr of Cambridge University in a written analysis.

To others, the specimen's baffling combination of slight dimensions and coarse features bears almost no meaningful resemblance either to modern humans or to our large, archaic cousins.

They suggest that Flores Man doesn't belong in the genus *Homo* at all, even if it was a recent contemporary. But they are unsure how to classify the species.

"I don't think anybody can pigeonhole this into the very simple-minded theories of what is human," anthropologist Jeffery Schwartz of the University of Pittsburgh. "There is no biological reason to call it *Homo*. We have to rethink what it is."

Details of the discovery appear in Thursday's issue of the journal *Nature*.

Researchers from Australia and Indonesia found the partial skeleton 13 months ago in a shallow limestone cave known as Liang Bua. The cave, which extends into a hillside for about 130 feet, has been the subject of scientific analysis since 1964.

The female skeleton and fragments from the six other individuals are being stored in a laboratory in Jakarta, Indonesia. The cave, which now is surrounded by coffee farms, is fenced off and patrolled by guards.

Near the skeleton were stone tools and animal remains, including teeth from a young stegodon, or prehistoric dwarf elephant, as well as fish, birds and rodents. Some of the bones were charred, suggesting they were cooked.

Excavations are continuing. In 1998, stone tools and other evidence found on Flores suggested the presence 900,000 years ago of another early human, Homo erectus. The tools were found a century after the celebrated discovery in the 1890s of big-boned H. erectus fossils in eastern Java.

Now, researchers suggest H. erectus spread to remote Flores and throughout the region, perhaps on bamboo rafts. Caves on surrounding islands are the target of future studies, they said.

Researchers suspect that Flores Man probably is an H. erectus descendant that was squeezed by evolutionary pressures.

Nature is full of mammals ? deer, squirrels and pigs, for example ? living in marginal, isolated environments that gradually dwarf when food isn't plentiful and predators aren't threatening.

On Flores, the Komodo dragon and other large meat-eating lizards prowled. But Flores Man didn't have to worry about violent human neighbors.

This is the first time that the evolution of dwarfism has been recorded in a human relative, said the study's lead author, Peter Brown of the University of New England in Australia.

Scientists are still struggling to identify its jumbled features.

Many say its face and skull features show sufficient traits to be included in the Homo family that includes modern humans. It would be the eighth species in the Homo category.

George Washington's Wood, for example, finds it "convincing."

Others aren't sure.

For example, they say the skull is wide like H. erectus. But the sides are rounder and the crown traces an arc from ear to ear. The skull of H. erectus has steeper sides and a pointed crown, they said.

The lower jaw contains large, blunt teeth and roots like Australopithecus, a prehuman ancestor in Africa more than 3 million years ago. The front teeth are smaller than modern human teeth.

The eye sockets are big and round, but they don't carry a prominent browline.

The shinbone in the leg shares similarities with apes.

"I've spent a sleepless night trying to figure out what to do with this thing," said Schwartz. "It makes me think of nothing else in this world."

Associated Press writers Emma Ross in London and Chris Brummit in Jakarta contributed to this report.

| 14810|2004-10-27 10:34:57|Paul Kekai Manansala|Re: Who Were the Phoenicians- People Blinded by white RACISM|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

> Paul,

>

> I'll admit its hard for me to understand the casting aside
> of evolutionary hominid origins (given the fact that evolution
> draws on disciplines such as genetics, fossil evidence, geology,
> etc.). To cast aside the evolutionary evidence is not simply
> to discount it alone, but the related fields to which it is

inherently

> attached, and to which we place a great deal of importance on
> this forum.
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I agree.

> That is, if genetics and fossil evidence and dating methods work
> when we're talking about pharaonic Egypt, we can't decide to
> cast it aside in other discussions. Either we are using those
> investigative tools, or we're not.
>

Yes, there is the existence of "creationist science" though. I'm no expert at it but not a complete novice either. In fact, I have attended one conference on this issue and found it interesting.

However, I also found that the participants tried hard to make things conform to their own particular religious beliefs.

For example, a Christian would never admit that the Hindu idea of creation millions of years ago is more amenable to fossil data than the Christian view of creation some six thousand years ago.

>
> I however think we should be up front about that. Rather
> than stating someone who disagrees with you is "blinded by
> white RACISM" and other posturing, I say simply state that
> you have either deconstructed the genetic evidence,
> the dating and fossil evidence, etc. (and send us the abstracts)
> or acknowledge that you are simply not including it in your

analysis.

>

I found no acceptance of racism in your analysis. You have to believe in biological race to accept Western racism and it is obvious that your views contradict the idea of biological race.

Also, I agree with your usage of "African" and "Asian" as geographical rather than racial classifications.

Probably a good example of this are Amerindians. No calls them Asian Americans even though it is believed they came from Asia. Their long stay on Turtle Island makes them indigenous Americans.

In the same way, if Fijians and Micronesians are part of the same group that came from Africa, they are equally Pacific Islanders (or Africans) regardless of their phenotype.

Regards,

Paul Kekai Manansala

| 14811|2004-10-27 10:52:20|clyde winters|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Hi

Finally we agree, the articles don't discuss an African presence, but they do show a recent migration for Oceanian groups. This recent migration, coupled with the linguistic evidence support the view that if these people spoke an African language, they must have been Africans. Or are you saying that the Africans who left Africa 40,000 years ago spoke a Mande language? What is your explanation for the cognation between the languages spoken in Oceania and the Mande languages?

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > Mr Winters,
- >
- > Understanding that there were two dispersals into
- > the Pacific
- > (which I have alluded to and acknowledged in
- > previous posts),
- > does not make any of the inhabitants of the South
- > Pacific recent
- > African arrivals.
- >
- > The genetic study you cite doesn't state this.
- > Neither does the archaeology magazine by
- > anthropologist

> John Terrell imply this.
>
> Terrell for instance states:
>
> [Today just about everywhere archaeologists dig in
> Australia, New Guinea, and the neighboring islands
> in the southwest Pacific, at least as far as the
> northern Solomons, they are finding traces of
> humankind dating back to more than 30,000 years ago.
> Thermoluminescence dates from the Northern Territory
> of Australia suggest human occupation of that
> continent sometime between 50,000 and 60,000 years
> ago.]
>
> He then goes on to say:
>
> [In recent years, archaeologists have learned that
> the Solomon Islands formed the eastern edge of the
> inhabited Pacific until the end of the second
> millennium B.C. On current evidence, deep-sea
> crossings and colonization of the islands beyond the
> Solomons started only about 3,000 years ago.]
>
> And finally:
>
> [This expansion of human settlement in the Pacific
> was linked to the rapid spread of the earliest
> pottery so far found in Oceania, an ornately
> decorated ware called Lapita after an archaeological
> site in New Caledonia. The excavation of similar
> types of artifacts at different sites with Lapita
> pottery has led some scholars to conclude that this
> ornate ware was the product of an ethnically
> distinct "people" and that Lapita was a "cultural
> complex" carried into the Pacific by a migration of
> racially distinct newcomers from Asia.]
>
> There's no mention of African migrants in these
> assertions.
> In fact Terrell posits the place of their origins in
> Asia. [Though
> I'm apt to wonder if his Asians are Melanesians or
> not]. At
> any rate however...
>
> What all of this states is what I have been saying

> all along---

> that the South Pacific was first settled by an

> arrival of

> Melanesians who came by way of Asia who have

> been out of Africa for perhaps 70,000 or more years.

>

> So the inhabitants of, say, Fiji aren't from recent

> or ancient

> or even near prehistoric Africa. They're descended

> from

> Melanesians from Asia, who themselves had left

> Africa

> along with (yes) *all other humans* in the out of

> Africa

> dispersal(s) some 70+kya. Thus the "black"

> inhabitants

> of the South Pacific have been out of Africa as long

> as

> (or longer) the Swedes, Turks, Laps, Kurds, Han

> Chinese,

> and Apache have.

>

> At least that is the evidence given by genetics,

> dating

> methods, and more.

>

> See the following which I sent the *last* time we

> had this discussion:

>

> Lum JK, Jorde LB, Schiefenhover W. et al "Affinities

> among Melanesians, Micronesians, and Polynesians: a

> Neutral biparental Genetic Perspective." Hum Biol.

> 2002 Jun;74(3):413-30.

>

> [synopsis: (my own): Analysis of 14 neutral,

> biparental genetic loci from over 900 individuals

> representing 27 island Southeast Asian, Melanesian,

> Micronesian, and Polynesian populations that is

> consistent with the theory of an expansion of

> Austronesian speaking populations out of island

> Southeast Asia and into remote Oceania, followed

> upon by substantial gene flow from near Oceanic

> populations, and effectively showing no gene flow

> from outside non-geographic proximal groupings.]

>

> Notice: "no gene flow from outside groupings"

>
> See also:
>
> Hurles, ME, Nicholson J, et al. ?Y Chromosomal
> Evidence for the Origins of Oceanic-speaking
> Peoples.? Genetics 2002 Jan;160(1):289-303.
>
> Main P, Attenborough R et al, ?The Peopling of New
> Guinea: Evidence from Class I Human Leukocyte
> Antigen.? Hum Biol. 2001 Jun;73(3):365-83.
>
> All of these show that the "black" looking peoples
> of the region,
> whether they recently arrived in Fiji in ancient
> times or were in New
> Guinea 30 to 60kya, are descended from prehistoric
> migrants who left
> Africa in the early dispersals that would populate
> the globe.
>
> And for the record, I understand historiography and
> anthropology
> fairly well. I understand that to make claims I have
> to come up with
> a cross referencing of evidence. In this case, as to
> the origins of
> South Pacific's "black" populations-- genetics,
> fossil finds, and what
> we know of hominid evolution point to a prehistoric
> out of Africa
> origin of the "black" Melanesian populations of Asia
> and the South
> Pacific. And as there are other theories on
> linguistics that gel well
> with these finds, I see no inherent contradictions.
>
>
> DG
>
>

>
> clyde winters <olmec982000@yahoo.com> wrote:
> Hi DG
> Your proposition about the ancient origin of all

> the Blacks in the Pacific is not supported by the
 > archaeology of the area. There were two migrations
 > to
 > the Pacific the first 40000-30,000 years ago and the
 > second 3000 years ago.
 > I have tried to explain to you that after the
 > Classical Mongoloids defeated the Dravidian rulers
 > of
 > the first Shang Empire, and organized the
 > Anyang-Shang
 > Empire, many Blacks were pushed off the Chinese
 > mainland and began to migrate to the Pacific
 > Islands,
 > with the defeat of the Shang-Anyang Empire by the
 > Han/Han of the Zhou Dynasty, other Blacks were
 > pushed
 > from the Chinese mainland and Southeast Asia to the
 > Pacific. If you were really understanding historical
 > methods, you would have known that the simple fact
 > that the people on these Islands speak languages
 > related to contemporary African groups and share
 > similar place names means that the immigration of
 > this
 > group had to be recent.
 > The most recent immigrants to the area were
 > the
 > Lapita people. According to Geoffrey Irwin, in The
 > Prehistoric Exploration and Colonization of the
 > Pacific (1992), made it clear that the Lapita
 > culture
 > expanded through Melanesia to reach Fiji and West
 > Polynesia by 1000 BC (see p.6). The Lapita people
 > made
 > ornate pottery, John E. Terrell in an article
 > published
 > in Archaeology, titled: "The Prehistoric Pacific",
 > makes it clear that these people were an "ethnically
 > distinct people" (
 >

<http://www.archaeology.org/9811/abstracts/pacific.html>

>)
 > The replacement of African Blacks, by the
 > classical mongoloids presently settled in the
 > Indonesia, and etc, is supported by the DNA
 > evidence.

> Below is an abstract discussing this DNA:
> Proc R Soc Lond B Biol Sci. 1993 May
> 22;252(1334):163-70. Related Articles, Links
>
> Genetic polymorphisms in prehistoric Pacific
> islanders
> determined by analysis of ancient bone DNA.
>
>

=== message truncated ===

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| 14812|2004-10-27 10:54:05|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded
by white RACISM|

Yes,

so-called "Creation Science" suffers mainly from the flaw that
its not science, its really religious ideology--even with the more
sophisticated "Intelligent Design Theorists." i've personall debated
Creation Science types for several years and have familiarized
myself with much of their literature. i've never found any of it to
even approach science, but more so engage in alot of
misunderstanding of scientific principles--not to mention outright
misquotes and perversions of scientific statements to fit their
philosophy. Its a very politically driven ideology with set goals
often aligned with the religious American right. probably why,
ironically enough, the overwhelming majority of religious institutions
and scholarly theologians reject and denounce Creation Science
regularly.

but thats another topic for another forum. :)

a good site however on how scientists--and religious theologians--refute
the Creation Science movement:

National Center for Science Education

<http://www.ncseweb.org/>

DG

Paul Kekai Manansala wrote:

Yes, there is the existence of "creationist science"
though. I'm no
expert at it but not a complete novice either. In fact, I

have
attended one conference on this issue and found it
interesting.

However, I also found that the participants tried to hard
to make
things conform to their own particular religious beliefs.

For example, a Christian would never admit that the Hindu
idea of
creation millions of years ago is more amenable to fossil
data than
the Christian view of creation some six thousand years
ago.

| 14813|2004-10-27 11:38:19|Paul Kekai Manansala|Re: Who Were the Phoenicians- People
Blinded by white RACISM|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"
wrote:

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> often aligned with the religious American right. probably why,
> ironically enough, the overwhelming majority of religious

institutions

> and scholarly theologians reject and denounce Creation Science
> regularly.
>
> but thats another topic for another forum. :)
>

Yes, another forum. I do agree that the creationists are generally
associated with the right-wing. However, at the same time they have
some valid questions on transitional species and they make some
fairly good statistical arguments on the idea of random evolution.

For purposes here, it would be good enough to know where a person is
coming from so there are not misunderstandings. It's fine with me
if someone believes in creation, but it makes no sense for me to
argue with them from an evolutionary point of view.

I know, for example, that Loga rejects evolutionary theory. That
doesn't mean his ideas on linguistic and cultural affiliation are
are linked with his beliefs on evolution.

Regards,

Paul Kekai Manansala

| 14814|2004-10-27 11:48:28|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded
by white RACISM|

[Hi]

Sup'

[Finally we agree,]

LOL

No Mr. Winters, I'm sorry to say we don't agree.

[the articles don't discuss an African presence,]

not only that, but the ones I sent *deny* any outside presence in recent history.

[but they do show a recent migration for Oceanian groups.]

they show a recent migration to *certain* South Pacific regions past the Solomon islands by *Melanesians* who had reached Asia and the Pacific perhaps as early as 60kya. It is these Asian and South Pacific Melanesians who are thought to have made these recent migrations to Fiji, Vanuatu, etc--not modern Africans, or anyone else--just other regional Melanesians who had been out of Africa for 70,000+ years like other non-African modern humans.

[This recent migration,]

...*of long established Melanesians who had left Africa 70,000+ years ago* and arrived there anywhere from 60,000 to 50,000 years ago and (according to the articles you sent) had populated the region at least up to the Northern Solomon isles by 30,000 years ago. For whatever reasons, these groupings did not begin to move further into the South Pacific until 3,000 or so years ago. But they are related peoples who had been in the region for tens of thousands of years, not recent migrants from across the world. [coupled with the linguistic evidence support the view that if these people spoke an African language, they must have been Africans.]

that is a linguistic comparative analysis that is respectfully not shared by most linguists, whose theories in turn vibe very well with the known scientific evidence.

[Or are you saying that the Africans who left Africa 40,000 years ago spoke a Mande language?]

I am saying that the Africans that left Africa around 70,000+ yrs ago spoke no language that we can discern. I have *never* mentioned anything about Mande speakers or the like. And I'm further stating that these Africans eventually populated the globe and account for all non-African (in a recent historic sense) humans in the world today--from Swedes to Fijians. That is what the scientific evidence (including the articles you yourself sent) point to.

[What is your explanation for the cognation between the languages spoken in Oceania and the Mande languages?]

I have never claimed to accept those comparative similarities.

Secondly, from your own past posts on the unique nature of your studies, there is no broad linguistic consensus that puts forth

an Oceanic and Mande language link.

I intun could ask what your explanation is for the genetic and physical relationship between Fijians and their Melanesian ancestors, and why no African or non-regional markers show up in these groupings?

Given the preponderance of evidence (scientific and otherwise), it makes greatest sense in my estimation that the Solomons, Fiji and other isles of the lower South Pacific were colonised by the Melanesians beginning around 3000 BCE who had been in the nearby upper regions for the past 60,000 to 50,000 years.

Again, in order to make them recent African migrants, you will have to overturn/deconstruct the genetic and archaeological evidence, and simultaneously reconstruct new competing ones that can back up your particular linguistic analysis.

Then observers/readers can compare your full spectrum of evidence against the more mainstream competing linguistic, archaeological and scientific/genetic theories and come to a full conclusion.

DG

| 14815|2004-10-27 11:58:36|arumese|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Intersting topic. I just heard on the radio a creation scientist discussing unfossilized dinosaur bones that contained original blood material and the presence of DNA.

They have also discussed rock that was formed from the recent eruption of Mount St. Helen which was dated by geologists as being millions of years old.

I've also heard tell of a fossilized cowboy boot (among other things) which contains the fossilized human leg inside of it.

The point they make is that it does not necessarily take millions of years for fossils to form.

--- In Ta_Seti@yahoogroups.com, "Memnon \((dg14)\)" wrote:

> Yes,

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> its not science, its really religious ideology--even with the more
> sophisticated "Intelligent Design Theorists." i've personall debated
> Creation Science types for several years and have familiarized
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> Paul Kekai Manansala wrote:
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> Yes, there is the existence of "creationist science" though. I'm no
> expert at it but not a complete novice either. In fact, I have
> attended one conference on this issue and found it interesting.
>
> However, I also found that the participants tried to hard to make
> things conform to their own particular religious beliefs.
>
> For example, a Christian would never admit that the Hindu idea of
> creation millions of years ago is more amenable to fossil data

than

> the Christian view of creation some six thousand years ago.
| 14816|2004-10-27 12:26:14|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded
by white RACISM|
Sigh.

You see what u done started Paul ? :)

To Arumese,

No. There are no fossils with blood in them.

What Creationists did was take a find of one sensationalized
story of *possible* "fossilized" blood found on a T-Rex
bone (which itself has never been verified), and turned it
into the false mantra that "unfossilized" blood was found
on a T-Rex bone.

The original find was made by Mary H. Schweitzer.

The complete fraud and misquoting was (and still is)

propagated mainly by Carl Wieland of the Institute for Creation Research (ICR).

There is no fossilized foot in a pair of cowboy boots.

Fossilization takes millions of years.

There are numerous examples of *false fossilization* appearances, usually really a natural mummification process mistaken for fossilization by laymen caused by calcium salts.

As for Mt. St. Helens, you're probably referring to the ramblings of Steve Austin (no relationship to the Lee Majors character) also from the religious fanatics at the ICR whose misquotings and frauds have been debunked repeatedly by geologists, etc.

A common Creationist tactic is to state an argument repeatedly, even when it's been deemed false, in the hopes that in our information age it will simply catch on. Even when presented with evidence that they are wrong, they tend to persist.

DG

arumese wrote:

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> For example, a Christian would never admit that the Hindu idea of
> creation millions of years ago is more amenable to fossil data
than
> the Christian view of creation some six thousand years ago.

| 14817|2004-10-27 12:26:17|Asar Imhotep|Re: The Africans who wrote the Bible|
Has anyone reviewed this?

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>
> Have any of you reviewed the work by Dr. Nana Banchie Darkwah and
his
> work "The Africans Who Wrote the Bible?" If so, what are your
> opinions and criticisms of his analysis about the Ancient Kemiu
being
> the people of Akan today? Is his linguistic analysis sound? How
does
> he account for the original African tribes' phenotype changing in
> Europe in less than a thousand years? What's your take?
>
> Asar Imhotep
> <http://www.mochasuite.com>

| 14818|2004-10-27 12:32:33|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded
by white RACISM|

Another forum Paul,

But in my several years of debate with Creationists
I have never once come across arguments put forth
by them on transitional fossils and speciation (particularly
their peculiar ability to accept microevolution but denounce
macroevolution, which makes no scientific sense), that
wasn't eventually answered through explanation of a
misunderstanding of scientific jargon or...shamefully...
at times correcting an outright tactic of misquoting.
As for the forum topics...

I think the problem is that we live in a multi-disciplinary world.

Diop for instance made arguments based on the full
spectrum of disciplines, because he understood the interdisciplinary
approach that archaeology and anthropology was increasingly
existing in.

Biology and genetics are integrally tied to evolution. In turn,
linguists and others (especially when speaking of early human
migrations) turn to genetics readily. If there is already
existing evidence that incorporates what we know of
biological genetics, early human migration and linguistic origins
that vibes well, IMHO competing theories should attempt
to find that level of well-roundedness.

If they don't, that's fine. But the consequence of course

is that for someone like myself there will always be wide holes--especially when there is competing evidence. If someone told me the moon was made of green cheese because they did not accept astronomy or geology, I'd have to accept that we come from wholly different methods of understanding...and I'd agree the two of us just shouldn't have discussions often. If they however claim astronomy and geology backs them up, well then we'd have ourselves an interesting conversation where I'd ask for the evidence and critically analyze it accordingly.

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"  
wrote:
```

```
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> often aligned with the religous American right. probably why,  
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Yes, another forum. I do agree that the creationists are generally associated with the right-wing. However, at the same time they have some valid questions on transitional species and they make some fairly good statistical arguments on the idea of random evolution.

For purposes here, it would be good enough to know where a person is coming from so there are not misunderstandings. It's fine with me if someone believes in creation, but it makes no sense for me to argue with them from an evolutionary point of view.

I know, for example, that Loga rejects evolutionary theory. That doesn't mean his ideas on linguistic and cultural affiliation are are linked with his beliefs on evolution.

Regards,
Paul Kekai Manansala

| 14819|2004-10-27 12:57:22|arumese|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Thank you for that diatribe DG. I would have expected a response like that from Solomon Abdulrahman. But even I didn't deserve a brow

beating that severe. Since you hardly seem to be a calm and objective source of information on this issue, I'll have to look more deeply into the motives of both sides my self rather than take your ramblings as unbiased and informed.

We don't know one another in such a way that you should feel justified to treat me with disrespect. I simply made a comment. Of course one side is going to claim that the other side has no foundation in science. Many creation scientists do it all the time ? as well as many evolutionists. But I have sense enough not to judge the competence and motives of one side from what the other side accuses them of.

You were one of the people in this group whose views I had previously regarded most highly. You just changed that.

I try to be respectful to everyone I address. I wish you had exercised the same courtesy.

An Ancient Egyptian proverb:

"Be not arrogant because of your knowledge, and have no confidence because you are learned. Take counsel with the ignorant as well as the wise, for the limits of knowledge cannot be reached, and no one really knows the end. Good words are more precious than malachite, and yet they can be found with slave-girls at the millstones."

Fred

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

> Sigh.

>

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>

> To Arumese,

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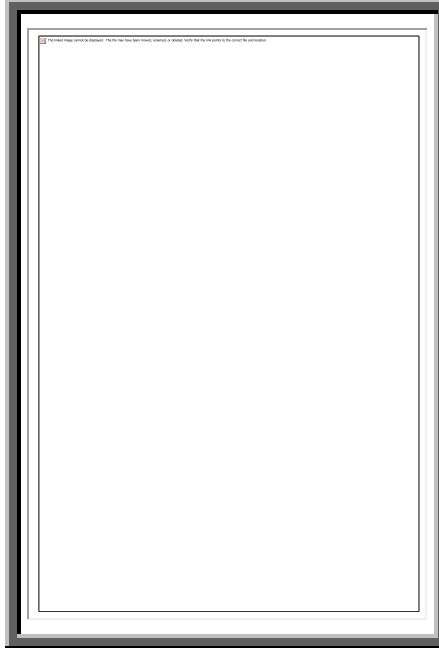
Service.

| 14820|2004-10-27 13:37:41|cristofori whitakara|Re: Real African Literary Developement|

**since when were the classical arabians not africans? the
sabaeans, the midianites were africans. no?**

THE GLOBAL AFRICAN COMMUNITY

**HISTORYNOT
ES**



AL-JAHIZ AND THE BOOK OF THE GLORY OF THE BLACKS OVER THE WHITES

By [RUNOKO RASHIDI](#)

DEDICATED TO DR. TARIQ AL-MANSOUR & DR. M. EJAZ ALI

*"The Ethiopians, the Berbers, the Copts, the
Nubians, the Zaghawa, the Moors, the people of
Sind, the Hindus, the Qamar, the Dabila, the
Chinese, and those beyond them...the islands in the
seas...are full of blacks...up to Hindustan and
China."*

*--Al-Jahiz, Book of the Glory of the Blacks Over the
Whites*

Abu `Uthman' Amr Ibn Bahr al-Kinani al-Fuqaimi al-Basri, an outstanding African scholar known to posterity as al-Jahiz (ca. 776-869), has been described by Bernard Lewis as "one of the greatest prose writers in classical Arabic literature." On this issue all of the major authorities agree. According to Christopher Dawson, "Al-Jahiz was the greatest scholar and stylist of the ninth century." Philip K. Hitti wrote that al-Jahiz "was one of the most productive and frequently quoted scholars in Arabic literature. His originality, wit, satire, and learning, made him widely known."

Born in Basra, in southern Iraq, al-Jahiz "studied philology, philosophy, and science there," and became a brilliant scholar, prolific writer and chronicler of the deeds of African people. Al-Jahiz lived during an era marked by a visible increase in overt racial hostility directed by Arabs against Africans in the Islamic world. One of the most extreme reactions to this was the massive slave insurrection in 868 (around the time of Al-Jahiz's death), known in Arab histories as the "Revolt of the Blacks."

Al-Jahiz was the author of the *Book of the Glory of the Blacks Over the Whites*--a special essay in which the global history of African people and the subject of Blackness itself was discussed. During the 1980s, through the efforts of Mr. William Preston, the work was finally translated and published in English. It was long overdue. The *Book of the Glory of the Blacks Over the Whites* is a remarkable document. It includes penetrating commentaries on great African heroes such as Antarah the Lion, Lokman--the celebrated sage of the East--and the African ancestry of the Prophet Muhammad himself. According to Al-Jahiz, Abd al-Muttalib, the guardian of the sacred Kaaba, "fathered ten Lords, Black as the night and magnificent." One of these men was Abdallah, the father of the Prophet Muhammad.

SOURCES:

The African Presence in Early Asia, edited by Runoko Rashidi & Ivan Van Sertima

History of the Arabs, by Philip Hitti

[Return to the GLOBAL AFRICAN PRESENCE Home Page](#)

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Revised: October 15, 2000.

Webpage design: Kenneth Ritchards

noirfist wrote:

Africans need to drop Arabic, any other foreign script, and further the preservation of the myriad ancient African scripts currently wasting away: such those of the Bassa, Nsibidi, Vai, Bamum, et al.

This is where the heart of an African literary structure lies.
Arabic
is no more sacred than pig-latin. It stems from a particular
culture/people; nothing more, nothing less. However, when you
incorporate the language of a people into your own traditions,
you
also incorporate into your "reality" their way of viewing the
world.
Such views are not universally applicable but are, rather,
endemic to
the cultural milieu which birthed it.

Just as it is proper for Arabs to view the world thusly, and for
Arabic to be used, by THEM, as a medium through which this
process
can be expressed, so too is it proper for Africans to do the same
with
regard to their own literary traditions.

Thanks for indulging me...

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 14821|2004-10-27 13:59:06|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded
by white RACISM|

Sir or ma'am...

I was not browbeating you.

In fact I was really responding to the radio program you cited.

I never once insinuated "you" were the progenitor of this misinformation.

I knew you weren't because (1) you said you heard it on a radio program
and (2) I'm familiar with many Creationist claims.

I suggest you calm down a bit, and re-read my post...you will
see that I was talking to you about the claims you said came
from someone *else*---not stating that you yourself made the
claims. I know they're not your claims. That's why I cited the
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misquotation (as both Austin and Wieland engage in), then

I'll treat it as the lie that it is.

Might I say, your ire should be reserved for those like Austin and Wieland (non scientists) and the individual on the radio who are feeding their listeners false information that has been dissected, debunked and corrected numerous times. Based on the evidence, they are the ones giving you false information. I must wonder however if your present distaste with me is truly about my post, but perhaps the passive-aggressive tone I've gotten from several recent forum posters due to my public "disagreements" from some popular alternative theories put forth here that I suppose for many months have become par the course.

Thus far, tallying the total, I have been accused of believing in the inferiority of Africans, being blinded by white racism and now for verbally browbeating a forum member--in a mere 24 hr period.

So since there's all this analysis of my character, maybe I should introduce myself:

I accept evolution as the most plausible explanation for earth's biodiversity.

I have no problem with Creation stories, as abstract philosophical understandings.

I however have strong criticisms of so-called Creation Science, which is denounced by 99.86% of all US scientists along with most major religious institutions/theologians.

I lean strongly towards the Recent Out of Africa model of human evolutionary theory, which asserts that modern humans arose in Africa and then spread out throughout the continent and globe to become all humans that exist today.

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I am a mix of the Diop and Obenga school, with a lot of SOY Keita, as well as modern historiography, anthropological methods, etc.

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I contend the same for Nubia/Kush, holding out that ideas of Ta-Seti as the origins of Egyptian dynastic kingship will present more evidence.

While I don't accept the hyper-migration theory out of the Nilotic region to the rest of Africa, I do see some "generalized" African cultural similarities (i.e., notions of divine kingship from Egypt to the Shona, etc.), and allow in my analysis for numerous back and forth migrations over time by pockets of people throughout the continent.

I also am very skeptical of hyper-diffusion claims that place Africans around the globe, often in the founding of other cultures. I don't rule out contact and migration, but when it sounds like old colonial Eurocentrism with an African twist, my skepticism raises.

Same goes for the Egyptian cultural dispersal theories. I accept and argue for the very strong impact of Egypt on the Greek cultural renaissance, but not in an Egyptocentric way that turns the Greeks into inept blank slates. I am admittedly not very tolerant of things I consider in the fringe--from

Atlantis to UFOs building the pyramids to Faces on Mars.
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especially the presence of Egypto-Nubians in the Levant during the
New Kingdom and "black-a-moors" in medieval Europe.
I don't rule out an African presence in historic Western Asia,
though I question the degree and meaning of that presence.
Not convinced the Hebrews, Canaanites, Sumerians, Phoenicians
or other Western Asians were "African" in any predominant sense.
Believe the African-centered crowd should give equal time to other
regions--from medieval West Africa to Axum to the Buganda kingdoms
to Oyo, etc.
Believe more work should be done on traditional African cultural
remnants throughout the continent.
Though I understand they are not Africans, I also have a strong
interest in deemed "blacks" in parts of Asia, the South Pacific, etc.
I dig Hip Hop, PBS and Ki Toy Johnson.
See? Not such a bad guy once u get to know me.
Just a few minor disagreements that, unfortunately, strike
at fundamental issues (research methodologies and analysis).
I am civil to most on the forum, to a fault...and have yet to
actually pull a Ludacris ("actafewl") on anyone.
DG- the "can't we just all get along" candidate...

arumese wrote:

Thank you for that diatribe DG. I would have expected a
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like that from Solomon Abdulrahman. But even I didn't
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We don't know one another in such a way that you should
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justified to treat me with disrespect. I simply made a
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course one side is going to claim that the other side has
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as well as many evolutionists. But I have sense enough not
to judge
the competence and motives of one side from what the other
side
accuses them of.

You were one of the people in this group whose views I had previously regarded most highly. You just changed that.

I try to be respectful to everyone I address. I wish you had exercised the same courtesy.

An Ancient Egyptian proverb:

"Be not arrogant because of your knowledge, and have no confidence because you are learned. Take counsel with the ignorant as well as the wise, for the limits of knowledge cannot be reached, and no one really knows the end. Good words are more precious than malachite, and yet they can be found with slave-girls at the millstones."

Fred

--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)" wrote:

> Sigh.

>

> You see what u done started Paul ? :)

>

> To Arumese,

>

> No. There are no fossils with blood in them.

> What Creationists did was take a find of one sensationalized

> story of *possible* "fossilized" blood found on a T-Rex bone (which itself has never been verified), and turned it

> into the false mantra that "unfossilized" blood was found

> on a T-Rex bone.

>

> The original find was made by Mary H. Schweitzer.

> The complete fraud and misquoting was (and still is)

> propogated manly by Carl Wieland of the Institute for Creation Research (ICR).

>

> There is no fossilized foot in a pair of cowboy boots.

> Fossilization takes millions of years.

> There are numerous examples of *false fossilization*

> appearances, usually really a natural mummification

> process mistaken for fossilization by laymen

> caused by calcium salts.

>

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> As for Mt. St. Helens, you're probably referring to

> the ramblings of Steve Austin (no relationship to the

> Lee Majors character) also from the religious fanatics

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> > For example, a Christian would never admit that the
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of
Service.

| 14822|2004-10-27 14:33:03|Asar Imhotep|Re: Who Were the Phoenicians- People Blinded by
white RACISM|
That's funny.

Asar Imhotep
<http://www.mochasuite.com>

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>>> a good site however on how scientists--and religious

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>>> National Center for Science Education

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>>> <http://www.ncseweb.org/>

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>>> For example, a Christian would never admit that the Hindu idea

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Service.

| 14823|2004-10-27 15:21:50|Rahkyt@gmail.com|Re: The Verses of the Snake Charmer- 15|

K. Loganathan, I have found your research very interesting, and appreciate each post. If I may ask:

The immensely powerful sexual libido can be prevented from degenerating into the blind Id that makes even incest acceptable, only by installing the Woman, the Vaalaip PeN in the body and mind so that such a degeneration is prevented. Thus into psychiatry practices the Siddhas bring in the WORSHIP of female deities so that the people remain NORMAL by having sexual desires that are also ETHICAL and JUST.

Where would it be possible for me to find more information on the above statement? Further research directions? The psychological aspect that is addressed here is of fundamental importance, as is the dissemination and synthesis of this information. Thank you in advance.

--

Books, Poetry and Essays~ <http://www.authorsden.com/rockeymoore>

Poetics~<http://www.soultry.org>

Audios~<http://home.comcast.net/~rahkyt/usb/html/view.cgi-home.html-.html>

BlackIndian Activism~ <http://groups.yahoo.com/group/BlackIndianActivists/>

mark a rocky moore - ph.d. research assistant

Department of Geography: Texas State University-San Marcos

601 University San Marcos TX 78666

phone 512-245-0340

| 14824|2004-10-27 15:34:10|Derrick, Alexander|'Hobbit' ancestor|

Attachments :

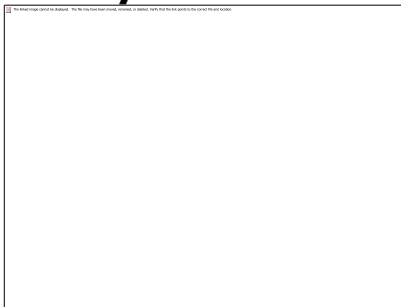
This is really cool.

<http://news.bbc.co.uk/1/hi/sci/tech/3948165.stm>

'Hobbit' joins human family tree

Scientists have discovered a new and tiny species of human that lived in Indonesia at the same time our own ancestors were colonising the world.

The three-foot (one-metre) tall species - dubbed "the Hobbit" - lived on Flores island until at least 12,000 years ago.



Chris Stringer holds a cast of the 18,000-year-old hominid LB1

The fact that little people feature in the legends of modern Flores islanders suggests we might have to take tales of Leprechauns and Yeti more seriously.

Details of the sensational find are described in the journal Nature.

The discovery has been hailed as one of the most significant of its type in decades.

Australian archaeologists unearthed the bones while digging at a site called Liang Bua, one of numerous limestone caves on Flores.

The whole idea that you need a particular brain size to do anything intelligent is completely blown away by this find

Dr Henry Gee, Nature

The remains of the partial skeleton were found at a depth of 5.9m. At first, the researchers thought it was the body of a child. But further investigation revealed otherwise.

Wear on the teeth and growth lines on the skull confirm it was an adult, features of the pelvis identify it as female and a leg bone confirms that it walked upright like we do.

"When we got the dates back from the skeleton and we found out how young it was, one anthropologist working with us said it must be wrong because it had so many archaic [primitive] traits," said co-discoverer Mike Morwood, associate professor of archaeology at the University of New England, Australia.

King of the swingers?

The 18,000-year-old specimen, known as Liang Bua 1 or LB1, has been assigned to a new species called *Homo floresiensis*. It was about one metre tall with long arms and a skull the size of a large grapefruit.

The researchers have since found remains belonging to six other individuals from the same species.

LB1 shared its island with a golden retriever-sized rat, giant tortoises and huge lizards - including Komodo dragons - and a pony-sized dwarf elephant called *Stegodon* which the "hobbits" probably hunted.

Chris Stringer, head of human origins at London's Natural History Museum said the long arms were an intriguing feature and might even suggest *H. floresiensis* spent much of its time in the trees.

"We don't know this. But if there were Komodo dragons about you might want to be up in the trees with your babies where it's safe. It's something for future research, but the fact they had long arms is at least suggestive," Professor Stringer told BBC News Online. Studies of its hands and feet, which have not yet been described, may shed light on this question, he added.

A male *Homo floresiensis* may have looked something like this (Image: National Geographic)

H. floresiensis probably evolved from another species called *Homo erectus*, whose remains have been discovered on the Indonesian island of Java.

Homo erectus may have arrived on Flores about one million years ago, evolving its tiny physique in the isolation provided by the island.

What is surprising about this is that this species must have made it to Flores by boat. Yet building craft for travel on open water is traditionally thought to have been beyond the intellectual abilities of *Homo erectus*.

Legendary creatures

Even more intriguing is the fact that Flores' inhabitants have incredibly detailed legends about the existence of little people on the island they call Ebu Gogo.

The islanders describe Ebu Gogo as being about one metre tall, hairy and prone to "murmuring" to each other in some form of language. They were also able to repeat what islanders said to them in a parrot-like fashion.

"There have always been myths about small people - Ireland has its Leprechauns and Australia has the Yowies. I suppose there's some feeling that this is an oral history going back to the survival of these small people into recent times," said co-discoverer Peter Brown, an associate professor of archaeology at New England.

The last evidence of this human at Liang Bua dates to just before 12,000 years ago, when a volcanic eruption snuffed out much of Flores' unique wildlife.

Yet there are hints *H. floresiensis* could have lived on much later than this. The myths say Ebu Gogo were alive when Dutch explorers arrived a few hundred years ago and the very last legend featuring the mythical creatures dates to 100 years ago.

But Henry Gee, senior editor at Nature magazine, goes further. He speculates that species like *H. floresiensis* might still exist, somewhere in the unexplored tropical forest of Indonesia.

Textbook rewrite

Professor Stringer said the find "rewrites our knowledge of human evolution." He added: "To have [this species] present 12,000 years ago is frankly astonishing."

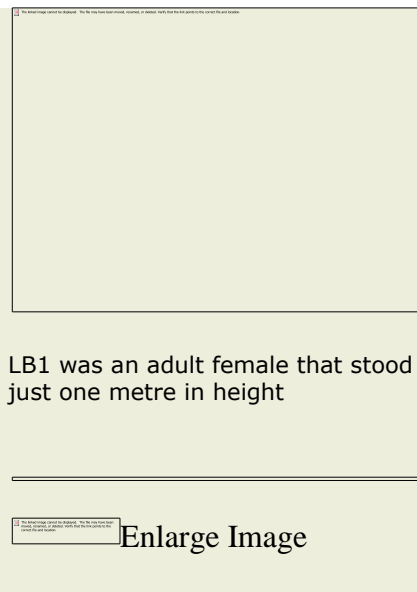
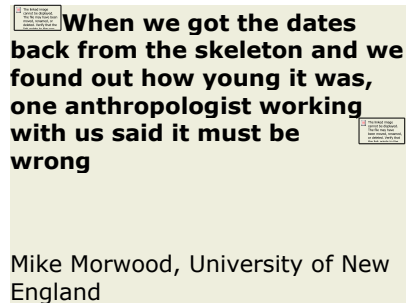
Homo floresiensis might have evolved its small size in response to the scarcity of resources on the island.

"When creatures get marooned on islands they evolve in new and unpredictable courses. Some species grow very big and some species grow very small," Dr Gee explained.

The sophistication of stone tools found with the "hobbit" has surprised some scientists given the human's small brain size of 380cc (around the same size as a chimpanzee).

"The whole idea that you need a particular brain size to do anything intelligent is completely blown away by this find," Dr Gee commented.

Because the remains are relatively recent and not fossilised, scientists are even hopeful they might yield DNA, which could provide an



entirely new perspective on the evolution of the human lineage.

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| 14825|2004-10-27 15:42:09|yahmose7|Re: Who Were the Phoenicians- People Blinded by white RACISM|

very strong post, you know alot more than it seems to readers of your posts, i all ways enjoy your post, you seem to never sway your position.

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

- > Hi DG
- > Your proposition about the ancient origin of all
- > the Blacks in the Pacific is not supported by the
- > archaeology of the area. There were two migrations to
- > the Pacific the first 40000-30,000 years ago and the
- > second 3000 years ago.
- > I have tried to explain to you that after the
- > Classical Mongoloids defeated the Dravidian rulers of
- > the first Shang Empire, and organized the Anyang-Shang
- > Empire, many Blacks were pushed off the Chinese
- > mainland and began to migrant to the Pacific Islands,
- > with the defeat of the Shang-Anyang Empire by the
- > Han/Hau of the Zhou Dynasty, other Blacks were pushed
- > from the Chunese mainland and Southeast Asia to the
- > Pacific. If you were really understanding historical
- > methods, you would have known that the simple fact
- > that the people on these Island speak languages
- > related to contemporary African groups and share
- > similar place names means that the immigration of this
- > group had to be recent.
- > The most recent immigrants to the area were the
- > Lapita people. According to Geoffrey Irwin, in The
- > Prehistoric Exploration and Colobization of the
- > Pacific (1992), made it clear that the Lapita culture

- > expanded through Melanesia to reach Fiji and West
- > Polynesia by 1000 BC (see p.6). The Lapita people made
- > ornate pottery, John E. Terrell in an article published
- > in Archaeology, titled: "The Prehistoric Pacific",
- > makes it clear that these people were an "ethnically
- > distinct people" (
- > <http://www.archaeology.org/9811/abstracts/pacific.html>
- >)
- > The replacement of African Blacks, by the
- > classical mongoloids presently settled in the
- > Indonesia, and etc, is supported by the DNA evidence.
- > Below is an abstract discussing this DNA:
- > Proc R Soc Lond B Biol Sci. 1993 May
- > 22;252(1334):163-70. Related Articles, Links
- >
- > Genetic polymorphisms in prehistoric Pacific islanders
- > determined by analysis of ancient bone DNA.
- >
- > Hagelberg E, Clegg JB.
- >
- > MRC Molecular Haematology Unit, University of Oxford,
- > John Radcliffe Hospital, U.K.
- >
- > "A previously characterized Asian-specific
- > mitochondrial DNA (mtDNA) length mutation has been
- > detected in DNA isolated from prehistoric human bones
- > from Polynesia, including Hawaii, Chatham Islands and
- > Society Islands. In contrast, the Asian mutation was
- > absent in skeletal samples from the Melanesian
- > archipelagos of New Britain and Vanuatu and in the
- > oldest samples from Fiji, Tonga and Samoa in the
- > central Pacific (2700-1600 years BP) although it was
- > present in a more recent prehistoric sample from
- > Tonga. These results, augmented by informative DNA
- > sequence data from the hypervariable region of mtDNA,
- > fail to support current views that the central Pacific
- > was settled directly by voyagers from island Southeast
- > Asia, the putative ancestors of modern Polynesians. An
- > earlier occupation by peoples from the neighbouring
- > Melanesian archipelagos seems more likely."
- >
- > <http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

db=PubMed&cmd=Retrieve&dopt=Citation&list_uids=93310277

>
>

>
> Clyde
>
>
>
>
>
>
>
>
> --- "Memnon (dg14)" wrote:
>
> > But Paul,
> >
> > Mr. Winters must inherently reject evolutionary
> > theory, archaeological finds,
> > fossil evidence, biological genetics, etc in order
> > to make his theory sound. He states
> > after all that *his particular linguistic analysis*
> > provides all the evidence that blacks in the
> > South Pacific region are recent migrants. That
> > alone, he states, makes any
> > other assertion "groundless." As every bit of
> > evolutionary science (and related
> > fields of geology, genetics, biochemistry, etc)
> > clashes with his perspective he
> > must therefore not only deconstruct other linguists
> > (who in the main do not seem to agree with him) but
> > also dismantle the entire spectrum of scientific
> > discipline--which threaten to make *his* claims in
> > this area groundless.
> >
> > A list of scientific premises that must be
> > deconstructed by
> > Mr. Winters in order to make his particular
> > linguistic analysis correct:
> >
> > Human origins evolutionary theory.
> > The Human Genome Project
> > Molecular Genetics
> > The Geological Column/Stratigraphy
> > Amino Acid Geochronology
> > Radiocarbon C14
> >
> > And that's just for starters...
> >
> > Big task there...

>>
>>
>> DG
>>
>>
>>
>>
>> Paul Kekai Manansala
>> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>
>> wrote:
>>> Hi
>>> I understand your questioning about this comment.
>> The
>>> argue appears to be that once people left Africa
>> they
>>> stopped being Africa.
>>> This view must be rejected. Europeans left
>> Europe
>>> to settle America, yet they are still recognized
>> as
>>> Europeans. Blacks in America are also referred to
>> as
>>> Afro-American or African America, even though the
>> first
>>> Africans came here over 400 years ago.
>>>
>>
>> According to current evolutionary theory everyone
>> would then be
>> African regardless of what they look like.
>>
>> Regards,
>> Paul Kekai Manansala
>>
>
>
>
>
>
> _____
> Do you Yahoo!?
> Yahoo! Mail Address AutoComplete - You start. We finish.
> http://promotions.yahoo.com/new_mail
| 14826|2004-10-27 15:56:44|osirica|Re: The Africans who wrote the Bible|

I am reviewing it. I am a big bible-thumper.

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> Has anyone reviewed this?

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

> >

> > Have any of you reviewed the work by Dr. Nana Banchie Darkwah and

> his

> > work "The Africans Who Wrote the Bible?" If so, what are your

> > opinions and criticisms of his analysis about the Ancient Kemiu

> being

> > the people of Akan today? Is his linguistic analysis sound? How

> does

> > he account for the original African tribes' phenotype changing in

> > Europe in less than a thousand years? What's your take?

> >

> > Asar Imhotep

> > <http://www.mochasuite.com>

| 14827|2004-10-27 16:20:25|arumese|Re: Who Were the Phoenicians- People Blinded by white RACISM|

I appreciate your forthcoming and revealing response. I should however inform you that I had not read any of the posts you referred to in regard to the "passive-aggressive" tone you've gotten from several recent forum posters due to your public "disagreements" from some popular alternative theories put forth here that you suppose for many months have become par the course."

You can be confident that there is nothing more to read into my post apart from the impression I got from the seeming condescending tone initiated by the "Sigh" at the beginning of your post. I did not mean to mislead you regarding the tone of my post. Though serious, it was not irate. It would be better discribed as a feeling of resignation.

Fred

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

> Sir or ma'am...

>

> I was not browbeating you.

>

> In fact I was really responding to the radio program you cited.

> I never once insinuated "you" were the progenitor of this

misinformation.

> I knew you weren't because (1) you said you heard it on a radio

program

> and (2) I'm familiar with many Creationist claims.

>

> I suggest you calm down a bit, and re-read my post...you will

> see that I was talking to you about the claims you said came

> from someone *else*---not stating that you yourself made the

> claims. I know they're not your claims. That's why I cited the

> sources from when the misinformation came.

>

> You are correct however, I am not objective when it comes

> to Creation Science--because I'm overly familiar with too many

> of the arguments. And, as in this case, I've seen how they

> have purposefully twisted and perverted evidence in a slick

> marketing campaign that often makes it hard for readers to

> discern truth from fiction. When Creation Science puts forth a

> reasonable claim, I'll treat it objectively. But if its just alot of

> misquotation (as both Austin and Wieland engage in), then

> I'll treat it as the lie that it is.

>

> Might I say, your ire should be reserved for those like Austin

> and Wieland (non scientists) and the individual on the radio

> who are feeding their listeners false information that has been

> dissected, debunked and corrected numerous times. Based on

> the evidence, they are the ones giving you false information.

>

> I must wonder however if your present distaste with me

> is truly about my post, but perhaps the passive-aggressive

> tone I've gotten from several recent forum posters due to my

> public "disagreements" from some popular alternative theories

> put forth here that I suppose for many months have become par

> the course.

>

> Thus far, tallying the total, I have been accused of believing

> in the inferiority of Africans, being blinded by white racism

> and now for verbally browbeating a forum member--in a mere

> 24 hr period.

>

> So since there's all this analysis of my character, maybe I

> should introduce myself:

>

> I accept evolution as the most plausible explanation for earth's

biodiversity.

>

> I have no problem with Creation stories, as abstract philosophical

understandings.

>

> I however have strong criticisms of so-called Creation Science,

which is denounced

> by 99.86% of all US scientists along with most major religious

institutions/theologians.

>

> I lean strongly towards the Recent Out of Africa model of human

evolutionary

> theory, which asserts that modern humans arose in Africa and then

spread

> out throughout the continent and globe to become all humans that

exist today.

>

> I joined this forum during its inception (though I go into lurk

mode often)

> held partial moderator status for a while, and owned several forums

during

> my undergrad college years on Africana Studies, with focus on

African-centered ideologies.

>

> I am a mix of the Diop and Obenga school, with alot of SOY Keita,

as well

> as modern historiography, anthropological methods, etc.

>

> I accept the notion of a predominant pharaonic Egypt in both people

and culture.

> I contend the same for Nubia/Kush, holding out that ideas of Ta-

Seti as the

> origins of Egyptian dynastic kingship will present more evidence.

>

> While I don't accept the hyper-migration theory out of the Nilotic

region

> to the rest of Africa, I do see some "generalized" African cultural

similarities

> (i.e., notions of divine kingship from Egypt to the Shona, etc.),

and allow

> in my analysis for numerous back and forth migrations over time by

pockets

> of people throughout the continent.

>

> I also am very skeptical of hyper-diffusion claims that place

Africans

> around the globe, often in the founding of other cultures. I don't

rule

> out contact and migration, but when it sounds like old colonial

Eurocentrism

> with an African twist, my skepticism raises.

>

> Same goes for the Egyptian cultural dispersal theories. I accept

and argue

> for the very strong impact of Egypt on the Greek cultural

renaissance,

> but not in an Egyptocentric way that turns the Greeks into inept

blank slates.

>

> I am admittedly not very tolerant of things I consider in the

fringe--from

> Atlantis to UFOs building the pyramids to Faces on Mars.

>

> I have a strong interest of African ancient and medieval Diasporas,

- > especially the presence of Egypto-Nubians in the Levant during the
- > New Kingdom and "black-a-moors" in medieval Europe.
- >
- > I don't rule out an African presence in historic Western Asia,
- > though I question the degree and meaning of that presence.
- >
- > Not convinced the Hebrews, Canaanites, Sumerians, Phoenicians
- > or other Western Asians were "African" in any predominant sense.
- >
- > Believe the African-centered crowd should give equal time to other
- > regions--from medieval West Africa to Axum to the Buganda kingdoms
- > to Oyo, etc.
- >
- > Believe more work should be done on traditional African cultural
- > remnants throughout the continent.
- >
- > Though I understand they are not Africans, I also have a strong
- > interest in deemed "blacks" in parts of Asia, the South Pacific,

etc.

- >
- > I dig Hip Hop, PBS and Ki Toy Johnson.
- >
- > See? Not such a bad guy once u get to know me.
- > Just a few minor disagreements that, unfortunately, strike
- > at fundamental issues (research methodologies and analysis).
- >
- > I am civil to most on the forum, to a fault...and have yet to
- > actually pull a Ludacris ("actafewl") on anyone.
- >
- >
- > DG- the "can't we just all get along" candidate...
- >
- >
- > arumese wrote:
- >
- > Thank you for that diatribe DG. I would have expected a response
- > like that from Solomon Abdulrahman. But even I didn't deserve a

brow

- > beating that severe. Since you hardly seem to be a calm and
- > objective source of information on this issue, I'll have to look

more

- > deeply into the motives of both sides my self rather than take your
- > ramblings as unbiased and informed.

>
> We don't know one another in such a way that you should feel
> justified to treat me with disrespect. I simply made a comment.

Of

> course one side is going to claim that the other side has no
> foundation in science. Many creation scientists do it all the

time ?

> as well as many evolutionists. But I have sense enough not to

judge

> the competence and motives of one side from what the other side
> accuses them of.

>

> You were one of the people in this group whose views I had

previously

> regarded most highly. You just changed that.

>

> I try to be respectful to everyone I address. I wish you had

> exercised the same courtesy.

>

> An Ancient Egyptian proverb:

>

> "Be not arrogant because of your knowledge, and have no confidence

> because you are learned. Take counsel with the ignorant as well as

> the wise, for the limits of knowledge cannot be reached, and no one

> really knows the end. Good words are more precious than malachite,

> and yet they can be found with slave-girls at the millstones."

>

> Fred

>

> --- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

> wrote:

>> Sigh.

>>

>> You see what u done started Paul ? :)

>>

>> To Arumese,

>>

>> No. There are no fossils with blood in them.

>> What Creationists did was take a find of one sensationalized

>> story of *possible* "fossilized" blood found on a T-Rex

> > bone (which itself has never been verified), and turned it
> > into the false mantra that "unfossilized" blood was found
> > on a T-Rex bone.
> >
> > The original find was made by Mary H. Schweitzer.
> > The complete fraud and misquoting was (and still is)
> > propagated mainly by Carl Wieland of the Institute for
> > Creation Research (ICR).
> >
> > There is no fossilized foot in a pair of cowboy boots.
> > Fossilization takes millions of years.
> > There are numerous examples of *false fossilization*
> > appearances, usually really a natural mummification
> > process mistaken for fossilization by laymen
> > caused by calcium salts.
> >
> >
> > As for Mt. St. Helens, you're probably referring to
> > the ramblings of Steve Austin (no relationship to the
> > Lee Majors character) also from the religious fanatics
> > at the ICR whose misquotings and frauds have been
> > debunked repeatedly by geologists, etc.
> >
> > A common Creationist tactic is to state an argument
> > repeatedly, even when it's been deemed false, in the hopes
> > that in our information age it will simply catch on. Even
> > when presented with evidence that they are wrong, they
> > tend to persist.
> >
> >
> > DG
> >
> > arumese wrote:
> >
> > Interesting topic. I just heard on the radio a creation

scientist

> > discussing unfossilized dinosaur bones that contained original
> blood
> > material and the presence of DNA.
> >
> > They have also discussed rock that was formed from the recent
> > eruption of Mount St. Helen which was dated by geologists as

being

> > millions of years old.
> >
> > I've also heard tell of a fossilized cowboy boot (among other
> things)
> > which contains the fossilized human leg inside of it.
> >
> > The point they make is that it does not necessarily take millions
> of
> > years for fossils to form.
> >
> > --- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)")
>
> > wrote:
> > > Yes,
> > >
> > > so-called "Creation Science" suffers mainly from the flaw that
> > > its not science, its really religious ideology--even with the

more

> > > sophisticated "Intelligent Design Theorists." i've personall
> debated
> > > Creation Science types for several years and have familiarized
> > > myself with much of their literature. i've never found any of

it

> to
> > > even approach science, but more so engage in alot of
> > > misunderstanding of scientific principles--not to mention

outright

> > > misquotes and perversions of scientific statements to fit their
> > > philosophy. Its a very politically driven ideology with set

goals

> > > often aligned with the religous American right. probably why,
> > > ironically enough, the overwhelming majority of religious
> > institutions
> > > and scholarly theologians reject and denounce Creation Science
> > > regularly.
> > >
> > > but thats another topic for another forum. :)
> > >
> > > a good site however on how scientists--and religious

theologians--

> > refute
> > > the Creation Science movement:
> > >
> > > National Center for Science Education
> > >
> > > <http://www.ncseweb.org/>
> > >
> > > DG
> > >
> > > Paul Kekai Manansala wrote:
> > >
> > > Yes, there is the existence of "creationist science" though.

I'm

> no
> > > expert at it but not a complete novice either. In fact, I have
> > > attended one conference on this issue and found it interesting.
> > >
> > > However, I also found that the participants tried to hard to

make

> > > things conform to their own particular religious beliefs.
> > >
> > > For example, a Christian would never admit that the Hindu idea

of

> > > creation millions of years ago is more amenable to fossil data
> > > than
> > > the Christian view of creation some six thousand years ago.

> >

> >

> >

> >

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| 14828|2004-10-27 17:38:58|aaron senbet|Re: Who Were the Phoenicians- People Blinded by white RACISM|

As for the whole discussion, i am just a little confused for i am not a biologist, biochemist or microbiologist, and i would probably be right in assuming that hardly anyone on this group is, or at least those who have the time to respond which such prompt and lengthy post. i am not at all converted to either side, but i can easily understand the points that bru clyde is making, he all ways gives us his own detailed study and opinionins, and does not really use in my opinion the work of others to make his point, regardless of how i view the topics, i sit down to listen to a man who has a trade, just as i do a mechanic or tv repairman. i just have a hard time understanding the views and assertions of those speaking of migrations..

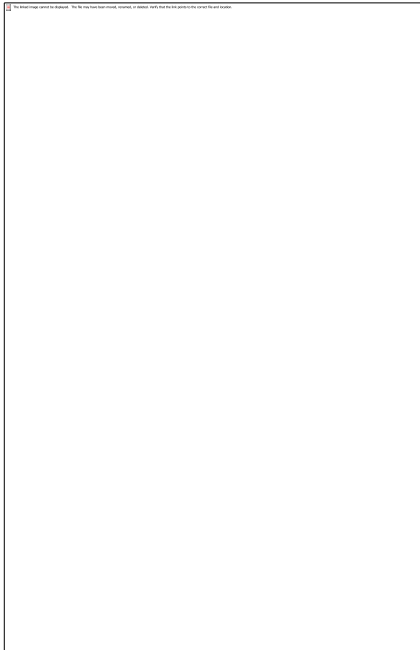
200,000 years human monkey/ape cousins were here, the in less than 80,000 years these monkey/ape cousins turn to humans, which when one speaks of evolution from dinosaurs to mammal took so long, there how is it that 1 species of monkey devoloped into humans in less than 80 thousand years, then left africa for no reason i have seen, to go to europe and all over the world, walk to asia and build boats when there is no archeolgal eveidence i have seen yet to show that humans had boats 70,000 years ago, or would have even needed one.

i may seem non-scientific in my approach, but the despersal of

humans is really a non scientific one at heart in my opinion, given evolution theories, and how things multiply and such, i find it that if there were migrations of humans 70,000 and such, or even a hundred thousand years ago, they were on a small scale, thats why we are only finding bits and pices of information here and there, and even for that you have to really "dig" for it. and it is without meritt to me to even claim that people on any large scale lived in any of these places, thats is why thier civilizations as what is considered a civilization dont really go back that far, for those societies who are considered to having one centralized location, past the hunter gather stage i guess i could say. with the similarites in cultures, religious, societal and ethnical of these places in question it would ludicrous to state that these people of those areas arrived there some even 20 thousand years ago. regardless of bone finds and skeletal evidence, which is sparse in comparison to the populations that these places would have had to had to even begin such civilizations. you cant view the world of the past with eyes of today, which i think many are doing but not intentionally, we just cant help it. what would make a group of people of today for instance living in tribal africa relocate and move to anatolia, modern reason i am sure, but ones that would not apply to a world of that past.

"Knowledge is not the gift of conjecture"

I wrote that one.



> --- In Ta_Seti@yahoogroups.com, clyde winters

> wrote:

>> Hi DG

>> Your proposition about the ancient origin of all

>> the Blacks in the Pacific is not supported by the

>> archaeology of the area. There were two migrations to

>> the Pacific the first 40000-30,000 years ago and the

>> second 3000 years ago.

>> I have tried to explain to you that after the

>> Classical Mongoloids defeated the Dravidian rulers of

>> the first Shang Empire, and organized the Anyang-Shang

>> Empire, many Blacks were pushed off the Chinese

>> mainland and began to migrate to the Pacific Islands,

>> with the defeat of the Shang-Anyang Empire by the

>> Han/Han of the Zhou Dynasty, other Blacks were pushed

>> from the Chinese mainland and Southeast Asia to the

>> Pacific. If you were really understanding historical

>> methods, you would have known that the simple fact

>> that the people on these Islands speak languages

>> related to contemporary African groups and share

>> similar place names means that the immigration of this

>> group had to be recent.

>> The most recent immigrants to the area were the

>> Lapita people. According to Geoffrey Irwin, in The

>> Prehistoric Exploration and Colonization of the

>> Pacific (1992), made it clear that the Lapita culture

>> expanded through Melanesia to reach Fiji and West

>> Polynesia by 1000 BC (see p.6). The Lapita people made

>> ornate pottery, John E. Terrell in an article published

>> in Archaeology, titled: "The Prehistoric Pacific",

>> makes it clear that these people were an "ethnically

>> distinct people" (

>> <http://www.archaeology.org/9811/abstracts/pacific.html>

>>)

>> The replacement of African Blacks, by the

>> classical mongoloids presently settled in the

>> Indonesia, and etc, is supported by the DNA evidence.

>> Below is an abstract discussing this DNA:

>> Proc R Soc Lond B Biol Sci. 1993 May

>> 22;252(1334):163-70. Related Articles, Links

>>

>> Genetic polymorphisms in prehistoric Pacific islanders

>> determined by analysis of ancient bone DNA.

>>

>> Hagelberg E, Clegg JB.

>>

>> MRC Molecular Haematology Unit, University of Oxford,

> > John Radcliffe Hospital, U.K.
> >
> > "A previously characterized Asian-specific
> > mitochondrial DNA (mtDNA) length mutation has been
> > detected in DNA isolated from prehistoric human bones
> > from Polynesia, including Hawaii, Chatham Islands and
> > Society Islands. In contrast, the Asian mutation was
> > absent in skeletal samples from the Melanesian
> > archipelagos of New Britain and Vanuatu and in the
> > oldest samples from Fiji, Tonga and Samoa in the
> > central Pacific (2700-1600 years BP) although it was
> > present in a more recent prehistoric sample from
> > Tonga. These results, augmented by informative DNA
> > sequence data from the hypervariable region of mtDNA,
> > fail to support current views that the central Pacific
> > was settled directly by voyagers from island Southeast
> > Asia, the putative ancestors of modern Polynesians. An
> > earlier occupation by peoples from the neighbouring
> > Melanesian archipelagos seems more likely."
> >
> > [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?db=PubMed&cmd=Retrieve&dopt=Citation&list_uids=93310277)
> db=PubMed&cmd=Retrieve&dopt=Citation&list_uids=93310277
> >
> >
> >
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> >
> > --- "Memnon (dg14)" wrote:
> >
> > > But Paul,
> > >
> > > Mr. Winters must inherently reject evolutionary
> > > theory, archaeological finds,
> > > fossil evidence, biological genetics, etc in order
> > > to make his theory sound. He states
> > > after all that *his particular linguistic analysis*
> > > provides all the evidence that blacks in the
> > > South Pacific region are recent migrants. That
> > > alone, he states, makes any
> > > other assertion "groundless." As every bit of

>>> evolutionary science (and related
>>> fields of geology, genetics, biochemistry, etc)
>>> clashes with his perspective he
>>> must therefore not only deconstruct other linguists
>>> (who in the main do not seem to agree with him) but
>>> also dismantle the entire spectrum of scientific
>>> discipline--which threaten to make *his* claims in
>>> this area groundless.
>>>
>>> A list of scientific premises that must be
>>> deconstructed by
>>> Mr. Winters in order to make his particular
>>> linguistic analysis correct:
>>>
>>> Human origins evolutionary theory.
>>> The Human Genome Project
>>> Molecular Genetics
>>> The Geological Column/Stratigraphy
>>> Amino Acid Geochronology
>>> Radiocarbon C14
>>>
>>> And that's just for starters...
>>>
>>> Big task there...
>>>
>>>
>>> DG
>>>
>>>
>>>
>>>
>>> Paul Kekai Manansala
>>> wrote:
>>>
>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>>
>>> wrote:
>>>> Hi
>>>> I understand your questioning about this comment.
>>>> The
>>>> argue appears to be that once people left Africa
>>>> they
>>>> stopped being Africa.
>>>> This view must be rejected. Europeans left
>>>> Europe
>>>> to settle America, yet they are still recognized

>>> as
>>> Europeans. Blacks in America are also referred to
>>> as
>>> Afro-American or African America, eventhough the
>>> first
>>> Africans came here over 400 years ago.
>>>
>>>
>>> According to current evolutionary theory everyone
>>> would then be
>>> African regardless of what they look like.
>>>
>>> Regards,
>>> Paul Kekai Manansala
>>>
>>
>>
>>
>>
>>
>>

>> Do you Yahoo!?
>> Yahoo! Mail Address AutoComplete - You start. We finish.
>> http://promotions.yahoo.com/new_mail

Do you Yahoo!?

[Yahoo! Mail Address AutoComplete](#) - You start. We finish.

| 14829|2004-10-27 18:37:17|K. Loganathan|Re: The Verses of the Snake Charmer- 15|

Hi

I understand that there is a large number of treatises on Snake Power both in Sanskrit and Tamil that go by the name of Tantras. I have a small collection of Siddha Texts in Tamil and which deal with some aspects of this. The 'Snake Charmers Verses' is one of the most outstanding and I think it is being translated into English with commentary for the first time by me.

I am NOT sure if such texts have been translated by other scholars.. I believe Sir Arther Avalon has translated some of these texts in Sanskrit

Perhaps these texts may provide some additional information. However I believe the Tamil texts of the Siddhas are quite unique for they are applications of Saiva Siddhanta more than Vedanta. I am just beginning such studies and I hope to complete this book and then take on some others. Perhaps you have to wait for a while as these texts are quite demanding and one cannot hurry through them

You may want to join agamicpsychology list where I also publish related materials.also

You can access the group at :

<http://groups.yahoo.com/group/agamicpsychology/>

Loga

Rahkyt@gmail.com wrote:

K. Loganathan, I have found your research very interesting, and appreciate each post. If I may ask:

The immensely powerful sexual libido can be prevented from degenerating into the blind Id that makes even incest acceptable, only by installing the Woman, the Vaalaip PeN in the body and mind so that such a degeneration is prevented. Thus into psychiatry practices the Siddhas bring in the WORSHIP of female deities so that the people remain NORMAL by having sexual desires that are also ETHICAL and JUST.

Where would it be possible for me to find more information on the above statement? Further research directions? The psychological aspect that is addressed here is of fundamental importance, as is the dissemination and synthesis of this information. Thank you in advance.

--

Books, Poetry and Essays~

<http://www.authorsden.com/rockeymoore>

Poetics~<http://www.soultry.org>

Audios~<http://home.comcast.net/~rahkyt/wsb/html/view.cgi-home.html-.html>

BlackIndian Activism~

<http://groups.yahoo.com/group/BlackIndianActivists/>

mark a rockeymoore - ph.d. research assistant
Department of Geography: Texas State University-San Marcos
601 University San Marcos TX 78666
phone 512-245-0340

Do you Yahoo!?

[Yahoo! Mail Address AutoComplete](#) - You start. We finish.

| 14830|2004-10-27 19:54:06|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded by white RACISM|

Yahmose,

Thank you for your post.
In reply...

aaron senbet wrote:

[As for the whole discussion, i am just a little confused for i am not a biologist, biochemist or microbiologist, and i would probably be right in assuming that hardly anyone on this group is, or at least those who have the time to respond which such prompt and lengthy post.]

one need not be any of things (especially a microbiologist) to engage in these discussions. to understand my points for instance one would only need to understand basic hominid evolutionary principles and genetics.

[i am not at all converted to either side, but i can easily understand the points that bru clyde is making, he all ways gives us his own detailed study and opionins, and does not really use in my opionion the work of others to make his point,]
lol Yahmose, let me say that given this account (and several others you've made to the forum) you certainly seem to have picked a side---in my estimation. but hey, that's quite alright. its all gravy.

i cannot speak for Mr. Winters. but i am a student of the school of thought that uses varied disciplinary articles to make a point. i contend it is not only okay, but highly necessary.

[regarless of how i view the topics, i sit down to listen to a man who has a trade, just as i do a mechanic or tv repairman. i just have a hard time understanding the views and assertions of those speaking of migrations..]

which would be why perhaps you may not understand my posts.

[200,000 years human monkey/ape cousins were here, the in less than 80,000 years these monkey/ape cousins turn to humans,]

Yahmose, now nothing in my posts have stated this.

this isn't even human evolutionary theory---this is science fiction.

Let's see if I can bring some clarity to clear up any confusion.

Firstly, there is no such thing as a human monkey/ape cousin.

That's too many different creatures rolled into one. lol

Secondly, 200,000 years ago in Southern Africa the people you are referring to are the direct ancestors of modern humans---Homo sapiens idaltu. See here:



http://news.bbc.co.uk/nol/shared/spl/hi/pop_ups/03/sci_nat_enl_1059401523/img/1.jpg

does that look like a supposed "human monke/ape cousin" to you ?

By 160 to 120,000 years ago these ancestors give rise to modern humans in Africa.

By 70,000+ years ago these African hominids are exhibiting cognitive/abstract

thought (Blombos cave finds).

Around this time these African hominids begin to leave the continent of Africa, fully formed as humans, and spread out throughout the world becoming the various types of humans you see today.

The ancestors of everyone from Swedes to Melanesians descend from this early migration(s) out of Africa.

[which when one speaks of evolution from dinosaurs to mammal took so long,] early ancestral mammals exist during the age of dinosaurs, but are rather small--cynodonts, eozostrodon, etc..

the age of mammals however only takes place because dinosaurs die out.

humans and dinosaurs are separated by 65 million years.

[there how is it that 1 species of monkey developed into humans in less than 80 thousand years,]

Yahmose, no monkey developed into a human. No one has ever said anything like this. You seem to be at a serious misunderstanding. Let me further clarify.

Humans and monkeys are separated by millions of years. Monkeys belong to the order Primates. Humans also belong to the order Primates, but are in the family Hominidae which itself is separate from the order Pongidae (anthropoid apes).

We are all related, but we did not descend directly from one another.

What is being talked about in the 80,000 year time frame is the dispersal/migration of *modern* humans out of Africa to the rest of the globe.

[then left africa for no reason i have seen,]

Yahmose, it is thought that serious climatic challenges forced early modern humans living in Eastern Africa to seek new areas for food, etc. In fact it is believed at one point that our species dwindled down to near extinction.

Some remained and trekked to other parts of the continent. Others left and began to inhabit the planet. All humans are thus of African descent in prehistory.

[to go to europe and all over the world, walk to asia and build boats when there is no archeological evidence i have seen yet to show that humans had boats 70,000 years ago, or would have even needed one.]

Yahmose, it is thought humans pretty much walked out of Africa through the Southwest Asian corridor into the Arabian peninsula.

Some continued on into regions like the Indian subcontinent. Others are thought to have hugged the Asian coastline and trekked as far as the upper South Pacific and Australia by 60,000 to 30,000 years ago. We know this because genetics can give us a clock on how long a human population has been out of Africa. We have physical remains from prehistoric times of these human migrants. And we have evidence of habitation sites that date to such an early time.

[i may seem non-scientific in my approach,]

Not at all Yahmose. Actually you are carrying out basic scientific methodology--asking questions, testing hypotheses and looking for conclusions. Thus far the only problem I see is perhaps your misunderstanding of the data that exists on the matter, and the assertions actually being made. Hopefully

I've been able to clear some of that up.

[but the despersal of humans is really a non scientific one at heart in my opinion,]

Yahmose, on the contrary, it is quite supported by science.

We know for instance that humans are of the same species---we are more similar than dissimilar, we can interbreed, etc. So once one has a species that is all over the world, one looks for an origins point. Genetic and fossil evidence have repeatedly taken us to Africa, narrowing in on the specific region the entire human species arose from. In fact, in the case of Homo sapiens idaltu above, the genetic evidence *predicted* where the fossil would be found.

Isn't science remarkable?

[given evolution theories, and how things multiply and such, i find it that if there were migrations of humans 70,000 and such, or even a hundred thousand years ago, they were on a small scale,]

You are very correct. During the time of these migrations humans had bounced back from their near extinction, but were still in small numbers. We are talking about small groups of migrants that trekked, interbred and populated the globe in constant migratory patterns over 70,000+yrs.

[thats why we are only finding bits and pices of information here and there, and even for that you have to really "dig" for it.]

precisely. understanding human origins is much like looking for a needle in a haystack. luckily however, genetics has helped immensely in pinpointing often where to look and among which populations. the amount of evidence found, even in the face of such odds, is overwhelming to the point that no other scientific premise explains human diversity and origins better than evolutionary theory.

[and it is without meritt to me to even claim that people on any large scale lived in any of these places,]

it took tens of thousands of years for populations to grow in most regions.

[thats is why thier civilizations as what is considered a civilization dont really go back that far, for those societies who are considered to having one centralized location, past the hunter gather stage i guess i could say.]

i'm not certain what you are getting at here. perhaps i'll come back to it if its better explained below.

[with the similarites in cultures, religious, societal and ethnical of these places in question it would ludicrous to state that these people of those areas arrived there some even 20 thousand years ago. regardless of bone finds and skeletal evidence, which is sparse in comparison to the populations that these places would have had to had to even begin such civilizations.]

most skeletal remains are never found. and we are often talking about small bands 20,000 years ago...no large scale "civilizations."

[you cant view the world of the past with eyes of today,
which i think many are doing but not intentionally, we just
cant help it. what would make a group of people of today
for instance living in tribal africa relocate and move to anatolia,
modern reason i am sure, but ones that would not
apply to a world of that past.]

usually humans have moved for reasons of resources.
perhaps they just wanted to move because they felt like it.
but we know that they did move...otherwise all modern humans
would be sitting bottlenecked in East Africa right now.

We are a wandering species.

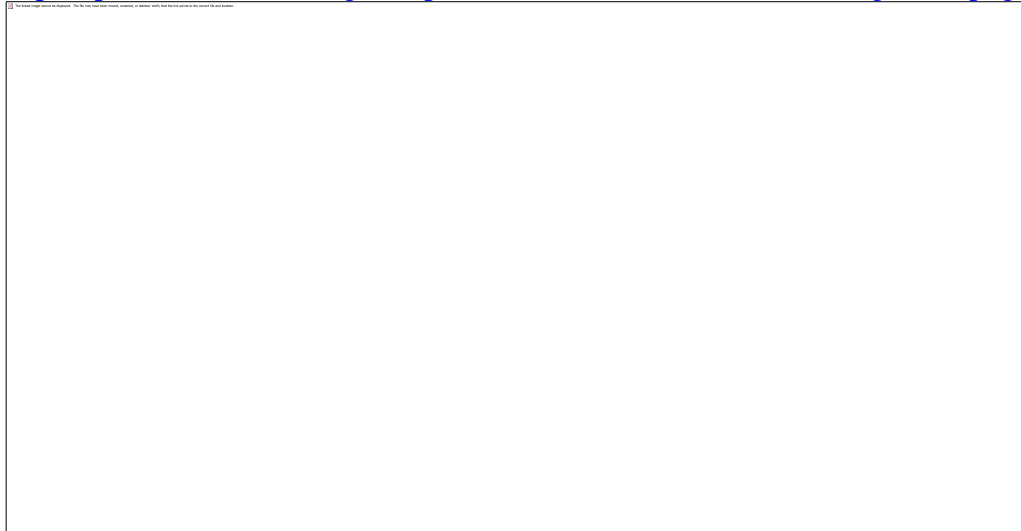
Thanks for your interests, questions and comments.

DG

| 14831|2004-10-27 20:10:16|Memnon (dg14)|Map of Early Human Migrations Out of Africa|

The following is a genetic map of human migration
from prehistoric Africa:

http://upload.wikimedia.org/wikipedia/en/b/b9/Human_mtDNA_migration.png



| 14832|2004-10-27 20:17:03|Memnon (dg14)|Re: Who Were the Phoenicians- People Blinded
by white RACISM|

Thank you Arumese.

I will concede my Al Gore-type "sigh"

was rather condescending, though it

was meant not for u as much as it was

for the statements you said came from'

the radio announcer... I was sighing because

I had just told Paul this discussion should be

for another forum, but felt that Creationist

claims should be rebutted, and thus knew

I was going to respond--and break my pledge.

I'm glad we could at least come to an understanding.

DG

arumese wrote:

I appreciate your forthcoming and revealing response. I should however inform you that I had not read any of the posts you referred to in regard to the "passive-aggressive" tone you've gotten from several recent forum posters due to your public "disagreements" from some popular alternative theories put forth here that you suppose for many months have become par the course."

You can be confident that there is nothing more to read into my post apart from the impression I got from the seeming condescending tone initiated by the "Sigh" at the beginning of your post. I did not mean to mislead you regarding the tone of my post. Though serious, it was not irate. It would be better discribed as a feeling of resignation.

Fred

| 14833|2004-10-27 20:42:36|Paul Kekai Manansala|Re: 'Hobbit' ancestor|
--- In Ta_Seti@yahoogroups.com, "Derrick, Alexander"

wrote:

>

> This is really cool.

Guess it's time for a SE Asian Lord of the Rings too...;)

Regards,

Paul Kekai Mananasla

| 14834|2004-10-28 07:14:05|sincere1906|Re: 'Hobbit' ancestor|

LOL

Featuring the Dark Lord Suharto in his
bid to conquer the peaceful Hobbit people
of East Timor. :)

DG

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> Guess it's time for a SE Asian Lord of the Rings too...:)

>

> Regards,

> Paul Kekai Mananasla

| 14835|2004-10-28 07:26:27|Memnon (dg14)|Genetics, Human Origins and Migrations Out of Africa- Spencer Wells|

An alternate map by Geneticist Spencer Wells on the Out of Africa migration used by tracing the Y-Chromosome.

Note that words like "Adam" are symbolic, and bear no literal referral to the Hebraic origins mythos.

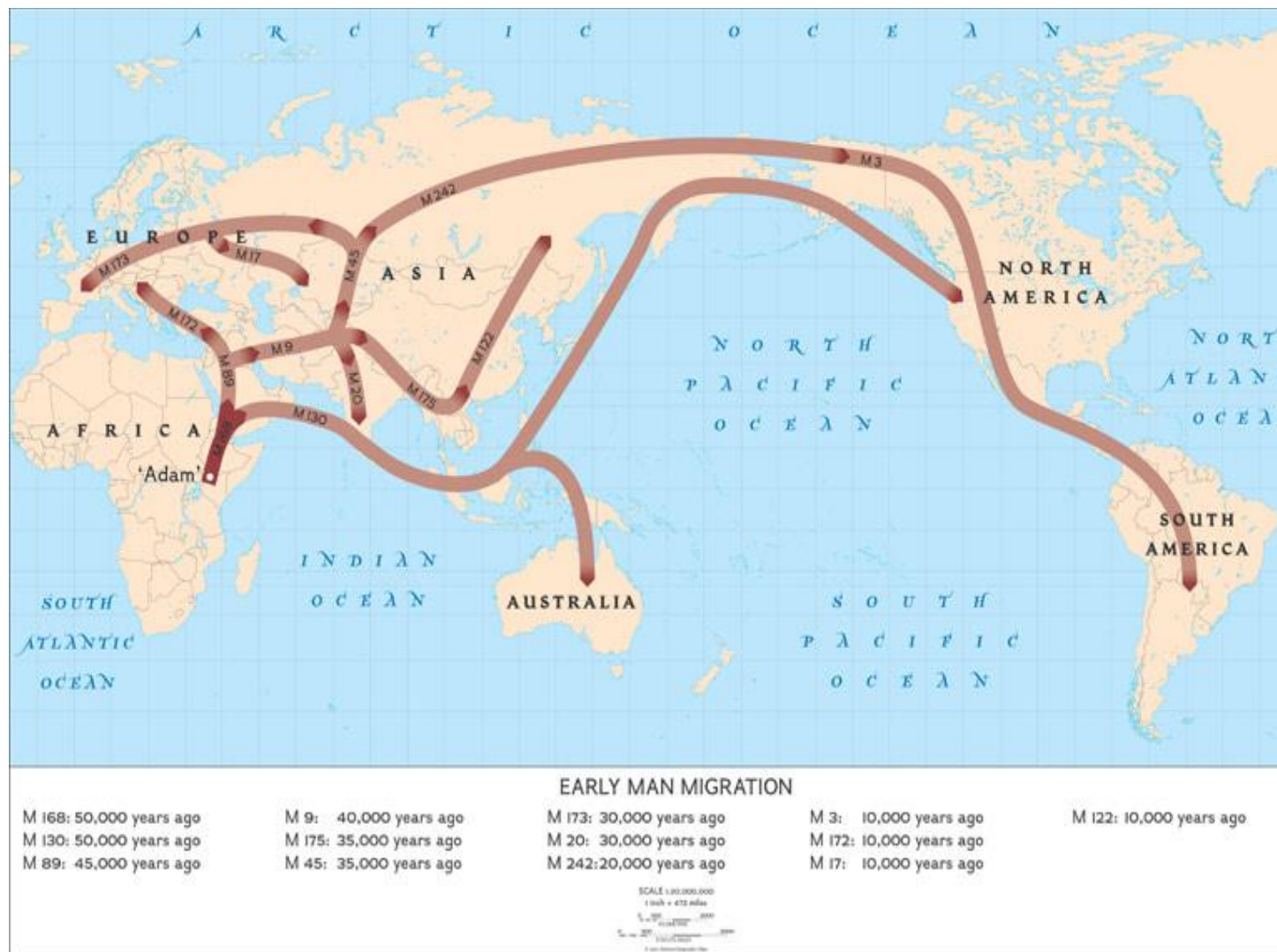
DG

From National Geographic:

[By collecting blood samples from thousands of men living in isolated tribes around the world and analyzing their DNA, 34-year-old geneticist Spencer Wells and his colleagues discovered that all humans alive today can be traced back to a small tribe of hunter-gatherers who lived in Africa 60,000 years ago.

Following this genetic trail, Wells has charted the ancient journey of our ancestors as they populated the planet, continent by continent. The story is told in the 2002 National Geographic documentary The Journey of Man: A Genetic Odyssey and the book of the same name.]

Map:



| 14836|2004-10-28 08:03:10|Paul Kekai Manansala|Re: 'Hobbit' ancestor|

--- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

>

> LOL

>

> Featuring the Dark Lord Suharto in his
> bid to conquer the peaceful Hobbit people
> of East Timor. :)

>

>

According to the article a volcanic eruption caused the demise of the Flores Hobbits. A familiar theme for those who have read Oppenheimer's Eden in the East.

Regards,

Paul Kekai Manansala

| 14837|2004-10-28 08:08:42|Paul Kekai Manansala|Re: Genetics, Human Origins and Migrations Out of Africa- Spencer W|

Interesting that this map shows a transpacific migration to America from Southeast Asia via the Bering Sea.

I actually agree that something like this happened, but the map gives a date of 50 kya. I would put it initially at about 42,000 years later.

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

- > An alternate map by Geneticist Spencer Wells on the
- > Out of Africa migration used by tracing the Y-Chromosome.
- > Note that words like "Adam" are symbolic, and bear no
- > literal referral to the Hebraic origins mythos.
- >
- > DG
- >
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- >
- > [By collecting blood samples from thousands of men living in

isolated tribes around the world and analyzing their DNA, 34-year-old geneticist Spencer Wells and his colleagues discovered that all humans alive today can be traced back to a small tribe of hunter-gatherers who lived in Africa 60,000 years ago.

- >
- > Following this genetic trail, Wells has charted the ancient

journey of our ancestors as they populated the planet, continent by continent. The story is told in the 2002 National Geographic documentary The Journey of Man: A Genetic Odyssey and the book of the same name.]

- >
- > Map:
- | 14838|2004-10-28 08:41:20|Alex van Deelen|Surviving Homonids|
- This story is all over the international press, and Nature, at:

<http://www.nature.com/>

Apparently on some remote island, some homonids survived until 12,000 years ago.

Alex

Little lady of Flores forces rethink of human evolution

A new human-like species - a dwarfed relative who lived just 18,000 years ago in the company of pygmy elephants and giant lizards - has been discovered in Indonesia.

Skeletal remains show that the hominins, nicknamed 'hobbits' by some of their discoverers, were only one metre tall, had a brain one-third the size of that of modern humans, and lived on an isolated island long after Homo sapiens had migrated through the South Pacific region.

"My jaw dropped to my knees," says Peter Brown, one of the lead authors and a palaeoanthropologist at the University of England in Armidale, Australia.

The find has excited researchers with its implications - if unexpected branches of humanity are still being found today, and lived so recently, then who knows what else might be out there? The species' diminutive stature indicates that humans are subject to the same evolutionary forces that made other mammals shrink to dwarf size when in genetic isolation and under ecological pressure, such as on an island with limited resources.

The new species, reported this week in Nature^{1,2}, was found by Australian and Indonesian scientists in a rock shelter called Liang Bua on the island of Flores. The team unearthed a near-complete skeleton, thought to be a female, including the skull, jaw and most teeth, along with bones and teeth from at least seven other individuals. In the same site they also found bones from Komodo dragons and an extinct pygmy elephant called Stegodon.

The hominin bones were not fossilized, but in a condition the team described as being like "mashed potatoes", a result of their age and the damp conditions. "The skeleton had the consistency of wet blotting paper, so a less experienced excavator might have trashed the find," says Richard Roberts of the University of Wollongong, Australia.

"Only the Indonesians were present at the actual moment of discovery - the Australian contingent had departed back to Oz," says Roberts. He credits Thomas Sutikna of the Indonesian Centre for Archaeology in Jakarta for the excellent handling of the samples. The success has inspired national pride at the centre, the researchers say. "This is very important for Indonesian society," says co-author R. P. Soejono.

The discovery is prompting increased scrutiny of sites on other Southeast Asian islands, both to look for more of the same species and to place it in context with *Homo sapiens* and *Homo erectus*, our closest relative. *Homo erectus* was found to have lived on the nearby island of Java as long as 1.6 million years ago; the team suggests that the Flores hominins may be their descendants.

Dating more bones could help determine whether the species was a short-lived branch of human evolution or survived for longer. Preliminary dating places it at about 70,000 years ago, but it may extend back 800,000 years. "We were hoping we might find a little hominin from that early," says author Michael Morwood, an archaeologist at the University of New England.

In the meantime, researchers are hoping to find DNA in the bones, which would help to clarify the relationships between species. DNA has previously been extracted from European Neanderthals living in the same time period. But they have so far failed to find DNA in the teeth of the *Stegodon* found in the same cave, says Brown.

Additional reporting by Michael Hopkin.

| 14839|2004-10-28 09:38:55|Memnon (dg14)|Re: Surviving Homonids|

You mean some *other* Hominids...as we're hominids as well. :)

Be interesting to see where they classify Florensis.

What it reminds us of is that we were not always the only hominids to share the planet. Most of hominid history has been one of co-existence (i.e., neanderthal), until we became the current sole inheritors.

Also, in an entertaining way, be interesting to see what the so-called "Creation-scientists" spin out about this one.

Everytime a new find is made adding to the Hominid line they gnash their teeth then decide to declare it either a freakish human or an abnormal ape. LOL

DG

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<http://www.nature.com/>

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Additional reporting by Michael Hopkin.

| 14840|2004-10-28 10:43:44|Memnon (dg14)|Wives of the Leopard - Question|

Perhaps someone on the forum can help...

I'm looking for the Fon name of the corps of female warriors associated with the king-the Wives of the Leopard.

Unfortunately, my books and articles on the topic aren't within reach. But if anyone owns copies of Alpern's "Amazons of Black Sparta" or Bay's "Wives of the Leopard," the Fon name is mentioned within.

Thank you in advance.

DG

| 14841|2004-10-28 11:36:43|vandeelen|Re: 'Hobbit' ancestor|

--- In Ta_Seti@yahoogroups.com, "Derrick, Alexander"

wrote:

>

> This is really cool.

> <http://news.bbc.co.uk/1/hi/sci/tech/3948165.stm>

> 'Hobbit' joins human family tree

"The whole idea that you need a particular brain size to do anything intelligent is completely blown away by this find," Dr Gee commented."

That alone would blow anything in The Bell Curve out of the water. If anyone still remembers that pamphlet.

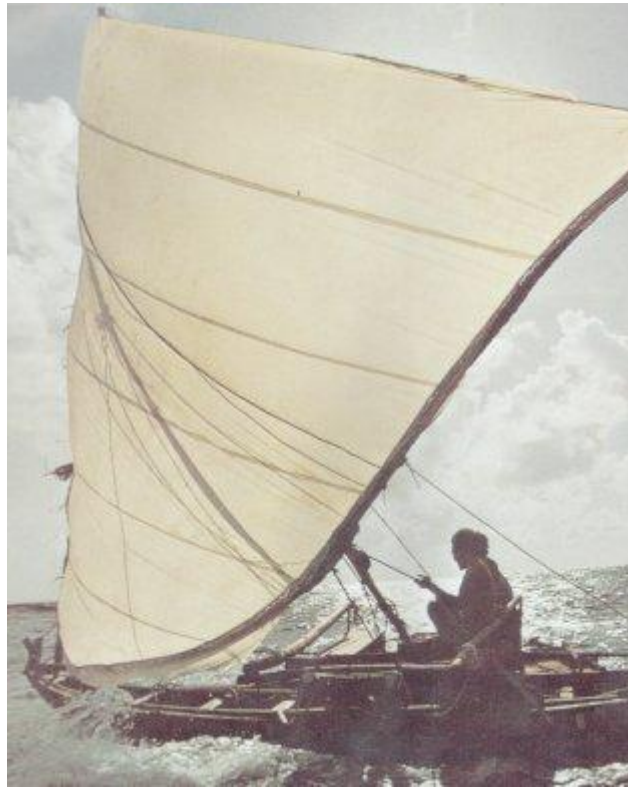
Alex

| 14842|2004-10-28 14:08:36|cristofori whitakara|african navigators|

ART OF THE NAVIGATORS



Tracing the earliest settlement of the Pacific, scientists conclude from studies from artefacts (particularly a widespread archaic type of pottery called Lapita ware) that it was launched somewhere in the islands of Southeast Asia. Through the millenniums, migrations swept generally eastward across the ocean, but ultimately the waves spread towards every compass point - as far north as Hawaii, as far south as New Zealand, even westward again to the so-called Polynesian outliers in Micronesia and Melanesia.

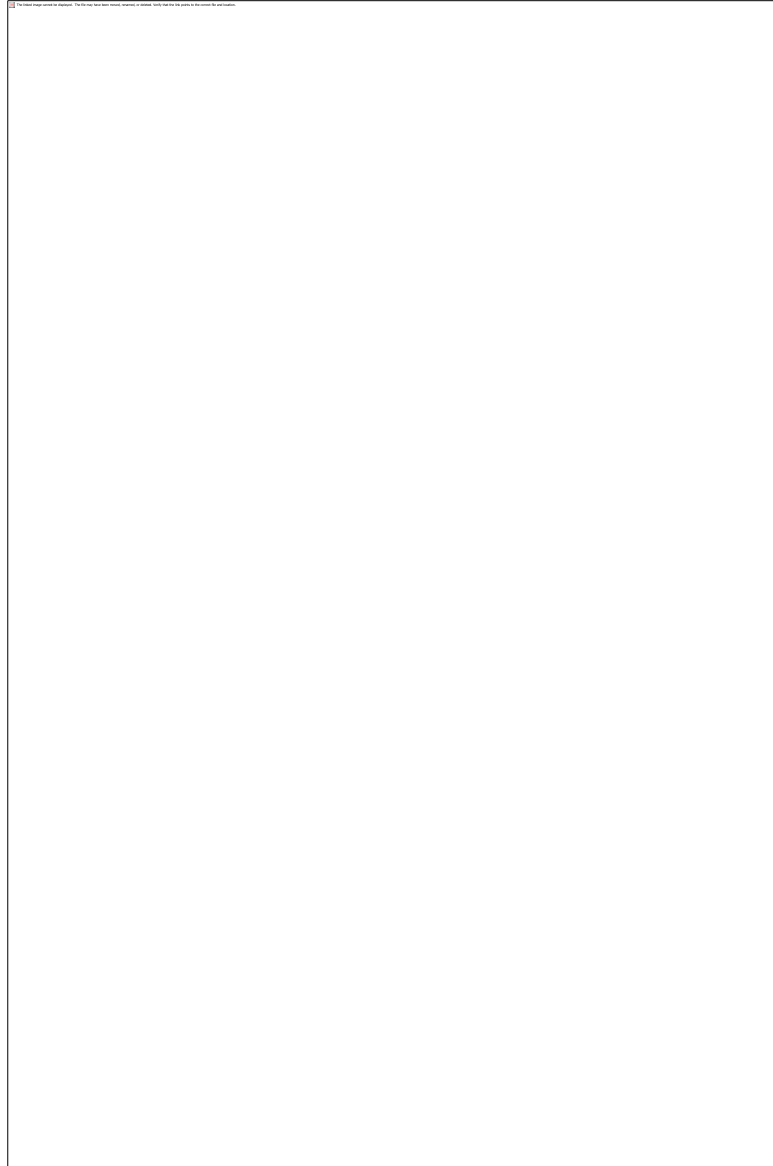


The obscure people who made Lapita pottery reached Tonga before 1000 B.C. There, and in Samoa, they settled down and developed the language and culture we now call

Polynesian. From its cradle in the Tonga-Samoa region, Polynesian culture began its spread over the Pacific about the time of Christ. When Europeans arrived some fifteen centuries later, they found Polynesians occupying a vast triangle that covers almost a fourth of the Pacific.



**Fellucas
The Nile
Egypt**



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Do you Yahoo!?

Yahoo! Mail ? CNET Editors' Choice 2004. [Tell them what you think.](#)

| 14843|2004-10-28 15:13:28|alberto34482@yahoo.com|Re: african navigators|

The Felucca boats are not ancient in origin in Egypt. The design is believed to have possibly arisen from Arab dhow boats, but even the

Dhow design might have its origins amongst the Indonesians or Polynesian people. If you want original African boat designs then check out the mtepe in Kenya and the canoes across the Niger river. The mtepe is documented in the Periplus of the Eretrean Sea written by an anonymous Alexandrian Greek merchant. In Mali they have a traditional guild for boat builders amongst the Bozo.

The Polynesians were incredible navigators though. Many used stick charts to pinpoint the direction of navigation. This is one of the main reasons Europeans want to play diffusionist in Oceania.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_egy

| 14844|2004-10-28 15:22:04|Paul Kekai Manansala|Re: african navigators|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>

>

>

>

> The Felucca boats are not ancient in origin in Egypt. The design

is

> believed to have possibly arisen from Arab dhow boats, but even the

> Dhow design might have its origins amongst the Indonesians or

> Polynesian people. If you want original African boat designs

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> check out the mtepe in Kenya and the canoes across the Niger

river.

> The mtepe is documented in the Periplus of the Eretrean Sea

written

> by an anonymous Alexandrian Greek merchant. In Mali they have a

> traditional guild for boat builders amongst the Bozo.

>

The mtepe also has a lanteen (triangular) sail (and theories of Austronesian influence via Madagascar).

Regards,

Paul Kekai Manansala

| 14845|2004-10-28 15:32:34|Asar Imhotep|Mdw Ntr .pdf's|

Does anyone on this list have any idea if there is a resource page that has numerous papyri scans or the glyphs copied to a single document that is accessible via the web? For example, is there a Papyrus of Ani with just the mdw ntr text available for download on the web? Is there a central resource for other text of the same nature? I appreciate your help.

Asar Imhotep

<http://www.mochasuite.com>

| 14846|2004-10-28 16:20:09|Imnrnnre|Re: Mdw Ntr .pdf's|

Dear Asar,

The following link may be of interest to you. It contains pages from a couple of Petries' works with Mdu Ntr appendices highlighted (and clickable) in blue. I searched them while looking for papyri in which the word Kmt appeared without the nut (niwt) determinative. Nothing yet, but it was worth a try.

<http://www.reshafim.org.il/ad/texts/index.htm>

There is also a company that sells original texts. Its name escapes me at the moment. If you're interested in that, I'm sure I can look it up. In the meantime, here's another link you may wish to explore. It is the mother of the one above, and you may run across similar documents there.

<http://www.reshafim.org.il/ad/egypt/>

Respect,

Raymond Davis

| 14847|2004-10-28 17:00:29|yahmose7|Re: Map of Early Human Migrations Out of Africa|

Lucy Fails Test As Missing Link

by Lane Anderson with Steve Snyder

The science of finding and identifying man's "prehistoric ancestors" runs in a predictable pattern. A press conference is announced, the discovery of an ape-like "ancestor" revealed with an artist's impression of what the creature looks like, and the discoverer becomes famous, earning money on lecture tours. The actual fossil bones are scanty and the imagination runs wild. Later, when more evidence is found, the "ancestor" turns out to be totally human or totally ape. The Neanderthal man is an example of one find that turns out to be totally human. Once this find is removed as an intermediate form, you can expect another great discovery to save the day. The latest discovery is "Lucy."

If you are of the impression that there are many intermediate ancestors to man, take notice of the following statement by an expert in the field: "The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed with room to spare inside a single coffin."¹

This is still an exaggeration since it concedes that various specimens are part of human evolution. Australopithecines, for example, are not considered transitional forms anymore, but a branch of the primate evolutionary tree. True transitional forms are still missing. ("Transitional forms" refer to those creatures which represent intermediate states of development for a supposed ape-like ancestor down to man.)

But what about Lucy? This most recent discovery in Africa is being heralded by many as a true transitional form, typically a replacement for the outmoded australopithecines. Could this be hasty judgment? Let's examine the evidence. Lucy is a partial fossil skeleton, about the size of a chimpanzee, supposedly female, discovered by paleontologist Dr. Donald Johanson on November 30, 1974, in Hadar, Ethiopia. It is more complete than most fossil finds in that about 40 percent of the bones of the body have been recovered.

The age is "estimated" to be 3.2 million years. The find includes a V-shaped jaw, part of hip and large bones, and other assorted bones with very little skull fragments.² There were other finds at the same location, other skulls and U-shaped jawbones.

What evidence makes this creature a transitional form? According to Dr. Johanson, she walked upright! Her brain size is still small, ape-like in proportion, and most of the other features are predominantly

ape-like. Some say that anatomically it is not different than a modern chimpanzee. The jaw, in particular, is distinct in that it is V-shaped, totally unlike human jaws.

And what evidence supports the idea that this creature walked upright? The angle that the upper leg bone makes with the lower leg bone at the knee. Looking head on, chimpanzee and gorilla legs have an angle of 0 degrees. Humans have an angle of about 9 degrees. If the angle is much greater it gives a "knocked kneed" condition in humans. Lucy and the australopithecines have a larger angle of about 15 degrees.³

Does this make her an upright walker? Present day orangutan and spider monkeys have the same angle as humans yet are extremely adept tree climbers. Some experts argue that the higher angle makes her a better climber.⁴ This appears to be a knee-jerk reaction rather than clear scientific thinking.

But hold on, the story gets better. Dr. Johanson gave a lecture at the University of Missouri in Kansas City, Nov. 20, 1986, on Lucy and why he thinks she is our ancestor. It included the ideas already mentioned and that Lucy's femur and pelvis were more robust than most chimps and therefore, "could have" walked upright. After the lecture he opened the meeting for questions. The audience of approximately 800 was quiet so some creationists asked questions. Roy Holt asked; "How far away from Lucy did you find the knee?" (The knee bones were actually discovered about a year earlier than the rest of Lucy). Dr. Johanson answered (reluctantly) about 200 feet lower (!) and two to three kilometers away (about 1.5 miles!). Continuing, Holt asked, "Then why are you sure it belonged to Lucy?" Dr. Johanson: "Anatomical similarity." (Bears and dogs have anatomical similarities).

After the meeting, the creationists talked with Dr. Johanson and continued the questions. Dr. Johanson argued that homology (particularly DNA homology) is good proof for evolution. Tom Willis responded that "similar structures nearly always have similar plans, (like) similar bridges have similar blue prints." After more discussion along this line, Dr. Johanson gave this amazing reply: "If you don't believe homology, then you don't believe evolution, and evolution is a fact!"⁵

What about Lucy? Just another partial find of some primate, put together to look like a human ancestor? Could the wide separation of Lucy's bones (200 feet by 1 mile) better point to a catastrophic scenario - such as a world wide flood?

What about Dr. Johanson's credibility? To his credit, he does talk about the tentative nature of this type of science. But another evolutionary writer says this about the search for humanlike (homonid) bones; "When it comes to finding a new 'star' as our animal ancestor, there is no business like bone business."6

Tom Willis, the creationist who attended the U. of Missouri lecture puts it this way, "By any reasonable standards, Johanson misrepresented the evidence and he did so for money! A businessman who made claims like those to sell his products would be charged with fraud rather than be paid an honorarium."7 Regardless of the motives involved for finding our evolutionary "ancestor", we can be sure that when Lucy is acknowledged as an evolutionary dead end, there will be another press conference with another knee-jerk explanation.

| 14848|2004-10-28 18:06:25|solomon_abdulrahman|Please, sir, do not mention my name, in your further posts.|

Mr. arumese.

Please, sir, do not mention my name, in your further posts.

You do not know me and I do not know you. I should like for it to stay that way.

Yes, we have read one another's post but, I have never addressed you, in a personal manner.

Please, feel free to use my name when 1. personally addressing me or 2. quoting me. Aside from the previous mentioned circumstances, I see no reason for you to mention my name.

Thank you, in advance for, kindly complying.

sol

"... I would have expected a response like that from Solomon Abdulrahman...."

http://groups.yahoo.com/group/Ta_Seti/message/14819

| 14849|2004-10-28 20:02:44|newyorkchango|Re: Mdw Ntr .pdf's|
Asar,

i got the exact text from a belgian site

http://www.egyptologica.be/papyrus_ani/pa_index.htm

The whole entire text with others available. Read French y'all!

Charles

> Does anyone on this list have any idea if there is a resource page
> that has numerous papyri scans or the glyphs copied to a single
> document that is accessible via the web? For example, is there a
> Papyrus of Ani with just the mdw ntr text available for download on
> the web? Is there a central resource for other text of the same
> nature? I appreciate your help.
>
>
> Asar Imhotep
> <http://www.mochasuite.com>
| 14850|2004-10-29 01:58:03|K. Loganathan|The Verses of the Snake Charmer- 16|
The Verses of the Snake Charmer- 16

The Greatness of the Siddhas

All Shapes Are Fluid

The Siddhas have developed a Theory of Flux that is very different from that of Heraclitus, the view that all things are photonic cascades of momentary particulars of some ancient Buddhists and even the Historical Flux of great Saivites like Meykandar where one thing is said emerge from the death of another and so forth. The FLUX the Siddhas see is FLUIDITY in size, in essence and so forth.

The following verse constitutes the first in the series where the COMPETENCY, something that sounds very technological, is described.

Here TWO aspects are taken up - the SIZE of things and the biological essence of creatures. What appears to be physically huge can be reduced in size so that it becomes tiny and vice versa. The gigantic can be reduced to become dwarfish and vice versa. The SIZE of things is NOT FIXED but something FLUID.

Much more arresting is the claim that the biological essence on which revolves human and animal life is also fluid, the male can be transformed into female and vice versa. Such views may be developments from the Metaphysical Gynecology of Tirumular and which may have very ancient roots in the NKSD cultures where in conjunction with snake worship, the ROOTS of sexual differentiation that underlies the sexual arousal were continuously contemplated upon and where also emerged that BEING is Male-Female, the Ardhanari, an Androgynous Reality - Siva-Sakti, Yin-Yang, Isis-Osiris, An-In-anna etc.

Now these Siddhas also anticipate strong and noisy opposition to such possibilities and perhaps

because they CHALLENGE their normal FIXATIONS. A man wants to be Masculine and the woman FEMININE for in that biological differentiation lies the possibility of Sexual Bliss and the roots of the battle of the sexes from very ancient times. But once these biological essences are shown to be not fixed but fluid and in which a man can become a woman or androgynous and so forth, the desire for sexual bliss dwindles and the battle of the sexes meaningless.

An average person cannot accommodate such views and the conservative religionists will certainly oppose it in the name of Dharma Will of God and so forth. But the Siddhas are not to be put off by such oppositions and as a snake that is forever MOBILE, they keep on dancing as usual. Here emerges another meaning of why the soul is described a snake.

27.

**tuuNaic ciRu turumbaakat toonRidac ceykuvom
turumbaiap perun tuuNaakat tooRac ceykuvom
aaN peNNum peNNai aaNumaakac ceykuvom
aaravaarattu etiraay n_inRu aadu paambee**

Meaning:

What appears to be a huge pillar as the transformation of Energy, we shall shrink and make it a small stick by locating the secrets. Similarly we shall enlarge a small stick so that it appears an enormously huge pillar. The biological essence is also not fixed. By knowing the secrets and applying them we can transform a male into a female and a female into a male. Now when the Siddhas declare this and go about it, there will be huge cry against it from the people (and religionists) But O my soul the snake! Standing firm against all these noises, keep on dancing away as usual.

Do you Yahoo!?

[Yahoo! Mail Address AutoComplete](#) - You start. We finish.

| 14851|2004-10-29 06:44:14|arumese|Re: Please, sir, do not mention my name, in your further posts.|

I apologize Solomon. It was indeed out of order.

--- In Ta_Seti@yahoogroups.com, "solomon_abdulrahman" wrote:

>

> Mr. arumese.

> Please, sir, do not mention my name, in your further posts.

>

> You do not know me and I do not know you. I should like for it to

> stay that way.

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> Yes, we have read one another's post but, I have never addressed
> you, in a personal manner.
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> Please, feel free to use my name when 1. personally addressing me

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> 2. quoting me. Aside from the previous mentioned circumstances, I
> see no reason for you to mention my name.

>
> Thank you, in advance for, kindly complying.

>
> sol

>
> "... I would have expected a response
> like that from Solomon Abdulrahman...."

>
> http://groups.yahoo.com/group/Ta_Seti/message/14819
| 14852|2004-10-29 08:56:24|Paul Kekai Manansala|The Hobbits live...maybe|
"The folklore material raises the real possibility that Homo
floresiensis actually survived until sometime in the nineteenth
century," said excavation member Bert Roberts, a geochronologist at
the University of Wollongong who conducted interviews with the
villagers earlier this month.

"Indeed, there has to be a remote possibility that they still
survive today in some remote jungle area of the island."

<http://www.archaeology.org/online/features/flores/index.html>

Regards,

Paul Kekai Manansala

| 14853|2004-10-29 12:22:41|Memnon (dg14)|Re: Map of Early Human Migrations Out of
Africa|

Yahmose,

You are firstly aware that this email you've sent me has near * nothing * to
do with the map of migrations I sent, or most of our prior discussion?which
you don't seem to have addressed. The map I sent dealt with the migration of
* modern humans * out of Africa, some 80,000 to 50,000 yrs ago. This article
is about Australopithecus afarensis, going back an immense 3 to 4 million
years ago. This ain't a matter of apples vs oranges. Its two different
gardens?separated by a few million years! I have no problem shifting our
conversation, but I just want to make it known that this post has zip, zilch
nada to do with the map I sent out.

I believe I did make the warning about taking the words of Creationists at
face value. The vast majority of them are non-scientists (operating far
outside their realm of expertise), and engage in more half-truths than

anything else. And hey, wait-a-minute, weren't you the guy who said in a prior post that you preferred people who used their OWN studies to make a point? You just cut and paste a Creationist argument (unless u're Anderson or Snyder) without even a bit of commentary, as a misguided rebuttal to a discussion we weren't really having. Go figure.

Anyway?

Let's go through this bit of inept science and half-truths by Anderson et al...cuz its a Friday afternoon and I got time to kill.
[Lucy Fails Test As Missing Link
by Lane Anderson with Steve Snyder]

First off, Lucky/Dinkenesh hasn't failed the test with the overwhelming majority of scientists and anthropologists who accept Lucy as a probable human ancestor. So its best to say Lucy has failed the test with Lane Anderson and Steve Snyder, who are *not* scientists. On the African-centered side, scholars such as Dr. Yosef ben Jochannan have also touted the importance of Lucy/Dinkenesh. And she has been accepted in Ethiopia as an ancestor, even given an Ethiopian name meaning "thou art wonderful." Some of the primary researchers doing work in this area today are Africans in fact.

But say, here's a novel idea. If you want information about science, how about asking a few scientists rather than non-scientists with a literalist religious ideological slant:?

Johanson, D. C. and Taieb, M. "Plio-Pleistocene Hominid Discoveries in Hadar, Ethiopia" *Nature* 260, 293-297 (1976)

Larsen, C.S. "Equality for the sexes in human evolution? Early hominid sexual dimorphism and implications for mating systems and social behavior" *PNAS* Aug 5, 2003 vol. 100 no. 16

Reno, P. et al. "Sexual Dimorphism in *Australopithecus afarensis* was Similar to that of Modern Humans" *PNAS* Aug 2003 vol. 100, no. 16

Secondly, playing on the public's popular idea of a "missing link," this article insinuates that Lucy fails the test as a direct ancestor of modern humans. Whether she is or is not has not reached a consensus. What is known however is that she is an early hominid among numerous other *Australopithecus* finds. Thus to discount Lucy doesn't do it. There's a long list to go down:

Australopithecus afarensis, *A. africanus*, *A. bahrelghazali*, *A. anamensis*, *A. boisei*, *A. robustus*, and *A. aethiopicus*. Which one of these is on the list to modern humans, or more directly to *H. erectus*, is unknown. But we know they existed. Can't erase them from the fossil record.

[The science of finding and identifying man's "prehistoric ancestors" runs in a predictable pattern. A press conference is announced, the discovery of an ape-like "ancestor" revealed with an artist's impression of what the creature looks like, and the discoverer becomes famous, earning money on lecture tours.]

As if Creationist-non-scientists are not making their own money from misinforming the public. But this is neither here nor there. Let us move on.

[The actual fossil bones are scanty and the imagination runs wild.]

Fossil bones are sometimes scanty. Sometimes, as in the case of Florensis man announced this week, they are more complete. Again, its not as if there is one Australopithecus find. There are many.

[Later, when more evidence is found, the "ancestor" turns out to be totally human or totally ape.]

Blatant lie #1: In the case of Lucy/Dinkenesh no one has claimed this ancestor, direct or indirect, is ?totally human or totally ape.? Rather what is seen is a remarkable amount of ape-like and human-like qualities that seem to make her neither.

[The Neanderthal man is an example of one find that turns out to be totally human.]

Subtle lie #2: What is being done here is an attempt to trick readers unfamiliar with evolutionary jargon. Neanderthal is called a ?human? because most anthropologists have placed him in the genus Homo. Yet so are Homo erectus and Homo habilis, none of which would be mistaken for a ?modern? human. From his body shape, to inner ear canal to even his DNA, its been shown that Neanderthal is NOT a modern human?repeatedly. So this claim is false on its face. See the following:

Hublin J., Spoor F., Braun M., Zonneveld F., and Condemi S. (1996): A Late Neanderthal Associated with Upper Palaeolithic Artefacts. Nature, 381:224-6. (shows semi-circular ear canals, associated with human locomotion, are distinctly different in Neanderthals).

Scholz, M. et al. "Genomic Differentiation of Neanderthals and Anatomically Modern Man." (April 2000) American Journal of Human Genetics
What is fascinating about Neanderthal, and a constant sore spot for Creationists, is that these creatures were intelligent enough to hunt, develop advanced tools, clothing and (some speculate) may have even carried out early forms of burial. Yet they were not modern humans (Homo sapiens sapiens) like ourselves, and lacked much of the skills and ideas of symbolic thought we carry. Since Creationists cannot explain away a life form so much like us, yet so different, they have to ignore all evidence or outright lie to dismiss him. Too bad the scientific research doesn't back them up.

[Once this find is removed as an intermediate form, you can expect another great discovery to save the day. The latest discovery is "Lucy."]

Problem # 598 with Creationists: They are late with their data, and usually do nothing to update their arguments. Lucy was discovered in the Afar region of Ethiopia in 1974. Its 2004. Numerous finds and new assertions have been made since then.

[If you are of the impression that there are many intermediate ancestors to man, take notice of the following statement by an expert in the field: "The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed with room to spare inside a single coffin."1]

I just love it when Creationists make quotes by people without names who are supposed experts. It seems even when they provide footnote #s, there's no corresponding data.

Suffice it to say, this is Lie #3 with this article. Even in 1974 during the find of Lucy there were some 4000+ hominid finds in existence. As of today, the number has grown astronomically, with rare but spectacular near complete skull finds to match. Pardon me for saying so, but that would be one hell of a big-ass coffin.

[This is still an exaggeration since it concedes that various specimens are part of human evolution. Australopithecines, for example, are not considered transitional forms anymore, but a branch of the primate evolutionary tree.]

Misinterpretation #?oh I've lost count. Australopithecines come in many types. No one is certain which of them, if any, are on the direct line of the human tree. There was *never* a broad consensus on this to begin with. What is certain is that the Australopithecines are not simply apes, neither are they human. It is this intermediary form that makes them so fascinating. And, FYI, we modern humans are also a branch from the primate evolutionary tree.

[True transitional forms are still missing. ("Transitional forms" refer to those creatures which represent intermediate states of development for a supposed ape-like ancestor down to man.)]

Another misinterpretation. Transitional forms among the Australopithecines themselves are in existence: like, for instance, *A. afarensis* to *A. africanus* and *A. garhi*. Furthermore, one need not go that far down the Hominid tree to find evidence for human evolution. Beyond the Australopithecines there is *Homo habilis*, *Homo rudolfensis*, *Homo erectus*, *Homo ergaster*, *Homo heidelbergensis*. All of these are wonderful examples of transitional forms that relate directly to modern humans. The story gets more complicated the farther back you go?as we are dealing with 3 million or more years. But the past 2.5 million are much more understood, and far less hazy.

[But what about Lucy? This most recent discovery in Africa is being heralded by many as a true transitional form, typically a replacement for the outmoded australopithecines. Could this be hasty judgment?]

Note again, the find was made in the mid-1970s. Its 2004. Any ?hasty judgment? has pretty much been dissected and delved into within the past 30 years in volumes of journal articles and books. But let's go on.

[Let's examine the evidence. Lucy is a partial fossil skeleton, about the size of a chimpanzee, supposedly female, discovered by paleontologist Dr. Donald Johanson on November 30, 1974, in Hadar, Ethiopia. It is more complete than most fossil finds in that about 40 percent of the bones of the body have been recovered.]

okay.

[The age is "estimated" to be 3.2 million years. The find includes a V-shaped jaw, part of hip and large bones, and other assorted bones with very little

skull fragments.² There were other finds at the same location, other skulls and U-shaped jawbones.]

okay. i'll make corrections as we go on...

[What evidence makes this creature a transitional form? According to Dr. Johanson, she walked upright!]

actually its proposed that she was both arboreal and upright walking?shifting between either. That transitional behavior alone is very telling.

[Her brain size is still small, ape-like in proportion, and most of the other features are predominantly ape-like.]

Halftruth. A nice twist on words. Humans can also be said to have ?ape-like? features, and apes can be said to have ?human-like? features. As noted by Sir Wilfred Le Gros Clark:

?Probably the differentiation of man from ape will ultimately rest on a functional rather than on an anatomical basis, the criterion of humanity being the ability to speak and to make tools.' This amounts to saying that the real difference between what we call an ape and what we call a man is one of mental capacity. It is worth considering the psychology of apes with this point of view in mind.? [Clark quoted by Oakley, Man the Toolmaker]

That being said. Lets look at Lucy/Dinkenesh and what scientists know about her species. A. Afarensis had a face described as ape-like, with a sloping forehead, bony eye ridges, the complete lack of a chin, large back teeth, and a protruding jaw. * However * what sets Lucy/Dinkenesh's species apart from the apes is (1) her canine teeth are more humanlike, (2) her jaw is a literal * transition * between a human and an ape, (3) her hands are remarkably similar to humans, more so than any ape and, (4) her pelvis and leg bones are similar to modern humans--indicating that she was mostly, bipedal. So what we have in Australopithecus afarensis are ?ape-like? and similar ?modern human-like? features?making it neither an ape nor a modern human but something remarkably between.

[Some say that anatomically it is not different than a modern chimpanzee.]

Again, who are these ?some?? The only ?some? who did so were the likes of Solly Zukerman and Charles Oxnard?and the latter simply had an alternate view on A. afarensis * manner * of bipedal walking, rather than whether she did or not. On numerous grounds, both were soundly shown to be flawed in their analyses. The overwhelming majority of scientists do not say this. They accept that A.afarensis is definitely not a chimpanzee. Do a simple dictionary or encyclopedia search on the term. You won't see ?its just a chimp? written there. For the reasons above alone, A. afarensis is markedly different from a chimpanzee. That?s a fact.

[The jaw, in particular, is distinct in that it is V-shaped, totally unlike human jaws.]

This is blatant lie # (insert here): The jaw of *A. afarensis*, as previously stated, has been shown to be different from apes and more similar to that of modern humans?though not exactly so.

See:

McHenry, H. 1998. "Body proportions in *Australopithecus afarensis* and *A. africanus* and the origin of the genus *Homo*." In *Journal of Human Evolution*, vol. 35, pp. 1-22.

White, T. et Jaws and teeth of *Australopithecus afarensis* from Maka, Middle Awash, Ethiopia? In *American Journal of Physical Anthropology* Volume 111, Issue 1 , Pages 45 ? 68

[And what evidence supports the idea that this creature walked upright?]

answer: (1) the aforementioned shape of the pelvis, (2) the aforementioned shape of the leg and (3) the famed Laetoli footprints, for starters.

[The angle that the upper leg bone makes with the lower leg bone at the knee. Looking head on, chimpanzee and gorilla legs have an angle of 0 degrees. Humans have an angle of about 9 degrees. If the angle is much greater it gives a "knocked kneed" condition in humans. Lucy and the australopithecines have a larger angle of about 15 degrees.3]

A. afarensis knee joints are closer to humans than chimps. This has been shown in numerous analyses. Just like our knees, they can lock, allowing *A. afarensis* to stand upright. The knees of modern African apes?say chimpanzees?on the other hand are markedly different, and remain in a slightly bent state. Also, the inward angle of *A. afarensis*? femurs from the hip to the knee, and the way their tibia go straight towards the ground, show the species would have walked with feet close together. Confirming this were the aforementioned Laetoli footprints, showing tracks from *A. afarensis* that are close together in a straight line. That?s how * humans * walk. If a chimpanzee tries to do this, because of the position of his femur in relation to his pelvis, his footprints are far apart as he attempts to balance himself?because his center of gravity is different from both us (modern humans) and *A. afarensis*.

See the following:

Johanson, D., C.O. Lovejoy, and K.G. Heiple. 1979. "Functional implications of the Afar knee joint." In *American Journal of Physical Anthropology*, vol. 45, pp. 188.

Leakey, MD, and R.L. Hay. 1979. "Pliocene footprints in the Laetoli Beds, northern Tanzania." In *Nature*, vol. 278, pp. 317-328.

[Does this make her an upright walker? Present day orangutan and spider monkeys have the same angle as humans yet are extremely adept tree climbers. Some experts argue that the higher angle makes her a better climber.4 This appears to be a knee-jerk reaction rather than clear scientific thinking.]

It's not a 'knee-jerk' reaction (nice pun). It's been looked at, dissected, debated and such for about three decades. The general consensus is that that knee, hip, leg and footprint finds of *A. afarensis* (as exhibited by both Lucy/Dinkenesch and other specimens) indicated the ability to not only walk upright, but in a way very different from chimpanzees and much closer to humans. About the only thing this passage has right is that *A. afarensis* was also a tree-climber.

To put this rather simply, again, *A. afarensis* like Lucy/Dinkenesch fall * between * the African apes and modern humans. As has been put forth repeatedly, they were both arboreal and bipedal. It's not an either-or proposition. However, it is thought by the shape of their pelvis, leg bone and footprints gathered that *A. afarensis* would have walked upright more often and reverted to arboreal climbing for whatever reasons necessary. This, again, is why *A. afarensis* is so important in the first place?because they show some interesting traits, both physical and behavioral, between modern man and apes. Some have even referred to the climbing ability as evolutionary 'baggage'?like the sagittal ridge in humans derived from our now lost sagittal crest. Others claim their long arms may have helped them keep their small bodies balanced. The above passage however erroneously makes it seem as if 'some experts,' by showing *A. afarensis* was a strong climber, discount that they were also bipedal. That's a misleading argument. Anthropologists accept that Lucy/Dinkenesch and her kind were capable of both and behaved in an arboreal and upright walking manner.

See:

Duncan AS. "Metatarsophalangeal joint function and positional behavior in *Australopithecus afarensis*." *American Journal of Physical Anthropology*. 1994 Jan. 93(1):67-81.

[But hold on, the story gets better.]

So far it's pretty silly...

[Dr. Johanson gave a lecture at the University of Missouri in Kansas City, Nov. 20, 1986, on Lucy and why he thinks she is our ancestor. It included the ideas already mentioned and that Lucy's femur and pelvis were more robust than most chimps and therefore, "could have" walked upright.]

Actually what Dr. Johanson stated at that lecture was that Lucy was capable of upright bipedal posture and gait, due to the placement of her hip and ankle joints.

[After the lecture he opened the meeting for questions. The audience of approximately 800 was quiet so some creationists asked questions. Roy Holt asked; "How far away from Lucy did you find the knee?" (The knee bones were actually discovered about a year earlier than the rest of Lucy). Dr. Johanson answered (reluctantly) about 200 feet lower (!) and two to three kilometers away (about 1.5 miles!). Continuing, Holt asked, "Then why are you sure it belonged to Lucy?" Dr. Johanson: "Anatomical similarity." (Bears and dogs have anatomical similarities).]

Sadly, this false bit of information has been shown to be untruthful?repeatedly. It in fact is the subject of an article that details such Creationist blunders:

Lippard, J. PhD. "Lucy's Knee Joint: How creationists deal with their errors," in *The Skeptic* vol. 15, no. 4, Summer 1995, pp. 34-36.

In it Lippard details (in length) how the lie was first put forth by Creationist Tom Willis and has since taken on a life of its own (up there with Iraqi WMDs). Now in the beginning it may have been a clear misunderstanding. Willis was seemingly unfamiliar as to how science works, and obviously having never read a single book by Johanson or his many articles on his discoveries, seemed to think the knee joint and Lucy/Dinkenesh were the same. The key point he didn't seem to grasp, is that they are not. Johanson put this forth in his journal articles and his book long before his speech in Missouri. If Willis had ever bothered to READ those sources, he would have know this. The anatomical similarities are between Lucy/Dinkenesh (an *A. afarensis*) and the knee joint find (which came from * another * *A. afarensis*). Johanson assumed that Willis had bothered to listen to his speech and read his articles/book, and thus was asking how it was certain the knee joint found belonged to an *A. afarensis* species. Willis, wholly unaware of this, thought Johanson was claiming the knee joint * belonged * to Lucy/Dinkenesh?when in fact it belonged to another *A. afarensis*, as had been reported by Johanson in his articles, books, etc. long before the Missouri speech.

Sadly, the authors of this article seem to be equally as confused. And I'd continue to chalk up this repeated Creationist mis-claim to pure ignorance. But I have to call it an outright lie, because its been repeated by them over and over again for the past 20 years, even after everyone (including Johanson) has pointed out that they're confusing Lucy/Dinkenesh with * another * *A. afarensis*, and completely misinterpreting his comments in one speech--while not bothering to read what is stated in his books.

This in the face that some major Creationist * have * admitted they were in ERROR and have backed away from the knee-joint claim of Tom Willis?most popularly Kent Hovind.

Lippard has continued to document the persistence of this misunderstanding turned blatant gross lie in the following:

Lippard, J. (1989-90) "A Further Examination of the Research of Walter Brown," *Creation/Evolution* vol. 9, no. 2, issue 26, Winter, pp. 17-33.

_____ (1989) "Johanson Coverup?" *Origins Research* vol. 12, no. 2, Fall/Winter, p. 12.

_____ (1990) "A Final Response to Walter Brown," *Creation/Evolution* vol. 10, no. 1, issue 27, Summer, pp. 28-36.

[After the meeting, the creationists talked with Dr. Johanson and continued the questions. Dr. Johanson argued that homology (particularly DNA homology) is good proof for evolution. Tom Willis responded that "similar structures nearly always have similar plans, (like) similar

bridges have similar blue prints." After more discussion along this line, Dr. Johanson gave this amazing reply: "If you don't believe homology, then you don't believe evolution, and evolution is a fact!"⁵

Well given Tom Willis' track record of misinterpretation and distortion, I'll believe that conversation (in verbatim) when I see some real evidence.

This passage doesn't even make sense. Homology refers to a similar origin of structures found on different organisms. It has to do with the notion of common descent. A dog for instance has a foreleg that is similar to the forearm of a human, because dogs and humans are mammals, and somewhere down the evolutionary tree, all mammals have a common ancestor. Go further back down, and all vertebrates (animals with a backbone) have a common ancestor, etc. The bridges and blueprints bit by Willis sounds more like homoplasy, where bodily structures in different species look alike and perform similar function?like say the dolphin and the Ichthyosaur. Both are separated by millions of years and share no distinct relation?but they look very much alike. This is also evidence for evolution?showing that similar environmental pressures cause similar adaptations?but it is different.

And evolution is a FACT. That it has happened, is happening and will happen is a FACT. The mechanisms behind it are theory. Keep in mind the electricity powering our computers is factual in existence yet ?theoretical? as to its mechanisms as well.

[What about Lucy? Just another partial find of some primate, put together to look like a human ancestor? Could the wide separation of Lucy's bones (200 feet by 1 mile) better point to a catastrophic scenario - such as a world wide flood?]

(1) Lucy is a primate, just like you and I are primates.

(2) Lucy is accepted as not exactly an ape, but not exactly a modern human either?showing features at times between both.

(3) Lucy's bones were not found ?200 feet by a 1 mile? apart?that is part of Tom Willis' misunderstanding and a Creationist fraud. Lucy/Dinkensh's bones were found in very close proximity. The knee joint to * another * A. afarensis was found elsewhere.

(4) The evidence pointing against a catastrophic global consuming worldwide flood is abundant.

[What about Dr. Johanson's credibility?]

He's very reputable among his disciplinary peers and among the overwhelming majority of scientists.

[To his credit, he does talk about the tentative nature of this type of science.]

Dr. Johanson has stated repeatedly that evolution is a FACT and that its mechanisms, such as hominid evolution, are theoretical. Yet the evidence is

so overwhelming that to dismiss everything from A. afarensis to H. neanderthalis would be perverse.

[But another evolutionary writer says this about the search for humanlike (homonid) bones; "When it comes to finding a new 'star' as our animal ancestor, there is no business like bone business."6]

I don't even know what that's supposed to mean?nor do I know who made the claim, its context or otherwise. So?okay.

[Tom Willis, the creationist who attended the U. of Missouri lecture puts it this way, "By any reasonable standards, Johanson misrepresented the evidence and he did so for money! A businessman who made claims like those to sell his products would be charged with fraud rather than be paid an honorarium."7]

As we've seen already, Willis doesn't understand science very well, not to mention common sense, and refuses to accept any explanations?nor read the very works of the man he criticizes. If he had done so, he would never have assumed the knee joint and Lucy/Dinkenesh were the same A. afarensis. Johanson had already written his works, etc. before his Missouri speech. What money was there to gain to supposedly lie about something so inane when his books and articles already had the story in print? Willis ability to misjudge, lie and then refusal to accept the truth, would be very welcome in the Bush Jr. White House.

[Regardless of the motives involved for finding our evolutionary "ancestor", we can be sure that when Lucy is acknowledged as an evolutionary dead end, there will be another press conference with another knee-jerk explanation.]

Where Lucy leads no one knows for certain. But evolutionary dead end or not, she is still an evolutionary wonder and fits in with our general ancestors. Homo neanderthalis is by all accounts a dead evolutionary end. So was Homo floresiensis released earlier this week. None of that detracts from evolution the fact nor upsets hominid evolutionary theory.

DG

| 14854|2004-10-29 12:39:17|Alex van Deelen|Re: The Hobbits live...maybe|

Message: 13

Date: Fri, 29 Oct 2004 15:55:19 -0000

From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>

Subject: The Hobbits live...maybe

> "The folklore material raises the real possibility that Homo
> floresiensis actually survived until sometime in the nineteenth
> century," said excavation member Bert Roberts, a geochronologist at
> the University of Wollongong who conducted interviews with the
> villagers earlier this month.
>
> "Indeed, there has to be a remote possibility that they still
> survive today in some remote jungle area of the island."
>

> <http://www.archaeology.org/online/features/flores/index.html>

What I was thinking, is that if the medieval tales of dragons were inspired by dinosaur bones, perhaps Indonesian folk tales of "hobbit" creatures were inspired by finding these tiny skeletons?

Just a thought. Although it of course would be intriguing to find living homo erectus.

Would another possibility be, considering their relative technological advancement, that these are simply dwarfed forms of modern people, who have been isolated for a long time? That doesn't explain their cranial size/shape, but then I'm not an expert in this field.

Alex

| 14855|2004-10-29 13:14:01|Memnon (dg14)|Re: The Hobbits live...maybe|

Alex stated:

[What I was thinking, is that if the medieval tales of dragons were inspired by dinosaur bones, perhaps Indonesian folk tales of "hobbit" creatures were inspired by finding these tiny skeletons?]

Good question. Its possible, though that doesn't explain worldwide ideas of dwarf like men (Europe's elves/goblins or Africa's Eloko/Mmoatia) that exist outside of Indonesia, and seemingly throughout world cultures. Unless we were postulating some type of culturally passed on memory of contacts with other hominids modern humans had in prehistory--which would be hard to substantiate, but bears consideration. Its of course possible that modern humans of diminished heights, through growth abnormalities, helped create these universal myths--just as perhaps mankind's innate mix of fear/fascination with serpents created the dragon mythos, rather than dinosaur bones. But in the end, who can really say for certain where the seminal inspiration for such ideas came from. Delving into the thoughts of prehistoric man is very speculative.

[Just a thought. Although it of course would be intriguing to find living homo erectus.]

I'd feel sorry for them. They'd end up locked away in a dissecting table for sure. It would be something. H. floresiensis is a fascinating find, but then again only 10,000 or so shy of another one of our disappeared hominid cousins--

neanderthalis. Whether any other hominid could hold out this long--given modern man's penetration of the globe--seems dubious. Its not after all like they are Coelacanths, protected by the still vastly unexplored seas. Yet I agree, it would be intriguing to find out we're not only hominids with claims to this rock.

[Would another possibility be, considering their relative technological advancement, that these are simply dwarfed forms of modern people, who have been isolated for a long time?]

Though intriguing, I think that might be ruled out by the fact that its technological advancement seemed advanced enough for H. erectus, but not for modern humans. Now if they found evidence of higher symbolic thought associated with our particular species, that would be exciting!

[That doesn't explain their cranial size/shape,]

which was remarkably small yet capable of at least H. erectus level of toolmaking, etc. None of these oddities should be surprising however. the isolated regions of this world have given us some of nature's strangest (in our perspective) collections--from marsupials to Komodos. As a side note this isn't new in evolution. isolated regions as far back as the age of dinosaurs were found to create adaptive pressures that resulted in diminutive versions of the normally massive saurapods and even their hunters.

[but then I'm not an expert in this field.]

when it comes to finds like H. floresiensis (which is probably really a woman), I don't think anyone is an expert Alex. lol

DG

| 14856|2004-10-29 13:15:27|Memnon (dg14)|Re: The Hobbits live...maybe|

Alex,

An article from NATURE that answers some of our questions, and poses more interesting ones.

DG



Human evolution writ small

Marta Mirazon Lahr & Robert Foley

We are the only living species of the genus *Homo*. Given the startling results of a cave excavation in Southeast Asia, it seems that we coexisted with another species until much more recently than had been thought.

We are the only living species of the genus *Homo*. Given the startling results of a cave excavation in Southeast Asia, it seems that we coexisted with another species until much more recently than had been thought.

The fossils described elsewhere in this issue probably left no descendants, are not very old, and were found on a remote island. Despite this, they are among the most outstanding discoveries in palaeoanthropology for half a century. The two papers concerned - by Brown *et al.*¹ and Morwood *et al.*² - respectively describe the fossils and their archaeological context.

The find is startling. It is of a pygmy-sized, small-brained hominin, which lived as recently as 18,000 years ago, and which was found on the island of Flores together with stone tools, dwarf elephants and Komodo dragons. Discoveries don't get better than that.

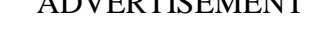
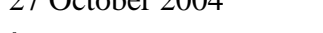
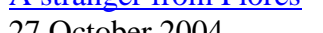
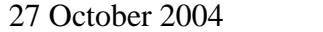
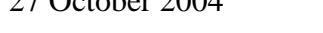
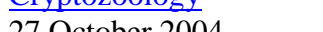
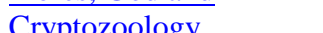
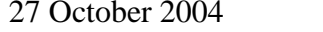
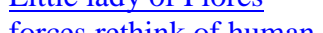
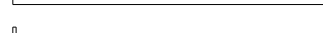
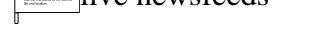
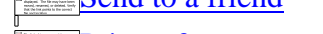
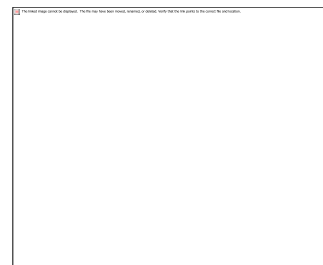
The Flores fossils add a new and surprising twig to the hominin family tree, which diverged from the chimpanzee lineage about 7 million years ago (See Figure 1). The first African hominins existed 7-1.2 million years ago, were 1-1.5 metres tall, walked upright on two legs (that is, were bipedal), and had chimpanzee-size brains.

Figure 1. *Homo floresiensis* in the context of the evolution and dispersal of the genus *Homo*.



a, The new species as part of the Asian dispersals of the descendants of *H. ergaster* and *H. erectus*, with an outline of the descent of other *Homo* species provided for context.

b, The evolutionary history of *Homo* is



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becoming increasingly complex as new species are discovered. *Homo floresiensis* (left) is believed¹ to be a long-term, isolated descendant of Javanese *H. erectus*, but it could be a recent divergence. 1, *H. ergaster*/African *erectus*; 2, georgicus; 3, Javanese and Chinese *erectus*; 4, antecessor; 5, cepranensis; 6, heidelbergensis; 7, helmei; 8, neanderthalensis; 9, sapiens; 10, floresiensis. Solid lines show probable evolutionary relationships; dashed lines, possible alternatives.



[Full Figure and legend \(24K\)](#)

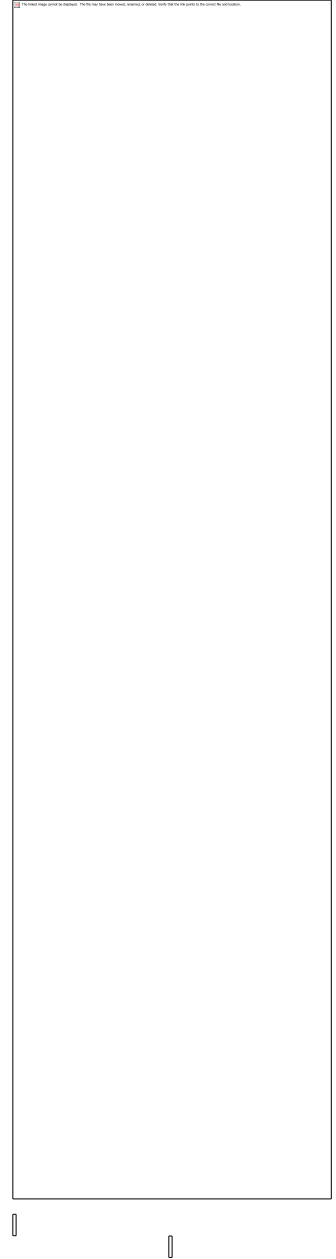
These early forms comprised as many as six genera and fourteen species, of which the australopithecines are the best known. By 2.5 million years ago, our own genus, *Homo*, had emerged, with its different body shape, slower growth, greater reliance on meat in the diet, and 'encephalization' - larger brains than expected for body size.

These were the first hominins to make stone tools systematically and to colonize Eurasia. They include the familiar names of *H. habilis*, *H. erectus*, *H. neanderthalensis* and, finally, *H. sapiens*, which put in an appearance about 160,000 years ago. The new fossil is part of this *Homo* group.

Flores lies to the east of Java, and was probably never connected to the mainland. The presence of 800,000-year-old simple stone tools first attracted attention in 1998³, raising the controversial possibility that *H. erectus* had produced them and had crossed major sea barriers to reach Flores.

Now we have the announcement of the discovery of an 18,000-year-old hominin skeleton from a cave, Liang Bua, on Flores. Although this date is more than 140,000 years after modern humans evolved in Africa, more than 25,000 years after *H. sapiens* reached Australia, and about 10,000 years after the last known Neanderthal, the skeleton is that of a new species - *Homo floresiensis*.

Its most remarkable features are its diminutive body (about a metre in height) and brain size (at 380 cm³, the smallest of any known



hominin).

Homo floresiensis is a challenge - it is the most extreme hominin ever discovered. An archaic hominin at that date changes our understanding of late human evolutionary geography, biology and culture. Likewise, a pygmy and small-brained member of the genus *Homo* questions our understanding of morphological variability and allometry - the relation between the size of an organism and the size of any of its parts.

Brown et al.¹ claim that the skeleton, designated LB1, represents a new species within the genus *Homo*. They believe that it may have been a female. They also conclude that it was a dwarfed descendant of Javanese *H. erectus*, and part of an endemic island fauna. But what other taxonomic assignments are possible?

Convergence - a process through which two species become more similar to each other than their ancestors were - is a strong evolutionary force⁴, and LB1, with its minute brain, could be a convergent Southeast Asian ape.

But it evidently was an obligatory biped and had small canine teeth, key hominin traits that, with the rest of its morphology, firmly place it within the hominin group⁵. Given its body and brain size, as well as some other features, could the remains be those of an australopithecine?

Those features include bony reinforcements along the sides of the nose, thigh bones that were less obliquely aligned than ours (a trait essential for the way we walk and deal with gravity), and pelvic bones that were very wide, giving it a different overall body shape from ours. But the answer is again no. Most of LB1's other characteristics, such as the thickness and proportions of the skull, the flexion evident at the skull base, and the shape of the teeth, are derived traits of the genus *Homo*.

Could LB1 be a pygmy *H. sapiens*? Again, no. Compared with a human skull scaled to less than a third of full size, the LB1 skull differs in shape, robusticity and key features of the base. Furthermore, although human pygmies are short (1.4-1.5 m), they show very little reduction in brain size, probably because their small size is attained through mechanisms that curtail growth during puberty, when brains are already fully grown⁶.

In general terms, LB1's morphology groups it with *H. erectus*⁷. The name includes African and non-African hominins with brains smaller

than 1,250 cm³, which may be one species (*H. erectus*), or several (*antecessor*, *cepranensis*, *erectus*, *ergaster*, *georgicus*, *mauritanicus* and *soloensis*).

Height among these 'erectines' is considered⁸ to range between 1.55 m and 1.78 m, and brain size between 650 cm³ and 1,260 cm³. The body and brain size of LB1 (about 1 m and 380 cm³) clearly indicate a major departure from the erectine extremes, while its peculiar combination of primitive and derived traits points towards the complex effects of dwarfism and its allometric consequences ([See Figure 2](#)).

[Figure2.](#) The relative brain and body size of *H. floresiensis*.



The dimensions of the skull and skeleton (LB1) described by Brown et al. fall well outside the extremes seen in *H. sapiens* and the 'erectines' (a range of hominin species, of which *H. erectus* is the most familiar). LB1 is closer in size to, but even smaller than, the australopithecines, of which the best known example is Lucy. On various anatomical grounds, however, Brown et al. believe that LB1 represents a dwarfed *H. erectus*.

[Full Figure and legend \(17K\)](#)

Island dwarfism is well known among mammals⁹. Released from predation pressure or constrained by restricted resources, and limited by population size, the phenomenon can be dramatic. Some examples can be truly extreme - for example, the one-metre-high fossil elephants, found on Sicily and Malta, which may have become dwarfed from a 4-metre ancestor in less than 5,000 years¹⁰. Indeed, remains of now-extinct primitive elephants (*Stegodon*), which had become dwarfed in relation to their mainland relatives, were found in the same deposits as LB1.

The dwarfism of *Homo floresiensis* is also dramatic, resulting in the shortest adult *Homo*, and possibly hominin, known. Most significantly, the relative proportions of LB1's brain and body size indicate that the size reduction was more pronounced in the brain than

the body, so a non-encephalized descendant evidently arose from an encephalized ancestor. This raises many questions about encephalization and hominin behaviour.

Such questions aside, *Homo floresiensis* is clear evidence that, in spite of their 'cultural niche', hominins were subject to the same evolutionary rules as other widespread mammals, with local isolation and small population sizes producing differentiation in size and form. This find strengthens the view that the genus *Homo* was probably much subdivided, resulting in a bushy human evolutionary tree. That view is itself consistent with the idea that the extreme climatic shifts of the past million years promoted population dispersal and isolation, and potentially resulted in instances of local evolution¹¹.

Necessarily, the discovery of *Homo floresiensis* bears on the debate over the origins of modern humans - whether *H. sapiens* evolved in various regions throughout the world from *H. erectus* populations, or as a distinct and recent African species. Multiregional evolution requires the existence of large populations for long periods, with isolation being rare or absent so that the global species could evolve in a single direction.

Palaeoanthropological and genetic studies have already done much to discredit this model, and *Homo floresiensis* puts yet another (the last?) nail in the multiregional coffin. Not only did *Homo floresiensis* evolve in the absence of gene exchange with other hominins, but no one can argue that LB1 contributed to our own species' genetic make-up.

Finally, accomplishing the sea-crossing that must have been necessary for the founding population to reach Flores adds to the baffling evidence for complex, supposedly 'sapient', behaviours among archaic hominins¹². And the behaviour of *H. floresiensis* itself, of course, remains elusive. Are the 800,000-year-old stones really artefacts? If so, does their date indicate when the taller ancestors of the dwarfed form arrived?

The archaeological evidence is controversial. The 800,000-year-old artefacts are simple, crudely flaked pebbles, similar to those found with Javanese *H. erectus*, as are some found at Liang Bua dating to more than 100,000 years ago.

Only a few tools are associated with LB1. But thousands were found with the *Stegodon* skeleton in another sector of the cave: some are small flakes struck from radial cores; others consist of points, perforators, blades and possibly hafted microblades. Although Morwood et al.² attribute the production of all of these tools to *H.*

floresiensis, elsewhere such implements are associated with *H. sapiens*, and their contrast with tools found anywhere with *H. erectus* is very striking.

One could speculate that modern humans, who were dispersing across southern Asia between 100,000 and 50,000 years ago, may have made the tools, and come across these creatures. They may also have had a part in their ultimate extinction.

It is breathtaking to think that such a different species of hominin existed so recently. Brown et al.¹ point to the probability of similarly unexpected fossils being found in other isolated areas. For most of its 160,000-year history, *H. sapiens* seems to have shared the planet with other bipedal and cultural beings - our global dominance may be far more recent than we thought.

Marta Miraz?n Lahr and Robert Foley are in the Leverhulme Centre for Human Evolutionary Studies, Department of Biological Anthropology, University of Cambridge, UK.

[Top](#)

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[Top](#)

| 14857|2004-10-29 13:19:18|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\) "

wrote:

>

>

> But say, here's a novel idea. If you want information about

science, how about asking a few scientists rather than non-scientists with a literalist religious ideological slant:'

>

DG there are a few real scientists among the creationists. There was a Dr. Gish, I think the name was, who was a practicing scientist of some accomplishment before he "found religion."

> [The Neanderthal man is an example of one find that

> turns out to be totally human.]

>

> Subtle lie #2: What is being done here is an attempt to trick

readers unfamiliar with evolutionary jargon. Neanderthal is called a "human" because most anthropologists have placed him in the genus Homo. Yet so are Homo erectus and Homo habilis, none of which would be mistaken for a "modern" human.

Here there is some disagreement even among the "mainstream." Wolpoff, for example, thinks Homo erectus and H.s.s. are one and the same.

Brace believes caucasians are descended directly from Neanderthals.

Regards,

Paul Kekai Manansala

| 14858|2004-10-29 13:23:34|Memnon (dg14)|Re: The Hobbits live...maybe|

Oh yes,

I forgot to highlight this part of the NATURE article I forwarded:

[Necessarily, the discovery of *Homo floresiensis* bears on the debate over the origins of modern humans - whether *H. sapiens* evolved in various regions throughout the world from *H. erectus* populations, or as a distinct and recent African species. Multiregional evolution requires the existence of large populations for long periods, with isolation being rare or absent so that the global species could evolve in a single direction.

Palaeoanthropological and genetic studies have already done much to discredit this model, and *Homo floresiensis* puts yet another (the last?) nail in the multiregional coffin. Not only did *Homo floresiensis* evolve in the absence of gene exchange with other hominins, but no one can argue that LB1 contributed to our own species' genetic make-up.]

Somewhere a man named Wolpoff is gnashing his teeth...and Chris Stinger is smiling.

DG

| 14859|2004-10-29 13:27:31|Paul Kekai Manansala|Re: The Hobbits live...maybe|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)\"

wrote:

> Alex stated:

>

> [What I was thinking, is that if the medieval tales of dragons

> were inspired by dinosaur bones, perhaps Indonesian folk

> tales of "hobbit" creatures were inspired by finding these

> tiny skeletons?]

>

> Good question. Its possible, though that doesn't explain worldwide

ideas of dwarf like men (Europe's elves/goblins or Africa's Eloko/Mmoatia) that exist outside of Indonesia, and seemingly throughout world cultures. Unless we were postulating some type of culturally passed on memory of contacts with other hominids modern humans had in prehistory--which would be hard to substantiate, but bears consideration. Its of course possible that modern humans of diminished heights, through growth abnormalities, helped create these universal myths--just as perhaps mankind's innate mix of fear/fascination with serpents created the dragon mythos, rather than dinosaur bones. But in the end, who can really say for certain where the seminal inspiration for such ideas came from. Delving into the thoughts of prehistoric man is very speculative.

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If you look at canines it is a bit staggering to consider that a chihuahua or pomerian descends from a grey wolf even if one uses no estimates of 100,000 years for the domestication of the dog.

Even more mind-boggling if one considers that this may have taken place only 12 to 15 kya.

Mate selection of smaller spouses might result in miniaturization as we see in dog breeding.

> [Just a thought. Although it of course would be intriguing
> to find living homo erectus.]
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> I'd feel sorry for them. They'd end up locked away in a dissecting

table for sure. It would be something. H. floresiensis is a fascinating find, but then again only 10,000 or so shy of another one of our dissapeared hominid cousins--neanderthalis. Whether any other hominid could hold out this long--given modern man's penetration of the globe--seems dubious.

>

This is something about the modern paradigm that bothers me.

Many other species divide and live side-by-side. For example, look at how many monkey and ape species live together. In North America, the wolf, coyote and fox all live in the same territory despite descending from a common ancestor.

However, with the genus Homo it is always suggested that the appearance of one species (or type?) results in the total replacement of the other.

There is something political in this worldview, imo.

Regards,

Paul Kekai Manansala

| 14860|2004-10-29 14:25:34|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)" wrote:

> But say, here's a novel idea. If you want information about
> science, how about asking a few scientists rather than non-
> scientists with a literalist religious ideological slant:'

Paul stated:

[DG there are a few real scientists among the creationists.]
oh yes, I'm aware. I was specifically referring to the authors of this *fowarded* article. There are a few scientists who tow the Creation-ist line though, according to a Newsweek Poll, they

account for less than 1% of all US scientists---99.86% do not support Creation-ism.

[There was a Dr. Gish, I think the name was, who was a practicing scientist of some accomplishment before he "found religion."]

Dr. Duane Gish--a one-time protein biochemist. I'm familiar with Dr. Gish's work in Creation-ism. If not for his prior credentials, it would be hard to know he was a scientist. His claims aren't simply alternative, they're often based on fraudulent data. Reputable scientists have written a great deal of encounters with Gish, most of the time detailing outright misquotes, wildly inaccurate and unethical scholarly research, etc. His much discredited, yet still clung to, bombadier beetle bit is the stuff of folklore. I keep such things in files on my computer. I'll search and send if I can.

Mind you finding religion should not be an excuse for bad science. There are numerous scientists in the 99.86% number (above) who believe in religion and accept evolution. As I often point out, even most scholarly religious theologians and institutions reject Creation-ism--from the Catholic and Episcopal Church to the American Council of Rabbis--and at the least accept the existence of evolution without it interfering with their religious systems.

> [The Neanderthal man is an example of one find that
> turns out to be totally human.]
>
> Subtle lie #2: What is being done here is an attempt
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Neanderthal is

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[Here there is some disagreement even among the "mainstream."

Wolpoff, for example, thinks Homo erectus and H.s.s. are one and the same.]

I don't think that's exactly correct Paul. And it sounds much like a fraud propagated by Creation-ist M. Lubenow. Lubenow argues that Wolpoff says H. erectus and H. sapiens sapiens are one in the same. Most of it comes from lifting select passages from an article written by Wolpoff in a chapter of a 1984 compilation work on Human origins.

In it Wolpoff stated the following:

"In our view, there are two alternatives. We should either admit that the *Homo erectus*/*Homo sapiens* boundary is arbitrary and use nonmorphological (i.e. temporal) criteria for determining it, or *Homo erectus* should be sunk [into *H. sapiens*]."

However Wolpoff was making atheoretical argument, not one based on a lack of differentiation between *H. erectus* and *H. sapiens*. Note that he says in order to make the boundary arbitrary one would have to use "nonmorphological" factors. In line with his Multiregional theory, Wolpoff stated that at the end of the day the genus *Homo* indicated "human"--no matter how many physical/morphological differences (which he well saw and acknowledged) existed. Therefore he proposed that *H. erectus* be "sunk" into *H. sapiens*--much in the same way *H. heidelbergensis* and *H. neanderthalis* are at times "sunk" into archaic *H. sapiens* and referred to generally as "human"--though not as modern humans. It was never the case that the differences were not readily apparent, but that there were too many intermediary fossils that could be simplified under a more broad definition of *H. sapiens*--even with the understanding by Wolpoff that modern humans evolve from *H. erectus*. This argument however is not accepted by the vast majority of hominid anthropologists, who actually argue for more separate titles rather than less.

At any rate, the fact that Wolpoff has repeatedly stated that he is not arguing that *H. erectus* and modern humans are one in the same has not stopped those like Lubenow from continuing his distortions.

More on this can be found at the National Center for Science Education.

[Brace believes caucasians are descended directly from Neanderthals.]

Well, we know Brace has serious issues. lol Brace asserts Neanderthals must have led to Europeans because they have similar body types, really cranial,--much as Wolpoff argues that Asian *H. erectus* must have led to modern Asians due to cranial similarities. Neither seem able to see that similar environmental pressures gave Neanderthals crania somewhat similar to modern Europeans, as happened with selective pressures in Asia. Brace has a hard time explaining why modern Europeans have tropical limbs instead of Neanderthal limbs.

At any rate, this is a far different discussion than dealing with *A. afarensis* (as was the point of the article submitted by Yahmose) and even Brace is not saying Neanderthal is the same as a modern human. The MR and ROAm debate is well and alive--though Brace and Wolpoff are thus far in losing camp.

DG

| 14861|2004-10-29 14:40:20|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

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>

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>

Yes, this is what I meant. There should not be any different classification. Yes, there are morphological differences, extreme in some instances, even between H.s.s. in the paleolithic as compared to H.s.s today.

My reading of Wolpoff though is that he believes modern humans are evolved both from H. erectus and H.s.s. You stated previously that this is a modification of his earlier views, which is ok by me.

> [Brace believes caucasians are descended directly from

Neanderthals.]

>

> Well, we know Brace has serious issues. lol Brace asserts

Neanderthals must have led to Europeans because they have similar body types, really cranial,--much as Wolpoff argues that Asian H. erectus must have led to modern Asians due to cranial similarities.

>

Yes, but with the difference that Brace seems to insist that Europeans spring entirely from Neanderthals, which has no genetic support whatsoever. Wolpoff, in my view, is more careful.

Regards,

Paul Kekai Manansala

| 14862|2004-10-29 14:43:34|Memnon (dg14)|Re: The Hobbits live...maybe|

Paul stated:

[If you look at canines it is a bit staggering to consider that a chihuahua or pomerian descends from a grey wolf even if one uses no estimates of 100,000 years for the domestication of the dog. Even more mind-boggling if one considers that this may have taken place only 12 to 15 kya.]

yes. however, of course, they remain part of the same species--though prior attempts were made to separate them--as they can interbreed and produce fertile offspring. dogs are just a genetically engineered sub group of wolves.

[the selection of smaller spouses might result in miniaturization as we see in dog breeding.]

yes, among members of the same species--why not.

however it also occurs naturally in nature, where selective pressures begin to cause dwarfism in an entire species population and natural selection (the choosing of smaller spouses) pushes it along.

[This is something about the modern paradigm that bothers me.

Many other species divide and live side-by-side. For example, look at how many monkey and ape species live together. In North America, the wolf, coyote and fox all live in the same territory despite descending from a common ancestor.]

very true.

[However, with the genus Homo it is always suggested that the appearance of one species (or type?) results in the total replacement of the other.]

I wasn't alluding that. You've read far too much into my posts. I was simply stating that we have penetrated so much of the non-water part of the globe we would have come across other living hominids. I wasn't talking about replacing them, just coming across them (living versions) in the modern era.

But to address the angle u bring up, we are H. sapiens sapiens...quite different from other species on the planet. We have the ability to go nearly everywhere we want and shape the landscape to our desires. When we arrived in places with creatures such as megafauna for instance, we alter the environment in ways that eventually drives them to extinction--whether by hunting, outcompeting for resources or simply disrupting the long set order of things through deforestation, etc. Other creatures either adapt to us, or they (regrettably), go the way of the dodo. Extinction is opposite end of evolution.

So I'm not proposing that we are "killer apes" or we go around whipping other hominids into submission. Rather that we tend to alter the physical environment in ways that other life forms, including our hominid cousins, may not have been able to adapt to--which is why if they do

manage to linger on it seems they often need to do so in relative isolation from us. Or, as some propose but I am heavily skeptical of, we absorb them into our grouping.

[There is something political in this worldview, imo.]

politically and historically based on our species. its not very flattering, but thats often how its been. again not saying we went about in prehistory as superior conquerors or murderous killer advanced hominids hunting down our cousins. rather i think often we change the environment in direct and indirect ways quite without our conscious knowledge of it, and this affects many other life forms that may share the land along side us...in decidedly negative ways, for them. and, of course, don't think we couldn't take that march down the road to extinction as well. except for a few diehards on this planet, it seems the natural way of things--a force perhaps too powerful for us to cheat.

MHO of course...

DG

| 14863|2004-10-29 16:02:33|Paul Kekai Manansala|Re: The Hobbits live...maybe|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

>

> I wasn't alluding that. You've read far too much into my posts.>

Well I certainly was not referring to you in particular but to the general paradigm as constructed by...

> So I'm not proposing that we are "killer apes" or we go around

whipping other hominids into submission. Rather that we tend to alter the physical environment in ways that other life forms, including our hominid cousins, may not have been able to adapt to-- which is why if they do manage to linger on it seems they often need to do so in relative isolation from us. Or, as some propose but I am heavily skeptical of, we absorb them into our grouping.

>

I have to express skepticism in the opposition direction. Most species have been able to survive humans for a very long time.

If earlier humans moved around as much as they did its hard for me to imagine that they could speciate to the point of being unable to produce fertile offspring.

For example, I could not imagine modern humans now or 50 kya ago diverging to that point unless some got locked away and isolated in some place where no other humans could reach them.

> [There is something political in this worldview, imo.]

>

> politically and historically based on our species. its not very

flattering, but thats often how its been. again not saying we went about in prehistory as superior conquerors or murderous killer advanced hominids hunting down our cousins.

>

I have my doubts. It seems like a worldview that is more attuned to the political side of anthropology. To the eventual triumph of one race over another.

Regards,

Paul Kekai Manansala

| 14864|2004-10-29 16:47:03|arumese|Re: The Hobbits live...maybe|

I don't know much about these things either. But does anyone think that Homo Sapiens at some point would have been interested in enslaving these beings or perhaps treating them like property? I can't imagine them seeming very threatening, due to their size. I understand that until relatively recently, Australian aboriginies were considered not quite Homo sapiens. Admittedly, it is reported that many of them were massacared during colonization. But it has been reported that European Australians have adopted (or legally took from parents) native children to be raised in their own homes.

Just a thought.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

> wrote:

> > Alex stated:

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> > [What I was thinking, is that if the medieval tales of dragons

> > were inspired by dinosaur bones, perhaps Indonesian folk

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- > humans had in prehistory--which would be hard to substantiate, but
- > bears consideration. Its of course possible that modern humans of
- > diminished heights, through growth abnormalities, helped create
- > these universal myths--just as perhaps mankind's innate mix of
- > fear/fascination with serpents created the dragon mythos, rather
- > than dinosaur bones. But in the end, who can really say for

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- > > I'd feel sorry for them. They'd end up locked away in a

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- > fascinating find, but then again only 10,000 or so shy of another
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> replacement of the other.

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>

> Regards,

> Paul Kekai Manansala

| 14865|2004-10-29 19:56:02|Mahari|Re: Map of Early Human Migrations Out of Africa|

Provocative article. I didn't realize that there
was such little evolutionary fossil evidence.
Is this true?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, October

In honor,

HTP,

Mahari

--- On Thu 10/28, yahmose7 <yahmose7@yahoo.com> wrote:

From: yahmose7 [mailto:yahmose7@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 29 Oct 2004 00:00:18 -0000

Subject: [Ta_Seti] Re: Map of Early Human Migrations Out of Africa

Lucy Fails Test As Missing Link

by Lane Anderson with Steve Snyder

The science of finding and identifying man's "prehistoric ancestors"

runs in a predictable pattern. A press conference is announced, the discovery of an ape-like "ancestor" revealed with an artist's impression of what the creature looks like, and the discoverer becomes famous, earning money on lecture tours. The actual fossil bones are scanty and the imagination runs wild. Later, when more evidence is found, the "ancestor" turns out to be totally human or totally ape. The Neanderthal man is an example of one find that turns out to be totally human. Once this find is removed as an intermediate form, you can expect another great discovery to save the day. The latest discovery is "Lucy."

If you are of the impression that there are many intermediate ancestors to man, take notice of the following statement by an expert in the field: "The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed with room to spare inside a single coffin."¹

This is still an exaggeration since it concedes that various specimens are part of human evolution. Australopithecines, for example, are not considered transitional forms anymore, but a branch of the primate evolutionary tree. True transitional forms are still missing. ("Transitional forms" refer to those creatures which represent intermediate states of development for a supposed ape-like ancestor down to man.)

But what about Lucy? This most recent discovery in Africa is being heralded by many as a true transitional form, typically a replacement for the outmoded australopithecines. Could this be hasty judgment? Let's examine the evidence. Lucy is a partial fossil skeleton, about the size of a chimpanzee, supposedly female, discovered by paleontologist Dr. Donald Johanson on November 30, 1974, in Hadar, Ethiopia. It is more complete than most fossil finds in that about 40 percent of the bones of the body have been recovered.

The age is "estimated" to be 3.2 million years. The find includes a V-shaped jaw, part of hip and large bones, and other assorted bones with very little skull fragments.² There were other finds at the same location, other skulls and U-shaped jawbones.

What evidence makes this creature a transitional form? According to Dr. Johanson, she walked upright! Her brain size is still small, ape-like in proportion, and most of the other features are predominantly ape-like. Some say that anatomically it is not different than a modern chimpanzee. The jaw, in particular, is distinct in that it is V-shaped, totally unlike human jaws.

And what evidence supports the idea that this creature walked upright? The angle that the upper leg bone makes with the lower leg bone at the knee. Looking head on, chimpanzee and gorilla legs have an angle of 0 degrees. Humans have an angle of about 9 degrees. If the angle is much greater it gives a "knocked kneed" condition in
humans. Lucy and the australopithecines have a larger angle of about 15 degrees.³

Does this make her an upright walker? Present day orangutan and spider monkeys have the same angle as humans yet are extremely adept tree climbers. Some experts argue that the higher angle makes her a better climber.⁴ This appears to be a knee-jerk reaction rather than clear scientific thinking.

But hold on, the story gets better. Dr. Johanson gave a lecture at the University of Missouri in Kansas City, Nov. 20, 1986, on Lucy and why he thinks she is our ancestor. It included the ideas already mentioned and that Lucy's femur and pelvis were more robust than most chimps and therefore, "could have" walked upright. After the lecture he opened the meeting for questions. The audience of approximately 800 was quiet so some creationists asked questions. Roy Holt asked; "How far away from Lucy did you find the knee?" (The knee bones were actually discovered about a year earlier than the rest of Lucy). Dr. Johanson answered (reluctantly) about 200 feet lower (!) and two to three kilometers away (about 1.5 miles!). Continuing, Holt asked, "Then why are you sure it belonged to Lucy?" Dr. Johanson: "Anatomical similarity." (Bears and dogs have anatomical similarities).

After the meeting, the creationists talked with Dr. Johanson and continued the questions. Dr. Johanson argued that homology (particularly DNA homology) is good proof for evolution. Tom Willis responded that "similar structures nearly always have similar plans, (like) similar bridges have similar blue prints." After more discussion along this line, Dr. Johanson gave this amazing reply: "If you don't believe homology, then you don't believe evolution, and evolution is a fact!"⁵

What about Lucy? Just another partial find of some primate, put together to look like a human ancestor? Could the wide separation of Lucy's bones (200 feet by 1 mile) better point to a catastrophic scenario - such as a world wide flood?

What about Dr. Johanson's credibility? To his credit, he does talk about the tentative nature of this type of science. But another evolutionary writer says this about the search for humanlike (homonid) bones; "When it comes to finding a new 'star' as our animal ancestor, there is no business like bone business."⁶

Tom Willis, the creationist who attended the U. of Missouri lecture puts it this way, "By any reasonable standards, Johanson misrepresented the evidence and he did so for money! A businessman who made claims like those to sell his products would be charged with fraud rather than be paid an honorarium."⁷ Regardless of the motives involved for finding our evolutionary "ancestor", we can be sure that when Lucy is acknowledged as an evolutionary dead end, there will be another press conference with another knee-jerk explanation.

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 14866|2004-10-29 20:23:39|clyde winters|Re: Map of Early Human Migrations Out of Africa|
Hi

Yes there is little real evidence .In fact to date,
scientists have not found the transition forms for any
of the ancient homonids

--- Mahari <mahari@myway.com> wrote:

> Provocative article. I didn't realize that there
> was such little evolutionary fossil evidence. Is
> this true?Free India's Blacks.....Man has no nobler
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> McKenneyYear: 12,950, OctoberIn honor,HTP,Mahari---
> On Thu 10/28, yahmose7 <yahmose7@yahoo.com>
> wrote:From: yahmose7 [mailto:yahmose7@yahoo.com]To:
> Ta_Seti@yahoogroups.comDate: Fri, 29 Oct 2004
> 00:00:18 -0000Subject: [Ta_Seti] Re: Map of Early
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> It included t

> he ideas already mentioned and that Lucy's femur
> and pelvis were more robust than most chimps and
> therefore, "could have" walked upright. After the
> lecture he opened the meeting for questions. The
> audience of approximately 800 was quiet so some
> creationists asked questions. Roy Holt asked; "How
> far away from Lucy did you find the knee?" (The knee
> bones were actually discovered about a year earlier
> than the rest of Lucy). Dr. Johanson answered
> (reluctantly) about 200 feet lower (!) and two to
> three kilometers away (about 1.5 miles!).
> Continuing, Holt asked, "Then why are you sure it
> belonged to Lucy?" Dr. Johanson: "Anatomical
> similarity." (Bears and dogs have anatomical
> similarities).After the meeting, the creationists
> talked with Dr. Johanson and continued the
> questions. Dr. Johanson argued that homology
> (particularly DNA homology) is good proof for
> evolution. Tom Willis responded that "similar
> structures nearly always have similar plans, (like)
> similar bridges have similar blue prints." After
> more discussion along this line, Dr. Johanson gave
> this amazing reply: "If you don't believe homology,
> then you don't believe evolution, and evolution is a
> fact!"⁵What about Lucy? Just another partial find of
> some primate, put together to look like a human
> ancestor? Could the wide separation of Lucy's bones
> (200 feet by 1 mile) better point to a catastrophic
> scenario - such as a world wide flood?What about Dr.
> Johanson's credibility? To his credit, he does talk
> about the tentative nature of this type of science.
> But another evolutionary writer says this about the
> search for humanlike (homonid) bones; "When it comes
> to finding a new 'star' as our animal ancestor,
> there is no business like bone business."⁶ Tom
> Willis, the creationist who attended the U. of
> Missouri lecture puts it this way, "By any
> reasonable standards, Johanson misrepresented the
> evidence and he did so for money! A businessman who
> made claims like those to sell his products would be
> charged with fraud rather than be paid an
> honorarium."⁷ Regardless of the motives involved for
> finding our evolutionary "ancestor", we can be sure
> that when Lucy is acknowledged as an evolutionary
> dead end, there will be another press conference
> with another knee-jerk explanation.

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| 14867|2004-10-30 02:29:10|K. Loganathan|The Verses of the Snake Charmer- 17|

The Verses of the Snake Charmer- 17

The Greatness of the Siddhas

We are Capable of Immense Power

Man can attain immense technological power that effectively allows him to transform nature into shapes and forms that he likes. The Siddhas were then believers in technological intervention

over nature but with a difference. While the Western world that developed technologies but only by killing spirituality this is NPT so with the Siddhas. The Siddhas seem to combine both and here they seem to have been helped in their understanding that the Power or Sakti exists as the cosmic KuNдалиni, the personal KuNдалиni and so forth and its acquiring this KuNдалиni that grants man the Technological Prowess that allows him not only to adapt himself to environment but also ACT upon it to change it to his taste.

Now we should realize that this is something inherent to the evolutionary development of creature intelligence. When some apes or chimps used a stick as a weapon to attack its enemies, when they used straws to sweep out white ants by inserting them into the furrows of the anthills, when beavers build dams across streams using the floating wood and so forth, we already see the beginnings of such competencies. When the ancient Egyptians built the awe inspiring Pyramids, the Cholas the engineering marvel of the Temple at Tanjore, the Borobudur in Indonesia, the Ankor Wat in Cambodia and such other marvels throughout the ancient world, we also see the same technological competence but in service of the metaphysical needs of man.

This is where the Western technologies DIFFER - they have bracketed out BEING so that they respond only to the physical and not at all to the metaphysical and as Siddhas do consistent with the ancients who in transforming nature they also allowed the visible presence of the concealed and hidden metaphysical depths.

The snake charmer here does not fail to mention that the soul as the snake should dance and dance i.e. be active and mobile, always on the move but it must be so always in front of BEING-as-Lord, the King.

The Sakti is immensely powerful and man in taming it, can also misuse it so that the whole world may be destroyed. Thus man must acquire this Power but use it only as dictated by BEING so that man created world disasters can be avoided.

These verses also indicate that spiritual life is NOT a life of simply dogmas, beliefs and rituals but also a venturesome intellectual life that takes on its stride scientific explorations that empower man with the knowledge and understanding that would liberate him from being a slave to natural forces.

28.

**eddu malaikaLaiyum pan_taay eduttu eRikuvoom
eezukaalaiyum kudittu eepamiduvom
madduppadaa maNalaiyum matittiduvom
makaraaja munbu n_inRaadu paambee!**

Meaning:

We Siddhas can transform all the great mountains into small balls and play with them tossing

them around. We can drink the waters of all the oceans and yawn with contentment of having made them dry. We shall invent ways to count the sands that appear to be impossible to count. (There is nothing that we cannot do to transform nature into our desired forms). But despite this O my soul the snake! The source of it all is BEING-the-King and so standing in His front, dance and dance!

29.

**MaNdalam muRRuG kaiyaal maRaittiduvom
Vaanaaththaiyum villaaka vaLaittiduvom
ToNdarukkuc cuuniyam collik kaadduvom
ToonRalukku munbu n_inRu aadu paambee!**

Meaning:

With our punitive but magical hands we can make the whole wide world disappear and become invisible. We can also reshape into that of a bow this vast sky that serves as the container for all. There are great secrets about such feats and without hoarding them to ourselves, we shall impart them to others but only to those who are dedicated to serve BEING. So my soul the snake! Standing always in the Canniti, the front of BEING-the-King, dance and dance!

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| 14868|2004-10-30 21:50:40|Paul Kekai Manansala|The search for the Hobbits|
<http://www.guardian.co.uk/life/feature/story/0,,1337198,00.html>

"The possibility of finding ebu gogo alive should not be dismissed as fantasy, because mammals unknown to science do still turn up - and South-East Asia is a particular hotspot for such finds. An antelope, *Pseudoryx nghetinhensis*, from the Lao-Vietnamese border, was described as recently as 1993. An ox-like creature, the kouprey, was discovered in Cambodia in the 1940s.

Morwood and Roberts have targets already in their sights. Many Indonesian islands contain peculiar faunas and have deep, barely explored limestone caves. 'Sumba and Sulawesi are high on our hitlist,' says Roberts. Morwood starts work on Sulawesi next year."

Regards,

Paul Kekai Manansala

| 14869|2004-10-31 01:35:06|Myra Wysinger|Hello Dr. Winters|

Dr. Winters did you decipher the steles bearing the name Akinidad from the Hamdab temple which have been assumed to contain a record

of Candace Amanirenas campaign against the Romans.

I read somewhere that you deciphered one of the steles. Have you written a paper on this?

Stele inscribed with Meroitic cursive erected near Meroë by Queen Amanirenas, late first century B.C. (London: British Museum). This queen or her successor ruled Meroë when its conflict with Rome began. This is an unusually long historical inscription in Meroitic, but so far has not been translated. When the Kingdom of Kush was still located at Napata, Egyptian demotic script was used at court. The development of a distinctive script to express the Sudanese language indicates the cultural independence of Meroë from Egypt.

Picture:

http://www.hp.uab.edu/image_archive/um/inscription01.jpg

Thank you for any information you have on this topic.

Myra

| 14870|2004-10-31 07:15:36|clyde winters|Re: Hello Dr. Winters|
Hi

Yes I deciphered the stela some time ago. It does not record the Meroitic-Roman war. It is funerary stela.

The Akinidad stela, is the funerary stela of Kharapkhanel, the older brother of Akinidad. In this stela Akinidad described as a paqar (prince). This suggest that Kharapkhanel was the original crown prince, not Akinidad of King Teriteqas and Queen Amanirenas.

Griffith believed that arme, meant Rome. This group of Meroitic syllabic signs did not mean Rome. These letters represented four words a r a m e , or "Indeed he gives measure".

In summary, the Hamadab 1 stela is not about a battle against Rome, it is a recording of the death of the oldest son of Teriteqas and Amanirenas, Kharapkhanel. The text of this stela makes it clear in line 2, that Amanirenas:

"(She is to) give the glowing good bequeathal (of) her crown prince. Go bring (him) Good. Bestow here protection on him. Go bring (here) Good. The good crown prince, indeed leaves for the good rebirth. The good son Kharapkhanel('s) superior renewal

will (be) close at hand."

This indicates that Kharapkhael was the original crown prince and that Akinidad only became crown prince as a result of the death of his older brother Kharapkhael. This death may have caused some political dissension in Meroe, since the death of Kharapkhael, may have made a brother of Teriteqas or Amanirenas eligible for the throne instead of Akinidad.

Akinidad is mentioned in many Meroitic inscriptions. Now that Hamadab 1, has been deciphered in its entirety we discover that King Teriteqas and Queen Amanirenas probably promoted Akinidad on many of their inscribed monuments to legitimize his appointment as crown prince of Meroe after the death of Kharapkhael. Teriteqas and Amanirenas therefore may have made travels to the Meroitic religious centers to attempt to find legitimization for Akinidad as crown prince.

Pilgrimages to Meroitic-Kushite holy places would have provided the public ample opportunity to see the new Crown Prince acting royal after he reached the age of maturity. These pilgrimages by Teriteqas and Amanirenas to religious sites in Meroe would explain the appearance of inscriptions bearing the name of Teriteqas, Amanirenas and Akinidad at many Meroitic religious sites.

The final textual material relating to Akinidad comes from an unpublished stela found at Qasr Ibrim. This stela is Qasr Ibrim 1420.

Researchers usually refer to Qasr Ibrim 1420 as the stela of Amanishaketo and Akinidad stela (Torok, 1997). But our examination of a photograph of Qasr Ibrim 1420 indicate that Amanishaketo is not mentioned on this stela.

Qasr Ibrim 1420 is a fairly large stela. This stela was broken and deliberately disfigured. The top of the stela is broken but a pair of wings were engraved in this area as evidenced by the tips of each wing remaining visible on Qasr Ibrim 1420 today.

Qasr Ibrim 1420 has a long inscription. Presently we find 37 lines of cursive Meroitic script on this stela. There were probably additional lines on this stela, because the stela is broken below line 37.

This stela indicates that Akinidad died while he

was a prince. We can not publish a translation of the entire document but it appears that Qasr 1420 was a funerary stela.

As a result of the fact that this inscription is not published I will only quote from lines 1-4 of Qasr Ibrim 1420.

Here we read:

1. " He goes to prepare the renewal (and) protection of the abstract personality. Protect the prestige of the prince as is the tradition (and) vouchsafe the soul and honorable offering."

2. Produce revitalization of the Ba to leave a grand legacy (is) obligatory...vouchsafe and guide his abstract personality, may it go forth to praise his spirit.

3. The grand patron praises the Chief. Aman opens the shining translucent spirit for rebirth. (There) will be eternal honor indeed for the prince.

4. "The good embarkation of Akinidad (to Paradise) to will grant the patron a boon, (and) bring (him) eternal good".

These few quotes from Qasr Ibrim 1420 indicate that at the time this document was written Akinidad was recognized as both Chief and Prince. In this passage the Meroitic term *wl* was used to designate Akinidad as a prince, instead of *pqr*.

The term *wl* 'prince', was probably reserved for Meroite princes that held administrative responsibilities. In addition to *wl*, being engraved on the Qasr Ibrim 1420 stela we also find use of *wl* to denote a prince in the inscriptions associated with the personage Arayesabkheqo, interned in pyramid N.36.

Qasr Ibrim 1420 is the only textual evidence where Akinidad is referred to as *w-ne* 'Chief'. This suggest that at the time Akinidad died he was recognized as the leader of government at Qasr Ibrim. This would have been an important post for Akinidad, given the strategic location of Qasr Ibrim as a major center of culture, commerce and trade . To understand the

destruction of Qasr Ibrim 1420, we must remember some of the events associated with the Meroitic-Roman War.

In 24 B.C. Roman forces were sent to fight in Arabia. According to Pliny and Strabo the Meroite-Kushites sacked Aswan and destroyed the Roman statues at Philae (Torok, 1997; Welsby, 1996).

In response to the Kushite expedition, Gaius Petronius with a force of 10,000 infantry and 800 horses pushed the Kushites back to Pselchis. Strabo (17.1.53) mentions the fact that the Meroites were led by a Candace.

The Romans and Kushites, according to Strabo began peace negotiations at Dakka in 24 B.C.. The negotiations failed, and the Romans pushed their forces deeper into Meroitic-Kushite territory as far as Sara. They also established forts at Qasr Ibrim (Torok, 1997; Welsby, 1996).

Akinidad was probably killed in 24 B.C. Strabo (17.1.54) mentions that the Candace's son was killed during this campaign. This son of the Candace was probably Akinidad.

We know that Akinidad was in Dakka on two occasions, once with Teritegas, and later only with Amanirenas. In Dakka 2, we discover that Akinidad died at Dakka. This is most interesting because, the Romans pushed the Meroites back to Dakka in 24 B.C.

If Akinidad had been wounded outside Dakka, Amanirenas may have stopped in the town to obtain medical treatment for her son. After Akinidad died in the town, Amanirenas may have withdrawn from peace talks and continued the War.

If these events occurred, Amanirenas probably had the Qasr Ibrim 1420 stela erected in Qasr Ibrim, to honor Akinidad who had served as the Chief of the city during the Meroitic-Roman War. The Qasr Ibrim 1420 stela was probably defaced and broken during the Roman occupation of Qasr Ibrim to show their contempt for the Meroites.

The Meroites resisted Roman occupation. By 22 B.C., the Meroites retook Qasr Ibrim from the Romans. In 21 B.C., a peace treaty was concluded between Augustus, and Meroite envoys on the Island of Samos. The textual evidence makes it clear that Akinidad remained a paqar (prince) until his death at Dakka in 24 B.C.

The evidence of the Dakka 2 inscription and Hamadab 2 indicate that Akinidad probably died during Amanirenas rule of Meroitic-Kush. After Teriteqas was killed during the Meroitic-Roman War, Akinidad may have become recognized as King, but without official succession, and his untimely death at Dakka, he remained until his death officially Crown Prince. This would explain our inability to find any evidence of Akinidad being recognized as anything more than a paqar, rather than a qore (king).

Although we can positively maintain that Akinidad probably never assumed the throne in the Meroitic Sudan, we still have to answer the question where was Akinidad buried? Most Meroitists agree that the pyramids of King Teriteqas and Queen Amanirenas are located at Gebel Barkel. Another pyramid which is "chronologically attached" to these pyramids is Bar.5 (Reisner 1923 ,60).

The Bar 5 pyramid has the type -form analogous to the Beg. N.14 and Beg. N.21 pyramids which are assigned to King Teriteqas and Queen Amanirenas respectively. (Reisner 1923,60) Reisner found a male in this pyramid. This male lacked a crown of uraeus. This led Reisner (1923) to assume that this male never became King. Given the analogous nature of Bar. 5, and the Bar.4 and Bar. 9 pyramids suggest that this may be the pyramid of Akinidad who never became ruler. The death of both Akinidad and Kharapkhael probably led to Amanirenas assuming the role of ruler at Meroe until her death. This meant that no direct male descendant of Teriteqas took over the throne after his death .

As a result of the Meroitic-Roman War we will never know what kind of ruler Akinidad would have become if he had not died at Dakka. But we can say that Akinidad never became King, he died as Crown Prince of Meroe. You may find my recent article published in Arkamani interesting:

http://arkamani.org/meroitic_studies/Kalabsha.htm

This paper has a fine list of Late Meroitic words, which have been translated into Arabic by the editor of Arkamani. These same signs written in Meroitic script can be found at the following site:

<http://geocities.com/olmec982000/meroitic.pdf>

You can find my decipherment of Akinidad in the

following publication:

Winters, C.A.(1998a). Meroitic Funerary text: Temple architecture and mortuary practices, InScription: Journal of Ancient Egypt,1 (1), 29-33.

Winters,C.A.(1998a). Meroitic Funerary text: Stelae and funerary tables, InScription: Journal of Ancient Egypt,1 (2), 41-55.

I hope this information answered your questions.

Clyde

--- Myra Wysinger <nmyemail@yahoo.com> wrote:

>
> Dr. Winters did you decipher the steles bearing the
> name Akinidad
> from the Hamdab temple which have been assumed to
> contain a record
> of Candace Amanirenas campaign against the Romans.
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> queen or her successor ruled Mero? when its conflict
> with Rome
> began. This is an unusually long historical
> inscription in Merotic,
> but so far has not been translated. When the Kingdom
> of Kush was
> still located at Napata, Egyptian demotic script was
> used at court.
> The development of a distinctive script to express
> the Sudanese
> language indicates the cultural independence of
> Mero? from Egypt.
>
> Picture:
>
>

http://www.hp.uab.edu/image_archive/um/inscription01.jpg

>
> Thank you for any information you have on this
> topic.
>
> Myra
>
>
>
>

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| 14871|2004-10-31 07:43:34|Paul Kekai Manansala|S.Africa park reveals glories of ancient kingdom|

<http://www.alertnet.org/thenews/newsdesk/L14524055.htm>

S.Africa park reveals glories of ancient kingdom

31 Oct 2004 02:04:00 GMT

Source: Reuters

By Gershwin Wanneburg

MAPUNGUBWE, South Africa, Oct 31 (Reuters) - People in southern Africa have long told the tale of a sophisticated kingdom that once thrived here, but the story was ignored by a government that dismissed any sign of black ingenuity.

A decade after the end of white rule in South Africa, the Mapungubwe kingdom is getting its due -- as the centrepiece of a new national park aimed at highlighting a civilization that further dispels the myth that Africans were inferior to their European peers.

Officials hope the park will join the famous Kruger National Park and share in South Africa's lucrative tourism industry, which draws millions of visitors each year with its combination of five-star attractions and natural beauty.

The park will eventually become part of a "transfrontier"

conservation area shared between Zimbabwe, South Africa and Botswana, benefiting all the countries where Mapungubwe once held sway.

APARTHEID SUPPRESSION

Mapungubwe, which reached its height between AD 1220-1290, was discovered by modern archaeologists in the 1930s. But like other chapters in South Africa's black history it was never taught in schools for fear it would contradict the apartheid government's views of white supremacy.

"Until now this place was unknown," said Sigwavhu Limu, a member of the Vhagona cultural movement, which promotes the Vhagona and Venda cultures, seen as Mapungubwe's descendants.

"We are grateful that we can now have access to this place, the access that has been denied us by the former apartheid government," he said.

The Mapungubwe kingdom covered 30,000 square km (7,722 square miles) in what is today South Africa, Zimbabwe and Botswana. With a capital city of some 5,000 people, Mapungubwe was recognised as an economic, political and cultural centre for the region before its society disintegrated, probably because of a dramatic change in climate.

Charred remains of sorghum, millet and well-preserved ceramic spindle whorls used to spin cotton were found in the area, suggesting a booming agricultural lifestyle, courtesy of fertile soil deposits on the banks of the nearby Limpopo river.

Although its inhabitants were not the first to exploit gold in the region, experts say their delicately carved artefacts betray a unique skill for manipulating the metal.

The artefacts, all bearing the trademark incisions, include the royal household symbols -- a palm-sized golden rhino, possibly belonging to the king and buried with him, and a 20 cm -long sceptre (7.8inches), probably his adviser's.

The discovery of foreign beads, pottery, ivory, bone, ostrich eggshells and the shells of snails and freshwater mussels indicates a trade network stretching as far away as East Africa, Persia, Egypt, India and China.

The kingdom, whose name means "the place of the jackal" in the local

Venda language, is also believed to have been the first in the region with a complex social structure built around a king, who would have enjoyed a demigod-like status.

In southern Africa, it was rivalled only by neighbouring Great Zimbabwe, a sprawling city of stone buildings that sprang up around the 14th century just as the Mapungubwe kingdom was nearing its end.

"Contrary to the belief that Africa was primitive and isolated, Mapungubwe shows us that already nearly 1,000 years ago Africa was an important part of the global community," said Nikki Haw, Cultural Affairs Assistant at the University of Pretoria, which has led the excavations since the 1930s.

"These people were skilled artisans, agriculturalists and traders and their legacy has an important role to play in the African Renaissance," she said.

A lot is riding on the legend of Mapungubwe. Officials hope it will spur much-needed jobs and economic growth in Limpopo, one of South Africa's poorest and most neglected provinces.

Little remains of the settlement but there is still enough for visitors to get a glimpse into its residents' daily lives.

Attractions include Mapungbwe Hill where -- in keeping with his stature -- the king and his royal household lived, looking down upon his subjects in the valley 30 metres (yards) below.

A four-metre-deep (13 feet) archaeological excavation gives an idea of how humans would have lived around 1,000 years ago.

(additional reporting by Spokes Mashiyane and Joseph Oesi)
| 14872|2004-10-31 07:46:39|Paul Kekai Manansala|Genetic Ghosts of Hominids Past|
--- In evolutionary-psychology@yahoogroups.com, "artemispub"
wrote:

Richard Parker

Date: Tue Oct 26, 2004 1:29 am

Subject: Homo erectus may, after all, be direct ancestor of Chinese

From Carl Zimmer's blog <http://www.corante.com/loom/>

October 17, 2004

Genetic Ghosts of Hominids Past

" Last week I blogged about the strange story of our past encoded in the DNA of lice. We carry two lineages of lice, one of which our Homo sapiens ancestors may have picked up in Asia from another hominid, Homo erectus. I always get a kick imagining human beings, having migrated out of Africa around 50,000 years ago, coming face to face with other species of upright, tool-making, big-brained apes. It's pretty clear that it happened in Europe, which was occupied by both humans and Neanderthals for several thousand years. But encountering Homo erectus would be even weirder. Studies on DNA suggest humans and Neanderthals share an ancestor dating back half a million years or so. But Homo erectus moved into Asia 1.8 million years ago. These were long-lost cousins, to put it mildly. What's more, they almost certainly had nothing along the lines of human language. Their brains were very different too; they kept making the same stone tools they had been making since they had left Africa. I can't help imagining it would have been an awkward encounter, or even a bloody one. Yet it was close enough for us to pick up their lice.

Hot on the heels of the lice study, a new study on human DNA offers some more support to the idea of a very intimate reunion. Until now, most studies of human genes have pointed to Africa as their origin. If you draw a tree of the various versions of a gene, the deepest branches often belong primarily to living Africans. Some genetic markers are shared almost exclusively by Europeans and Asians, which may have evolved as humans moved out of Africa. These patterns suggested that humans sweeping out of Africa did not interbreed with Neanderthals or Homo erectus. Or, if they did, none of the DNA of those other hominids is around today. But in a paper

in press
in Molecular Biology and Evolution, University of Arizona scientists
report
the discovery of a gene that flouts the pattern.

Known as RRM2P4, this gene has its roots in Asia. Over half of people
sampled from South China had the oldest version of the gene, while
only 1
out of 177 Africans who were surveyed had it. And by studying the
variation
in different versions of the gene, the researchers concluded that
the most
recent common ancestor of them existed 2 million years ago. The
simplest
explanation for this pattern is that at least a few humans and Homo
erectus
came face to face in Asia and had kids.

The authors point out that the gene they looked at isn't big enough
to
offer a huge amount of statistical confidence. That will have to
wait for
other genes with Asian roots, if they're out there. But if RRM2P4 is
any
guide, humans and Homo erectus didn't just trade lice. Our hominid
cousins
may not have been able to survive as a species with us in the
neighborhood,
but all was not war between the species."

So Chinese scientists, Milton Wolpoff, Alan Thorne, and
which-Artemis-is-which may possibly be right, after all.

Richard
My Seashore Foraging/Fishing weblog is up and running at
<http://coconutstudio.blogspot.com>
it's still an infant, but may be worth a key click

"It is a truism, of course, that in "democratic" states the populace must be encouraged to imagine that it makes important decisions by voting, and must therefore be controlled by suitable propaganda, which implants ideas to which the voters respond automatically as trained animals respond to words of command in a circus, thus leaving to the masses only a factitious choice between Tweedledum and Tweedledee on the basis of their preference for a certain kind of oratory, a hair-style, or a particular facial xpression." -- Dr. R.P. Oliver

" THE TRUTH IS HATE TO THOSE WHO HATE THE TRUTH." -- Anon.
| 14873|2004-10-31 07:48:30|Paul Kekai Manansala|OT: Men Are Doomed _ in 125,000 Years|
<http://www.rednova.com/news/display/?id=97688>

Men Are Doomed _ in 125,000 Years
Review by JOHN WHELAN

Adam's Curse - A Future Without Men

Bryan Sykes

Corgi, \$27.95

AFUTURE without men. Goodness. Leaving aside for the moment the vexed problem of the extinction of the entire human race, can you imagine the impact this will have on society?

Who will mow the lawns? Change the oil in the car? Leave the toilet seat up?

According to Brian Sykes, this won't happen for at least another 125,000 years, so don't worry lads, plenty of time to get another round in and renew the Sky subscription.

This serious topic is treated seriously, as you would expect from a Professor of Genetics at the University of Oxford, though he tries very hard, and often succeeds, in making a complex topic approachable.

The trouble is that when he gets a bit excited he has the tendency

to veer towards the white lab coat and thick glasses approach to science.

The research carried out by the good professor on DNA and the Y-chromosome is the basis for much of the book.

His conclusion is that men are slowly headed for extinction as our Y-chromosomes are getting smaller and weaker. If this wasn't bad enough, he is extremely pessimistic about the survival of planet Earth because of the varied ways we are destroying it.

For someone with a casual interest in the subject it's a fascinating read, though at times a tad on the long side, and I found myself skimming some of the technical explanations.

Sykes' previous, well-validated book, *The Seven Daughters of Eve*, showed how Europeans are all descended from a distinct line of seven women, and for me the most interesting parts of his current work recounted his extensive research on tracing the hereditary lines such as his own family, the Vikings, Genghis Khan and the clan Macdonald.

Here, he would delve into the past using modern scientific tools to reveal the fascinating secrets each of us carries inside us to this day. *

| 14874|2004-10-31 12:32:28|Myra Wysinger|Re: Hello Dr. Winters|

Thank you for this information. This answers my questions. This is very interesting and gives me a more broad interpretation to pull upon.

So very little information is on the web, and the books I read only summarize with not all the facts. I know about your knowledge on the Meroitic language. I have been keeping up with your work for a number of years now. Your name was the first one I thought of.

I'm glad I followed through on my hunch. :-)

I'm going to list your publications, and Meroitic web site to make it easier for others who are doing research into the area of Meroitic-Sudan.

Blessings,

Myra

clyde winters wrote:

Hi

Yes I deciphered the stela some time ago. It does not record the Meroitic-Roman war. It is a funerary stela.

The Akinidad stela, is the funerary stela of Kharapkhael, the older brother of Akinidad. In this stela Akinidad is described as a paqar (prince). This suggests that Kharapkhael was the original crown

prince, not Akinidad of King Teriteqas and Queen Amanirenas.

Griffith believed that arme, meant Rome. This group of Meroitic syllabic signs did not mean Rome. These letters represented four words a ra m e , or "Indeed he gives measure".

In summary, the Hamadab 1 stela is not about a battle against Rome, it is a recording of the death of the oldest son of Teriteqas and Amanirenas, Kharapkhael. The text of this stela makes it clear in line 2, that Amanirenas:

"(She is to) give the glowing good bequeathal (of) her crown prince. Go bring (him) Good. Bestow here protection on him. Go bring (here) Good. The good crown prince, indeed leaves for the good rebirth. The good son Kharapkhael('s) superior renewal will (be) close at hand."

This indicates that Kharapkhael was the original crown prince and that Akinidad only became crown prince as a result of the death of his older brother Kharapkhael. This death may have caused some political dissension in Meroe, since the death of Kharapkhael, may have made a brother of Teriteqas or Amanirenas eligible for the throne instead of Akinidad.

Akinidad is mentioned in many Meroitic inscriptions. Now that Hamadab 1, has been deciphered in its entirety we discover that King Teriteqas and Queen Amanirenas probably promoted Akinidad on many of their inscribed monuments to legitimize his appointment as crown prince of Meroe after the death of Kharapkhael. Teriteqas and Amanirenas therefore may have made travels to the Meroitic religious centers to attempt to find legitimization for Akinidad as crown prince.

Pilgrimages to Meroitic-Kushite holy places would have provided the public ample opportunity to see the new Crown Prince acting royal after he reached the age of maturity. These pilgrimages by Teriteqas and Amanirenas to religious sites in Meroe would explain the appearance of inscriptions bearing the name of Teriteqas, Amanirenas and Akinidad at many Meroitic religious sites.

The final textual material relating to Akinidad comes from an unpublished stela found at Qasr Ibrim.

This stela is Qasr Ibrim 1420.

Researchers usually refer to Qasr Ibrim 1420 as the stela of Amanishaketo and Akinidad stela (Torok, 1997). But our examination of a photograph of Qasr Ibrim 1420 indicate that Amanishaketo is not mentioned on this stela.

Qasr Ibrim 1420 is a fairly large stela. This stela was broken and deliberately disfigured. The top of the stela is broken but a pair of wings were engraved in this area as evidenced by the tips of each wing remaining visible on Qasr Ibrim 1420 today. Qasr Ibrim 1420 has a long inscription. Presently we find 37 lines of cursive Meroitic script on this stela. There were probably additional lines on this stela, because the stela is broken below line 37. This stela indicates that Akinidad died while he was a prince. We can not publish a translation of the entire document but it appears that Qasr 1420 was a funerary stela.

As a result of the fact that this inscription is not published I will only quote from lines 1-4 of Qasr Ibrim 1420.

Here we read:

1." He goes to prepare the renewal (and) protection of the abstract personality. Protect the prestige of the prince as is the tradition (and) vouchsafe the soul and honorable offering."

2. Produce revitalization of the Ba to leave a grand legacy (is) obligatory...vouchsafe and guide his abstract personality, may it go forth to praise his spirit.

3. The grand patron praises the Chief. Aman opens the shining translucent spirit for rebirth. (There) will be eternal honor indeed for the prince.

4. "The good embarkation of Akinidad (to Paradise) to will grant the patron a boon, (and) bring (him) eternal good".

These few quotes from Qasr Ibrim 1420 indicate that at the time this document was written Akinidad

was recognized as both Chief and Prince. In this passage the Meroitic term wl was used to designate Akinidad as a prince, instead of pqr. The term wl 'prince', was probably reserved for Meroite princes that held administrative responsibilities. In addition to wl, being engraved on the Qasr Ibrim 1420 stela we also find use of wl to denote a prince in the inscriptions associated with the personage Arayesabkheqo, interned in pyramid N.36.

Qasr Ibrim 1420 is the only textual evidence where Akinidad is referred to as w-ne 'Chief'. This suggests that at the time Akinidad died he was recognized as the leader of government at Qasr Ibrim. This would have been an important post for Akinidad, given the strategic location of Qasr Ibrim as a major center of culture, commerce and trade. To understand the destruction of Qasr Ibrim 1420, we must remember some of the events associated with the Meroitic-Roman War. In 24 B.C. Roman forces were sent to fight in Arabia. According to Pliny and Strabo the Meroite-Kushites sacked Aswan and destroyed the Roman statues at Philae (Torok, 1997; Welsby, 1996). In response to the Kushite expedition, Gaius Petronius with a force of 10,000 infantry and 800 horses pushed the Kushites back to Pselchis. Strabo (17.1.53) mentions the fact that the Meroites were led by a Candace.

The Romans and Kushites, according to Strabo began peace negotiations at Dakka in 24 B.C.. The negotiations failed, and the Romans pushed their forces deeper into Meroitic-Kushite territory as far as Sara. They also established forts at Qasr Ibrim (Torok, 1997; Welsby, 1996).

Akinidad was probably killed in 24 B.C. Strabo (17.1.54) mentions that the Candace's son was killed during this campaign. This son of the Candace was probably Akinidad.

We know that Akinidad was in Dakka on two occasions, once with Teriteqas, and later only with Amanirenas. In Dakka 2, we discover that Akinidad died at Dakka. This is most interesting because, the Romans pushed the Meroites back to Dakka in 24 B.C.

If Akinidad had been wounded outside Dakka, Amanirenas may have stopped in the town to obtain

medical treatment for her son. After Akinidad died in the town, Amanirenas may have withdrawn from peace talks and continued the War.

If these events occurred, Amanirenas probably had the Qasr Ibrim 1420 stela erected in Qasr Ibrim, to honor Akinidad who had served as the Chief of the city during the Meroitic-Roman War. The Qasr Ibrim 1420 stela was probably defaced and broken during the Roman occupation of Qasr Ibrim to show their contempt for the Meroites.

The Meroites resisted Roman occupation. By 22 B.C., the Meroites retook Qasr Ibrim from the Romans. In 21 B.C., a peace treaty was concluded between Augustus, and Meroite envoys on the Island of Samos. The textual evidence makes it clear that Akinidad remained a paqar (prince) until his death at Dakka in 24 B.C.

The evidence of the Dakka 2 inscription and Hamadab 2 indicate that Akinidad probably died during Amanirenas rule of Meroitic-Kush. After Teriteqas was killed during the Meroitic-Roman War, Akinidad may have become recognized as King, but without official succession, and his untimely death at Dakka, he remained until his death officially Crown Prince. This would explain our inability to find any evidence of Akinidad being recognized as anything more than a paqar, rather than a qore (king).

Although we can positively maintain that Akinidad probably never assumed the throne in the Meroitic Sudan, we still have to answer the question where was Akinidad buried? Most Meroitists agree that the pyramids of King Teriteqas and Queen Amanirenas are located at Gebel Barkel. Another pyramid which is "chronologically attached" to these pyramids is Bar.5 (Reisner 1923,60).

The Bar 5 pyramid has the type -form analogous to the Beg. N.14 and Beg. N.21 pyramids which are assigned to King Teriteqas and Queen Amanirenas respectively. (Reisner 1923,60) Reisner found a male in this pyramid. This male lacked a crown of uraeus. This led Reisner (1923) to assume that this male never became King. Given the analogous nature of Bar. 5, and the Bar.4 and Bar. 9 pyramids suggest that this may be the pyramid of Akinidad who never became ruler.

The death of both Akinidad and Kharapkhanel

probably led to Amanirenas assuming the role of ruler at Meroe until her death. This meant that no direct male descendant of Teritegas took over the throne after his death .

As a result of the Meroitic-Roman War we will never know what kind of ruler Akinidad would have become if he had not died at Dakka. But we can say that Akinidad never became King, he died as Crown Prince of Meroe.

You may find my recent article published in Arkamani interesting:

http://arkamani.org/meroitic_studies/Kalabsha.htm

This paper has a fine list of Late Meroitic words, which have been translated into Arabic by the editor of Arkamani. These same signs written in Meroitic script can be found at the following site:

<http://geocities.com/olmec982000/meroitic.pdf>

You can find my decipherment of Akinidad in the following publication:

Winters, C.A.(1998a). Meroitic Funerary text: Temple architecture and mortuary practices, InScription: Journal of Ancient Egypt,1 (1), 29-33.

Winters,C.A.(1998a). Meroitic Funerary text: Stelae and funerary tables, InScription: Journal of Ancient Egypt,1 (2), 41-55.

I hope this information answered your questions.

Clyde

--- Myra Wysinger wrote:

- >
- > Dr. Winters did you decipher the steles bearing the
- > name Akinidad
- > from the Hamdab temple which have been assumed to
- > contain a record
- > of Candace Amanirenas campaign against the Romans.
- >
- > I read somewhere that you deciphered one of the
- > steles. Have you
- > written a paper on this?
- >
- > Stele inscribed with Merotic cursive erected near
- > Mero? by Queen
- > Amanirenas, late first century B.C.(London: British

> Museum). This
> queen or her successor ruled Mero? when its conflict
> with Rome
> began. This is an unusually long historical
> inscription in Merotic,
> but so far has not been translated. When the Kingdom
> of Kush was
> still located at Napata, Egyptian demotic script was
> used at court.
> The development of a distinctive script to express
> the Sudanese
> language indicates the cultural independence of
> Mero? from Egypt.

>

> Picture:

>

>

http://www.hp.uab.edu/image_archive/um/inscription01.jpg

>

> Thank you for any information you have on this
> topic.

>

> Myra

>

>

>

>

>

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| 14875|2004-10-31 14:39:39|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

No,

its not true.

the article in question does sound provocative,
but in closer examination it is made up of half-truths,
bogus claims and very poor science. if i'm being overly
harsh, its because the article in question was overly
inaccurate.

i highlighted as much in my rebuttal post, also
pointing out that this article must be some 20 to 30 years
old and (even as it was wrong then), a great deal of additional
evidence has been found showing that the authors were
simply unversed in anthropology or carrying out a fraud.
i included journalistic references where possible.

hope that helps.

DG

Mahari wrote:

Provocative article. I didn't realize that there
was such little evolutionary fossil evidence.
Is this true?

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, October
In honor,
HTP,

Mahari

--- On Thu 10/28, yahmose7 < yahmose7@yahoo.com > wrote:

From: yahmose7 [mailto: yahmose7@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 29 Oct 2004 00:00:18 -0000

Subject: [Ta_Seti] Re: Map of Early Human Migrations Out of Africa

Lucy Fails Test As Missing Link
by Lane Anderson with Steve Snyder

The science of finding and identifying man's "prehistoric ancestors" runs in a predictable pattern. A press conference is announced, the discovery of an ape-like "ancestor" revealed with an artist's impression of what the creature looks like, and the discoverer becomes famous, earning money on lecture tours. The actual fossil bones are scanty and the imagination runs wild. Later, when more evidence is found, the "ancestor" turns out to be totally human or totally ape. The Neanderthal man is an example of one find that turns out to be totally human. Once this find is removed as an intermediate form, you can expect another great discovery to save the day. The latest discovery is "Lucy."

If you are of the impression that there are many intermediate ancestors to man, take notice of the following statement by an expert in the field: "The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed with room to spare inside a single coffin."¹

This is still an exaggeration since it concedes that various specimens are part of human evolution. Australopithecines, for example, are not considered transitional forms anymore, but a branch of the primate evolutionary tree. True transitional forms are still missing. ("Transitional forms" refer to those creatures which represent intermediate states of development for a supposed ape-like ancestor down to man.)

But what about Lucy? This most recent discovery in Africa is being heralded by many as a true transitional form, typically a replacement for the outmoded australopithecines. Could this be hasty judgment? Let's examine the evidence. Lucy is a partial fossil skeleton, about the size of a chimpanzee, supposedly female, discovered by paleontologist Dr. Donald Johanson on November 30, 1974, in Hadar, Ethiopia. It is more complete than most fossil finds in that about 40 percent of the bones of the body have been recovered.

The age is "estimated" to be 3.2 million years. The find includes a V-shaped jaw, part of hip and large bones, and other assorted bones with very little skull fragments.² There were other finds at the same location, other skulls and U-shaped jawbones.

What evidence makes this creature a transitional form? According to Dr. Johanson, she walked upright! Her brain size is still small, ape-like in proportion, and most of the other features are predominantly ape-like. Some say that anatomically it is not different than a modern chimpanzee. The jaw, in particular, is distinct in that it is V-shaped, totally unlike human jaws.

And what evidence supports the idea that this creature walked upright? The angle that the upper leg bone makes with the lower leg bone at the knee. Looking head on, chimpanzee and gorilla legs have an angle of 0 degrees. Humans have an angle of about 9 degrees. If the angle is much greater it gives a "knocked kneed" condition in
humans. Lucy and the australopithecines have a larger angle of about 15 degrees.³

Does this make her an upright walker? Present day orangutan and spider monkeys have the same angle as humans yet are extremely adept tree climbers. Some experts argue that the higher angle makes her a better climber.⁴ This appears to be a knee-jerk reaction rather than clear scientific thinking.

But hold on, the story gets better. Dr. Johanson gave a lecture at the University of Missouri in Kansas City, Nov. 20, 1986, on Lucy and why he thinks she is our ancestor. It included the ideas already mentioned and that Lucy's femur and pelvis were more robust than most chimps and therefore, "could have" walked upright. After the lecture he opened the meeting for questions. The audience of approximately 800 was quiet so some creationists asked questions. Roy Holt asked; "How far away from Lucy did you find the knee?" (The knee bones were actually discovered about a year earlier than the rest of Lucy). Dr. Johanson answered (reluctantly) about 200 feet lower (!) and two to three kilometers away (about 1.5 miles!). Continuing, Holt asked, "Then why are you sure it belonged to Lucy?" Dr. Johanson: "Anatomical similarity." (Bears and dogs have anatomical similarities).

After the meeting, the creationists talked with Dr. Johanson and continued the questions. Dr. Johanson argued that homology (particularly DNA homology) is good proof for evolution. Tom Willis responded that "similar structures nearly always have similar plans, (like) similar bridges have similar blue prints." After more discussion along this line, Dr. Johanson gave this amazing reply: "If you don't believe homology, then you don't believe evolution, and evolution is a fact!"⁵

What about Lucy? Just another partial find of some primate, put together to look like a human ancestor? Could the wide separation of Lucy's bones (200 feet by 1 mile) better point to a catastrophic scenario - such as a world wide flood?

What about Dr. Johanson's credibility? To his credit, he does talk about the tentative nature of this type of science. But another evolutionary writer says this about the search for humanlike (homonid) bones; "When it comes to finding a new 'star' as our animal ancestor, there is no business like bone business."⁶

Tom Willis, the creationist who attended the U. of Missouri lecture puts it this way, "By any reasonable standards, Johanson misrepresented the evidence and he did so for money! A businessman who made claims like those to sell his products would be charged with fraud rather than be paid an honorarium."7 Regardless of the motives involved for finding our evolutionary "ancestor", we can be sure that when Lucy is acknowledged as an evolutionary dead end, there will be another press conference with another knee-jerk explanation.

No banners. No pop-ups. No kidding.

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| 14876|2004-10-31 15:21:07|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

Mahari,

Unfortunately this statement about no transitional forms for any ancient hominids is not in keeping with the scientific evidence. As I pointed out in the rebuttal to the misleading post about Lucy/Dinkenesh, the hominid line tends to get bushy as we go further back--but begins to fit together much better the further we advance in time. Certainly there are always debates about which extinct hominids were evolutionary dead ends and which were transitional and even if there are yet unfound transitions between the transitions.

But the line is so clear, and in some cases so glaring, it is obvious we are looking at fossils that show a mingle of several forms from overlapping time periods. Think of it as if you had a child and that child had a child and so on.

Four generations down you may not find every individual child that leads back to you, but you may find several, showing a clear path back to yourself. That is how transitional fossils for any life forms are "fleshed out"--looking for traits that develop over time.

Homo habilis, Homo erectus, Homo heidelbergensis and more show superb examples of transitional forms on the way to later hominids, including Neanderthals and eventually modern humans. They show that we did not merely erupt out of the ground fully formed, but that prior hominids gradually evolved over time building traits that were passed on down the line to ourselves.

The Dmanisi skull finds were some of the strongest examples of transitional hominid skulls, showing traits of H. erectus/ergaster and habilis traits.

Some of the best evidence can be found in archaic sapiens finds, often showing very strong transitions between earlier hominids (i.e., *H. erectus*) and modern humans (you and I). As pointed out before, *Homo sapiens idaltu* is a wonderful example of a transitional form among the hominid line. Even more superbly is that genetic evidence *predicted* where he would be found--years before the fossil evidence emerged, showing how evolutionary hominid theory today uses multiple forms of scientific disciplines to carry out their work, with different lines of research/discipline converging/triangulating on the same point.

See:

Vekua A., Lordkipanidze D., et al. (2002): "A new skull of early *Homo* from Dmanisi, Georgia." *Science*, 297:85-9.

White T.D., Asfaw B., et al. (2003): "Pleistocene *Homo sapiens* from Middle Awash, Ethiopia." *Nature*, 423:742-7.

Hope that helps.

One more thing, a good book on this entire subject may be the following:

Tattersall, I. *Extinct Humans*. (2000).

Though with recent finds it will need to add some new pages.

DG

cllyde winters wrote:

```
Hi
Yes there is little real evidence .In fact to date,
scientists have not found the transition forms for any
of the ancient homonids
--- Mahari wrote:

> Provocative article. I didn't realize that there
> was such little evolutinary fossil evidence. Is
> this true?Free India's Blacks.....Man has no nobler
> function than to defend the truth.-- Ruth
> McKenneyYear: 12,950, OctoberIn honor,HTP,Mahari---
```

| 14877|2004-10-31 15:36:22|cllyde winters|Re: Map of Early Human Migrations Out of Africa|

Hi

Are you telling us that the Dmanisi skull finds are the transitional form between *Homo erectus* and *homo habilis*? Please explain.

What is the transitional form between *Homo habilis* and *homo sapien sapien*? Please explain.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

- > Mahari,
- >
- > Unfortunately this statement about no transitional
- > forms for
- > any ancient hominids is not in keeping with the
- > scientific
- > evidence. As I pointed out in the rebuttal to the
- > misleading
- > post about Lucy/Dinkenes, the hominid line tends to
- > get bushy as we go further back--but begins to fit
- > together
- > much better the further we advance in time.
- > Certainly there
- > are always debates about which extinct hominids were
- > evolutionary dead ends and which were transitional
- > and
- > even if there are yet unfound transitions between
- > the transitions.
- > But the line is so clear, and in some cases so
- > glaring,
- > it is obvious we are looking at fossils that show a
- > mingle
- > of several forms from overlapping time periods.
- > Think of it as
- > if you had a child and that child had a child and so
- > on.
- > Four generations down you may not find every
- > individual
- > child that leads back to you, but you may find
- > several,
- > showing a clear path back to yourself. That is how
- > transitional
- > fossils for any life forms are "fleshed
- > out"--looking for traits
- > that develop over time.
- >
- > Homo habilis, Homo erectus, Homo heidelbergensis and
- > more show superb examples of transitional forms on
- > the
- > way to later hominids, including Neanderthals and
- > eventually modern humans. They show that we did not
- > merely erupt out of the ground fully formed, but
- > that prior
- > hominids gradually evolved over time building traits

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> were passed on down the line to ourselves.
>
> The Dmanisi skull finds were some of the strongest
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> and habilis traits.
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> Some of the best evidence can be found in archaic
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> earlier
> hominids (i.e., H. erectus) and modern humans (you
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> As pointed out before, Homo sapiens idaltu is a
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> example of a transitional form among the hominid
> line. Even
> more superbly is that genetic evidence *predicted*
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> would be found--years before the fossil evidence
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> showing how evolutionary hominid theory today uses
> multiple
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> See:
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>
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> 423:742-7.
>
> Hope that helps.
>
> One more thing, a good book on this entire subject
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>

> Tattersall, I. Extinct Humans. (2000).
>
> Though with recent finds it will need to add some
> new pages.
>
>
> DG
>
>

>
>
> clyde winters <olmec982000@yahoo.com> wrote:
> Hi
> Yes there is little real evidence .In fact to date,
> scientists have not found the transition forms for
> any
> of the ancient homonids
> --- Mahari <mahari@myway.com> wrote:
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> > Provocative article. I didn't realize that there
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> > this true?Free India's Blacks.....Man has no
> nobler
> > function than to defend the truth.-- Ruth
> > McKenneyYear: 12,950, OctoberIn
> honor,HTP,Mahari---
>

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| 14878|2004-10-31 15:42:43|Memnon (dg14)|Re: The Hobbits live...maybe|

Paul,

one need not inject race into this discussion as a comparison.
again, i was not speaking of us triumphing over or dominating
other hominids. i was simply stating that humans are different
from other hominids--mostly in the manner in which we think
and interact. we know Neanderthals or instance hunted, made
clothing and such--yet they still weren't the same as humans

when it came to abstract thought, etc., at least not by any conclusive evidence yet found.

our uniqueness has caused the downfall of quite a few other species, not by our domination or triumphing over them, but merely by our showing up and altering the environment these beings were used to. look at the Holocene extinction. I don't subscribe to the humans hunted them all out theory--though it could be applicable as a *partial* cause.

rather I think some of these life forms disappeared due to a mixture of climatic changes through nature and environmental changes brought by human migrants. Procoptodon goliae in Australia and Palaeopropithecus in Madagascar may not have died at the hands of their new human neighbors, but indirectly so nevertheless.

as for intermixing with other hominids, that is another topic that does not add nor take away from human causative effects to their end. though i see it as possible, i still say the evidence has to be found that backs it up--either fossil or genetic.

I think incidentally there is a wide difference between 50kya or so separation (modern human dispersal/migration) and the vast amount of time separating modern humans and other hominids--in the hundreds of thousands and (given the dispersal/s) of H. erectus out of Africa entering into 1.8+ million years ago. Speciation can certainly occur in that great span of time.

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahooogroups.com, "Memnon \ (dg14\)"  
wrote:  
>
```

```
> I wasn't alluding that. You've read far too much into my  
posts.>
```

```
Well I certainly was not referring to you in particular  
but to the general paradigm as constructed by...
```

```
> So I'm not proposing that we are "killer apes" or we go  
around  
whipping other hominids into submission. Rather that we  
tend to  
alter the physical environment in ways that other life  
forms,  
including our hominid cousins, may not have been able to  
adapt to--  
which is why if they do manage to linger on it seems they
```

often need
to do so in relative isolation from us. Or, as some
propose but I am
heavily skeptical of, we absorb them into our grouping.
>

I have to express skepticism in the opposition direction.
Most
species have been able to survive humans for a very long
time.

If earlier humans moved around as much as they did its
hard for me to imagine that they could speciate to the
point of being unable to produce fertile offspring.

For example, I could not imagine modern humans now or 50
kya ago diverging to that point unless some got locked
away and isolated in some place where no other humans
could reach them.

> [There is something political in this worldview, imo.]
>
> politically and historically based on our species. its
not very flattering, but thats often how its been. again
not saying we went about in prehistory as superior
conquerors or murderous killer advanced hominids hunting
down our cousins.
>

I have my doubts. It seems like a worldview that is more
attuned to the political side of anthropology. To the
eventual triumph of one race over another.

Regards,
Paul Kekai Manansala

| 14879|2004-10-31 15:54:51|Memnon (dg14)|Re: Genetic Ghosts of Hominids Past|

The actual abstract is below Paul.

Could multi-regionalism finally have a partial case?

Or is this Mungo Man part 2? LOL

Be very interesting to see where this leads.

DG


Evidence for Archaic Asian Ancestry on the Human X Chromosome

Daniel Garrigan¹, Zahra Mobasher¹, Tesa Severson¹, Jason A. Wilder¹, and Michael F. Hammer^{2*}



Abstract

The human *RRM2P4* pseudogene has a pattern of nucleotide polymorphism that is unlike any locus published to date. A gene tree constructed from a 2.4 kb fragment of the *RRM2P4* locus sequenced in a sample of 41 worldwide humans clearly roots in East Asia and has a most recent


common ancestor 2 million years before the present. The presence of this basal lineage exclusively in Asia results in higher nucleotide diversity among non-Africans than Africans. A global survey of a single nucleotide polymorphism that is diagnostic for the basal, Asian lineage in 570 individuals shows that it occurs at frequencies up to 53% in south China, while only one of 177 surveyed Africans carries this archaic lineage. We suggest that this ancient lineage is a remnant of introgressive hybridization between expanding anatomically modern humans emerging from Africa and archaic populations in Eurasia.

Keywords: hybridization; human origins; polymorphism; population subdivision; pseudogene.

Paul Kekai Manansala wrote:

--- In evolutionary-psychology@yahoogroups.com,
"artemispub"
wrote:

Richard Parker
Date: Tue Oct 26, 2004 1:29 am
Subject: Homo erectus may, after all, be direct ancestor
of Chinese

From Carl Zimmer's blog <http://www.corante.com/loom/>
October 17, 2004
Genetic Ghosts of Hominids Past

" Last week I blogged about the strange story of our past encoded in the DNA of lice. We carry two lineages of lice, one of which our Homo sapiens ancestors may have picked up in Asia from another hominid, Homo erectus. I always get a kick imagining human beings, having migrated out of Africa around 50,000 years ago, coming face to face with other species of upright, tool-making, big-brained apes. It's pretty clear that it happened in Europe, which was occupied by both humans and Neanderthals for several thousand years.

| 14880|2004-10-31 16:08:36|Paul Kekai Manansala|Re: The Hobbits live...maybe|

--- In Ta_Seti@yahoo.com, "Memnon \(\dg14\)"

wrote:

> Paul,

>

> one need not inject race into this discussion as a comparison.

>

I'm injecting into the discussion only as in my analysis is this type of thinking. To the whole setup does not really make sense.

>

> as for intermixing with other hominids, that is another topic that
> does not add nor take away from human causative effects to their
> end. though i see it as possible, i still say the evidence has to
> be found that backs it up--either fossil or genetic.

>

Nor is there really much evidence that they did not. No need to post the available studies as I'm aware of them.

From what I can see they are not really conclusive. Besides it is very hard to rule the entire group of Homo erectus as an ancestor since the variation in genetic makeup of that type would be vast.

Take for example, the recent Y chromosome studies. They claim all Asians come from three ancient types -- YAP, M89 and M130. All of these branched off from a common ancestor (M168) some time ago.

The problem is that it is extremely difficult to time when this split occurred.

As of now no M130 has been found in Africa. Only traces of it are found in India. Yet, the researchers did not see this as a problem in reaching their conclusion.

There is a real possibility that M130 may have left Africa much earlier than the other two types and as such eventually became extinct not only in Africa but in West Asia.

> I think incidentally there is a wide difference between 50kya
> or so separation (modern human dispersal/migration) and
> the vast amount of time separating modern humans and other
> hominids--in the hundreds of thousands and (given the dispersal/s)
> of H. erectus out of Africa entering into 1.8+ million years ago.
> Speciation can certainly occur in that great span of time.
>

That's what first caused problems with me regarding this theory. There is no real sensible argument that H.s.s. would be separate from H.e. Gene flow should have occurred even if at modest levels

because humans are sociable and relatively transient creatures.

In other words, genes would continue to be passed in and out of the African continent, even at a gradual rate, just as they have been since that time.

Regards,

Paul Kekai Manansala

| 14881|2004-10-31 16:16:13|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

> Hi

> Are you telling us that the Dmanisi skull finds are
> the transitional form between Homo erectus and homo
> habilis? Please explain.

>

> What is the transitional form between Homo habilis
> and homo sapien sapien? Please explain.

>

The really controversial transitional forms are those that result in a shift between say a fin and a leg or a leg and a wing.

Creationists argue that transitional forms would be non-selective, i.e. they would leave the species unable to compete or survive.

Stephen Gould noting the problem with transitional forms came up with what was/is known as the "hopeful monster" theory.

According to this setup, a lizard suddenly gives birth to a winged creature, i.e., there is no transitional form but a sudden explosive birth of a new species.

Needless to say, there were many, including non-creationists, who had problems with this solution. I'm not really sure what the most current thinking is on transitional forms.

Regards,

Paul Kekai Manansala

| 14882|2004-10-31 17:18:25|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

I didn't state it.

Scientists did.

Thats why I provided the articles for you to read, by scientists in the field.

You stated previously:

[In fact to date, scientists have not found the transition forms for any of the ancient homonids]

This is simply misleading. Even if they debate about the placement of transitional hominid fossil finds, the overwhelming majority of scientists in the field state unequivocally that such things exist and have been found. In fact, ironically, it is the debate about where and how to place certain fossils that is the greatest evidence for transitional hominid forms. Some hominids bear features that are so muddled between say---Homo erectus and archaic Homo sapiens--there is argument over what the "tipping point" is that sends them from one category to the next. Anti-evolutionists often point to inner debates between anthropologists over skull finds as evidence against evolution. However, the kicker is, that if there was **no** argument and each hominid skull was easily placed by distinct unchanging traits---**that** would serve against transitional forms. The fact that these skull finds often bear intermediary traits that makes them difficult to place is key evidence that transitional forms exist.

So perhaps you should have stated, "I, Clyde Winters, do not accept that scientists have found transitional forms of the ancient hominids." Then we could simply say, okay Mr. Winters thinks differently and he could perhaps tell us why he thinks he is right and the scientists are wrong. But I thought it was misleading to infer that scientists themselves assert that they are lacking transitional hominid forms--because that is not at all the case. In fact, they assert exactly the opposite much for the reasons given above.

One point of clarification I should have made before--none of these are called "the transitional form." Such talk is more fitted for media popularized ideas of the "missing" (and often very "found") link. What we find in any organism--be it Homo erectus or Basiliosaurus isis--are transitional **forms.** Its not that I'm splitting hairs,

its just that its rather inaccurate to say we find "the transitional form"--as if there is one prized fossil find out there that shows some overnight change along hominid lines. Homo habilis didn't wake up and say "Hey I'm a Homo erectus now." That took place over vast stretches of time through multiple generations. So there will always be, in any organism, "transitional forms." Sometimes scientists find one and predict where another should fit--and then find it in turn. When speaking in millions and hundreds of thousands of years, there are always the possibilities of finding forms

further along in transition. Its just that, given the fact that most remains don't fossilize and the temporal lap we're searching in, its like looking for a needle in a haystack. Yet, triumphantly, scientists have found these transitional forms in varied organisms nevertheless.

At any rate, to answer your questions, not I but the article I sent and scientists such as Gabunia and Vekua contend that several of the Dmanisi skulls bear both habilis and erectus/ergaster traits, even fitting well between such finds as Turkana boy. Though debate continues as to the meaning of this, the majority of anthropologists accept the Dmanisi skulls as an almost classical case of transition--one of the reasons they have earned a separate name Homo georgicus, though they are often "sunk" into ergaster/erectus.

As for the many transitional forms between Homo erectus/ergaster and modern humans, there's Homo heidelbergensis for one. A key example is Tautavel Man's skull who shows both sapiens and erectus traits. Numerous other

archaic sapiens finds in fact show Neanderthal traits, once more providing evidence of transitional forms. These all manage to date to the time periods where they would fit along the hominid line as well.

I noticed you did not bring up idaltu, which I also referred to. Here we have a form of Homo sapiens just on the cusp of modern humanity, fitting both the fossil and genetic evidence.

Image of Idaltu:



H. idaltu shares traits that are unquestionably like modern humans. Yet he fits a very late transitional form that places it just beyond archaic forms like H. heidelbergensis that came before and right before ourselves. Certainly we are not in doubt that this hominid is part of the line that leads to modern humans.

I'd post more journal articles and what not...but the ones I sent before already answer most questions.

Hope that helps.

DG

cllyde winters wrote:

Hi

Are you telling us that the Dmanisi skull finds are the transitional form between Homo erectus and homo habilis? Please explain.

What is the transitional form between Homo habilis and homo sapien sapien? Please explain.

Clyde

| 14883|2004-10-31 17:59:10|cllyde winters|Re: Map of Early Human Migrations Out of Africa|
Hi

I have read the literature. As a result, I know that the transition skeletons/skulls have not been found as you pointed out in your post below. I may have missed something from your post, but I noticed that you did not name the scientists who found these missing links or provide to the forum the name of the skeleton, and where it was found.

Moreover, if evolution could be tested scientifically it would not be called the "theory of evolution", it would be called the "Law of evolution". This is due to the fact that a Law must be testable, you can not test the "Theory of Evolution". As noted by Mahari, no missing link between the skeletons found so far has been excavated. Absence of this evidence, we can only talk about the skeletons found so far and make conjecture as to the significance of the skeletal forms.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

> I didn't state it.
> Scientists did.
> That's why I provided the articles for you to read,
> by scientists in the field.
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> [In fact to date, scientists have not found the
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> about where and how to place certain fossils that is
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> muddled between say---Homo erectus and archaic Homo
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> That took place over vast stretches of time through
> multiple generations. So there will always be, in
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> Hope that helps.
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> DG
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> clyde winters <olmec982000@yahoo.com> wrote:
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> habilis? Please explain.
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> What is the transitional form between Homo habilis
> and homo sapien sapien? Please explain.
>
>
> Clyde
>

Do you Yahoo!?

Yahoo! Mail Address AutoComplete - You start. We finish.

http://promotions.yahoo.com/new_mail

| 14884|2004-10-31 18:18:22|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

Paul,

I think we can say conclusively that anthropologists accept the notion of transitional forms. They list them repeatedly, even if they argue about *how* such transition takes place.

I do agree however that for so-called "Creation scientists," their main argument is with macro-evolution and speciation...which is odd because they often accept micro-evolution...with the key word in there being "evolution"---thus defeating their own argument. lol :) Point of clarity, my main man Gould didn't put forth the "hopeful monster" hypothesis. I think that came from Richard Goldschmit (sp). Gould doesn't back the whole "hopeful monster" hypothesis, nor does he ever link it to his notion of punctuated equilibrium. In an article in his book The Pandalas Thumb he has an article dedicated to the topic--where he is just saying that people have misinterpreted Goldschmitt, even though he himself doesn't use the whole "hopeful monster" hypothesis.

As I know it, most evolutionary scientists do not advance the "hopeful monster" hypothesis finding it flawed and unnecessary--though accepting that they cannot rule it out.

Another point of clarity, I don't think Goldschmitt's "hopeful monster" occurs imprecisely in the way you pointed out. What you would need were two such "hopeful monsters" to mate. The problem of course is that while this is theoretical, such saltational changes only seem to occur among plant species--and even then extremely rarely. Carrying it over to other life forms, and attempting to use it to explain complex transitions simply doesn't seem to work. The best competition for gradualism is Gould's punctuated equilibrium theory which (though superficially similar) is not the same as saltational speciation, as expressed by Goldschmitt's "hopeful monster" argument. And of course, gradualism and punctuated equilibrium can co-exist.

DG

Paul Kekai Manansala wrote:

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wrote:
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According to this setup, a lizard suddenly gives birth to a winged creature, i.e., there is no transitional form but a sudden explosive birth of a new species.

Needless to say, there were many, including non-creationists, who had problems with this solution. I'm not really sure what the most current thinking is on transitional forms.

Regards,
Paul Kekai Manansala

| 14885|2004-10-31 18:56:17|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

> Paul,

>

> Gould doesn't back the whole "hopeful monster" hypothesis, nor
> does he ever link it to his notion of punctuated equilibrium. In an
> article in his book The Pandas Thumb he has an article dedicated
> to the topic--where he is just saying that people have

misinterpreted

> Goldschmitt, even though he himself doesn't use the whole "hopeful
> monster" hypothesis.

>

Thanks for jogging my memory, DG. I do recall the term "punctuated equilibrium" although if I remember right creationists consider it just another form of the hopeful monster hypothesis.

When I read Gould's articles many years back, I had a hard time disagreeing with them.

Maybe you could clarify the difference. Of course, the big question is what becomes between a fin and a leg and how does it work?

Also, a big argument by creationists is that transitional species should crowd the fossil record but apparently are extremely rare, to put it kindly.

Now please don't get the impression that I'm arguing for creationists. In studying prehistory I always assume the evolutionary model. However, there are some legitimate questions out there putting all the politics and religion aside.

Regards,

Paul Kekai Manansala

| 14886|2004-10-31 19:03:25|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

[Hi]

Hello

[I have read the literature.]

What literature?

[As a result, I know that the transition skeletons/skulls have not been found as you pointed out in your post below.]

What??? That doesn't make *sense.* If you read the literature by scientists about skull finds that I pointed out then you'd see they accept them as transitional fossils. That's what they *term* them. So that's not in question.

Now if you're saying you don't *agree* with the literature... okay. Fine. As I stated, you can choose to accept the evidence or not. My point is that however the scientists who do the work disagree with you.

[I may have missed something from your post, but I noticed that you did not name the scientists who found these missing links

or provide to the forum the name of the skeleton, and where it was found.]

again, one Dave Chappelle doin' Lil John---WHAT??

I gave you several journal articles--pointing to scientists

like Gabunia, Vekua and White. I not only thus gave you the scientists who found the specimens and investigated them, I

told you where to find the entire journalistic report on the matter. I haven't used any wide general terms like "the literature." I try to be quite specific.

[Moreover, if evolution could be tested scientifically it would not be called the "theory of evolution", it would be called the "Law of evolution".]

Okay...

You seem to have a serious misunderstanding of scientific jargon. Let's go to the "literature" to see if we can clear this matter up. Much of the following will come from collected data I keep on file, from my academic training to the good people at the National Center for Science Education. Sometimes scientists use theory and fact interchangeably when discussing evolution in their own discourse. However what is meant is that evolution the biological act is FACT while the mechanisms are theory. Those who misunderstand this jargon often come away confused and in error of what is truly being stated. There are few laws in science. However evolution as a biological fact is very intertwined with many of the biological laws of science. Heed the quote by a well known evolutionary scholar:

?Evolutionists have been very clear about this distinction of fact and theory from the very beginning, if only because we have always acknowledged how far we are from completely understanding the mechanisms (theory) by which evolution (fact) occurred. Darwin continually emphasized the difference between his two great and separate accomplishments: establishing the fact of evolution, and proposing a theory--natural selection--to explain the mechanism of evolution. - Stephen J. Gould, " Evolution as Fact and Theory"; Discover, May 1981
Because I see no need to reinvent the wheel and I think the scientists should speak for themselves, here's another...from the "literature:"

"Evolution by natural selection, the central concept of the life's work of Charles Darwin, is a theory. It's a theory about the origin of adaptation, complexity, and diversity among Earth's living creatures. If you are skeptical by nature, unfamiliar with the terminology of science, and unaware of the overwhelming evidence, you might even be tempted to say that it's "just" a theory. In the same sense, relativity as described by Albert Einstein is "just" a theory. The notion that Earth orbits around the sun rather than vice versa, offered by Copernicus in 1543, is a theory. Continental drift is a theory. The existence, structure, and dynamics of atoms? Atomic theory. Even electricity is a theoretical construct, involving electrons, which are tiny units of charged mass that no one has ever seen. Each of these theories is an explanation that has been confirmed to such a degree, by observation and experiment, that knowledgeable experts accept it as fact. That's what scientists mean when they talk about a theory: not a dreamy and unreliable speculation, but an explanatory statement that fits the evidence. They embrace such an explanation confidently but provisionally?taking it as their best available view of reality, at least until some severely conflicting data or some better explanation might come along. The rest of us generally agree. We plug our televisions into little wall sockets, measure a year by the length of Earth's orbit, and in many other ways live our lives based on the trusted reality of those theories."--David Quammen, "Was Darwin Wrong? No! The Evidence for Evolution is Overwhelming." National Geographic, Nov. 2004.

[This is due to the fact that a Law must be testable, you can not test the "Theory of Evolution".]

Sorry, simply incorrect given the "literature." Evolution has been seen, its been tested, its been predicted. For your consumption:

Whale With Legs- Proof of Transitional Life forms, macro-evolution, speciation.

In the July 13, 1990 issue of science, Gingerich et. al. report on an interesting fossil found in Egypt . It is a whale with feet. The skeleton is of the species Basilosaurus isis . This whale lived

in the Eocene period when what is present day Egypt was covered in water---hence making showing this creature lived in the water.

Modern day whales do not have external hind limbs. But whales, which are mammals, evolved from terrestrial mammals. This fossil, therefore, is a link between the two--one of those transitional fossils some *claim* do not exist, yet here it is. The skeleton they show is long (16 m) and serpentine. The authors believe this whale hunted in shallow mangrove or seagrass habitat. It's hind limb has a short femur and a slightly shorter fibula and tibia. It has no thumb and a greatly reduced second digit. The other three fingers are quite long (relatively). In short, another variation of the basic mammalian leg.

The authors speculate that the limbs were tucked in close to the body while the whale was swimming (and the topography of the bones suggest that they are correct). Furthermore, they go on to speculate that the limbs served as a copulatory guide for the whale.

It is noteworthy that *B. isis* was *predicted* by evolutionary biologists using what is known by evolution the fact and evolutionary theories on mechanisms--thus showing how evolution is *testable*. *B. isis* was one in a long line of other related fossils in whale evolution. There's *Eoconodon*, *Microcladon*, *Dissacus*, *Hapalodectes*, *Pakicetus*, *Ambulocetus natans*, *Rodhocetus*, *Protocetus*, *Indocetus ramani* (*B. isis* fits here), *Prozeuglodon*, *Eocetus*, *Dorudon intermedius*, *Agorophius*, *Prosqualodon*, *Kentriodon*, *Aetiocetus*, *Mesocetus*?etc. *B. isis* does not stand alone as some anomaly. The evolutionary pattern of the whale is quite extensive. *B. isis* was found *precisely* where it was thought it would by evolutionary scientists--again, making it an example of the *testability* of evolutionary theory and evolution the fact. A key feature of science is the ability to make reasonable predictions based on sound data/evidence.

Reference:

Gingerich, et. al., 1990, Hind Limbs of Eocene *Basilosaurus*: Evidence of Feet in Whales, *Science* 249: 154-156

Courtesy of the good people at Talk Origins.

Here's another, and it's not a fossil but has been seen in real time.

Observed Speciation, macro-evolution:

In the genus *Tragopogon* (a plant genus consisting mostly of diploids), two new species (*T. mirus* and *T. miscellus*) have evolved. This occurred within the past 50-60 years. The new species are allopolyploid descendents of two separate diploid parent species.

The new species were formed when one diploid species fertilized a different diploid species and produced a tetraploid offspring. This tetraploid offspring could not fertilize or be fertilized by either of its two parent species types. It is reproductively isolated, the common definition of a species. One new species, *T. mirus* has arisen at least three separate times. This shows that evolution has happened, is happening and will happen. It is observed and testable. It is right there.

References

Roose and Gottlieb, 1976, Genetic and Biochemical Consequences of Polyploidy in *Tragopogon*, *Evolution* 30: 818 - 830

[As noted by Mahari, no missing link between the skeletons found so far has been excavated.]

(1) Mahari didn't state this I believe. Mahari simply asked a question about an article posted by someone *else* and written by a non forum member. I am unaware of Mahari's position but am certain he would rather state it, either way, for himself.

(2) Transitional forms are readily abundant among both the hominid line and others. I posted examples of them. They exist. Whether you accept them or not, there they are.

[Absence of this evidence, we can only talk about the skeletons found so far and make conjecture as to the significance of the skeletal forms.]

The evidence is far from absent. You simply choose not to see it. That is fine, but that doesn't mean it doesn't exist. The evidence for evolution, of which transitional forms is just one, is overwhelming--based on the "literature."

Furthermore, from the questions you posed in this post alone, I must say (respectfully) that whatever "literature" you've read--it must not come from any reputable evolutionary theorists or an accredited and reputable book on science.

I'd suggest several books on the matter, but PBS has a wonderful online site on evolution that is a good primer:

www.pbs.org/wgbh/evolution

It's fine to have disagreements. But before one argues for or against any subject, one must have some basic understanding of it, otherwise discussion is futile.

DG

?Let me try to make crystal clear what is established beyond reasonable doubt, and what needs further study, about evolution. Evolution as a process that has always gone on in the history of the earth can be doubted only by those who are ignorant of the evidence or are resistant to evidence, owing to emotional blocks or to plain bigotry. By contrast, the mechanisms that bring evolution about certainly need study and clarification. There are no alternatives to evolution as history that can withstand critical examination. Yet we are constantly learning new and important facts about evolutionary mechanisms.? - Theodosius Dobzhansky "Nothing in Biology Makes Sense Except in the Light of Evolution", American Biology Teacher vol. 35 (March 1973)

clyde winters wrote:

Hi

I have read the literature. As a result, I know that the transition skeletons/skulls have not been found as you pointed out in your post below. I may have missed something from your post, but I noticed that you did not name the scientists who found these missing links or provide to the forum the name of the skeleton, and where it was found.

Moreover, if evolution could be tested scientifically it would not be called the "theory of evolution", it would be called the "Law of evolution". This is due to the fact that a Law must be testable, you can not test the "Theory of Evolution". As noted by Mahari, no missing link between the skeletons found so far has been excavated. Absence of this evidence, we can only talk about the skeletons found so far and make conjecture as to the significance of the skeletal forms.

Clyde

Hi

We may as well end this argument. You have not posted the information I requested, namely identifying transitional forms.

Clyde

--- "Memnon (dg14)" <sincere1906@yahoo.com> wrote:

> [Hi]
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> Hello
> [I have read the literature.]
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> pointed out then you'd see they accept them as
> transitional fossils. That's what they *term* them.
> So that's not in question.
>
> Now if you're saying you don't *agree* with the
> literature... okay. Fine. As I stated, you can
> choose to accept the evidence or not. My point is
> that however the scientists who do the work disagree
> with you.
>
> [I may have missed something from your post, but I
> noticed that you did not name the scientists who
> found these missing links
> or provide to the forum the name of the skeleton,
> and where it was found.]
>
> again, one Dave Chappelle doin' Lil John---WHAT??
>
> I gave you several journal articles--pointing to
> scientists
> like Gabunia, Vekua and White. I not only thus gave
> you the
> scientists who found the specimens and investigated
> them, I
> told you where to find the entire journalistic

> report on the matter. I haven't used any wide
 > general terms like "the literature." I try to be
 > quite specific.
 >
 > [Moreover, if evolution could be tested
 > scientifically it would not be called the "theory of
 > evolution", it would be called the "Law of
 > evolution".]
 >
 > Okay...
 >
 >
 > You seem to have a serious misunderstanding of
 > scientific jargon. Let's go to the "literature" to
 > see if we can clear this matter up. Much of the
 > following will come from collected data I keep on
 > file, from my academic training to the good people
 > at the National Center for Science Education.
 > Sometimes scientists use theory and fact
 > interchangeably when discussing evolution in their
 > own discourse. However what is meant is that
 > evolution the biological act is FACT while the
 > mechanisms are theory. Those who misunderstand this
 > jargon often come away confused and in error of what
 > is truly being stated. There are few laws in
 > science. However evolution as a biological fact is
 > very intertwined with many of the biological laws of
 > science. Heed the quote by a well known
 > evolutionary scholar:
 >
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 > ?Evolutionists have been very clear about this
 > distinction of fact and theory from the very
 > beginning, if only because we have always
 > acknowledged how far we are from completely
 > understanding the mechanisms (theory) by which
 > evolution (fact) occurred. Darwin continually
 > emphasized the difference between his two great and
 > separate accomplishments: establishing the fact of
 > evolution, and proposing a theory--natural
 > selection--to explain the mechanism of evolution. -
 > Stephen J. Gould, " Evolution as Fact and Theory";
 > Discover, May 1981

>
>
>
> Because I see no need to reinvent the wheel and I
> think the scientists should speak for themselves,
> here's another...from the "literature:"
>
>
>
> "Evolution by natural selection, the central concept
> of the life's work of Charles Darwin, is a theory.
> It's a theory about the origin of adaptation,
> complexity, and diversity among Earth's living
> creatures. If you are skeptical by nature,
> unfamiliar with the terminology of science, and
> unaware of the overwhelming evidence, you might even
> be tempted to say that it's "just" a theory. In the
> same sense, relativity as described by Albert
> Einstein is "just" a theory. The notion that Earth
> orbits around the sun rather than vice versa,
> offered by Copernicus in 1543, is a theory.
> Continental drift is a theory. The existence,
> structure, and dynamics of atoms? Atomic theory.
> Even electricity is a theoretical construct,
> involving electrons, which are tiny units of charged
> mass that no one has ever seen. Each of these
> theories is an explanation that has been confirmed
> to such a degree, by observation and experiment,
> that knowledgeable experts accept it as fact. That's
> what scientists mean when
> they talk about a theory: not a dreamy and
> unreliable speculation, but an explanatory statement
> that fits the evidence. They embrace such an
> explanation confidently but provisionally?taking it
> as their best available view of reality, at least
> until some severely conflicting data or some better
> explanation might come along. The rest of us
> generally agree. We plug our televisions into little
> wall sockets, measure a year by the length of
> Earth's orbit, and in many other ways live our lives
> based on the trusted reality of those
> theories."--David Quammen, "Was Darwin Wrong? No!
> The Evidence for Evolution is Overwhelming."
> National Geographic, Nov. 2004.
>
>

>

> [This is due to the fact that a Law must be

> testable,

> you can not test the "Theory of Evolution".]

>

> Sorry, simply incorrect given the "literature."

> Evolution has been seen, its been tested, its been

> predicted. For your consumption:

>

>

> Whale With Legs- Proof of Transitional Life forms,

> macro-evolution, speciation.

>

>

>

> In the July 13, 1990 issue of science, Gingerich et.

> al. report on an interesting fossil found in Egypt.

> It is a whale with feet. The skeleton is of the

> species Basilosaurus isis. This whale lived in the

> Eocene period when what is present day Egypt was

> covered in water---hence making showing this

> creature lived in the water.

>

>

>

>

> Modern day whales do not have external hind limbs.

> But whales, which are mammals, evolved from

> terrestrial mammals. This fossil, therefore, is a

> link between the two--one of those transitional

> fossils some *claim* do not exist, yet here it is.

> The skeleton they show is long (16 m) and

> serpentine. The authors believe this whale hunted in

> shallow mangrove or seagrass habitat. It's hind limb

> has a short femur and a slightly shorter fibula and

> tibia. It has no thumb and a greatly reduced second

> digit. The other three fingers are quite long

> (relatively). In short, another variation of the

> basic mammalian leg.

>

>

>

> The authors speculate that the limbs were tucked in

> close to the body while the whale was swimming (and

> the topography of the bones suggest that they are

> correct). Furthermore, they go on to speculate that

> the limbs served as a copulatory guide for the

> whale.
>
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> It is noteworthy that B. isis was *predicted* by
> evolutionary biologists using what is known by
> evolution the fact and evolutionary theories on
> mechanisms--thus showing how evolution is
> *testable*. B. isis was one in a long line of other
> related fossils in whale evolution. There's
> Eoconodon, Microclaenodon, Dissacus, Hapalodectes,
> Pakicetus, Ambulocetus natans, Rodhocetus,
> Protocetes, Indocetus ramani (B. isis fits here),
> Prozeuglodon, Eocetus, Dorudon intermedius,
> Agorophius, Prosqualodon, Kentriodon, Aetiocetus,
> Mesocetus?etc. B. isis does not stand alone as some
> anomaly. The evolutionary pattern of the whale is
> quite extensive. B. isis was found *precisely* where
> it was thought it would by evolutionary
> scientists--again, making it an example of the
> *testability* of evolutionary theory and evolution
> the fact. A key feature of science is the ability to
> make reasonable predictions based on sound
> data/evidence.
>
>

=== message truncated ===

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| 14889|2004-10-31 20:24:28|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi

> >

> >

> > Whale With Legs- Proof of Transitional Life forms,
> > macro-evolution, speciation.
> >

DG, a whale with legs sounds more a mixed creature than a transitional one.

A transitional species as I understand it would be a whale with something in between a leg and a flipper. Or a proto-whale with a developing but not yet fully-formed blowhole.

Ideally we would find a whole series of skeletons showing a (gradual?) morphing from leg to flipper, or the stage by stage formation of the blowhole.

Regards,

Paul Kekai Manansala

| 14890|2004-10-31 20:57:09|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

Paul,

I don't argue that there aren't legitimate questions when it comes to evolution. That's what scientists do--they ask questions of evolution and continue to try to find out more than they currently know, revising data wherever necessary. Those are the questions--scientific ones that are posed every day and put forth in journals and more.

The problem often with Creationists and anti-evolutionists however is that they tend to ask questions that have been answered---repeatedly. And, as I hope I've been able to demonstrate in some of these posts, they tend to distort the data in order to make their attacks. (note- i don't think anyone on the forum has done this; rather what I've seen are arguments lifted from Creationists/anti-evolutionists.)

In teaching evolution and debating it for what has been quite some time, I've noticed one thing. Each and every anti-evolutionist I've ever come across usually simply does not **understand** evolution. This is different from, say, a discussion or debate we may have on here on the Hamitic hypothesis.

Both sides usually have an understanding of what's being discussed, even if not agreeing. With anti-evolutionists, we are continuously dealing with myth-conceptions about evolution (i.e., the misinterpretation of what is meant by theory vs fact in evolution) or complete inaccuracies (the belief that evolution posits that humans come directly from monkeys). Add into this a politically and religiously driven segment (Creationists) who attempt to distort--by whatever means necessary--the finds of evolution, and you're left with a skeptical general populace that has mostly been **hoodwinked.**

I think scientists take some blame in this, by (1) at times not making their data easily understandable and relatable to the public and large

and (2) not confronting the Creationist movement--at least not until recently as they have been attempting to alter science education in public school, etc.

But to answer some of your questions, punctuated equilibrium is the premise that evolution can occur on the level of speciation more rapidly than previously thought--between *closely related species,*notoften in the case ofmajor transitions.

It showed that evolution is not monotypic, but can come about in other ways than simply gradual slow change (phyletic gradualism as first proposed by Darwin). It also showed what should have been logical--evolution does not occur across an entire ancestral population. All of one species does not suddenly go through evolution everywhere that species exists. What happens is speciation usually begins from a small part of the large group branching off into a new geographical niche and thus (through adaptive pressures and natural selection) bringing about a new species. Such small populations don't need lengthy gradual periods of change, but can do so in relatively quick periods of time--given their small grouping and the rate of natural selection. Gould's premise thus helped explain why at times in the geologic column there was an appearance of a newspecies (among a set of *closely related species*) rapidly with fewtransitional fossils--because the speciation was usually taking place amongst a small geographically moved segment of the ancestral population, not across the entire species itself.

Punctuated equilibrium did not replace gradualism mind you. Rather it better explained how evolution takes place---not among mass groups of a species, but among small segments thatusually change their geographic location and thus begin to adapt/evolve.Today gradualism is still seen in the fossil record as well, usually at the higher taxonomic levels. Gould himself saw his theory as addingto Darwin's, who also thought gradualism may not explain evolution fully, not contesting it. As you can imagine, anti-evolutionists and Creationists have seized upon what is a normal disciplinary debate and used it as evidence that evolutionary theory is in shambles. At times they misquote Gould to make it seem as if he is attacking the premises of evolution, etc. They also do not take into account that Gould's "short period of time" as opposed to "gradual periods of time," are still both (for the most part) representing vast swaths of temporal space.

As for the rarity of transitional fossils, again most remains do not fossilize. Neither do most organisms go through speciation--rather, as discussed above and as Gould noted, only small segments of the ancestral population may do so. Thus searching for transitions among small populations of limited fossil finds is always going to be a very tedious search. Yet and still, the fossil record has yielded an abundance of transitional fossils across a variety of organisms.

They exist and have been documented repeatedly. Some transitions are so well found that they seem near complete.

And when it comes to evolution, nothing provides more evidence than the geologic column. For instance, if--as Creationists often assert--all life forms were created side by side with no evolution, then why is the fossil record that we have so very well sorted? Why are dinosaurs miles below mammals? And trilobites miles below them? Why aren't rhinos and T-Rex's and such all jumbled together--showing levels of co-existence? Instead, except for deviations where fault lines may cause illusionary stratigraphy, they are sorted into geologic column*precisely* in the manner that they should be--by way of evolution.

Legitimate questions in evolution? Certainly. I just haven't ever seen any come from the anti-evolutionists...who seek to detract from what they do not (or refuse to) understand.

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"  
wrote:  
> Paul,  
>
```

```
> Gould doesn't back the whole "hopeful monster"  
hypothesis, nor  
> does he ever link it to his notion of punctuated  
equilibrium. In an  
> article in his book The Pandas Thumb he has an article  
dedicated  
> to the topic--where he is just saying that people have  
misinterpreted  
> Goldschmitt, even though he himself doesn't use the  
whole "hopeful  
> monster" hypothesis.  
>
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Thanks for jogging my memory, DG. I do recall the term  
"punctuated  
equilibrium" although if I remember right creationists  
consider it  
just another form of the hopeful monster hypothesis.
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When I read Gould's articles many years back, I had a hard  
time  
disagreeing with them.
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Maybe you could clarify the difference. Of course, the big  
question
```

is what becomes between a fin and a leg and how does it work?

Also, a big argument by creationists is that transitional species should crowd the fossil record but apparently are extremely rare, to put it kindly.

Now please don't get the impression that I'm arguing for creationists. In studying prehistory I always assume the evolutionary model. However, there are some legitimate questions out there putting all the politics and religion aside.

Regards,
Paul Kekai Manansala

| 14891|2004-10-31 21:13:13|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

NY Chango,

The reason I have not brought up African Creation stories are two-fold.

(1) Creationists are mostly evangelical Christians (not all, but they make up the bulk) who attempt to assert the Genesis story of the Old Testament in a literal fashion. Such literalism is not accepted, at least in the scholarly dictates, of religious organizations ranging from the Catholic Church to the American Council of Rabbis. As Creationists aren't normally trying to assert the literalness of the Yoruba Creation story or that of the Akan, I haven't brought it up. In fact, thus far, I haven't brought up many Creation stories at all--including Genesis--and put it through the rigors of science.

(2) Creationists and so-called Creation Science are different from Creation stories. The latter are philosophical mythos that transcend culture, peoples, time and space. None of them contain scientific or literal mundane accounts of life's origins, but through abstract symbolisms give us various themes on human understandings of life's origins.

DG

newyorkchango wrote:

Ta Seti,

The one thing we don't ever want to do in this debate is to look carefull at African Creation stories! hello? There's usually a man and a woman and THE CREATOR (Sky God). Humans are genetically close to apes, but are not the same.

I think we had a little push a long. Look up. That's what the Bible says if you read it carefully.

Siriusly,
Charles

```
-- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"
wrote:
> [Hi]
>
> Hello
> [I have read the literature.]
>
> What literature?
>
> [As a result, I know that the transition
skeletons/skulls have not
been found as you pointed out in your post below.]
>
> What??? That doesn't make *sense.* If you read the
literature by
scientists about skull finds that I pointed out then you'd
see they
accept them as transitional fossils. That's what they
*term* them. So
that's not in question.
>
> Now if you're saying you don't *agree* with the
literature... okay.
Fine. As I stated, you can choose to accept the evidence
or not. My
point is that however the scientists who do the work
disagree with
you.
>
> [I may have missed something from your post, but I
noticed that you
did not name the scientists who found these missing links
> or provide to the forum the name of the skeleton, and
where it was
found.]
>
> again, one Dave Chappelle doin' Lil John--WHAT??
>
> I gave you several journal articles--pointing to
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scientists
> like Gabunia, Vekua and White. I not only thus gave you
the
> scientists who found the specimens and investigated
them, I
> told you where to find the entire journalistic report on
the
matter. I haven't used any wide general terms like "the
literature."
I try to be quite specific.
>
> [Moreover, if evolution could be tested scientifically
it would not
be called the "theory of evolution", it would be called the
"Law of
evolution".]
>
> Okay...
>
>
> You seem to have a serious misunderstanding of
scientific jargon.
Let's go to the "literature" to see if we can clear this
matter up.
Much of the following will come from collected data I keep
on file,
from my academic training to the good people at the
National Center
for Science Education. Sometimes scientists use theory and
fact
interchangeably when discussing evolution in their own
discourse.
However what is meant is that evolution the biological act
is FACT
while the mechanisms are theory. Those who misunderstand
this jargon
often come away confused and in error of what is truly
being stated.
There are few laws in science. However evolution as a
biological fact
is very intertwined with many of the biological laws of
science.
Heed the quote by a well known evolutionary scholar:
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> "Evolutionists have been very clear about this
distinction of fact
and theory from the very beginning, if only because we
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acknowledged how far we are from completely understanding
the
mechanisms (theory) by which evolution (fact) occurred.
Darwin
continually emphasized the difference between his two

great and
separate accomplishments: establishing the fact of
evolution, and
proposing a theory--natural selection--to explain the
mechanism of
evolution. - Stephen J. Gould, " Evolution as Fact and
Theory";
Discover, May 1981
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> Because I see no need to reinvent the wheel and I think
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scientists should speak for themselves, here's
another...from
the "literature:"
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> "Evolution by natural selection, the central concept of
the life's
work of Charles Darwin, is a theory. It's a theory about
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of adaptation, complexity, and diversity among Earth's
living
creatures. If you are skeptical by nature, unfamiliar with
the
terminology of science, and unaware of the overwhelming
evidence, you
might even be tempted to say that it's "just" a theory. In
the same
sense, relativity as described by Albert Einstein is
"just" a theory.
The notion that Earth orbits around the sun rather than
vice versa,
offered by Copernicus in 1543, is a theory. Continental
drift is a
theory. The existence, structure, and dynamics of atoms?
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one has ever
seen. Each of these theories is an explanation that has
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knowledgeable experts accept it as fact. That's what
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> they talk about a theory: not a dreamy and unreliable
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such an explanation confidently but provisionally?taking
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best available view of reality, at least until some

severely
conflicting data or some better explanation might come
along. The
rest of us generally agree. We plug our televisions into
little wall
sockets, measure a year by the length of Earth's orbit,
and in many
other ways live our lives based on the trusted reality of
those
theories."--David Quammen, "Was Darwin Wrong? No! The
Evidence for
Evolution is Overwhelming." National Geographic, Nov.
2004.

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>
> [This is due to the fact that a Law must be testable,
> you can not test the "Theory of Evolution".]
>
> Sorry, simply incorrect given the "literature."
Evolution has been
seen, its been tested, its been predicted. For your
consumption:
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>
> Whale With Legs- Proof of Transitional Life forms,
macro-evolution,
speciation.
>
>
>
> In the July 13, 1990 issue of science, Gingerich et. al.
report on
an interesting fossil found in Egypt. It is a whale with
feet. The
skeleton is of the species Basilosaurus isis. This whale
lived in the
Eocene period when what is present day Egypt was covered
in water---
hence making showing this creature lived in the water.
>
>
>
> Modern day whales do not have external hind limbs. But
whales,
which are mammals, evolved from terrestrial mammals. This
fossil,
therefore, is a link between the two--one of those
transitional
fossils some *claim* do not exist, yet here it is. The
skeleton they
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this whale
lived in shallow mangrove or seagrass habitat. It's hind
limb has a
short femur and a slightly shorter fibula and tibia. It
has no thumb

and a greatly reduced second digit. The other three fingers are quite long (relatively). In short, another variation of the basic mammalian leg.

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> The authors speculate that the limbs were tucked in close to the body while the whale was swimming (and the topography of the bones suggest that they are correct). Furthermore, they go on to speculate that the limbs served as a copulatory guide for the whale.

>

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> It is noteworthy that B. isis was *predicted* by evolutionary biologists using what is known by evolution the fact and evolutionary theories on mechanisms--thus showing how evolution is *testable.*. B. isis was one in a long line of other related fossils in whale evolution. There's Eoconodon, Microclaenodon, Dissacus, Hapalodectes, Pakicetus, Ambulocetus natans, Rodhocetus, Protocetes, Indocetus ramani (B. isis fits here), Prozeuglodon, Eocetus, Dorudon intermedius, Agorophius, Prosqualodon, Kentriodon, Aetiocetus, Mesocetus?etc. B. isis does not stand alone as some anomaly. The evolutionary pattern of the whale is quite extensive. B. isis was found *precisely* where it was thought it would by evolutionary scientists--again, making it an example of the *testability* of evolutionary theory and evolution the fact. A key feature of science is the ability to make reasonable predictions based on sound data/evidence.

>

>

>

> Reference:

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>

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> Gingerich, et. al., 1990, Hind Limbs of Eocene Basilosaurus: Evidence of Feet in Whales, Science 249: 154-156

>

>
>
> Courtesy of the good people at Talk Origins.
>
>
>
> Here's another, and its not a fossil but has been seen
in real time.
>
>
>
> Observed Speciation, macro-evolution:
>
>
>
> In the genus Tragopogon (a plant genus consisting mostly
of
diploids), two new species (T. mirus and T. miscellus)
have evolved.
This occurred within the past 50-60 years. The new species
are
allopolyploid descendents of two separate diploid parent
species.
>
>
>
> The new species were formed when one diploid species
fertilized a
different diploid species and produced a tetraploid
offspring. This
tetraploid offspring could not fertilize or be fertilized
by either
of its two parent species types. It is reproductively
isolated, the
common definition of a species. One new species, T. mirus
has arisen
at least three separate times. This shows that evolution
has
happened, is happening and will happen. It is observed and
testable.
It is right there.
>
>
>
> References
>
>
>
>
> Roose and Gottlieb, 1976, Genetic and Biochemical
Consequences of
Polyploidy in Tragopogon, Evolution 30: 818 - 830
>
>
> [As noted by Mahari, no missing link between the
skeletons found
> so far has been excavated.]
>

> (1) Mahari didn't state this I believe. Mahari simply asked a question about an article posted by someone *else* and written by a non forum member. I am unaware of Mahari's position but am certain he would rather state it, either way, for himself.

>

> (2) Transitional forms are readily abundant among both the hominid line and others. I posted examples of them. They exist. Whether you accept them or not, there they are.

>

> [Absence of this evidence, we can only talk about the skeletons found so far and make conjecture as to the significance of the skeletal forms.]

>

> The evidence is far from absent. You simply choose not to see it. That is fine, but that doesn't mean it doesn't exist. The evidence for evolution, of which transitional forms is just one, is overwhelming--based on the "literature."

>

> Furthermore, from the questions you posed in this post alone, I must say (respectfully) that whatever "literature" you've read--it must not come from any reputable evolutionary theorists or an accredited and reputable book on science.

>

> I'd suggest several books on the matter, but PBS has a wonderful online site on evolution that is a good primer:

>

> www.pbs.org/wgbh/evolution

>

> Its fine to have disagreements. But before one argues for or against any subject, one must have some basic understanding of it, otherwise discussion is futile.

>

> DG

>

> "Let me try to make crystal clear what is established beyond reasonable doubt, and what needs further study, about evolution. Evolution as a process that has always gone on in the history of the earth can be doubted only by those who are ignorant of the evidence

or are resistant to evidence, owing to emotional blocks or to plain bigotry. By contrast, the mechanisms that bring evolution about certainly need study and clarification. There are no alternatives to evolution as history that can withstand critical examination. Yet we are constantly learning new and important facts about evolutionary mechanisms." - Theodosius Dobzhansky "Nothing in Biology Makes Sense Except in the Light of Evolution", American Biology Teacher vol. 35 (March 1973

>
>
> clyde winters wrote:
> Hi
> I have read the literature. As a result, I know that
> the transition skeletons/skulls have not been found as
> you pointed out in your post below. I may have missed
> something from your post, but I noticed that you did
> not name the scientists who found these missing links
> or provide to the forum the name of the skeleton, and
> where it was found.
> Moreover, if evolution could be tested
> scientifically it would not be called the "theory of
> evolution", it would be called the "Law of evolution".
> This is due to the fact that a Law must be testable,
> you can not test the "Theory of Evolution". As noted
> by Mahari, no missing link between the skeletons found
> so far has been excavated. Absence of this evidence,
> we can only talk about the skeletons found so far and
> make conjecture as to the significance of the skeletal
> forms.
>
> Clyde

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| 14892|2004-10-31 21:58:48|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

Paul,

Actually *Basilosaurus isis* is considered a classical transitional fossil--and a whale with legs is the very definition of a transitional form, as it is known that whales were terrestrial animals that moved to the sea. It is the very term Gingerich et al. made of their find.

Thus we are not dealing with a mixed creature (species don't "mix" after all), but one that fits along the line of Cetacean evolution--especially the move from sea to land.

What is found is a form of whale, bearing traits of other Cetaceans (skull, jaw, spine, pelvis, etc) that fit directly before and after other Cetaceans--thus showing it is a transitional form that fits precisely where fossil researchers expected such a find should be. What so interesting is that it had hindlimbs it could not use, as its pelvic bone showed they could not support *B. isis*' weight nor could they be used for swimming. So they were evolutionary baggage--hold overs from a previous form that would eventually disappear.

Key to this is that modern whales carry vestiges of their former legs with them as well, in the form of inner tibia and femora type bones on their insides--left overs from their cousins like *B. isis* who itself had left overs from its terrestrial ancestors. (Note: *B. isis* may be more so a cousin to modern whales than a direct ancestor).

And other fossil finds do show the formation then movement of the blowhole to its present position. *Rodhocetus* (sp) not only shows how the blowhole is formed but how legs slowly became useless to Cetaceans as land dwellers--sending them to the shallow sea like *B. isis* and then ending up as nothing more than thin faint memories.

For many life forms, embryonic development often mimicks

evolutionary development. Same goes for modern whales, who in embryonic stage produce (then lose) everything from budding feet to hair. Even the blowhole in some whales starts out like it did for their ancestors, as nostrils that eventually move to the blowhole area as gestation progresses.

Amazing stuff.

The NCSE had an entire article once on the evolution of the whale, showing the many transitional forms and explaining their formation over time. I'm uncertain if it's still on their website, though I retained a hard copy.

DG

. *Paul Kekai Manansala* wrote:

> > Whale With Legs- Proof of Transitional Life forms,
> > macro-evolution, speciation.
> >

DG, a whale with legs sounds more a mixed creature than a transitional one.

A transitional species as I understand it would be a whale with something in between a leg and a flipper. Or a proto-whale with a developing but not yet fully-formed blowhole.

Ideally we would find a whole series of skeletons showing a (gradual?) morphing from leg to flipper, or the stage by stage formation of the blowhole.

Regards,
Paul Kekai Manansala

| 14893|2004-11-01 00:34:07|K. Loganathan|The Verses of the Snake Charmer- 17|

The Verses of the Snake Charmer- 17

The Greatness of the Siddhas

KuNdalini Yoga and Human Power

An area of what can be called the NKSD cultures is the development of Inner Technologies for strengthening and purifying the person and the external physical technologies as subservient to this, an order that is lost in the technologies of the Western cultures. The western cultures do not recognize the substantiality of the soul and furthermore that it is essentially a snake. The development of Inner technologies goes quite often as KuNdalini Yoga and where the worship of snake is also central.

In this verse the snake charmer outlines the essence of this KuNdalini Yoga that empowers man with immense STRENGTH so that he battles bravely with forces of destruction within and

emerges victorious. The language is allegorical or metaphoric and we have to interpret appropriately to get at the meaning.

The blazing Fire, the Agni is NOT the physical fire but the inner fire that burns and brings about old age or senility and hence eventually death. The freshness of youth is burnt out by the blazing fire within making the person dry up and with that wither and become weak. Now the KuNдалиni Yoga by tapping the sources of life-renewal, of the Grace of Atishesha, the thousand-hooded snake and the source of the Primordial KuNдалиni, can remerge as young and virile defeating or at least postponing death.

Now being submerged fully in depths of the ocean is being caught up fully in LIVING as the metaphysical waters on which reposes the Atishesha as the bed of Tirumaal, means the presence of LIFE. In being submerged in it totally is being LOST in living the earthly physical life, forgetful of the metaphysical dimensions. Here controlling the breath is to maintain a distance so that one is NOT carried away by the dynamics of ordinary living and get drowned in the waters. Now another possible source of self-destruction are bestial qualities like aggression uncontrollable anger propensities to attack and kill and so forth. These are killer beasts within - the tiger, lion and so forth. In one of the icons, Siva sits on the Tiger Skin symbolizing the control of such bestial instincts. Now a Siddha too is a person who can wage an inner war with his own baser instincts and KILL them by way of purifying self and becoming more divine.

30.

muuNdeRiyum akkinikkuL muuzki ezuvoom

munniiruL iruppinum muuccu adakkuvoom

taandi varum valpuliyai taakki viduvom

taarveentan munbu ninRu aadu paambee!

Meaning:

We Siddhas will enter the blazing FIRE that is spread all over and emerge unscathed by it. We shall enter the depths of the ocean waters and with the control of breath remain alive. With increasing our physical strength (with KuNдалиni Yoga) we shall attack and repel even fierce tigers that attack us to kill. So my soul the snake! Realizing all these possibilities are with you dance in front of BEING the King who is the source of all these.

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| 14894|2004-11-01 07:19:57|sincere1906|Re: Map of Early Human Migrations Out of Africa|

Actually I gave you the data you requested

before and *after* you asked for it.

Ignoring evidence is not the same as it not existing.

At any rate, hope I cleared up those pesky confusions you seemed to have about the scientific meaning of "fact" and "theory" and "law" when it comes to evolution.

You'll find its pretty much common knowledge in the "literature."

DG

"Well, evolution is a theory. It is also a fact. And facts and theories are different things, not rungs in a hierarchy of increasing certainty. Facts are the world's data. Theories are structures of ideas that explain and interpret facts. Facts do not go away when scientists debate rival theories to explain them. Einstein's theory of gravitation replaced Newton's, but apples did not suspend themselves in mid-air pending the outcome. And human beings evolved from apelike ancestors whether they did so by Darwin's proposed mechanism or by some other, yet to be discovered."---Stephen J. Gould, "Evolution as Fact and Theory"

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> We may as well end this argument. You have not posted
> the information I requested, namely identifying
> transitional forms.
>
> Clyde
>
> --- "Memnon (dg14)" wrote:
>
> > [Hi]
> >
> > Hello
> > [I have read the literature.]
> >
> > What literature?
> >
> > [As a result, I know that the transition
> > skeletons/skulls have not been found as you pointed
> > out in your post below.]
> >
> > What??? That doesn't make *sense.* If you read the
> > literature by scientists about skull finds that I
> > pointed out then you'd see they accept them as
> > transitional fossils. That's what they *term* them.
> > So that's not in question.
> >
> > Now if you're saying you don't *agree* with the
> > literature... okay. Fine. As I stated, you can
> > choose to accept the evidence or not. My point is
> > that however the scientists who do the work disagree

> > with you.
> >
> > [I may have missed something from your post, but I
> > noticed that you did not name the scientists who
> > found these missing links
> > or provide to the forum the name of the skeleton,
> > and where it was found.]
> >
> > again, one Dave Chappelle doin' Lil John---WHAT??
> >
> > I gave you several journal articles--pointing to
> > scientists
> > like Gabunia, Vekua and White. I not only thus gave
> > you the
> > scientists who found the specimens and investigated
> > them, I
> > told you where to find the entire journalistic
> > report on the matter. I haven't used any wide
> > general terms like "the literature." I try to be
> > quite specific.
> >
> > [Moreover, if evolution could be tested
> > scientifically it would not be called the "theory of
> > evolution", it would be called the "Law of
> > evolution".]
> >
> > Okay...
> >
> >
> > You seem to have a serious misunderstanding of
> > scientific jargon. Let's go to the "literature" to
> > see if we can clear this matter up. Much of the
> > following will come from collected data I keep on
> > file, from my academic training to the good people
> > at the National Center for Science Education.
> > Sometimes scientists use theory and fact
> > interchangeably when discussing evolution in their
> > own discourse. However what is meant is that
> > evolution the biological act is FACT while the
> > mechanisms are theory. Those who misunderstand this
> > jargon often come away confused and in error of what
> > is truly being stated. There are few laws in
> > science. However evolution as a biological fact is
> > very intertwined with many of the biological laws of
> > science. Heed the quote by a well known
> > evolutionary scholar:

>>
>>
>>
>>
>>
>> "Evolutionists have been very clear about this
>> distinction of fact and theory from the very
>> beginning, if only because we have always
>> acknowledged how far we are from completely
>> understanding the mechanisms (theory) by which
>> evolution (fact) occurred. Darwin continually
>> emphasized the difference between his two great and
>> separate accomplishments: establishing the fact of
>> evolution, and proposing a theory--natural
>> selection--to explain the mechanism of evolution. -
>> Stephen J. Gould, " Evolution as Fact and Theory";
>> Discover, May 1981
>>
>>
>>
>> Because I see no need to reinvent the wheel and I
>> think the scientists should speak for themselves,
>> here's another...from the "literature:"
>>
>>
>>
>> "Evolution by natural selection, the central concept
>> of the life's work of Charles Darwin, is a theory.
>> It's a theory about the origin of adaptation,
>> complexity, and diversity among Earth's living
>> creatures. If you are skeptical by nature,
>> unfamiliar with the terminology of science, and
>> unaware of the overwhelming evidence, you might even
>> be tempted to say that it's "just" a theory. In the
>> same sense, relativity as described by Albert
>> Einstein is "just" a theory. The notion that Earth
>> orbits around the sun rather than vice versa,
>> offered by Copernicus in 1543, is a theory.
>> Continental drift is a theory. The existence,
>> structure, and dynamics of atoms? Atomic theory.
>> Even electricity is a theoretical construct,
>> involving electrons, which are tiny units of charged
>> mass that no one has ever seen. Each of these
>> theories is an explanation that has been confirmed
>> to such a degree, by observation and experiment,
>> that knowledgeable experts accept it as fact. That's

> > what scientists mean when
> > they talk about a theory: not a dreamy and
> > unreliable speculation, but an explanatory statement
> > that fits the evidence. They embrace such an
> > explanation confidently but provisionally?taking it
> > as their best available view of reality, at least
> > until some severely conflicting data or some better
> > explanation might come along. The rest of us
> > generally agree. We plug our televisions into little
> > wall sockets, measure a year by the length of
> > Earth's orbit, and in many other ways live our lives
> > based on the trusted reality of those
> > theories."--David Quammen, "Was Darwin Wrong? No!
> > The Evidence for Evolution is Overwhelming."
> > National Geographic, Nov. 2004.
> >
> >
> >
> > [This is due to the fact that a Law must be
> > testable,
> > you can not test the "Theory of Evolution".]
> >
> > Sorry, simply incorrect given the "literature."
> > Evolution has been seen, its been tested, its been
> > predicted. For your consumption:
> >
> >
> > Whale With Legs- Proof of Transitional Life forms,
> > macro-evolution, speciation.
> >
> >
> >
> > In the July 13, 1990 issue of science, Gingerich et.
> > al. report on an interesting fossil found in Egypt.
> > It is a whale with feet. The skeleton is of the
> > species Basilosaurus isis. This whale lived in the
> > Eocene period when what is present day Egypt was
> > covered in water---hence making showing this
> > creature lived in the water.
> >
> >
> >
> > Modern day whales do not have external hind limbs.
> > But whales, which are mammals, evolved from
> > terrestrial mammals. This fossil, therefore, is a
> > link between the two--one of those transitional

> > fossils some *claim* do not exist, yet here it is.
 > > The skeleton they show is long (16 m) and
 > > serpentine. The authors believe this whale hunted in
 > > shallow mangrove or seagrass habitat. It's hind limb
 > > has a short femur and a slightly shorter fibula and
 > > tibia. It has no thumb and a greatly reduced second
 > > digit. The other three fingers are quite long
 > > (relatively). In short, another variation of the
 > > basic mammalian leg.
 > >
 > >
 > >
 > > The authors speculate that the limbs were tucked in
 > > close to the body while the whale was swimming (and
 > > the topography of the bones suggest that they are
 > > correct). Furthermore, they go on to speculate that
 > > the limbs served as a copulatory guide for the
 > > whale.
 > >
 > >
 > >
 > > It is noteworthy that B. isis was *predicted* by
 > > evolutionary biologists using what is known by
 > > evolution the fact and evolutionary theories on
 > > mechanisms--thus showing how evolution is
 > > *testable*. B. isis was one in a long line of other
 > > related fossils in whale evolution. There's
 > > Eoconodon, Microclaenodon, Dissacus, Hapalodectes,
 > > Pakicetus, Ambulocetus natans, Rodhocetus,
 > > Protocetes, Indocetus ramani (B. isis fits here),
 > > Prozeuglodon, Eocetus, Dorudon intermedius,
 > > Agorophius, Prosqualodon, Kentriodon, Aetiocetus,
 > > Mesocetus?etc. B. isis does not stand alone as some
 > > anomaly. The evolutionary pattern of the whale is
 > > quite extensive. B. isis was found *precisely* where
 > > it was thought it would by evolutionary
 > > scientists--again, making it an example of the
 > > *testability* of evolutionary theory and evolution
 > > the fact. A key feature of science is the ability to
 > > make reasonable predictions based on sound
 > > data/evidence.

> >

| 14895|2004-11-01 07:25:20|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)"

wrote:

> Paul,

- > Thus we are not dealing with a mixed creature (species
- > don't "mix" after all), but one that fits along the line of
- > Cetacean evolution--especially the move from sea to land.
- >

What I mean is that it appears to have fully-formed attributes of a proto-species and its ancestor.

The creationists usually use the term transitional to refer to creatures with transitional attributes i.e. something between a leg and a wing.

- > What is found is a form of whale, bearing traits of other
- > Cetaceans (skull, jaw, spine, pelvis, etc) that fit directly
- > before and after other Cetaceans--thus showing it is a
- > transitional form that fits precisely where fossil researchers
- > expected such a find should be. What so interesting is that
- > it had hindlimbs it could not use, as its pelvic bone showed they
- > could not support B. isis' weight nor could they be used for
- > swimming.

Well thanks to this message I did a bit of searching that brought back recollections of the "whale argument" and recapitulation. Creationists have their counter arguments, the weakest ones being those on vestigial features. Something about "ur cells" and "created appearance." Will need more time to re-digest.

Regards,

Paul Kekai Manansala

| 14896|2004-11-01 07:40:00|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Memnon \(\dg14\)" wrote:

>

- > Punctuated equilibrium did not replace gradualism mind you. Rather
- > it better explained how evolution takes place---not among mass

groups

- > of a species, but among small segments that usually change their
- > geographic location and thus begin to adapt/evolve. Today

gradualism

- > is still seen in the fossil record as well, usually at the higher

taxonomic

- > levels. Gould himself saw his theory as adding to Darwin's, who

also

- > thought gradualism may not explain evolution fully, not contesting

it.

>

Sorry DG, but your explanation is similar to Gould's and really does not answer the (legitimate) questions placed by creationists.

Physical changes happen by random mutation. A fully-formed arm has certain advantages as does a fully-formed wing.

However, a transitional form between the two brought about by random mutation has no selective advantages. It would be deleterious and likely be weeded out through natural selection rather than selected.

There is a graphic way of presenting this that is very convincing.

- > As for the rarity of transitional fossils, again most remains do

not

- > fossilize. Neither do most organisms go through speciation--rather,
- > as discussed above and as Gould noted, only small segments of
- > the ancestral population may do so.

Yes, but these small segments eventually become large populations before speciating again.

Thus searching for transitions

- > among small populations of limited fossil finds is always going to

be

- > a very tedious search. Yet and still, the fossil record has yielded
- > an abundance of transitional fossils across a variety of organisms.
- > They exist and have been documented repeatedly.

>

I don't know about this claim, DG. There may be some examples, but they are very rare considering that all species should show many different transitional stages.

> And when it comes to evolution, nothing provides more evidence than
> the geologic column. For instance, if--as Creationists often

assert--

> all life forms were created side by side with no evolution, then

why

> is the fossil record that we have so very well sorted? Why are
> dinosaurs miles below mammals? And trilobites miles below them?
> Why aren't rhinos and T-Rex's and such all jumbled together--
> showing levels of co-existence?

That's why I said that creationists usually falter when they get too attached to their religious dogma.

Your argument pertains well to Christian creationists, but not so well to Hindu creationists (yes, Hindu). As I recall, Muslim creationists have an out for this from the Quran also.

Regards,

Paul Kekai Manansala

| 14897|2004-11-01 07:40:23|Memnon (dg14)|Re: Map of Early Human Migrations Out of Africa|

Yes,

Creationists have an uncanny ability of denying the existence of transitional fossils by having their own personal definitions of what a transitional fossil should meet. This is rather odd, because they are not the scientists who came up with the terminology and apply it. Creationist counter arguments therefore usually boil down to a misunderstanding of the scientific jargon or (as in the case of Duane Gish, who knows better) outright unethical distortions of data to satisfy their religious/political agenda.

On whales, I had to track through my NCSE membership to find that article I mentioned yesterday. It *is* online and is accessible to anyone, regardless of membership.

Here is the beginning. The link will show you where you can find the rest. I can talk evolution all day (as you can see) but I

guess delving into whales and their ungulate ancestors is just a bit off the Ta-Seti topics (lol)... so I'll try to make this my last post on that particular facet of evolution.

Here's the article:

Origin of Whales and the Power of Independent Evidence

by Raymond Sutura

Originally published in RNCSE 20 (5): 33-41. The version on the web might differ slightly from the print publication.

How do you convince a creationist that a fossil is a transitional fossil? Give up? It is a trick question. You cannot do it. There is no convincing someone who has his mind made up already. But sometimes, it is even worse. Sometimes, when you point out a fossil that falls into the middle of a gap and is a superb morphological and chronological intermediate, you are met with the response: "Well, now you have two gaps where you only had one before! You are losing ground!"

One of the favorite anti-evolutionist challenges to the existence of transitional fossils is the supposed lack of transitional forms in the evolution of the whales. Duane Gish of the Institute for Creation Research (ICR) regularly trots out the "bossie-to-blowhole" transition to ridicule the idea that whales could have evolved from terrestrial, hooved ancestors.

There simply are no transitional forms in the fossil record between the marine mammals and their supposed land mammal ancestors . . . It is quite entertaining, starting with cows, pigs, or buffaloes, to attempt to visualize what the intermediates may have looked like. Starting with a cow, one could even imagine one line of descent which prematurely became extinct, due to what might be called an ?udder failure? (Gish 1985: 78-9).

Of course, for many years the fossil record for the whales was quite spotty, but now there are numerous transitional forms that illustrate the pathway of whale evolution.

Recent discoveries of fossil whales provide the evidence that will convince an honest skeptic. However, evolutionary biology predicts more than just the existence of fossil ancestors with certain characteristics - it also predicts that all other biological disciplines should also reveal patterns of similarity among whales, their ancestors, and other mammals correlated with evolutionary relatedness between groups. It should be no surprise that this is what we find, and since the findings in one biological discipline, say biochemistry, is derived without reference to the findings in another, say comparative anatomy, scientists consider these different fields to provide independent evidence of the evolution of whales. As expected, these independent lines of evidence all confirm the pattern of whale evolution that we would anticipate in the fossil record.

To illustrate this approach, I will present the evidence from multiple fields for the origin of the whales from terrestrial mammals. This paper will examine mutually reinforcing evidence from nine independent areas of research. Of course, as a starting point, we need to describe what makes a whale a whale.

What is a whale?

A whale is first and foremost, a mammal - a warm-blooded vertebrate that uses its high metabolism to generate heat and regulate its internal temperature. Female whales bear live young, which they nurse from mammary glands. Although adult whales have no covering of body hair, they acquire body hair temporarily as fetuses, and some adult whales have sensory bristles around their mouths. These features are unequivocally mammalian.

But a whale is a very specialized mammal with many unique characters that are not shared with other mammals - many of these are not even shared with other marine mammals such as sirenians (manatees and dugongs) and pinnipeds (seals, sea lions, and walruses). For example, whales have streamlined bodies that are thick and rounded, unlike the generally slim, elongated bodies of fishes. A whale's tail has horizontal flukes, which are its sole means of propulsion through the water. The dorsal fin is stiffened by connective tissue, but is fleshy and entirely without supporting bones.

The neck vertebrae of the whale are shortened and at least partly fused into a single bony mass. The vertebrae behind the neck are numerous and very similar to one another; the bony processes that connect the vertebrae are greatly reduced, allowing the back to be very flexible and to produce powerful thrusts from the tail flukes. The flippers that allow the whale to steer are composed of flattened and shortened arm bones, flat, disk-like wrist bones, and multiple elongated fingers. The elbow joint is virtually immobile, making the flipper rigid. In the shoulder girdle, the shoulder blade is flattened, and there is no clavicle. A few species of whales still possess a vestigial pelvis, and some have greatly reduced and nonfunctional hindlimbs.

The rib cage is very mobile - in some species, the ribs are entirely separated from the vertebral column - which allows the chest to expand greatly when the whale is breathing in and allows the thorax to compress at depth when the whale is diving deeply.

The skull also has a set of features unique among mammals. The jaws extend forward, giving whales their characteristically long head, and the two front-most bones of the upper jaw (the maxillary and premaxillary) are "telescoped" rearward, sometimes entirely covering the top of the skull. The rearward migration of these bones is the process by which the nasal openings have moved to the top of the skull, creating blowholes and shifting the brain and the auditory apparatus to the back of the skull. The odontocetes (toothed whales) have a single blowhole, while the mysticetes (baleen whales) have paired blowholes.

In the odontocetes, there is a pronounced asymmetry in the telescoped bones and the blowhole that provides a natural means of classification. Although teeth often occur in fetal mysticetes, only odontocetes exhibit teeth as adults. These teeth are always simple cones or pegs; they are not differentiated by region or function as teeth are in other mammals. (Whales cannot chew their food; it is ground up instead in a forestomach, or muscular crop, containing stones.)

Unlike the rest of the mammals, whales have no tear glands, no skin glands, and no olfactory sense. Their hearing is acute but the ear has no external opening. Hearing occurs via vibrations transmitted to a heavy, shell-like bone formed by fusion of skull bones (the periotic and auditory bullae).

These, then, are the major features of whales. Some clearly show the distinctive adaptations imposed on whales by their commitment to marine living; others clearly link the whales to their terrestrial ancestors. Others show the traces of descent from a terrestrial ancestor in common with several ancient and modern species. From all these features together, we can reconstruct the pathway that whale evolution took from a terrestrial ancestor to a modern whale confined to deep oceans.

Thinking about the ancestry of the whale

In 1693, John Ray recorded his realization that whales are mammals based on the similarity of whales to terrestrial mammals (Barnes 1984). The pre-Darwinian scientific discussion revolved around whether whales were descended from or ancestral to terrestrial mammals. Darwin (1859) suggested that whales arose from bears, sketching a scenario in which selective pressures might cause bears to evolve into whales; embarrassed by criticism, he removed his hypothetical swimming bears from later editions of the *Origin* (Gould 1995).

Later, Flower (1883) recognized that the whales have persistent rudimentary and vestigial features characteristic of terrestrial mammals, thus confirming that the direction of descent was from terrestrial to marine species. On the basis of morphology, Flower also linked whales with the ungulates; he seems to have been the first person to do so.

Early in the 20th century, Eberhard Fraas and Charles Andrews suggested that creodonts (primitive carnivores, now extinct) were the ancestors of whales (Barnes 1984). Later, WD Matthew of the American Museum of Natural History postulated that whales descended from insectivores, but his idea never gained much support (Barnes 1984). Later still, Everhard Johannes Slijper tried to combine the two ideas, claiming that whales descended from what Barnes aptly called "creodonts-*cum*-insectivores". However, no such animal has ever been found. More recently, Van Valen (1966) and Szalay (1969) associated early whales with mesonychid condylarths (a now-extinct group of primitive carnivorous ungulates, none bigger than a wolf) on the basis of dental characters.

More recent evidence confirms their assessment. Thus Flower was basically right.

The evidence

The evidence that whales descended from terrestrial mammals is here divided into nine independent parts: paleontological, morphological, molecular biological, vestigial, embryological, geochemical, paleoenvironmental, paleobiogeographical, and chronological. Although my summary of the evidence is not exhaustive, it shows that the current view of whale evolution is supported by scientific research in several distinct disciplines.

For rest of article go here:

www.ncseweb.org/resources/ncse_content/vol20/94_origin_of_whales_and_the_power_12_30_1899.asp

Happy reading. :)

DG

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, "Memnon \ (dg14\)"  
wrote:  
> Paul,
```

```
> Thus we are not dealing with a mixed creature (species  
> don't "mix" after all), but one that fits along the > > line of  
Cetacean evolution--especially the move from sea to land.  
>
```

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Cetaceans (skull, jaw, spine, pelvis, etc) that fit directly before and  
after other Cetaceans--thus showing it is a transitional form that fits  
precisely where fossil researchersexpected such a find should be. What  
so interesting is that it had hindlimbs it could not use, as its pelvic  
bone showed they could not support B. isis' weight nor could they be  
used for swimming.
```

Well thanks to this message I did a bit of searching that brought back recollections of the "whale argument" and recapitulation. Creationists have their counter arguments, the weakest ones being those on vestigial features. Something about "ur cells" and "created

appearance." Will need more time to re-digest.

Regards,
Paul Kekai Manansala

| 14898|2004-11-01 08:26:41|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> >

>

> Sorry DG, but your explanation is similar to Gould's and really

does

> not answer the (legitimate) questions placed by creationists.

>

> Physical changes happen by random mutation. A fully-formed arm

has

> certain advantages as does a fully-formed wing.

>

That should be a fully-formed leg rather than arm.

Regards,

Paul Kekai Manansala

| 14899|2004-11-01 08:53:34|sincere1906|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" >

> Sorry DG, but your explanation is similar to Gould's

well there's really nothing wrong with Gould's.

its been evaluated through scientific tests and

it has met them.

> and really does not answer the (legitimate) questions

> placed by creationists.

as stated previously, i have yet to see these so-called
"legitimate" questions.

- > Physical changes happen by random mutation. A fully-formed arm has
- > certain advantages as does a fully-formed wing.

random mutation AND natural selection.
Evolution is not about random acts alone,
but also natural selection--a key point,
if not **the** key point.

- > However, a transitional form between the two brought about by
- > random mutation has no selective advantages.

they exist often as holdovers. when Cetaceans began to move to the waters they didn't lose their legs and gain flippers right off. As we can see by the evidence, the legs of the whale's terrestrial ancestors remained but slowly became useless. B. isis predecessors moved around awkwardly on them on land and by the time of B. isis those legs are holdovers that barely work in shallow water. In time they will disappear all together, existing only as vestigial forms. And the embryonic stage basically mimicks this.

- > It would be deleterious and
- > likely be weeded out through natural selection
- > rather than selected.

that is precisely what is occurring continuously in all of us, and what happened in the case of Cetaceans. in humans, we still retain a sagittal crest though we no longer have the larger ridges of our apelike ancestors. it has been naturally selected against, only remaining in its vestigial form.

- > There is a graphic way of presenting this that is very convincing.

the evidence speaks for itself.

- > Yes, but these small segments eventually become
- > large populations before speciating again.

which is *precisely* why fossils are more common at the higher taxonomic levels.

> I don't know about this claim, DG.

Taking my word on transitional fossils is unneeded.
There are volumes written on the matter. So the claim is factual--transitional fossils exist.

> There may be some examples, but
> they are very rare considering that all
> species should show many different transitional
> stages.

no, all species shouldn't...given Gould's theory of punctuated equilibrium occurring to small populations.

to source George Bakken on the topic:

"Gaps in the fossil record are not even a critical test of evolution vs. progressive creation, as evolution also predicts gaps. There are some 2 million described species of living animals, but only 200,000 described fossil species. Thus, it is impossible to provide a minutely detailed history for every living species. This is because, first, the fossil record has not been completely explored. It is pretty hard to overlook a dinosaur bone! Yet, though dinosaurs have been excavated for over 150 years, 40% of the known species were found in the last 20 years or so (Discover, March 1987, p. 46). It is likely many more dinosaur species remain to be found. Second, sedimentary rocks were formed locally in lakes, oceans, and river deltas, so many up land species were never fossilized. Third, many deposits that were formed have been lost to erosion. Thus, a complete record is impossible.

However, there is a critical test. Evolution predicts that some complete series should be found, while ICR or progressive creation predicts that none should ever be found. In fact, many excellent series exist. The evolution of the horse is known in exquisite detail from Hyracotherium (Eohippus) to the modern horse (G.G. Simpson, Horses, 2nd ed. Oxford, 1961). Scientific creationists have been forced to claim that the series is but allowed variation within a created "kind." If so, then rhinoceroses, tapirs, and horses are all the same "kind," as they can be traced to ancestors nearly identical to Hyracotherium! All of these fossils lie in the correct order by

both stratigraphic and radioisotope dating."--George Bakken, "The Ultra-Fundamentalist Creationism of Duane Gish," NCSE (2000).

- > That's why I said that creationists usually falter when they get
- > too attached to their religious dogma.

The geologic column supports evolutionary theory because fossils are found in transitions in layered patterns that date and follow (and even predict) their evolution.

- > Your argument pertains well to Christian creationists, but not so
- > well to Hindu creationists (yes, Hindu). As I recall, Muslim
- > creationists have an out for this from the Quran also.

One of the key problems with anti-evolutionists of course is that they have no alternative scientific explanation for biodiversity. Therefore they are left--be they Christian, Islamic or what else--with the premise of Creation or continuous Creation(s). The problem of course is that things such as the geologic column and observed acts of speciation rule out either activity without evolution the FACT occurring.

If God or Gods had one singular Creation act forming all creatures as they exist today, then how does one explain the geological column? If one says there are continuous "Creations" over time, how does one explain "observed" speciation? And why would creatures such as B. isis, with its near hold over useless limbs, exist if they were simply fully formed?

As stated, most religious groupings denounce Creationism as both non-scientific and religious dogma. As they contend, evolution does not disturb abstract philosophical views of Creation stories that point to a spiritual truth (by the adherents of the particular religious outlook) that a God or Gods were responsible for the seminal events that set the process of evolution in motion. This is often called Theistic evolution. While science cannot provide evidence for such a thing, neither can it deny it.

"Whereas students who are not taught these principles, or who hear "creationism" presented as a scientific alternative, will not be receiving an education based on modern scientific knowledge; and... Whereas these students' ignorance about evolution will seriously undermine their understanding of the world and the natural laws

governing it, and their introduction to other explanations described as "scientific" will give them false ideas about scientific methods and criteria...we call upon publishers of science textbooks to reject those texts that clearly distort the integrity of science and to treat other explanations of human origins for just what they are -- beyond the realm of science..."--- Central Conference of American Rabbis.

"Whereas, the terms "Creationism" and "Creation-science" as understood in these laws do not refer simply to the affirmation that God created the Earth and Heavens and everything in them, but specify certain methods and timing of the creative acts, and impose limits on these acts which are neither scriptural nor accepted by many Christians...Whereas, the dogma of "Creationism" and "Creation-science" as understood in the above contexts has been discredited by scientific and theologic studies and rejected in the statements of many church leaders...Resolved, the House of Bishops concurring, That this 67th General Convention affirm its belief in the glorious ability of God to create in any manner, and in this affirmation reject the rigid dogmatism of the "Creationist" movement."--67th General Convention of the Episcopal Church

As for Hindu Creationism, about the most I've seen on it has been Cremo and Thompson's much deconstructed and discredited "Forbidden Archaeology"--which attempts to make the wildest claims, including the very nonsensical notion that humans and dinosaurs co-existed and that modern humans have had civilizations for millions of years--an idea shared with proponents of Atlanteans and alien visits. Enter Chariot of the Gods and conspiracy theories of anthropologists hiding evidence somewhere in secret caves.

The irony of course is that at the same time, Creationists (who are again mostly Christian Americans) have attacked Hinduism as pagan evolution--given that some Hindu scholars praise Darwinian evolution as synonymous to their beliefs, OR actually take credit for evolution over Darwin (i.e. B.V. Tripurari). What they mostly criticize is the refusal of science in the West to acknowledge the hand of the God(s) in evolution. Thus they are arguing over the mechanisms of evolution, not so much often the FACT of evolution's occurrence. They just would rather point to divine acts for evolution rather than natural selection, etc.

Of course science cannot provide evidence for Hindus avatars

and their progression. And Hindu theologians like Tripurari are speaking in matters of consciousness and the spirit, something evolution does not seek to speak on--nor tries to). So the argument with most Hindu Creationists is markedly different than with American Christian Creationists.

As a Hindu website FAQ states:

"Hinduism is a continuously evolving religion, with a lot of flexibility already built into it. There is a comprehensive scope and opportunity for Hinduism to mould itself according to the demands and aspirations of the modern world. Since Hinduism is not afraid of scientific explorations, nor the technological progress of mankind, it has the ability to align itself with both science and spiritualism.

Because of its emphasis on verification of Truth and exploration of Truth, Hinduism does not have to force the theories of Darwin or Mendel out of school rooms in order to survive, nor suffer from the compulsions of freezing human thought in a medieval time frame in order to justify itself."---The Future of Hinduism.

Much the same by the way can be said of the Ethiopian find of Lucy/Dinkenesh, which was accepted by many indigenous Ethiopians as an ancestor--her very ape-like features notwithstanding.

Okay, I will have to take a detente in this discussion. Beyond personal work, I'm becoming enwrapped in this election--given that President Bush has strong Creationist leanings. Its been fun, but I'll be taking a sabbatical for a bit, and hopefully allow for discussion more so on Ta-Seti topics.

Jes remember, from John G. Jackson to Diop to Ben Yocahannan--all accepted evolution and used it in their concepts of African centered history. How one can speak of African history and not speak of evolution (which comes up in simply deconstructing the Hamitic hypothesis by SOY Keita, etc) is beyond my level of comprehension.

But, carry on. :)

DG

| 14900|2004-11-01 09:20:19|Paul Kekai Manansala|Re: Map of Early Human Migrations Out of Africa|

--- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" >
> > Sorry DG, but your explanation is similar to Gould's
>
> well there's really nothing wrong with Gould's.
> its been evaluated through scientific tests and
> it has met them.
>
> > and really does not answer the (legitimate) questions
> > placed by creationists.
>
> as stated previously, i have yet to see these so-called
> "legitimate" questions.
>
> > Physical changes happen by random mutation. A fully-formed arm

has

> > certain advantages as does a fully-formed wing.
>
> random mutation AND natural selection.
> Evolution is not about random acts alone,
> but also natural selection--a key point,
> if not *the* key point.
>

Physical changes happen by mutation. They may be retained by natural selection, however.

> > However, a transitional form between the two brought about by
> > random mutation has no selective advantages.
>
> they exist often as holdovers. when Cetaceans began
> to move to the waters they didn't lose their legs
> and gain flippers right off. As we can see by the
> evidence, the legs of the whale's terrestrial ancestors
> remained but slowly became useless. B. isis predecessors
> moved around awkwardly on them on land and by the time
> of B. isis those legs are holdovers that barely work
> in shallow water. In time they will disappear all
> together, existing only as vestigial forms. And the
> embryonic stage basically mimicks this.

>

This is theoretical though. Creationists will argue that you cannot support one theory with another. They claim vestiges are not hold-overs as you say.

But still

> > It would be deleterious and
> > likely be weeded out through natural selection
> > rather than selected.
>
> that is precisely what is occurring continuously
> in all of us, and what happened in the case of
> Cetaceans. in humans, we still retain a sagittal
> crest though we no longer have the larger ridges
> of our apelike ancestors. it has been naturally
> selected against, only remaining in its vestigial
> form.
>

That would be a mild example.

Take my example from a leg (or arm?) to a wing. This is much more crucial when thinking of natural selection. Does a reptile first become biped developing arms before moving to the wing stage?

Sorry it's been about 16 years since I investigated this stuff first-hand.

From my memory, a graphic produced by Gould in one of his articles looked pretty much hopeful monster to me.

> > Yes, but these small segments eventually become
> > large populations before speciating again.
>
> which is *precisely* why fossils are more common at the higher
> taxonomic levels.
>
> > I don't know about this claim, DG.
>
> Taking my word on transitional fossils is unneeded.
> There are volumes written on the matter. So the claim

- > is factual--transitional fossils exist.
- >
- > > There may be some examples, but
- > > they are very rare considering that all
- > > species should show many different transitional
- > > stages.
- >
- > no, all species shouldn't...given Gould's theory
- > of punctuated equilibrium occurring to small populations.
- >

That's difficult to imagine from the genetic standpoint because useful mutations are very rare and take time to replace older populations. In meaningful transitional form would probably be considered a new species and would have to reach a certain population size before speciating.

This is an argument of statistical probability. The larger the population size, the greater the chances of useful mutations occurring.

Also, why would there be a bias in population size between "fully-formed" species and transitional species?

- > > That's why I said that creationists usually falter when they get
- > > too attached to their religious dogma.
- >
- > The geologic column supports evolutionary theory because
- > fossils are found in transitions in layered patterns that
- > date and follow (and even predict) their evolution.
- >
- > > Your argument pertains well to Christian creationists, but not

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- > > well to Hindu creationists (yes, Hindu). As I recall, Muslim
- > > creationists have an out for this from the Quran also.
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- > One of the key problems with anti-evolutionists of course
- > is that they have no alternative scientific explanation
- > for biodiversity. Therefore they are left--be they Christian,
- > Islamic or what else--with the premise of Creation or continuous
- > Creation(s). The problem of course is that things such as
- > the geologic column and observed acts of speciation rule
- > out either activity without evolution the FACT occurring.

>

Speciation is accepted by many creationists but not across certain lines (genus?). Again I'll need more time to refamiliarize.

Yes, evolution is accepted by most African-centered researchers. I'm not arguing that we take any particular viewpoint. That includes the evolutionary view, which I use when dealing with human prehistory.

Also, while it is true that many churches do not oppose the teaching of evolution, most nevertheless have their own creationist doctrines. For example, see the following link for info on the Catholic position:

<http://www.newadvent.org/cathen/04475a.htm>

"The traditional philosophy of the Church holds that the rational soul is created at the moment when it is infused into the new organism. St. Thomas, following Aristotle's embryology, taught that the human foetus passes through progressive stages of formation wherein it is successively animated by the vegetative, sensitive, and rational principles, each succeeding form summing up virtually the potencies of its predecessor. Accordingly, the rational soul is created when the antecedent principles of life have rendered the foetus an appropriate organism for rational life, though some time is required after birth before the sensory organs are sufficiently developed to assist in the functions of intelligence. In this view the embryonic history of man is an epitome of the stages through which the upward march of life on our globe is now held by paleontologists to have passed. On the other hand, most neo-Scholastics hold that the rational soul is created and infused into the incipient human being at the moment of conception."

Regards,

Paul Kekai Manansala

| 14901|2004-11-01 22:01:19|Amadou Cisse|Re: The Berber/Mande Question?|

Hello Charles,

No silence intended I am back in touch. I read your beautiful narrative about Baindu Jabati about birth and death rites in Mende culture (note: that person's last name is that of a griot!). But let me go instead to your inquiry about Berber/Mande. Please consider first two conversations I had last June with Raymond where I addressed the Tuaregs/Berbers, as referenced just below.

http://groups.yahoo.com/group/Ta_Seti/message/13002
http://groups.yahoo.com/group/Ta_Seti/message/13208

I would like to reiterate that the Berbers are a fundamental African people, although the usual identity mongers have been busy coloring them apart, under the guise of science or market imperatives, the same on my watch. The epidermal shades you evoked are fundamentally African, and white is no less African than black is. Tuareg, Kabyle, etc., Sarakhole, Mande, Songhai, Peuls, Dogon, Sudanese, Ethiopians, etc., are contemporary expressions of African people around the banks of a desiccating Sahara, that flourished in a united negro-african culture much North than today when more clement climate existed, 50 centuries before the pyramids. With Roman Carthage (Ifriqiya, roughly current northern Tunisia), names were Numids, Nasamons, Garamantes, etc. The Ghana empire of early AD to 11th century is of Soninke culture with people of mixed Berber/Sudanian hues.

The expediency of splitting people apart by "race" was not crafted yet, the main game in town was "follow the cheese", and a golden and salty variety had indeed crisscrossed the Sahara. Today Africans north of the Sahara are self-critically examining their purported Arab pedigrees, while South of the Sahara, intellectuals continue to assert the hybrid blend of ethnicity and culture that comprises the Saharan people. Between the two, the Berbers more estranged by the Maghreb than the Sahel, are pressing for Arab nationalism to make room for autochthonous cultures. The best echo to your BBC conversations is the reports of the weekly magazine Jeune Afrique from June to August this year about "race relations" in North Africa.

Mali is really at the crossroads of West Africa. The people in today's Mali are the heirs of Ghana, Mali and Songhai Empires all populated by old Saharans, other groups and global fortunes seekers as determined by climate change and the vagaries of transsaharan trade.

Regards,
Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Saturday, October 23, 2004 12:27 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] The Berber/Mande Question?

Dr. Winters, Paul, Amadou, Raymond thi is my ongoing question:

Who are the Berbers/ Are the Kabyles and the lighter skinned ones the real Berbers? What color was Hanni-ba'al? Are the people shown in the RockArt of the Sahara Berber speaking?

Some say Mali is not a real "West African country". What is the linguistic relationship between Mande and Berber/Tamasheq? Both use the "TL" form in some words.

Some give the main credit of Saharan civilization to "White" Berbers. What's the answer?

Look at this chart again please:

<http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>

And also this long conversation from the BBC

<http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>

Charles

Yahoo! Groups Links

| 14902|2004-11-02 15:01:26|Paul Kekai Manansala|Fwd: homo floresiensis|
--- Andrea Molnar <t20akm1@wpo.cso.niu.edu> wrote:

> Date: Tue, 02 Nov 2004 10:12:21 -0600
> From: "Andrea Molnar" <t20akm1@wpo.cso.niu.edu>
> To: <p.manansala@sbcglobal.net>
> Subject: homo floresiensis
>
> Hello,
>
> I have collected several ancestral oral histories
> (genealogies) as well
> as folk tales on Flores in Manggarai and Ngada
> kabupaten among a number
> of different cultural-linguistic groups over the
> past 14 years. Aside
> from local claims that they have "proof" of the

- > ancestors, particularly
- > this diminutive female (female is always emphasized
- > in these stories),
- > in terms of bones, caves they were said to dwell in.
- > Among the Hoga Sara
- > of the Golewa district of Ngada kabupaten the modern
- > version of the tale
- > people claimed the last live version was encountered
- > in 1953 when one
- > was captured and was carted off the island by
- > officials. These creatures
- > are described as having a human face, long hair, and
- > except for face,
- > feet (below ankles) and hands (from wrist down) are
- > furless but rest of
- > the body is covered with short fuzzy fur. The
- > creature also is described
- > as having extremely sensitive hearing (in some cases
- > also as having big
- > ears) and they especially cannot stand loud noises
- > such as those made by
- > gongs and drums. The females of these creatures have
- > a special fondness
- > for human children and are protective towards them.
- > They seemed to have
- > occupied caves, rock shelters and deep in the jungle
- > high up in the
- > mountains and hills earth mounds...the stories go
- > that they were
- > foragers and traded forest products for yams and
- > other tubers and made
- > some of the strongest rope ever seen by humans and
- > they had their own
- > rather high pitched language....there are many
- > stories with many
- > different version...I am just sending out some of
- > the common descriptive
- > themes from these stories. Dr. Gregory Forth at the
- > University of
- > Alberta also has collected a lot of these stories of
- > "ebu gogo" from the
- > Nage and Keo groups and Dr. Maribeth Erb of the
- > Singapore National
- > University has some of these stories for the
- > Rembong, Rajong region of
- > Manggarai. My stories come from several districts in

> Manggarain as well
> as from the many districts of Ngada kabupaten.
> Regards,
>
>
> Andrea K. Monar
> Associate Professor
> Department of Anthropology
> Northern Illinois University
> DeKalb, IL 60115
>
>
>

| 14903|2004-11-02 17:24:59|K. Loganathan|Music and the Brain|

It has been an ancient wisdom of Nubian-Kemetian-Sumerian-Dravidian cultural complex that dance and music have important roles to play in the spiritual development of man. Such neuroscience studies as below may reinforce such an ancient wisdom and explain why to this day dance and music remain so central in Indian and African cultures.

Loga

From: "Robert Karl Stonjek" <stonjek@o...>

Date: Wed Nov 3, 2004 5:47 am

Subject: Article: Music and the Brain

NEUROSCIENCE

Music and the Brain

What is the secret of music's strange power? Seeking an answer, scientists are piecing together a picture of what happens in the brains of listeners and musicians

By Norman M. Weinberger

||

Music surrounds us?and we wouldn't
have it any other way. An exhilarating
orchestral crescendo can bring tears to
our eyes and send shivers down our
spines. Background swells add emotive punch to movies and TV shows.
Organists at ballgames bring us together, cheering, to our feet. Parents
croon soothingly to infants.

=

=

=



Image: JOHN STEWART

And our fondness has deep roots: we have been making music since the dawn of culture. More than 30,000 years ago early humans were already playing bone flutes, percussive instruments and jaw harps--and all known societies throughout the world have had music. Indeed, our appreciation appears to be innate. Infants as young as two months will turn toward consonant, or pleasant, sounds and away from dissonant ones. And when a symphony's denouement gives delicious chills, the

same kinds of pleasure centers of the brain light up as they do when eating chocolate, having sex or taking cocaine.

Full Text at Scientific American

<http://www.sciam.com/article.cfm?chanID=sa006&colID=1&articleID=0007D716-71A1-1179-AF8683414B7F0000>

Comment:

It is difficult to catalogue very early musical instruments as non-stone materials were most probably used. The Australian Aboriginals, for instance, use wooden sticks and tubes to make their music. It is highly probably, in my opinion, that music of some kind is at least as old as the language ability and may have formed with it.

Posted by

Robert Karl Stonjek

Do you Yahoo!?

Check out the new Yahoo! Front Page. www.yahoo.com

| 14904|2004-11-02 19:17:36|newyorkchango|Re: The Berber/Mande Question? +|

Amadou,

Thank you for your response. I am keeping these posts as a reference manual. It has helped me a great deal understand the cultures north of the forst kingdoms. I was listening to a Blues song the other day where the singer talks about being the 7th son of the 7th son.... and it reminds me of Fulani philosophy.

I reread your earlier post and saw that the CISSE dynasty first ruled Ghana. Are you of royal descent? Does CISSE mean Chicken? I've also been scanning through French language folktales from across the Sahel. They all seem similar invoking hyenas, serpents, goats, buffaloes, and other animals.

Most African-Americans refer to the Yoruba, Akan, Fon, Congolese, Efik and Igbo when trying to get a cultural base with a specific African culture. The Bambara, Fulani, Wolof, Tuareg, Serer, Mossi, and other northern groups are not generally known. What would happen if African Americans and others learned in sufficient numbers about vampires, shape-shifting animals, 7 headed snakes, and even more bizarre forms of magick that the Sahelians speak of?

Wondering,

Charles

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> Hello Charles,

>
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> about Baindu Jabati about birth and death rites in Mende culture (note:
> that person's last name is that of a griot!). But let me go instead to
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> climate change and the vagaries of transsaharan trade.
>
> Regards,
> Amadou Cisse
>
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>
> -----Original Message-----
> From: newyorkchango [mailto:newyorkchango@y...]
> Sent: Saturday, October 23, 2004 12:27 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] The Berber/Mande Question?
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> Look at this chart again please:
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> And also this long conversation from the BBC
> <http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>
>
> Charles
>
>
>
>
>
>
>
>
> Yahoo! Groups Links
| 14905|2004-11-02 19:23:44|newyorkchango|Wagadu-Bida - The Snake|
Ta Seti,

From middle:

<http://www.nguni.com/culture/virtualafrica/mali/history.html>

According to the oral history of the Soninke people, a ruler named Dinga defeated a powerful "goblin" leader, marrying its three daughters. He established the powerful city of Wagadu, where he enjoyed a long and prosperous reign as the first ruler of the Empire of Ghana.

After his death, his two sons, Khine and Dyabe fought for control of the empire. At the point of victory, Dyabe's forces were turned back by Khine's army. Facing a humiliating defeat, Dyabe made an oath with a large seven-headed serpent god named Bida. In exchange for victory, Dyabe promised to sacrifice a virgin to the snake once a year. Dyabe won and fulfilled his promise to Bida until his death. His successors followed suit for many years.

This continued until a woman named Sia was chosen to be sacrificed. A young warrior named Amadou loved Sia, and asked the royal priest how to save his beloved. The priest told him the only way to save the girl was to slay Bida by cutting off each of his seven heads. Undaunted by the enormity of the task, Amadou hid at the sacrifice area. When Bida came up for his sacrifice, Amadou leapt out, attacked and slew the powerful snake god. As his final head fell to the ground, Bida cursed Ghana for seven years, seven months, and seven days of drought and pestilence. As his curse unfolded, Ghana fell into decline and was overrun by invaders.

As with most oral traditions, this one is combination of fact, fiction and metaphor. Archaeologists link Ghana with the Berbers as early as 300 AD. It is believed that the two groups competed for limited resources through trade and/or armed conflict. One interpretation of the oral history is that Dinga defeated a powerful Berber leader and married his daughters. Such a union would unite Dinga with the Berber clan and form a formidable union. In addition, Bida may be a metaphor for an influential clan. Dyabe may have offered slaves, gold or even daughters/sons for marriage in exchange for the support of the "Bida" clan. When this alliance was broken, the kingdom fell.

This is, of course, pure speculation. What is known is that north African coins dating from 300 AD were found in the ruins of the former Empire of Ghana. Experts believe Berber caravans linked Ghana with northern Africa. The most important trade commodities were salt and gold. While gold was valued in Ghana, it was relatively plentiful and considered an adornment only; it had no practical value as a tool or weapon. Salt, on the other hand was very rare and extremely important. In addition to seasoning, salt preserves food and helps you retain liquids in a hot, dry environment. The main source in west Africa was Taghaza, far to the north of the empire.
| 14906|2004-11-02 20:29:59|Amadou Cisse|Re: The Berber/Mande Question? +| Charles,

Cisse traces an old Soninke lineage that founded the black dynasty of Ghana, the first was Kaya Maghan Cisse (=master of gold). The particle Kaya survived today in the Niger bend as proper name (around Niafunke). The particle Maghan was taken up by the successor group Mande of the Sosso kingdom ruled by the Kante lineage and mutated into Mansa as dynastic title. Cisse is now a praise (i.e. last) name borne by the marabouts, the learned and erudite. The last name Ture is also very old, Saharan with Cisse, but Ture fell in disuse but resurrected in the 16th century AD with the Moroccan invasion of the Songhai Empire. Keeping with local traditions I would not like to elaborate on myself publicly. You can bet the day will soon come that African Americans will discover to the advantage of us all the eldest black political formations of W.Africa, there is so much scholarship and history to link us fuller back to our antiquity. CA Diop and two brothers started this work (one of whom wrote "the road from Timbuktu to Babylon" or vice-versa, can't recall the name). Almost forgot, Cisse does not mean chicken; but the Bambara and Mandinka words for chicken sound close: the Bambara say ch鞑r> (or chi詠for chicken, and the Mandenka say chich麤r chiss蠖ch is pronounced as in Chicago).

Did you say the blues? "The blues are the roots; everything else is the fruits", dixit Willie Dixon! You reminded me of my earlier post on links with the Sahara, with Niafunke in Mali: "After the Malian singer Ali Farka Toure, a poet of the spirit possession, listened to the music of John Lee Hooker, he became convinced it came from Tamasheck music from around

Niafunke his hometown. A certain Martin Scorsese also went there on the episode "Feel Like Going Home" of his PBS blues series on the tracks of the

source of the blues. In sum, I do not doubt of the common origin of all techniques of musical trance, appropriately jazzed with the local fire, in

the crescendo rhythms of rock and roll, jazz, blues. and odes to the river.

Toni Morrison said somewhere (I can't remember) that flooding is an expression that the river remembers where it used to be. This is what possession trances do: providing resilience and memory to a people under duress while keeping the person healthy and wise.". Full post at

http://groups.yahoo.com/group/Ta_Seti/message/12955

Best regards,
Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Tuesday, November 02, 2004 10:18 PM

To: Ta_Seti@yahooogroups.com

Subject: [Ta_Seti] Re: The Berber/Mande Question? +

Amadou,

Thank you for your response. I am keeping these posts as a reference manual. It has helped me a great deal understand the cultures north of the forst kingdoms. I was listening to a Blues song the other day where the singer talks about being the 7th son of the 7th son.... and it reminds me of Fulani philosophy.

I reread your earlier post and saw that the CISSE dynasty first ruled Ghana. Are you of royal descent? Does CISSE mean Chicken? I've also been scanning through French language folktales from across the Sahel. They all seem similar invoking hyenas, serpents, goats, buffaloes, and other animals.

Most African-Americans refer to the Yoruba, Akan, Fon, Congolese, Efik and Igbo when trying to get a cultural base with a specific African culture. The Bambara, Fulani, Wolof, Tuareg, Serer, Mossi, and other northern groups are not generally known. What would happen if African Americans and others learned in sufficient numbers about vampires, shape-shifting animals, 7 headed snakes, and even more bizarre forms of magick that the Sahelians speak of?

Wondering,
Charles

--- In Ta_Seti@yahoo.com, "Amadou Cisse" wrote:

> Hello Charles,

>

> No silence intended I am back in touch. I read your beautiful narrative

> about Baindu Jabati about birth and death rites in Mende culture (note:

> that person's last name is that of a griot!). But let me go instead to

> your inquiry about Berber/Mande. Please consider first two conversations

> I had last June with Raymond where I addressed the Tuaregs/Berbers, as

> referenced just below.

>

> http://groups.yahoo.com/group/Ta_Seti/message/13002

> http://groups.yahoo.com/group/Ta_Seti/message/13208

>

> I would like to reiterate that the Berbers are a fundamental African

> people, although the usual identity mongers have been busy coloring them

> apart, under the guise of science or market imperatives, the same on my

> watch. The epidermal shades you evoked are fundamentally African, and

> white is no less African than black is. Tuareg, Kabyle, etc., Sarakhole,

> Mande, Songhai, Peuls, Dogon, Sudanese, Ethiopians, etc., are

> contemporary expressions of African people around the banks of a

> desiccating Sahara, that flourished in a united negro-african culture

> much North than today when more clement climate existed, 50 centuries

- > before the pyramids. With Roman Carthage (Ifriqiya, roughly current
- > northern Tunisia), names were Numids, Nasamons, Garamantes, etc. The
- > Ghana empire of early AD to 11th century is of Soninke culture with
- > people of mixed Berber/Sudanese hues.
- >
- > The expediency of splitting people apart by "race" was not crafted
- yet,
- > the main game in town was "follow the cheese", and a golden and
- salty
- > variety had indeed crisscrossed the Sahara. Today Africans north of
- the
- > Sahara are self-critically examining their purported Arab pedigrees,
- > while South of the Sahara, intellectuals continue to assert the
- hybrid
- > blend of ethnicity and culture that comprises the Saharan people.
- > Between the two, the Berbers more estranged by the Maghreb than the
- > Sahel, are pressing for Arab nationalism to make room for
- autochthonous
- > cultures. The best echo to your BBC conversations is the reports of
- the
- > weekly magazine Jeune Afrique from June to August this year
- about "race
- > relations" in North Africa.
- >
- > Mali is really at the crossroads of West Africa. The people in
- today's
- > Mali are the heirs of Ghana, Mali and Songhai Empires all populated
- by
- > old Saharans, other groups and global fortune seekers as
- determined by
- > climate change and the vagaries of transsaharan trade.
- >
- > Regards,
- > Amadou Cisse
- >
- >
- >
- > -----Original Message-----
- > From: newyorkchango [mailto:newyorkchango@y...]
- > Sent: Saturday, October 23, 2004 12:27 AM
- > To: Ta_Seti@yahoogroups.com
- > Subject: [Ta_Seti] The Berber/Mande Question?
- >
- >
- >
- > Dr. Winters, Paul, Amadou, Raymond this is my ongoing question:

- >
- > Who are the Berbers/ Are the Kabyles and the lighter skinned ones the
- > real Berbers? What color was Hanni-ba'al? Are the people shown in the
- > RockArt of the Sahara Berber speaking?
- >
- > Some say Mali is not a real "West African country". What is the
- > linguistic relationship between Mande and Berber/Tamasheq? Both use
- > the "TL" form in some words.
- >
- > Some give the main credit of Saharan civilization to "White" Berbers.
- > What's the answer?
- >
- > Look at this chart again please:
- > <http://www.geocities.com/newyorkchango/1/nafricaychr.jpg>
- >
- > And also this long conversation from the BBC
- > <http://news.bbc.co.uk/1/hi/world/africa/3421527.stm>
- >
- > Charles
- >
- >
- >
- >
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- >
- >
- > Yahoo! Groups Links

Yahoo! Groups Links

| 14907|2004-11-02 21:09:44|Amadou Cisse|Re: Wagadu-Bida - The Snake| Charles, Ta-Seti,

Note that Wagadu means the land of herds, for the rank-and-file people -Fulanis, Berbers (Sanhaja ethnicity), Soninke, etc., were dominantly pastoral (sheep, cattle) with their royalty (the Tunka) in charge of the gold. See El Bakri (1087)'s descriptions. The cult around the serpent-god Wagadu-Bida is like that of Nubia (at Kerma). The Songhai

later put back center stage what Mande had eclipsed of Ghana.

Regards,
Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Tuesday, November 02, 2004 10:23 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Wagadu-Bida - The Snake

Ta Seti,

From middle:

<http://www.nguni.com/culture/virtualafrica/mali/history.html>

According to the oral history of the Soninke people, a ruler named Dinga defeated a powerful "goblin" leader, marrying its three daughters. He established the powerful city of Wagadu, where he enjoyed a long and prosperous reign as the first ruler of the Empire of Ghana.

After his death, his two sons, Khine and Dyabe fought for control of the empire. At the point of victory, Dyabe's forces were turned back by Khine's army. Facing a humiliating defeat, Dyabe made an oath with a large seven-headed serpent god named Bida. In exchange for victory, Dyabe promised to sacrifice a virgin to the snake once a year. Dyabe won and fulfilled his promise to Bida until his death. His successors followed suit for many years.

This continued until a woman named Sia was chosen to be sacrificed. A young warrior named Amadou loved Sia, and asked the royal priest how to save his beloved. The priest told him the only way to save the girl was to slay Bida by cutting off each of his seven heads. Undaunted by the enormity of the task, Amadou hid at the sacrifice area. When Bida came up for his sacrifice, Amadou leapt out, attacked and slew the powerful snake god. As his final head fell to the ground, Bida cursed Ghana for seven years, seven months, and seven days of drought and pestilence. As his curse unfolded, Ghana fell into decline and was overrun by invaders.

As with most oral traditions, this one is combination of fact,

fiction and metaphor. Archaeologists link Ghana with the Berbers as early as 300 AD. It is believed that the two groups competed for limited resources through trade and/or armed conflict. One interpretation of the oral history is that Dinga defeated a powerful Berber leader and married his daughters. Such a union would unite Dinga with the Berber clan and form a formidable union. In addition, Bida may be a metaphor for an influential clan. Dyabe may have offered slaves, gold or even daughters/sons for marriage in exchange for the support of the "Bida" clan. When this alliance was broken, the kingdom fell.

This is, of course, pure speculation. What is known is that north African coins dating from 300 AD were found in the ruins of the former Empire of Ghana. Experts believe Berber caravans linked Ghana with northern Africa. The most important trade commodities were salt and gold. While gold was valued in Ghana, it was relatively plentiful and considered an adornment only; it had no practical value as a tool or weapon. Salt, on the other hand was very rare and extremely important. In addition to seasoning, salt preserves food and helps you retain liquids in a hot, dry environment. The main source in west Africa was Taghaza, far to the north of the empire.

Yahoo! Groups Links

| 14908|2004-11-03 01:04:18|K. Loganathan|The Verses of the Snake Charmer- 19|

The Verses of the Snake Charmer- 19

The Creative Power of Man

The acquisition and control of KuNdalini provides man with immense CREATIVE Power and the snake charmer outlines this in his own way in the two verses below. There is a boldness and inner courage that stands in such a contrast with the general Hindu and Vedic believe in Astrology where the planets and stellar bodies are believed to determine the FATE of man. This has made them to categorize time as auspicious inauspicious and so forth and with that establish constraints for action. The Siddhas throw away such superstitions by boldly asserting that there is NOTHING beyond their power to alter change transform transmute everything.

First of all they claim that they can CLEANSE all the worlds including the Nether World, the World of Human Unconscious from which spring the EVIL forces and make man suffer diseases defeats and miseries of all sorts. With the mastery of KuNdalini that they acquire by the worship

of Snake, they acquire physical and mental powers to explore this World of the Unconscious and burn off the evil forces there making it shine forth as Pure Gold, the dream of all the Pharaohs and other great figures of the NKSD cultures. The Mayans in Peru the Saivites in Tamil Nadu and so many others elsewhere made their temples shine as Pure Gold as an expression of this possibility.

Now the inner world is ruled by various shapes that the KuNdalini assumes by uniting with the Siva Tatvas Natam and Bindu. When Natam fuses with it, it becomes the Burning Sun, and when Bindu then the cooling Moon. The other planets are in between, assuming the shapes of Mars Venus Jupiter and so forth depending upon the different intensity of Natam and Bindu. The Ragu and Ketu with Snake heads are certainly forms of KuNdalini in their pure form. Now what the Siddhas claim is that the Sun-KuNdalini can be transformed into Moon-KuNdalini and by which they claim that man need not be helpless even to these fate determining inner planets and which emerge biologically as various kinds of instincts. Provided we have grace of the Snake within us, we can even ALTER the FATE by altering the configuration of these inner planets.

Now an important point is also made about the Creative Power of man. The sexual libido through the activity of copulation results in the creation of a child and hence demographic successes. The same KuNdalini as the Psychic Power brings about the conjugation of Natam and Bindu in the brain resulting in mental creativity where an immense range of ideas is given birth. Now both are expressions of what takes place in the metaphysical world as marriages of celestial beings - the Sacred Marriages of Divine couples in all NKSD cultures where such the marriage rituals of Siva-Parvati, Radha-KrishNa, VaLLi-Murukan and so forth are celebrated with pomp. Now since such ?weddings? are impossible without KuNdalini, these Siddhas also claim that they can even exceed the creative power of Brahma himself (as a hyperbole) by their mastery of KuNdalini.

31.

**ceppariya muunRu ualakunj cempon aakkuvoom
ceG katirait taNkatiraayc ceytu viduvoom
ipperiya ulakattaiyum illaamaR ceyvoom
enGkaL vallavaG kaNdu aadu paambee!**

Meaning:

We shall enter all the three worlds - the Nether World, the Visible Cosmos and the Heavenly World of the gods, and cleaning them all make them shine forth as pure gold. We shall learn the secrets and transform the heat radiations of the Sun into the cool radiations of the Moon. Through opening up the Third Eye we shall make disappear this world of the physical senses. Knowing all these powers of the Siddhas, O my soul the snake! Keep on dancing (knowing that there is nothing impossible by you)

32.

**veetan ceyta cirushdikaL pool veeRu ceykuvooom
veetanaikum eGkaL kiizee meevac ceyvooom
n_aatanudan samamaaka n_aaGkaLum vaazvooom
n_aaG ceyyum Ceykai itenRu aadaay paambee!**

Meaning:

Brahma creates this universe and everything in it. However we would, not only create and bring to birth new things but also make this Brahma himself obey our dictates. However we realize that we cannot exceed BEING-as-Natan, the Lord of the Sound and will live only along with Him. O my soul the snake! Understanding the competence of Siddhas as such, keep on dancing!

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| 14909|2004-11-03 08:13:20|newyorkchango|Re: Wagadu-Bida - The Snake|
Amadou,

Thanks for all this information.

Charles

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> Charles, Ta-Seti,

>

> Note that Wagadu means the land of herds, for the rank-and-file people

> -Fulanis, Berbers (Sanhaja ethnicity), Soninke, etc., were dominantly

> pastoral (sheep, cattle) with their royalty (the Tunka) in charge of the

> gold. See El Bakri (1087)'s descriptions. The cult around the

> serpent-god Wagadu-Bida is like that of Nubia (at Kerma). The Songhai

> later put back center stage what Mande had eclipsed of Ghana.

>

> Regards,

> Amadou Cisse

| 14910|2004-11-03 08:24:30|Asar Imhotep|Re: The Africans who wrote the Bible|

Has anyone other than Dr. Nanan B. Darkwah ever looked into the possibility of the Akan being the descendants of the ancient Kemaiu? He poses a lot of linguistic links, similarities and claims that the Old Kingdom royalty names are Akan names that have been transposed and corrupted in modern Egyptology. Is there any peer review of his thesis?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "osirica" wrote:

>

> I am reviewing it. I am a big bible-thumper.

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>>

>> Has anyone reviewed this?

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>>>

>>> Have any of you reviewed the work by Dr. Nana Banchie Darkwah and

>> his

>>> work "The Africans Who Wrote the Bible?" If so, what are your

>>> opinions and criticisms of his analysis about the Ancient

Kemiu

>> being

>>> the people of Akan today? Is his linguistic analysis sound?

How

>> does

>>> he account for the original African tribes' phenotype changing in

>>> Europe in less than a thousand years? What's your take?

>>>

>>> Asar Imhotep

>>> <http://www.mochasuite.com>

| 14911|2004-11-03 08:36:22|willie bennett|Re: The Africans who wrote the Bible|

As I recall, he used a Jewish scholar quite a bit as a reference. He may be a resource.

wb

>From: "Asar Imhotep" <etamu06@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: The Africans who wrote the Bible

>Date: Wed, 03 Nov 2004 16:24:10 -0000

>

>

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>possibility of the Akan being the descendants of the ancient Kemaiu?

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>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>
>
>

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| 14912|2004-11-03 11:26:47|Paul Kekai Manansala|Afrocentrism|
I'm trying to compile a list of African American leaders who espoused the Afrocentric view that Ancient Egypt was essentially black African. I am aware that Frederick Douglass, Martin Delaney, Carter G. Woodson, Marcus Garvey, W.E.B. Dubois, and if I remember correctly Malcolm X all expressed such views.

Does anyone know if MLK had anything to say on this subject?

Also, are there any detailed studies out there on the pervasiveness of African-centered thought in Africa itself.

Regards,
Paul Kekai Manansala
| 14913|2004-11-03 11:45:56|cristofori whitakara|Re: Afrocentrism|
also Mr. David Walker in his famous David Walker's appeal noted the fact that the Nile valley Civilizations (civil administration or even better civil minister-priest in action?) were the product of africans.

Paul Kekai Manansala wrote:

I'm trying to compile a list of African American leaders who espoused the Afrocentric view that Ancient Egypt was essentially black African. I am aware that Frederick Douglass, Martin Delaney, Carter G. Woodson, Marcus Garvey, W.E.B. Dubois, and if I remember correctly Malcolm X all expressed such views.

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Also, are there any detailed studies out there on the pervasiveness of African-centered thought in Africa itself.

Regards,
Paul Kekai Manansala

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| 14914|2004-11-03 14:01:02|Paul Kekai Manansala|Time, Space and Race: On Clarence J. Munford's Race and Civilization|

<http://www.rednova.com/news/display/?id=99622>

Time, Space and Race: On Clarence J. Munford's Race and Civilization

RACE AND CIVILIZATION: Rebirth of Black Centrality (2001) is Clarence J. Munford's sequel to Race and Reparation: A Black Perspective for the 21st Century (1996). He says of this current project, "I strive to weave together the scattered strands of my own thought, hoping to illuminate margins and cervices readers say were left murky in Race and Reparations." The work is encyclopedic in scope and is a profound inquiry into matters of race, white supremacy, capitalism and black liberation. It is contemporary in that it deals with the current moment of race, class and national liberatory conflict. Munford seeks to produce a general theory of global white supremacy and a scientific African and African American centered worldview. It is a deeply political work. Its author refuses to hide behind academic double speak and word magic. It is unapologetically radical in that it aims to lay foundations for the ideological struggle against white supremacy and imperialism.

Munford defines his philosophical outlook and methodology as "civilizational historicism," which he says is "a system of thought, a philosophy, an explanatory model with a specific purpose—a worldview of use value to Black folk (2001:1)." Munford hopes, therefore, that what he has produced will be translated into practical programs and strategies. To the extent that this work engages epistemological and methodological issues it does so finally from the standpoint of praxis. A fascinating outcome is aimed for, a practical metaphysics and a metaphysics of practice.

I EXAMINE THIS WORK PHILOSOPHICALLY and from a social theoretic perspective. Ideas of time, being and space will inform my approach.¹ Indeed, it is African Being and Time in the historical space of European hegemony and African/African American resistance that is the context of this inquiry. I choose this angle of investigation in order to explore within the confines of Munford's book, and for general social-theoretic and philosophical purposes connected to the project of African and African American liberation,

and addressing the entire notion of progress as asserted in European thought since the Enlightenment. I therefore attempt to transgress upon, problematize, and invert the comfort zone of time as assumed in European-centered historiography and social theory.² I argue that Munford is among those Africanist historians striving to construct a new historiography of the African world. To do so, I suggest, requires a new understanding of Time, Being and Space; one which recognizes the malleability not just of Space and Being, but also of Time.

There are, on the other hand, the social structural levels, below the macro-historical level which Munford's work investigates, where historical epochs are concretized; for instance, in the lives of individuals, small collectivities, such as tribal groups, rural communities; macro and meso level structures, such as socio-economic classes, as well as social fragments, such as the lumpen-proletariat, stranded populations, such as maroon communities, migrant populations and homeless communities, and further, in institutions, such as the racialized state, the Black Church, Negro colleges, political, cultural, business and economic institutions. These structural levels and their structuring modalities carry specific temporalities. Such angles of investigation are worked out in, among others, the theorizing of Franz Fanon, Kyriakos M. Kontopoulos, Michel Foucault, Pierre Bourdieu, Hortense Spillers and Lewis Gordon. It is possible to discover moments of compatibility and common practical proposals for these distinct levels of these critics' theorizing and Munford's robust macro-historicism. Moreover, discrete structural levels adhere to distinct time modalities and rhythms. Time, however, is a complicated measure of socio-historical movement. It is further complicated because it, conceivably, varies between groups based upon their place in the social system of domination and their status as oppressed or oppressors.

PROBLEMS OF THE PLASTICITY OF TIME can fit Munford's project of periodizing historical time in epochs (the long wave study of history), and the rhythms and velocity of historical transformations. However, there is yet another investigative region that concerns logic. We might refer to this as the logic (or perhaps logics) of time and space. Here we enter into the problems understood within the realm of dialectical logic. When engaging levels of socio-historical being we confront distinct logics inherent to the structural level being investigated. We can, therefore, speak of dialectics within dialectics. Understanding the epistemology of this project is part of our engagement with dialectical reasoning; compelling a complexification of the project.

In many instances turning and inverting it, and subjecting it to angles of observation not necessarily inherent to it. This essay attempts to begin that work.

Science figures prominently in this project. Munford's effort embraces three commitments. First to truth as discoverable, secondly, to a materialist and objectivist concept of reality and thirdly, to a rationalist form of explanation. On all three counts Munford's is a conventional approach to science. Side by side with this investment in scientific inquiry and explanation is the assertion of what he calls the deep structural level of explanation or what is in affect the historical a priori. This is that range of beliefs, values and structures that precede the moment to be investigated. They are what could be called structured structuring structures.³ The historical a priori is, for Munford, race. Race is the overarching or central dialectic in modern world history. Race is generative, or to use Munford's designation, overdetermining, of other events and structures. At the level of explanation, race shapes explanation, and perception. Race as an explanatory category sets rules for the explanation of events. Race is, then, a structuring logic.⁴

MUNFORD'S EXPLANATORY MODALITY is a complicated mix of history, philosophy and science. It is composed of a three-level engagement with objective reality. First, Munford is committed to history as critical to social inquiry. In other words Time and temporality are critical to understanding the dynamics of socio-historical processes. Secondly, Munford's philosophy of modern history is founded upon the assumption that history proceeds dialectically and that race and the conflict with white supremacy are central to its understanding. Thirdly, history can be a science; meaning patterns, laws and regularities and cause and affect in history are discoverable."

MUNFORD'S MUSCULAR and globalist approach to history challenges modern trends in social explanation which are a historical or only mildly historical. Epistemologies such as Cornel West's (1989) prophetic pragmatism, the discursive relativism of Molefi Asante (1998) and Lucious Outlaw (1996), the black existentialism of Lewis Gordon (1995) or the psychoanalysis of Hortense Spillers (2003) fall among those epistemologies that permit discourses on oppression without suggesting logics and praxes to change it. By contrast, Munford seeks to link theory to ideology and social transformation. He eschews methodological individualism, in forms as varied as existentialism, rational choice theory and psychoanalysis, and asserts the centrality of historically constituted collectivities.

In social theoretic terms, Munford engages historically constituted totalities as the object and subject of history and historical transformation.

Munford, finally, does not merely navigate the terrain of historical facts and events, but he is concerned with their organization, interpretation and critique. His epistemology is restless and located on the margins of mainstream and hegemonic discourses. He grapples with the problem of making epistemology practical and anchoring it to actual worlds of Africans. It centers itself in African Being and Time.¹ Civilizational historicism (Munford's philosophical and methodological apparatus) is used to organize the field of investigation. This lens situates the investigator in the historical situation of black oppression and seeks to link the researcher to a historical body of ideas and methods of investigation that opposes black oppression. W.E.B. Du Bois is, for Munford, the critical predecessor to civilizational historicism. Munford's robust commitment to science is Du Boisian, especially as it is encountered in such works as *The Suppression of the African Slave Trade* (1896) and *Black Reconstruction* (1935). And, like Du Bois, Munford is a foundational thinker. Which is to say he proceeds from stated assumptions, a discrete worldview, and a stated ideological stance. At the same time Munford constructs a multilayered approach to knowledge, attempting to capture the multiple determinations of the concrete realities of Africans.⁷

MUNFORD DEFINES THE EPISTEMIC MOMENT as one of inter- civilizational crisis, which is:

...brewing, maturing in the womb of the current international balance of power, in the belly of the global relations between races, as it were, a crisis destined \to shatter the precarious "New World Order." For Black folk, diasporan as well as African, the crux of the matter is global white supremacy. Over the next hundred years this civilizational emergency will, I predict, wrack the entire Earth. It will create wars, fuel the battle of ideas, rend traditional customs and tear at mores that, as the old usages, embody baseline moral values. The conflagration should most likely peak somewhere around the middle of the twenty-first century, culminating during its latter half.

WHILE ACKNOWLEDGING an intra-civilizational crisis within Western, or white civilization, the main aspect of the 21st century will be a maturing contradiction between Western civilization and the civilizations of the non-Western world-the majority of humanity. The historical trajectory which Munford's dialectical analysis foresees

is a change of epochs; from the epoch of white supremacy and European hegemony to one of global social justice generally and black liberation particularly. While Munford's concern is the dialectics of the "black-white" contradiction, he asserts there are "huge cultural, social psychological, philosophical, ideological, mass emotional, and even sexual morality chasms between white Western and Chinese and South Asian civilizations, for all the talk of economic cooperation and interdependence" (3). Japan, he says, is the most glaring example of the clash of cultures, in spite of imperialist framed designations of Japan as "deputy-Aryan." We should add, only after World War II and only conditioned upon Japan's ruling elite playing within the framework of Western economic, political and military interests did this occur. This overarching determination of the epoch by the issue of race fits the Du Boisian thesis concerning the problem of the epoch as the color line. As such, and here Munford falls completely within the Du Boisian framework, all other contradictions and "problems" of this epoch are connected to the problem of "the color line."⁸ Indeed, even the trajectories of class and socio-economic modes of production will be shaped within the fold of this over determining set of contradictions.⁹

The Ancient World

MUNFORD ARGUES that much of the Western ideological and philosophical heritage is unusable to Africans because of the overarching influence of white supremacy. On the other hand, "valuable precursory ideas are imbedded in early African and Asian worldviews." He asserts:

Not only are the roots of modern ideology and mythology to be found there, but indispensable concepts including law-bound necessity, sequential determination, development by means of contentions engagement between opposites, and the historicity of all social, economic, scientific and technological phenomena. The building blocks of civilizational historicism go back to the Egyptians, and to India and China.

Munford's point is that civilizational historicism does not prioritize the "West," or European ideas, in evaluating ideas. There are longer, and for him, more productive and profound traditions outside of Europe. He proposes therefore, a new interpretation of the history of ideas in away that prioritizes the past, present and future contributions of Africa and Asia. This part of Munford's project is noteworthy on two levels. First, it suggests that the European intellectual project should not be considered on its own

terms, from within its own framework, and thus it raises the possibility of evaluating European ideas from the vantage point of non-European ideologies and philosophies. secondly, it seeks to appropriate to contemporary black intellectual and political projects the rich, non-racist, heritages of Africa and Asia. And thus to appropriate for a black liberationist project, non-European knowledge. In this respect, Munford is suggesting that the ideological struggle with white supremacy is an aspect of the larger civilizational struggle with the West." Munford proposes what is an epistemic revolution, founded upon a rejection of Western ideology. And by examining the world through the highly developed lenses of Africa and Asia, he argues, a different civilizational dimension could be imparted to knowledge.

MUNFORD IS CERTAINLY CORRECT in associating the black liberationist ideological struggle within the larger civilizational struggle with white supremacy. His ideology contains this critical genealogical dimension: to take from European ideas what are their "rational kernel," their scientific, rational discoveries, and dispense with their racist shell. All the same, one must also answer the questions, where do European ideas begin and where do they intersect with or are foreshadowed by Afro-Asiatic ones. There is no clear demarcation. For instance, Aristotle is a part of the Afro-Asiatic civilizational and ideological developments of the 4th century BG. Aristotle could be read from the standpoint of the influences of Kemetic ideas upon ancient Greece. In a profound sense ancient and Hellenistic Greece was European in the sense of being proto-European. But it was actually connected to the Afro-Asian civilizational complex of the ancient world.

Furthermore, the European Renaissance and Enlightenment draw upon African and Arab civilizational interventions into ancient ideas; especially the Muslim appropriation of early thinkers like Aristotle and Aquinas. Nor can we be unmindful of the African American tradition, which has, at its best, appropriated and reconfigured bourgeois liberal, radical, socialist and communist ideas in ways that advance them beyond what their European framers initially conceived.

In a larger and yet largely unexplored sense, what is historically specific to European intellectual history should not be universalized; nor should we designate and thus confuse, the historically unique (i.e., European social and intellectual development) with the historically inevitable. The sequence of experiences that shape a black path should not be confused with the only possible, or the sole significant path of development. The

longer African and Asian historical trajectories should, as Munford suggests, be mined for their usefulness to contemporary struggles. I would go further, and assert that we are in a position to do two things at once, to both discover the rational and progressive kernels of European thought and mine the histories of African and Asian thought, leading to what must be a new synthesis, superceding both sides dialectically, and prefiguring humanity's possible future ideological trajectories.

In this synthesis, different ideological paths become actual possibilities. In the most fundamental sense, the ideological relationships between human beings can be actualized differently, as other thinkable worlds become possible. However, these possibilities become concrete realities conditioned upon a fundamental rupture with the global system of white supremacy.

Political Economy, State Theory and Class Conflict

THIS ORIENTATION away from a dependence upon Eurocentric modalities of thinking affects three critical areas of social scientific analysis: political economy, political or state theory and the theory of class conflict. In all three areas, traditional European scholarship assumes as normal, white hegemony and Western civilization. In each instance, therefore, the racial and civilizational dimensions of capital accumulation, state formation and class conflict are Western and white. It is this "normal social science" that Munford challenges. Take for instance political economy. Capital accumulation and wealth creation assume the centrality of the white proletariat and white capital. Moreover, the capitalist system itself, when understood as a system, is viewed by Munford as a consequence of a series of actions and intentions of white people. Munford would insist that the material and ideological conditions for the emergences of capital, the European and white American proletariat and thus the capitalist system itself was the basis of the conflict with Africans in the struggle to capture, enslave and colonize them and later to colonize much of Asia. That the capitalist socio-economic formation was forged in the conflict with Africans over enslavement and the appropriation of African labor power as profit, suggests a different historical account of the rise of Europe and America than the traditional European-centered ones. And while certainly there are multiple factors determining the realities of modern capitalism, its form and content, even in the current moment of globalization, are inconceivable without the decisive role of African labor.¹¹ Europeans enter Africa with a worldview and certain civilizational predispositions; predisposing them to accumulate capital in the most

genocidal manner, committing crimes against humanity never before seen.¹² For Munford, then, capitalist accumulation is a racianated or racialized system of accumulation. Capitalism is therefore not merely a system of exploitation, but most profoundly a system of racianated exploitation. It is a mode of production that has benefited, albeit in stratified and differentiated fashion, white people and the system of white supremacy generally and exploited Africans and other peoples of color. It is in essence a racianated mode of production.¹³ It is folded into a discrete civilization and conditioned by discrete worldviews and ideologies. Its civilizational predispositions, Munford argues, separate Western civilization in the manner of the development of human relationships from the rest of humanity. Thus the class conflict, for Munford, is a secondary part of the larger conflict against Western or white civilization and the modes of production constructed to uphold it. According to Munford, the logics of 21st-century history are therefore determined by the struggles to overturn the system of white supremacy and its accompanying racialized systems of production.

Logic and Ideology: A Crucial Axis

ULTIMATELY, Munford's project stands or falls on the strength of its philosophical, especially its epistemological, foundations. The core philosophical issue is whether the central problem for the organization and evaluation of knowledge is race. And whether race, understood as physical race or as a social construction, is the overdetermining structure of modernity. Munford answers in the affirmative. Claims concerning macro-historical truth in his construal are overdetermined by race. This because race, especially as it organizes and is organized by the system of global white supremacy and its structures and mechanisms, is the generative structure of the modern epoch.

Knowledge is a matter of which side of the ideology of white supremacy one sits. Hence, truth for white supremacy is different than for anti-white supremacists. There are few if any universal social truths therefore. Knowledge, for Munford, is dynamic and emergent, rather than static and universal. Its dynamic and emergentist qualities are connected to the fact that humans, in making themselves, create truth and knowledge, as well as the contexts of knowledge. In this respect Munford's thinking is dialectical. It is here that his thinking converges with Marxism in its Leninist form.¹⁴ Munford, however, ventures a bold relativism, one which renders a severe critique of European-centeredness and Europe's claim to universality. In this regard Munford's

philosophical approach is centered upon epistemological concerns-what do we know and how do we come to know what we know?-yet with the condition that a praxis of resistance informs the discovery and presentation of truth and determines the subjective location of the investigator. However, the active intervention of the subject of knowledge, or the knower, is constantly reshaping the objects of knowledge. Knowing is therefore a process. However, Munford sees ideology as a central part of epistemology. We know the world, in this construal, not as pure thinkers or scientists, but as ideologically conditioned and determined agents. This dialectic between epistemology and ideology suggests that knowledge be viewed as an active part of the world transformative project.¹⁵ For Munford an African-centered philosophy must acknowledge its roots in the anti-white supremacist struggle. And must differentiate itself from the complex of white worldviews, which he variously identifies as white civilization and white supremacy. While Munford's epistemology is dialectical and materialist and his ideology is anti-white supremacist and black liberationism his methodology is civilizational historicism.

Civilizational Historicism

METHODOLOGY is the central organizing dynamic of Munford's work. Civilizational historicism, he insists, is secular and anti-fundamentalist and anti-dogmatic. Methodology is on one hand the mode of acquiring truth. On the other is the explanatory framework for evaluating and interpreting knowledge. Historical change and historical events and human behavior are explained through civilizational historicism. While Munford asserts that civilizational historicism is a political philosophy, I believe, after a close reading of the text, that it is a methodology for explaining large patterns of human behavior. First Munford acknowledges that history "has always been an invention." And "is never an exact reconstruction of events." And, finally "[h]istory is a project, but never a neutral colorblind project. In the American context it is always race conscious" (6). As a macro-historical project, civilizational historicism seeks to periodize African history and "pinpoint turning points." And lastly, civilizational historicism "unfolds in conformity with objective regularities, rooted in the relationship of one group to another" and "history's patterns are the large and long-range manifestations of human action" (9).

From a methodological standpoint Munford is compelled to engage two distinct yet interconnected and mutually dependent levels. First is the historical a priori-that is, civilization and second, history

itself. The historical a priori is all those things that shape human action, the intentional and unintentional, the conscious and subconscious, the real and the magical or surreal. History is the narrative of those events. Thus the historical a priori is the structural side of the methodology and the historical narrative is the presentation of the concrete forms and processes inherent to a particular epoch.¹⁶

Historical Ontology and Civilizational Historicism

THIS LEADS US TO A DISCUSSION of historical ontology. I consider civilizational historicism to be a form of historical ontology.¹⁷ Historical ontology is a way of speaking about and understanding social phenomena, as they exist in historical time. Civilizational historicism is a way of understanding African historical Being understood in African historical time. It seems that Munford's method works best in this robust relativist manner, especially as it links Time and Being to the unique and specified historical space occupied by Africans in the epoch beginning with the trans-Atlantic slave trade. However, the historical a priori, i.e., the civilizational dimension, would insist upon pinpointing those beliefs, values, modes of production, culture, etc. that precede the African holocaust of slavery and colonialism.

In modern history European cultures and peoples have congealed as a white civilization that stands apart from the rest of humanity. The racialization of civilizations (not just peoples) is the decisive outcome of the socio-historical processes associated with modernity. Therefore, white civilization, and the civilizational commitment to and predisposition among the majority of the world's white people to white supremacy, overdetermine the modern epoch. Civilization in practical methodological terms is the totality of those things that are the historical a priori; it is what is considered the deep structure. The historical object to be understood is the specific dialectics of African Time and Being conditioned by African civilization and by its negation, white supremacy and European capitalism.

Civilizational historicism tries to avoid the pitfalls of essentialism so often associated with certain forms of Afro-centrism, while preserving the category of essentiality as a part of the understanding of reality and the working up of knowledge. More importantly, what Munford seeks to capture in the historical a priori, are those conditions that determine the historical moment, or the historical epoch. The historical a priori of white or European civilization for Munford is white supremacy, on one side,

and African civilization on the other. In other words, white civilization exists as a dialectical relationship between white supremacy and African civilization.¹⁸

Methodological Evolutions and Mutations

THERE ARE SOME who have found Munford's turn to a sharper focus upon race as the central dynamic in modern world history to be a retreat from his views found in such works as *Production Relations and Black Liberation*. I am sure that Munford views his work, starting with *Black Ordeal* and *Race and Reparations* and the current volume, to be further developments of his understanding of history and the evolution of historiography. *Race and Civilization* does not retreat on matters of a materialist historiography, the uses of political economic categories and analysis, nor on his ideological commitments to black liberation. What we have is an evolution of a project that started when Munford was a graduate student in the former German Democratic Republic. At the same time theories and methodologies can mutate and change. This is reflected in the history of individual and collective human thought. These variations and mutations, the processes of ideational evolutions, occur within historical contexts, and are advanced as thinkers with specific race, class and national locations mature. The scientific and intellectual maturation of thinkers is a necessary part of innovation within research programs. If nothing else, the logic of the notion of the centrality of black liberation to world history compels a scientific flexibility and innovation. Moreover, all theories should be regularly be subjected to critique and reexamination.

FURTHERMORE, the objects of race inquiry themselves are constantly evolving and mutating. Races, as Du Bois understood, are dynamic historically constituted social and cultural groups. Races are subject to mutations, sometimes quite dramatic ones. Just as races mutate, so do racial identities. Methodologies must similarly evolve and mutate to account for this. The idea of absolute and unchanged epistemologies and methodologies goes against the grain of scientific and philosophical inquiry. Thomas Kuhn drew attention to this, capturing the mutability and changes of paradigms, including at times the emergence of revolutionary and subversive paradigms. Imre Lakatos spoke of the evolutionary processes whereby research programs and the research landscape experience challenges that lead them to new revolutionary research programs and new possibilities for thought and research. Munford's work seems to be part of the evolutionary process of changing the ways we think and do research on Africans.

MOST OFTEN, historical research and historical writing proceeds quite conventionally. It is then quite simply a narrative, often without explicitly stating its philosophical or ideological commitments. In this respect the historical object and historian are unified, and reified together. There has been recently a trend to a more existential historical narrative. This modality proceeds often through biography. There is a surrealistic turn where history is a type of narrative about dreams and visions. Some construct black history and being as encounters with absurdity as a way of explaining black consciousness in its encounters with white supremacy. Marxist historiography, historical materialism, is more often seen in its influence upon conventional and existential narratives of black history than as a full-blown project. Each of these stances, the absurdist existentialist and the Marxist, at its best, suggests a moment in the attempt to capture the historical object/subject-African and African American resistance. In certain senses each manifests a political moment. In the current situation of scientific and scholarly efforts to explain race and black oppression the angles of observation have been multiplied. However, the richness of academic discourse is often limited by the convention of seeking to stand above ideology and deep commitments. This is especially the case for black thinkers who are more closely policed by the academic gatekeepers and thought police in the elite white academy. This desire not to appear to be "one-sided" lends itself to reification and solipsism. A good part of this goes under the banner of post-structuralism and postmodernism. However, each suspends concerns with the object of history and turns to a single-minded engagement with its subject. They possess a concern with the subject in ways that suggest the only verifiable reality is subjective. Munford's materialist historiography and his insistence upon the crucial role of political economy in macro social explanation is his way of countering this trend.¹⁹

Munford's Structuralism vs. Phenomenological Reduction

AMONG MORE RECENT black academic philosophers none has been so committed to existentialism or phenomenological inquiry as has Lewis Gordon [see especially his *Fanon and the Crisis of European Man* (1995)]. By placing Gordon's historiography along side Munford's it is possible to explore the revolutionary possibilities of both. Munford's project is a radical one, rooted in political economy, historical materialism and structuralism. Munford seeks to provide through the philosophy and methodology of civilizational historicism a way to investigate global white supremacy and black liberation. For Munford the critical dialectic is between white supremacy and black liberation. Munford deploys structuralism in two ways. First

to designate what is in effect the historical a priori, white supremacy, and secondly to pinpoint white supremacy as the generative mechanism of the modern world. To restate, the historical a priori is that set of conditions, what Munford designates civilization, which precedes and determines the current historical epoch. The historical a priori is itself historically constituted, and congeals as that set of generative structures that are determinative of the present moment in history. This moment for Munford is defined as the epoch of global white supremacy. Its foundation is white civilization. In the West the decisive dialectic is between white supremacy and black liberation. Blacks include Africans, Caribbean, Central and South Americans and European blacks. Globally there is an unresolved dialectic contradiction between white supremacy and peoples of color generally. The maturing of this contradiction defines the revolutionary process itself and the future of humanity.

It is apparent that Munford's work draws upon Marxism and at the same time supercedes it.²⁰ Munford reconfigures Marxism and structuralism to produce a new social science he designates civilizational historicism. A social science that is ideologically partisan to the cause of black liberation.

GORDON CONFIGURES social science as a science of the human being. Gordon appropriates an existential reading of Marxism from Sartre and Fanon. Phenomenology is Gordon's method of investigation. Gordon wishes to study the human being in the current epoch, that is, before she/he is fully human. Indeed, Gordon's project is historical to the extent it is concerned with the historical a priori, which for Gordon is the individual under conditions of limited possibilities, or in conditions of racial subordination and domination. Gordon's ideological commitments are to humanity, i.e., human liberation, which can occur as a consequence of the revolutionary transformation of the conditions of human existence. However, this process must begin with the transformation of human consciousness. In the first instance this demands the undermining of bad faith as the principle condition of white consciousness. To the extent that Gordon's project engages history it is as micro history, biography or the history of consciousness. This is Fanonian and Foucaultian at the same time.

Race and the Multiple Determinations of African Being

"WHITE CIVILIZATION and European culture" insists Franz Fanon, "have forced an existential deviation on the Negro." W.E.B Du Bois argues that from within the folds of this Fanonian "existential deviation"

the Negro invents himself through resistance. Du Bois's *Black Reconstruction* should be read as a study of how this resistance determined, or indeed, overdetermined, the geography of American history, where the conflict is triangular at the level of political events (the North, the South, and the Negro). As this conflict exemplifies, the ongoing dialectic of race and white supremacy, of white oppression and black liberation, is at its core. For both Du Bois and Fanon, the issue is the epistemology of African Being. Du Bois sees African American Being as historically constituted in the vortex of resistance and race conflict and Fanon observes the psychological and identity problems created by white supremacy for Africans. Each is an instance of explaining African Being; each asserts an epistemology of Black Being. Munford draws on each, but uses methods of analysis associated with Du Bois's historicism. What we end with is the understanding that African reality is complex, demanding complex theories and methods, requiring multiple angles of observation. African reality is the result of multiple determinations, some specific to the African world and African consciousness, others to global realities.

THESE DETERMINATIONS, however, rather than being static, are fluid and changing. There is a dynamic and complex interaction of forces, processes and events that determine African Time and Being. What Munford does is to insist that through historical and political economic analysis, anchored in an ideological commitment to black liberation a new movement for liberation is possible.

"Multiple determinativeness" expresses the existence of multiple possibilities within the framework of dialectical complexity. "Dialectical complexity" denotes a heterarchical or multiple, rather than a hierarchical, system of determinations and causation. In a moment of acute and dynamic dialectical complexity (what Stephen Jay Gould calls punctuated equilibrium) the situation tends to instability and fluidity, yielding conditions for revolutionary ruptures within the global social system.²¹ In an earlier review of Munford's work I stated:

Thus a profound revolutionary crisis, of the type Munford suggests is necessary to undermine the global white supremacist system, will involve a situation where, conceivably, civilizational events and levels conflict with political and ideological events; where economic events and civilizational events conflict. Here the moment is determined heterarchically, rather than hierarchically. Rather than single determinations, there are multiple determinations, where the movement of the system is determined not from its equilibrium state, or balance, but far from equilibrium; by what has been

referred to as chaotic dynamics.

In the end this is what civilizational historicism seeks to understand and explain.

Endnotes

1. There are several significant bodies of philosophy that can be appropriated to this project. Among them are classical works within the field of existentialist philosophy. Martin Heidegger's *Being and Time* and Jean-Paul Sartre's *Being and Nothingness* are valuable because of their explorations of the time and being dialectic at the level of the individual's engagement with the moment, or the epoch. However, at the level at which Munford operates, Hegel's *Logic* is unavoidable. Munford is well aware of Hegel's profound impact upon historiography, especially as it concerns history as a dialectical process. But then there is Fanon whose "sociogeny" (1967:11) or sociogenetic analysis is acutely attuned to time. Writing in *Black Skin While Mash*, he says, "The architecture of this work is rooted in the temporal. Every human problem must be considered from the standpoint of time" (12). Ian Hacking's uses of Foucault are a helpful intervention into our understanding of micro-historical processes, location and situating the observer. Molefi Asante's *Afrocentrism* is a postmodern situational or location theory. Centrism in his understanding is a way for the observer to locate for her/himself the appropriate angle for engaging the objects of analysis.

2. As I have noted in endnote 1 there are important existential interrogations of the modern European concept of time and progress. However, the natural sciences, from relativity theory and quantum mechanics, to evolutionary biology and population genetics, interrogate time. A very significant contribution to this is Stephen Jay Gould's work, especially his magnum opus, *The Structure of Evolutionary Theory* (2002). What I suggest about the particularity of space-time realities as they are encountered in socio-historical time and sociostructural time, Gould calls "time tiering" (see especially pp. 1320-1332 and the section "The Paradox of the First Tier: Towards A General Theory of Tiers of Time"). He insists that from a theoretical standpoint such a recognition allows for both macro-structural and phenomenological levels of investigation. His point is that not only does time express itself differently dependent upon the structural level, but that we encounter distinct modalities of time in the course of scientific investigation. Time tiering is necessary in understanding stratified social structures and how social classes, races, nations and other social collectives

understand and are conscious of social structure and social transformation.

3. Once rational explanation references notions such as the a priori we are immediately in the realm of Kantianism and ultimately structuralism. With Munford the issue is not merely to explain the modalities of rational thought, but to construct a practical way of discussing and explaining racial oppression. Ian Hacking asserts that the historical a priori "points at conditions on the possibility of knowledge (2003:5)." For Munford the historical a priori is race and white supremacy: the conditions that make possible the structures of the modern world or current epoch, and thus condition the boundaries of explanation. This is what Bourdieu calls structuring structures, which overdetermine the conditions of knowledge.

4. My understanding of the modalities of structural, structuration, macro and micro logics is highly influenced by Kyriakos M Kontopoulos's *The Logics of Social Structure* (1993). His evaluation of the seminal nature of the work of Pierre Bourdieu, especially his *Outline of a Theory of Practice* (1977) has been important to my analysis of structuration theory and micro-logical and meso-logical analysis. In particular Bourdieu's drawing the attention of theorists to the possibilities of understanding the behaviors of socio-historical structures as heterarchical rather than solely hierarchical. This appropriation of Marx's idea of the multiple determinations of concrete historical reality is the significant point for me. Marx's formulation suggests a heterarchical determination of reality. There is a dynamic dialectic sense of things wherein the structuring process, or structuration, takes place through a process of multiple indeterminacies. Hence, determination through indeterminacies. In this account the strategic intervention of agents, in Munford's case collective agents identified as races, are critical to the structuration process. The deep structural level, the level of civilization, is possibly a dynamic structure, which is subject to the logics of structuration and indeterminacy. Civilization, Munford's deep structure, should be subject to the same possibilities of determination through multiple indeterminacies as are other structures. This possibility seems to be a necessary consideration if the possibility of revolutionary disjuncture is to become a possibility. Indeed, the moment of revolutionary rupture is at this precise moment of instability.

5. Rather than local, folk, or micro-history, Munford believes that macro or global historical analysis is appropriate to a scientific African historiography and to coming forward with practical

solutions to this global problem. This epistemology of history differs profoundly from, let us say, existentialism, phenomenology and psychoanalytical methods of approaching history.

6. In my "Being an African in the World: The Du Boisian Epistemology" (2000) I attempt to demonstrate how Du Bois shaped his scholarship as investigations of African Being and African Time. I have argued this represented a transgressive intervention into traditional metaphysics and ontology. I here suggest that Du Bois was attempting to make epistemology practical. This linking of epistemology to social change for Du Bois occurred through concretizing it and though Du Bois did not state it in this way, linking it to ideology. Du Bois, for instance, argues that history is propaganda. I take his use of the word propaganda to mean what we would call ideology.

7. This notion of the multiple determination of the concrete is taken from Karl Marx's *Grundrisse* (1973). It is worth noting that the turn from a concern with the concrete or the material world, as it were, and a turn to primary concern with the subjective and psychological is a modality of doing the human sciences most associated with post structuralism, surrealism, magical realism and certain forms of existentialism. It represents a certain suspension of the concrete in order to "better understand the subject of history." An important aspect of this turn is the linguistic turn and hermeneutics, or narrative interpretation.

8. Three recent studies show (and these certainly are only representative of a large and growing field), the global nature of the color line and its determining role in constructing the modern epoch and the world economic and political systems. Gerald Horne's *Race War: White Supremacy and the Japanese Attack on the British Empire* (2004), Paul Kramer's *"Empires, Exceptions, and Anglo-Saxons: Race and Rule between the British and United States Empires, 1880-1910"* (March, 2002) and Joseph K. Inikori, *Africans and the Industrial Revolution in England: A Study in International Trade Economic Development*, (2002). Each is a type of revisionist history in that it expands our understanding of the role of race in events as divergent as Japan's war in the Pacific 1937-1945, the slave trade and slavery and the creation of the modern British economy and race and race ideology and the Atlantic alliance and empire.

9. Gerald Horne makes a parallel point. In a number of essays and now in his *Race War: White Supremacy and the Japanese Attack on the British Empire* (2004), he asserts that Asia in the 21st century constitutes a central, if not the central, location of the struggle

against white supremacy. Munford would suggest that the struggle against white supremacy in the current moment will, of necessity, be Afro-Asiatic. He believes that a worldview in keeping with African and African American interest and struggle is what is required. Asians will, of course, construct the world and science in terms that reflect their interests and specific encounters with global white supremacy.

10. Again it must be stated that Munford considers Western civilization to be a marker for white civilization, whose essence he defines as white supremacist.

11. Walter Rodney's thesis concerning the destructive dialectics that this encounter occasioned for Africans is worth considering. At the end of the day, the African social structure and modes of production were not undeveloped, but ruined. Hence, for the world capitalist system to develop, Africa and Africans had to be ruined. Advancing a thesis similar to Rodney's (1970, 1981), Joseph Inikori (2002) presents a study demonstrating that English industrialization could not have taken place and experienced its profound and accelerated growth without the wealth accumulated in the transAtlantic Slave trade and plantation slavery in the "New World." Manning Marable (1983) appropriated Rodney's thesis and applied it to Black America, arguing that American capitalism forces underdevelopment upon Black America.

12. It is worth noting Munford's three-volume study, *The Black Ordeal of Slavery and Slave Trading in the French West Indies, 1625-1715* (1991), which documents the genocidal nature of the initial accumulation of European capital on the backs of the exploitation of Africans. Munford here argues that the modern forms of racism were forged in the process of slave trading. Munford calls its most virulent form sadoracism.

13. This idea of a racialized system, or racinated processes of social and institutional behavior, can mean several things. In its most robust formulation it means that race trumps class and social structures in explaining the nature and functioning of the system. A less robust position might suggest an inherent dialectic between race, class, gender and nation (see Patricia Hill Collins (2000) for a discussion of intersectionality). This less robust claim might support a certain form of black Marxism that understands class as being filtered through race and race being filtered through class the notion of the race/class dialectic. There is a liberal/ social democratic version of this race/class dialectic associated with the research of William Julius Wilson. His version goes so far as to

claim that race as a social category is declining in significance in United States race and class relationships. Lastly, there is a functionalist view which has Marxist and liberal variants, that argues that race and racism are merely super-structural, ideological or belief system variables. In this version racism is not fundamental to the operations and functions of the system.

14. This trend remains a rich area of approaches to issues of dialectics and the modalities of the transformation of material reality, especially social relationships. It is generally associated with the Soviet Academy and its leading philosophers, particularly E. V. Ilyenkov [The Dialectics of the Abstract and the Concrete in Marx's Capital (1982)] and T. I. Oizerman [Problems in the History of Philosophy (1973) and The Main Trends in Philosophy (1988)]. The emphasis placed upon materiality, temporality, knowability, and totalities, at least from the standpoint of social theory, overcomes the problems of idealist metaphysics addressed by pragmatism. Lenin's most important philosophical observations are found in his Materialism and Empirio-Criticism and Philosophical Notebooks, in particular his Notebooks on Hegel's Logic.

15. Richard Rorty (see Philosophy and the Mirror of Nature [1979]) and neo-pragmatism's critique of positivism is precisely at the point where positivism denies the need for a practical metaphysics that establishes modalities of praxis and engagement with the world. The problem with neo-pragmatism is that it discards foundations of thought and explanation all together. Among these are not just metaphysical foundations, but ideological foundations as well. Lewis Gordon's reading of Fanon [see Fanon and the Crisis of European Man (1995)] moves in a parallel direction to Cornel West's prophetic pragmatism [see The American Evasion of Philosophy (1989)]. In one or another way micro level human relationships, micro power dynamics and culture, rather than rationality and foundations define the philosophical project.

16. Alfred Schmidt's History and Structure: An Essay on Hegelian-Marxist Structuralist Theories of History (1983) parallels Munford's methodology. The notion of reality consisting of both structure and dialectics is key to Schmidt's understanding of dialectics. In Munford's and Schmidt's construal the pragmatist and hermeneutic preoccupation with thinking without foundations defies the possibility of scientific knowledge. Pragmatism, in contrast to Schmidt's view, is about talk and not the modalities of social transformation.

17. I have encountered the term "historical ontology" in the works

of the philosopher Ian Hacking (2003). His is a philosophical investigation of the uses of history in understanding the genealogies of ideas. His project is rooted in a Foucaultian understanding of the contexts and sociology of ideas. The existential philosopher Martin Heidegger precedes Foucault in attempting to understand the historical conditionalities of Being and what Hacking calls the historical ontological. Munford inverts the idealist and subjectivist stance of Heidegger, Foucault and Hacking by designating historical Being as historically constituted concrete collectives, i.e., races, civilizations, classes and nations.

18. In *Black Skin White Mask* (1967:12) Fanon identifies "a massive psycho existential complex," that is European or white civilization. Its existence assumes the African, or African civilization, as objects of white history. By removing the African from history as subject or agent you distort her/his historical consciousness, designating it false or pathology consciousness, or as with Hegel, outside of history, because the African stands outside world consciousness, lacking human identity. Munford's project assumes the centrality of what Fanon recognizes, the centrality of black folk to the existence of the white world system and their centrality to its destruction. Lewis Gordon, in *Franz Fanon and the Crisis of European Man*, understands his own intellectual project as a disruptive intervention into European consciousness in the Fanonian sense. Gordon believes the study and clarification of black and white consciousness will be a contribution to white supremacy's downfall.

19. The turn to the centrality of the fictive in understanding black realities in some ways suggests this turn. Moreover, the modern ways of constructing the novel using surrealism and magical realism is a way of taking the characters of the novel away from objective historical reality and inventing them out of imagined, sometimes improvised, absurdist realities. Objective history is suspended for the sake of the novel. The concerns are with the characters' understandings or their confusions with their multiple subjective or psychological realities.

20. Here it is useful to recall Oliver Cromwell Cox's *Caste, Class and Race* (1948). Munford's work in some ways can be read as a discussion with Cox's class-race dialectic, where class and class conflict determine race relationships. Michael Banton (1987:171-175) locates Cox's work in the European class project and places it within the context of European epistemological concerns. It can be shown that what Cox wishes to explain is different from what Munford seeks to explain. They differ moreover, in how they identify the

principal events in history. For Cox the explanandum is class and class conflict; for Munford it is race and the conflict with global white supremacy. For Cox history is dialectically understood as the history of class conflict; for Munford modern history is the history of race conflict. At the same time, Cox's work has its genealogy in black Marxism of the 1920s and 30s, especially the works of Abrams Harris, E. Franklin Frazier and Ralph Bunche (see Holloway, *Confronting the Veil*).

21. In a review of Munford's *Race, and Reparation* I argued that his civilizational procedure predisposes analysis to a hierarchical, top-down, modality and towards reliance upon single determinations. This cause-effect, linear or deductive nomological approach to explanation does not easily or readily grasp the complexity of socio-historical realities, their heterarchical or multideterminative nature, in a situation of dialectical complexity and rapid movement and change in all levels of the global system. In many respects as the global system of white supremacy and capitalism has become interconnected and is intertwined with civilizational, economic and ideological events and processes in Asia, Africa and Latin America, and therefore become more complex, we are forced to adopt less deterministic modes of explaining this system. Rather than strict causalities, we are dealing more often with probabilities and far from equilibrium dynamics.

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| 14915|2004-11-03 17:38:48|newyorkchango|The Real Thing|

Brothers and Sisters,

There's something I want to get off my chest. Everybody wants to claim Ancient Egypt. Then, next sometimes people of African Descent claim Ancient Nubia. There are museums, departments of Egyptology,

special study groups, etc. We have the top people from Africana academia here.

God Bless all of y'all. I am honored to be in your online prescence drinking up all this knowledge.

However, something ain't completely right up in here!!! Now, I live in NYC and I have met people from Egypt, mostly Coptic Christians and a few Jews. They were brownskin to high yellow. I'm telling it like it is. But, I ain't never never never met somebody like our Saidis. I never met him in person. But, I gotta say this is a trip. He uses the nicknames Terence and Alberto and HE IS THE ONLY REAL EGYPTIAN HERE. Everybody else is fronting.

Now, give Saidis his due andam thanking him publically for his contribution. He has taught me things no way would I read in a book. When I think of Kemet, I think Saidis' country! SAIDIS IS THE REAL THING.

Some of y'all changed your names and your nicknames to some Kemetic name and the real son of Kemet is being abused. Don't pick his brain without acknowledging him. All these historians, theologians, professors etc are claiming a culture while ignoring the true physical offspring.

THIS AIN'T RIGHT! People writing books, people making websites, people making trips.

Let Saidis get a PhD. and help him write a book. And it will be more powerful than any other.

DO WHAT IS RIGHT!

Thank you for listening,
Charles

| 14916|2004-11-03 17:55:06|newyorkchango|The Lobi|
Ta Seti,

The lobi of Burkina Faso .

Une synth   en anglais sur la religion et les productions plastiques
lobi. Par Christopher D. Roy, Professeur d'histoire de l'Art □br> l'Universit  e l'Iowa (The
University of Iowa), 2002.

<http://perso.wanadoo.fr/africart/pages/lobi7.htm>

The Lobi people live in southwestern Burkina Faso and northeastern Ivory Coast. They are farmers of millet, sorghum and maize. Lobi architecture is distinctive and quite beautiful. They build very expansive single storey homes of puddled mud, built up in layers or courses about two to three feet high, with several courses forming the walls of the building about six to eight feet high. Because the clay for the walls is dug from the interior of the home one steps down into the house at the entrance, and the exterior walls are much lower than the actual height of the ceilings. The plan of a house is very organic, with circular walls enclosing an interior space that expands or contracts with changing needs of the extended family. Roofs are flat, with access gained by use of ladders carved from forking tree branches into which steps have been cut. The roof of the home is used for drying grain and for sleeping during the hot season. Shrines to nature spirits are frequently constructed on the roof.

Lobi sculpture has been widely collected, in part because the figures they carve display the sort of strength of form that is admired by collectors of African art, and in part because the Lobi are such prolific artists and much art has been available on the market. Because each Lobi male considers himself potentially an artist a great variety of styles have appeared, ranging from very abstract, rather rough and stylized to very naturalistic and polished.

In the past the Lobi were well-known as a people who have resisted any form of political authority imposed on them from outside their communities. The Lobi community is not organized on the basis of kinship or political ties and lacks any kind of centralized political authority in the form of a chief king or council of village elders. Instead the members of the community are united by common adherence to the cult of a nature spirit (thil pl thila) and the rules that determine correct social behavior in the community are the rules (zoser) that the spirit dictates through the diviner (thildar). The thila are invisible spirits of nature with certain supernatural abilities and powers that they can use for malevolent or benevolent ends. Each village has a particular spirit (dithil) that is responsible for the entire village (di). The dithil establishes the religious laws that govern the relationships between the community and the natural world and between the natural and the supernatural worlds. The thila are normally invisible but they can temporarily appear as animals or men. Through a diviner they can demand that a shrine be constructed where they can reside and through which they can receive offerings and in return provide their blessings over the keeper of the shrine and his family.

The character of the thila is basically human: they have virtues and

vices strengths and weaknesses they can be mean forgetful lazy wise responsible or capricious. There are two major types of thila; those that can be found by individuals as chance encounters with the supernatural, and those that can be acquired by one person from another. The former usually appear to people while they are in the wilderness, hunting, gathering firewood, clearing fields, or herding animals. The latter are acquired by people with a specific problem who then acquire access to a thil that has the ability or talent of dealing with that problem. Often the thila that can be acquired are in fact acquired by the entire community, and shrines to them may spread quickly over an entire area.

The thila are controlled by men thildara who may posses as many as fifty distinct nature spirits, and who have become famous because they can, for a fee, provide the protection of any of their spirits to strangers. The shrines over which such men preside may include dozens of carved figures in a variety of poses, each ready to deal with a specific concern or threat.

The thila are represented by figures in wood brass clay, ivory or other materials but most are carved of wood. The figures are called boteba and may be placed on shrines to make the thila visible. The particular character of ability of the thil that the wooden figure represents may be expressed through specific gestures. It is essential that we understand Lobi gestures if we are to understand the meaning of the sculpture they produce. A figure with its head bowed and its hands clasped behind its back is mourning the death of a loved one so that it owner the keeper of the shrine will not have to mourn. A figure with one arm stretched out to the side blocks the entrance of malevolent spirits into the family home. In addition to their major talents boteba can perform temporary tasks including finding lost items, helping women conceive children, helping to prevent illness or curing disease. Lobi boteba are very good examples of the importance of abstraction in African art. Many Lobi figures include multiple arms legs or heads. These represent ti bala or exceptional persons. These are thila that are exceptionally strong or powerful. They are particularly un-human. The more un-human the spirit is the more powerful it is. Thus a figure with more than one head is doubly perceptive and quick to act against malevolent forces and such double-headed figures remind us that these are images of supernatural rather than natural creatures.

The Lobi provide an example of a people whose lives are so closely controlled by invented spirits that the very fabric of their social structure is determined by the rules for behavior these spirits have established. Lobi life is dominated by thil, (pl. thila) or spirits.

These are invisible beings with supernatural powers or abilities. The individual thil may give a group of people rules for behavior through a diviner, creating what in Lobi country constitutes a village. The group of followers of a particular spirit form a cult, and form a community in which all inhabitants are followers of the cult. A thil can punish a single person or an entire village that fails to obey the rules it has established. These rules are called soser, or prohibitions and may include rules for proper and smooth functioning of life in a community, effectively providing the social glue that is otherwise provided by a chief in centralized political societies. Rules may include the type of clothing worn, the type of food eaten, the species of animals that may be or may not be hunted and eaten, abstinence from sex during certain times, and especially certain types of scarifices.

"The village thil creates through these rules the social and political order as well as the feeling of togetherness and trust, which is so necessary in order for the people to live, and in light of the production techniques used in the fields and houses (and earlier in war) to work together efficiently" (Meyer 1981:2). In addition to the thila there are red-haired beings called kontuorsi who live in the "bush" and work in their fields but are generally invisible. These beings taught the Lobi the art of divination, how to question the dead about the cause of death, and how to play the balafon. The characters of the thila are basically human: they help Lobi on a quid pro quo basis, can be lazy, mean, vindictive, etc.

Wathila are encountered in the bush by men, women, or children who may find a strange object, usually made of iron, which he takes to a diviner who says that it belongs to a wathil that has appeared to the person and that the spirit wants to enter his home and receive sacrifices from him. The person then builds a shrine in the courtyard of his house or on the roof, which includes a pot for sacrifices to which is added the iron object the person found.

Spirits, thil are represented by wooden figures bateba (or boteba). The wooden figures become living beings, with the ability to move, strike out against evil, especially witches, as soon as they are surrendered to the thil by being placed on a shrine. Unlike thil (spirits) the bateba (wooden figures) have bodies which they can use as humans do, to fight evil. They can strike witches with their fists. Bateba can save people in the following ways: They can protect them from witches and sorcerers. These bateba are called "bateba witches" (bateba duntundara). The term here also includes the sorcerers. They mourn, so that the members of a house later on don't have to mourn themselves, i.e. they don't have to experience great

sorrow. These bateba are called "sad bateba" (bateba yadawora). Sad or mourning bateba are distinguished by gesture, they hold their hands behind their backs in the Lobi attitude of mourning. They fulfill various temporary tasks such as finding men a marriage partner, helping women conceive children, and helping to prevent certain illnesses or healing them (Meyer 1981:20).

Among the Lobi and most other peoples in Burkina Faso, wooden figures represent spirits that men encounter in the wild bush, far from cultivated fields. The most powerful and dangerous spirits appear to men who possess special skill as manipulators or users of supernatural forces. These men are called vo koma in by the Winiam, vuru by the Nuna, thildara by the Lobi. In each Lobi village there are usually one or two men who own many thil and who control them for the benefit of the community, they are called thildar (sing. thildara). Such a specialist's shrines may have 40-50 statues representing the thil.

In addition to wooden figures Lobi men carve beautiful three-legged stools, sometimes decorated with animal heads, that they carry with them in the evenings when they visit small bars in which sorghum beer is sold. When fights break out, the stools become handy weapons. Large quantities of cast brass jewelry are produced and permit the wearer to carry the supernatural protection of a thil with him or her wherever he may go. Among the most beautiful of Lobi objects are the very stylized pendants carved of ivory to represent small whistles and called thungbubiel. These elegant carvings are often rubbed with palm oil, and examples range in color from new, almost pure white, to old, with a translucent reddish-orange color, and ancient pieces that are almost black.

| 14917|2004-11-03 17:57:58|newyorkchango|The Lobi, part 2| Shrine Figures: Couple (bateba phuwe)

<http://perso.wanadoo.fr/africart/pages/cplmet.htm>

The impetus for the creation of these works and the manner in which they should ideally appear came from spirits who conveyed the desired images through the medium of a diviner. Their subsequent realization fulfilled a prescription that resulted in curing an ailment or otherwise relieving some personal difficulty.

According to Lobi conceptions of existence, God (thangba yu), the Creator of all life on earth, is an abstract and distant force (1). More directly engaged in human experience are the thila, invisible and bodiless beings endowed with superhuman powers and abilities.

Through the medium of diviners (buor), the thila issue injunctions against certain kinds of behavior; anyone who violates them will be punished with an ailment or some other misfortune. They also provide the means to reverse these conditions by prescribing cures and protective measures, also conveyed through buor.

This dynamic was set in place by thangba yu in order to establish standards of political, social, and moral order in Lobi society, which humans had been incapable of managing by themselves. At the time of creation, according to oral traditions, humankind had enjoyed a carefree state in which thangba yu had provided for all its needs, a world where sickness and death were unknown, as were war or conflict of any kind. As a requirement of these idyllic conditions, thangba yu prohibited adultery and killing?commandments that were violated when the population grew out of control. Consequently, thangba yu retreated forever, leaving humanity to provide for itself and vulnerable to suffering and mortality. To mitigate this isolation, the Creator assigned to the thila the responsibility of responding to human needs and protecting people against witchcraft and sorcery.

The directives (bonoo) given to individuals through buor are very exacting and must be fulfilled with precision. Failure to do so is thought to lead either to some form of punishment by the thila or to the persistence of the difficulties being experienced. Because they are amorphous beings, the thila depend on human mediums to communicate their instructions. Thila select individuals to fulfill this role by revealing themselves directly to them, or through notifying other diviners. Individuals usually resist this calling, as it is considered an onerous responsibility in view of the time commitment it represents and its lack of remuneration. Training is relatively informal and consists of observing consultations and rituals and learning the signs that the thila use to communicate (2).

Individuals consult diviners to gain insight into a broad range of situations that concern them. They enter into this relationship without describing the problem at hand. Instead, the diviner positions himself beside the client, grasps his hand, and, in order to determine independently the nature of the problem and which thila is involved in this particular situation, poses a series of questions that can be responded to with "yes" or "no" answers. Responses are indicated through specific movements of their joined hands (3). A diagnosis ultimately reveals behavioral prohibitions that must be followed, sacrifices that are required, and instructions that may request the construction of a shrine or the commissioning of figural sculpture (bateba) (4).

Small wood figurines are often part of the collection of paraphernalia owned by the buor, whereas works that are commissioned to fulfill prescriptions are larger in scale. The sculptor (bateba thel), who may himself have been directed toward his vocation by his thila, carefully follows the guidelines for such works, provided by the spirits through the diviner (5). This couple represents a unified vision of the human form but displays subtle distinctions between the male and female figures. Although the female is slightly smaller in scale, she shares the same bold rectilinear cast, crisply rendered features, and gradually swelling torso with a pronounced navel. Both are depicted in a state of intense concentration, eyes closed and lips pursed, the male figure facing forward while his female counterpart turns her head in profile. This creates a dramatic shift between the orientation of their bodies and her gaze.

Lobi figural sculptures commissioned as a result of a divination consultation represent tibila thil, people who help a spirit, and are designed to be placed in a residential or public shrine (6). These two figures are thought to be bateba duntundara, a genre of bateba that serve to shield their owner against the witches that might attempt to enter his or her home (7). Duntundara can be found in a broad range of representations, including figures that gesture dramatically or feature unusual physiological characteristics such as multiple heads or arms. Standing with their arms at their sides, this couple falls into a category of "plain" (phuwe) figures. Despite their tranquil stance, they embody an attitude of vigilance and acute awareness that surpasses ordinary reliance on sensory perception and intimidates potential malefactors.

1. Piet Meyer in Peek 1991, p. 92.
 2. Ibid., p. 94.
 3. Labouret 1931, p. 453; Piet Meyer in Peek 1991, p. 96.
 4. Piet Meyer in Peek 1991, pp. 98?99.
 5. Ibid.
 6. Meyer 1981b.
 7. Piet Meyer, *Kunst und Religion der Lobi*, exh. cat. (Zurich: Museum Rietberg, 1981), p. 56; Meyer 1981a, pp. 21?22.
- | 14918|2004-11-03 17:58:33|newyorkchango|Re: Afrocentrism|
Paul,

I'll try to find out.

Charles

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> I'm trying to compile a list of African American leaders who
> espoused the Afrocentric view that Ancient Egypt was essentially
> black African. I am aware that Frederick Douglass, Martin Delaney,
> Carter G. Woodson, Marcus Garvey, W.E.B. Dubois, and if I remember
> correctly Malcolm X all expressed such views.
>
> Does anyone know if MLK had anything to say on this subject?
>
> Also, are there any detailed studies out there on the pervasiveness
> of African-centered thought in Africa itself.
>
> Regards,
> Paul Kekai Manansala
| 14919|2004-11-03 21:00:58|Art|Re: The Real Thing|
Charles,

Maybe you had better build a bomb shelter! Especially if you think these issues are that simplistic!

Art

Outgoing mail is certified Virus Free.
Checked by AVG anti-virus system (<http://www.grisoft.com>).
Version: 6.0.786 / Virus Database: 532 - Release Date: 10/30/2004
| 14920|2004-11-04 09:47:27|newyorkchango|Re: The Real Thing|
Art,

I can imagine. One day I will stop posting and shut up and probably soon. The world is in a mess and I can't fix it. Y'all win, I give up. Tired! I need some Joy, Peace and Happiness.

God Bless Y'All,
God Bless America,
Charles

> Charles,
>
> Maybe you had better build a!
>
> Art

| 14921|2004-11-04 10:16:15|clyde winters|Re: The Real Thing|
Hi

I disagree, people are a mess the world is the way it has always been. There is nothing to be depressed about people have free will. They can do as they please.

Instead of thinking about the negative actions of people, spend more time doing your work, and praying to the Great Master of All by what ever name you call Him/Her. People are controlled by EGO, fear and hope. These emotions betry us since they blind us from reality. For example, guidance through one's Ego make us Bigger and more Powerful than we really are. We came on this Plane to serve the Master/Mistress by playing out our role in the Book of Life. As any character, in any book we have roles to complete, yet free will allows us to innovate during our time on the stage of life. If you let depression grip you because of the actions of others which you believe to be wrong, you will spend too much time depressed. I DEMAND you don't do this. We need the knowledge you share.

Every time you post I learn more about African civilization from the French perspective. We need this. I try to keep up with the literature, but time often does not permit. As a result, I look forward to the knowledge you share with us.

We are on this plane to experience and create meanings from our existence--don't let others determine your experiences while you are here-you are loved and you are not alone. Keep up the struggle, you are only being HUMAN. You leave this plane without completing your contractual role with the Great Beyond- the KARMA (The Great Darkness/Hidden One, full of Light), may lead to a return appearance to do it ALL OVER AGAIN. Why spend time in needless rebirths?. Complete the mission you have now and move on to another plane of existence. Peace be with you....

Clyde

--- newyorkchango <newyorkchango@yahoo.com> wrote:

>

> Art,

>

> I can imagine. One day I will stop posting and shut

> up and probably
> soon. The world is in a mess and I can't fix it.
> Y'all win, I give
> up. Tired! I need some Joy, Peace and Happiness.
>
> God Bless Y'All,
> God Bless America,
> Charles
>
>
>
> > Charles,
> >
> > Maybe you had better build a!
> >
> > Art
>
>
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>

Do you Yahoo!?

Check out the new Yahoo! Front Page.

www.yahoo.com

| 14922|2004-11-04 12:21:05|terance pete|Re: The Real Thing|

I agree with you NYChango. I hate to see many African Americans who descend directly from Western Africans neglect their own heritage for ancient Kmt. I am not knocking scholarship from African Americans or Western Africans because I believe that some people from the Nile Valley probably did migrate from the Der al Aribiyin[Road of the Forty Days] to certain regions of Western Africa. I admired people like Diop, Obenga, and others who have proposed these theories.

However, in many ways Western African societies were better than Kmt. Kmt was a highly stratified system which didn't allow much advancement in hierarchy. The majority of people were semi-literate peasants

farmers, and the little literature we get comes mostly from the elite. Not until around the Middle Kingdom do we hear much about the commoners. Western Africans in contrast had a form of democratic government that put checks and balances on divine rulers. The council of elders is one such example.

My people, the Sai'idi, are very much victims of Eurocentric Egyptology and of neglect from the Egyptian government. Most of the poor people in Egypt are Sai'idi and this includes both Christians and Muslims. Although the Muslims suffer more probably because of less help than Christians. We are the purest examples of the ancient Egyptians you will find in our modern era. Sure some mixing with Arabs around Middle Egyptian areas like Asyut and Suhaj but the majority of us are direct descendants of the pharaohs. Egyptology has snubbed us and ignored us, and we have been ignored by the African centered scholars as well.

I wish people would get the image of every Egyptian in modern Egypt being Arab invaders syndrome. Arabs invaded Egypt, but never replaced the mass of people, but foreigners began to flood the city. The rural countryside stayed free from Arab invasions. Arabs were placed in here but never were allowed to own land. Arabs considered non-Arabs to be Mawali and thus inferior for mixing with them. The only difference is the population of Lower Egypt has swelled compared to the populations of Upper Egypt.

Many modern Upper Egyptians are still very much African in appearance. Go to regions like Luxor to Aswan to see my point. You never see these Egyptians on television. Only time you see these people is when someone is digging, or as some tour guide. Many of these people live in Cairo also in slum areas commonly called "Balady" or Sha'abi quarters.

As far as the Copts are concerned, I don't know what to think about them. I have seen them in all shades from amii[tanned], Asmar[light or dark brown],and even some Iswad[black]. Most of the Coptics that migrate here to America seem to be from the more affluent classes coming mainly from Alexzandria or Cairo. Many of these look like southern Europeans. I know this one Coptic rapper from New Jersey who was very light but had tightly curled hair and a huge afro. I guess the Coptics are kind of a mixed race people that probabaly go back to unions of Egyptians and Greeks in the Greco-Roman period. You can't really use their phenotype to prove what the ancient Egyptians looked like that so many white supremist try to do.

What I do know is that Coptics in Egypt ran havoc on the people of Upper Egypt. The early saints like Shenute and others went around parts of Upper Egypt purging the written language and destorying the temples. It was not really that Diocletian decree that brought an end to ancient Kmt but the actions of these wayward Coptic priests who did the priesthood in. Some early Monastic fathers were desendants of these forced conversions. ijn the Coptic literature it's rather brutal and honest in detail about killing the priests and ramshacking the temples. You must ask yourself why a people ancestral to Kmt would destroy the temples. The modern Fellahin still use these temples for some of their rituals.

In case you want to learn more about Late Period Egypt read the following books: David Frankfurter: The Religion of Roman Egypt, Egypt After the Pharaohs: Alan K. Bowman, and Papnutius: Histories of the Monks of Upper Egypt and the Life of Onnophrius translated by Tim Vivian.

For details about the autochnous Egyptian population:

These books go into details also about the survivals of ancient Egyptian customs in magic and religion of the common Egyptian.

The Fellahin of Upper Egypt by Winifred S. Blackman

The Baladi Women of Cairo by Evelyn A. Early

The Egyptian Peasant by Henry Aryout Habib

Growing Up in an Egyptian Village, Silwa, A Province of Aswan H., Ammar

Religion and Folk Cosmology: Scenarios of the Visible and Invisible in Rural Egypt

by el-Sayed el-Aswad

[covers the spiritual concepts of Upper Egyptians that has been preserved under Islamic population religion]***Little bite too Islamic for me**** First hand fieldwork in Upper Egypt though.

Quest for Conception: Gender, Infertility, and Egyptian Medical Traditions

by Marcia C. Inhorn

[Covers taboos held about fertility, sexuality, and other systems that have survived from more ancient past: The women did actual fieldwork]

NUBIAN CEREMONIAL LIFE. Studies in Islamic Syncretism and Cultural Change.

by J. (ed.). Kennedy

1978

[a Study of Nubian people in the border of southern Egypt] *** To my surprise much of the customs of the Nubians were very similar to Upper Egyptian people**** Only difference was their belief in water spirits in the Nile. The other difference is their burial customs which according to this book reflect C-Group Nubian customs

Edward Willams Lane Manners and Customs of the
Modern Egyptians***An evesdropper on Egypt under
Ottoman occupation in the 1870's*** many of the
customs are similar even in modern Egypt. Sometimes a
little racist but worth the read.

That's all for know

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_egy

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www.yahoo.com

| 14923|2004-11-04 14:40:13|cristofori whitakara|Fwd: [Ta-Seti-2] Part 2: Moses Frees the Lepers|

Attachments :
.....

Note: forwarded message attached.

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| 14924|2004-11-04 17:49:58|Art|Re: The Real Thing|

Charles,

I don't mean to be abrasive as I am sure many do disregard those who can contribute more in many different ways.

My reactionary comments were provoked because there are persons on this list who have sacrificed everything to attain the knowledge that they have and certainly we all are not disregarding Saidis. So that, while your comments have merit and are sobering, I think your target(s) "...everybody..." was too broad in scope.

Strength in unity,

Art

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Version: 6.0.786 / Virus Database: 532 - Release Date: 10/29/2004

| 14925|2004-11-04 17:59:48|Art|Re: The Real Thing|

Saidis,

Good stuff! Good references!

Thanks,

Art

Outgoing mail is certified Virus Free.

Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.786 / Virus Database: 532 - Release Date: 10/29/2004

Ta_Seti

I beleive that African Spiritual traditions have as an importnat component ofthem the Science of Mantrayana. In connection with that, the following post may be of some interest to students of African Spirituality. Please ignore if it iss irrelevant.

Loga

The Mantrayana of Tirumular- 70

Metatheism and Mantrayana

The Mantrayana of Tirumular, on a deeper study reveals itself as an application of the whole of Tol to the metaphysical realms. We can compare the Tiruvambala Cakkaram where the 51 aksaras are not only listed but also organized into various circles to the Phonology, the Ezuttatikaaram. Then we have the akkara-cakras or various combinations of aksaras and which are similar to the morpho-phonemics or Collatikaaram of Tol. Now in the following two verses where he deals with an array of spiritual powers, we have the substance of PoruLatikaaram where the various of MEANINGS that constitute the EXISTENCE of people are studied using the Speech Acts as the way to ACCESS the intentional meanings that prompt all acts including the speech acts.

What we have is NOT polytheism but rather Metatheism - the view that BEING is One though He shows Himself in numerous shapes or icons. For Tirumular begins his book with the words ?onRaavan taanee ?(He is One) which is retold by Meykandar as ?onRee Pati? (BEING is One). Manikkasakar has said ?eekam uneekan? (BEING is One-Many)

BEING shows Himself as many and because of which we have a bewildering number of forms of the celestial beings organized into also the high and low, the fierce and kind, the male and female either alone or in pairs and so forth. Tirumular sees them all as BEING but as diffracted by some mantra syllables. These icons as such create Metaphysical Meanings and which capture the human mind and make them somewhat religious or cultic, some gentle some fierce and so forth depending on what kind deity possesses he soul and channels its dynamics.

Now undoubtedly the highest spiritual reach is that of knowing that BEING is ONE and Tirumular describes a mantra technology for attaining this state of Being-in-the-World where at the point of realizing that BEING is One with No Second at all (as the Muslims would say), one also enjoys a universality of mind where all human beings are also recognized as the SAME or Equal.

The mantra technology consists in the recitations of the Siva Mantra Si-Vaa-Ya-Na-Ma not slowly but rather in quick succession so that the whole of he mind reverberates with it and because of which in the end only the ?Si? said to the IRaivan ezuttu, the aksara of BEING dominates the soul.

But why ?si? and nothing else?

A study of SumeroTamil, certainly one of the oldest languages of the world disclose that the ?si?

is the initial burst of LIGHT, of Presence of Things, of Illuminations and so forth and hence the initial and the most primordial SHOWING of BEING. Thus the Sumerians, because of this, called BEING ?sipa, siba, sib? and so forth in the sense that BEING shows Himself as the DISCLOSURE of things by destroying the Primordial Darkness that disallow such a presence.

987.

**eddu varaiyin meel eddu varai kiiRi
idda n_aduvuL iRaivan ezuttonRil
vaddattilee aRai n_aaRpatteddum viddu
ciddu anjcezettunj cepi ciikkiramee.**

Meaning:

In order to visualize and understand the Cakra of Siva, drew eight horizontally and another eight limes vertically thus creating altogether 49 cells. Now place the ?Si? right in center and all the other mantra-phonemes in the remaining 48 cells. The recite vary fast the special Siva Mantra Si-Vaa-Ya-Na-Ma (to be one with BEING and understand Him as One)

988.

**taanavar caddac caturar iruvarKAl
aana immuvaroodu aaRRvar aatikaL
eenai patinaintum vintuvum n_aatamum
ceenaiyum cey civacakkaran taanee**

Meaning:

There are many deities as the spiritual forces of these mantra-phonemes. We have the Taanavar such as Niruti VaruNa Kubeeran and so forth. We have as the Caddars (those who punish) various kinds of Bairavas like AcitaaGka Bairavar, Kuru Bairavar, CaNdai Bairavar and so forth. We have the leading Four like Brahma Vishnu Rudra Makeswara. We have also various celestial pairs like Brahma-Saraswati Siva-Parvati VishNu-RukmaNi and so forth. Now along with these we have also 15 executive divine powers. All these are the different differentiations of the basic Siva Tatvas Natam and Bindu and which are the armies of BEING and which is disclosed by the Siva Cakkaram, the Wheel of Siva

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| 14927|2004-11-04 20:40:06|alberto34482@yahoo.com|Need pictures of Western African ethnic groups|

I am looking for pictures of assorted ethnic groups in Western Africa. I need pictures of Mande, Fulani, Wolof, Tucolor, igbo, and Yoruba.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14928|2004-11-04 21:05:09|Paul Kekai Manansala|Re: The Real Thing| Charles,

Asmar mahalek Rouhi (aka Alberto) has been a member here for years coming aboard shortly after this group was founded.

We look forward to the day he obtains his doctorate and begins to churn out works that we can study. Not uncritically though, Saidi or not!

Regards,

Paul Kekai Manansala

| 14929|2004-11-05 04:07:30|newyorkchango|Re: The Real Thing| Paul OK.

Clyde Thanks but, give me a subject or topic you want researched. That may be better. Also, and more importantly, Amadou who is the native expert is here. He is a master of ENGLISH language.

Saidis I'll get your pics.

Art Ok.

Charles

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Charles,

>

> Asmar mahalek Rouhi (aka Alberto) has been a member here for years
> coming aboard shortly after this group was founded.

>
> We look forward to the day he obtains his doctorate and begins to
> churn out works that we can study. Not uncritically though, Saidi
> or not!
>
> Regards,
> Paul Kekai Manansala
| 14930|2004-11-05 05:15:26|newyorkchango|Re: Need pictures of Western African ethnic
groups|
Saidis,

I personally would check out the sexy fashion models :-)

From Senegal:

http://www.au-senegal.com/art/galerie_photo.php

<http://www.au-senegal.com/art/coiffure.htm>

Land of Upright People:

<http://waga05.free.fr/burkina2.htm>

<http://www.burkinaonline.bf/imagesburkina/images.htm>

Mali:

[http://www.africaquiz.com/Pages-
fr/PAYS/mali/mali_photos_jacques_longreve.htm](http://www.africaquiz.com/Pages-fr/PAYS/mali/mali_photos_jacques_longreve.htm)

<http://www.akassa.org/index.html>

http://yug26.free.fr/mali/photos_mali.html

<http://tougouni.free.fr/photos.html> <---Check This out!

<http://www.nigerianentertainment.com/event.htm>

Charles

| 14931|2004-11-05 08:06:53|Asar Imhotep|Re: The Africans who wrote the Bible|

In his book he recounts the works of Dr. S.J. Williams which announced that the Hebrew "Yahveh" is a transposition of the Akan word "Nyame" which means "God." He also mentions Captain Charles Rattray who studied the Akan religious thoughts, concepts and practices and concluded that the Christian concepts were derived from the Akan. He also came to the conclusion, that the word "Yahweh" is a transposition of the Akan word "Nyame." Also in the work of Dr. M.J. Field (Religion and Medicine of the Ga People) he pointed out the sameness in the Ga word "Nyonmo" and the

Hebrew "Yahweh." He also cites W.E. Ward and Reverend J.G. Christaller who link the Akan to the ancient Egyptians through the artifacts found and the style of the proverbs in use today.

My question is, are there any evidences in west Africa of the usage of Mdw Ntr on any artifacts? I know Diop has shown in Wolof some of the words that have survived, but wouldn't these words have been written in its original set of characters anytime after their initial migrations out of Kmt?

This study also brings up some questions as to how we are to say the ancient Kemetic words and names. This has been in the back of my head for a while now, but I would think that if the Ancient Kemi were/are African people, with an African culture, then the way in which they pronounced the names would be in your "typical" African fashion.

Dr. Darkwah poses that we are saying everything wrong; that we are essentially saying the names as how the Greeks said them. For instance:

- ? Ahmose is really Amo in the Akan language
- ? Osirus/Asar = Osoro
- ? Isis/Aset = Asaase
- ? Tutankhamen = Tutu Akoma (Akan)
- ? Ankh = Nkwa
- ? Akenaten = Akenten (Akan)
- ? Djoser = Gyasi
- ? Even Buddha as a Chinese transposition of the Akan Oboda meaning "creator of the day"

So the question is to what evidences are out there for the "Africanized" way of saying the names and could we have some of the letters wrong in our understanding of Mdw Ntr?

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "willie bennett" wrote:

> As I recall, he used a Jewish scholar quite a bit as a reference.

He may be

> a resource.

>

> wb

>

>>From: "Asar Imhotep"

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: [Ta_Seti] Re: The Africans who wrote the Bible

>>Date: Wed, 03 Nov 2004 16:24:10 -0000

>>

>>

>>Has anyone other than Dr. Nanan B. Darkwah ever looked into the

>>possibility of the Akan being the descendants of the ancient

Kemaiu?

>>He poses a lot of linguistic links, similarities and claims that

the

>>Old Kingdom royalty names are Akan names that have been transposed

>>and corrupted in modern Egyptology. Is there any peer review of

his

>>thesis?

>>

>>Asar Imhotep

>><http://www.mochasuite.com>

>>

>>

>>

>>--- In Ta_Seti@yahoogroups.com, "osirica" wrote:

>>>

>>> I am reviewing it. I am a big bible-thumper.

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"

>>wrote:

>>>>

>>>> Has anyone reviewed this?

>>>>

>>>> Asar Imhotep

>>>> <http://www.mochasuite.com>

>>>>

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"

> > wrote:
> > > >
> > > > Have any of you reviewed the work by Dr. Nana Banchie

Darkwah
> > and
> > > his
> > > > work "The Africans Who Wrote the Bible?" If so, what are

your
> > > > opinions and criticisms of his analysis about the Ancient
> > Kemi
> > > > being
> > > > the people of Akan today? Is his linguistic analysis sound?
> > How
> > > > does
> > > > he account for the original African tribes' phenotype

changing
> > in
> > > > Europe in less than a thousand years? What's your take?
> > > >
> > > > Asar Imhotep
> > > > <http://www.mochasuite.com>
> >
> >
> >
>
>

> On the road to retirement? Check out MSN Life Events for advice on

how to
> get there! <http://lifeevents.msn.com/category.aspx?cid=Retirement>
| 14932|2004-11-06 01:45:11|K. Loganathan|The Verses of the Snake Charmer- 20|
The Verses of the Snake Charmer- 20

Knowledge is Power and It is a Gift of BEING

The Siddhas as hermeneutic scientists promoted PEDAGOGY including the metaphysical kind and because of which they stand apart from the religionists of whom they were always critical, as we shall see later. They encouraged the study of all the 64 arts and sciences a cliché?, which means all the arts and sciences of the worldly life. Every branch of human understanding must be mastered for only then, in the course of such studies, the inner necessity for the deeper and metaphysical understanding will also arise naturally, in an unforced manner. The Saivites would say: as you master the Paaca Njanam, the understanding of the physical world, the demand for Pacu Njanam, the understanding of self and other anmas will emerge. Now as you pursue this

Pacu Njanam, then the demand for Pati Njaanam, an understanding of BEING will arise on its own accord.

Now the Siddhas mean by the extra science that they also master this Pati Njaanam, an understanding of the metaphysical realms, the spirit-world. It is against this that we have to see the meaning of leopard, elephant, sphinx-bird, lion and so forth. These are not the worldly beasts but rather the animal icons of the spirit-world and which are knowledge capsules, spiritual powers efficient in effecting the various worldly processes. The Lion is one of the shapes of the Destructive Powers as in the Narasimma Avataram of VishNu where He appears with a human body but lion face and immensely angry and kills the evil IraNiya Kasibu. Durga rides a lion, as did In-Anna of the Sumerians also to destroy the evil powers that make life miserable to the good human beings.

We find in all the NKSD cultures the various animals being not only loved but also worshiped. In the animals they did not just see living creatures less endowed than themselves but also the **Shapes of the Spirits** that can help them out to solve their problems in life. They went into a trance and allowed themselves to be possessed by these spirits to cure the sick and so forth. They wore the tiger mask or even paint themselves into a tiger and dance the Puliyaaddam, the Dance of the Tiger perhaps for the same purpose.

It is this spiritual science that Siddhas claim they also learn and recognize that it is BEING-as-Asan, the Guru who in fact teaches them the secrets.

Now while it may be possible there are misuses of such powers by some but the genuine Siddhas are not the magicians who play tricks and cheat the innocent and credulous people. Armed with this metaphysical understanding, they become CLEAN and Pure and hence with no interests on the mundane the economic and political matters. Their soul is tuned in only to be with BEING and enjoy His presence and Grace.

The soul as a snake that moves even into the Depths and locates the various spiritual bodies even in the shape of animals understands all these and with the delight it breeds, it dances and dances.

33.

**aRupattunaalu kalai yaavum aRintoom
ataRku meeloru kalaiyaantu aRintoom
maru paRRu cattumillaa manamudaiyoom
mannanee assan enru aadu paambee!**

Meaning:

We have mastered the 64 arts and sciences of the worldly life. In addition to that we have also learned the metaphysical art of mastering the spiritual forces (with the grace of BEING). And because of this we are Clean and Pure with no desires of whatever kind for worldly life. Since it is BEING-as-Asan, the Guru who teaches us all these secrets, O my soul the snake!

Worship BEING as the King and dance and dance without any fear!

34.

**ciRupuli yaanai yaaLi cingkam mutalaayc
ciRradik kuRReeval ceyyac colluvoom
viiRuperuG kadavuLai eGkaLudanee
viLaiyaadac ceyvoo enRu aadu paambee!**

Meaning:

The spiritual powers exist as the Leopard, Elephant, the Sphinx-Bird, Lion and so forth. With ?? Grace of BEING we shall learn about them and make them serve our purposes by gaining control over them. We shall make the Powerful gods our friends by worshipping them and make them love us and play with us. Realizing this potential within you O my soul the snake! Dance and dance!

Do you Yahoo!?

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| 14933|2004-11-06 14:09:34|Paul Kekai Manansala|Indonesian scientist says Hobbit is "Australomelanesid"|

[http://www.iol.co.za/index.php?](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1099738261892B253)

set_id=1&click_id=588&art_id=qw1099738261892B253

Jakarta - A leading Indonesian scientist on Saturday challenged the widely publicised theory that fossilised bones found on the eastern island of Flores were from a previously unknown species of human.

Professor Teuku Jacob, chief palaeontologist from the state Gajah Mada University, will carry out tests to prove the fossils are from a sub-species of homo sapiens - "an ordinary human being, just like us".

"It is not a new species. It is a sub-species of homo sapiens classified under the Australomelanesid race. If it's not a new species, why should it be given a new name?" the professor said.

Australian scientists last month made world headlines by announcing the discovery of a new twig in mankind's family tree, 'homo

floriensis', a one-metre hominid with a grapefruit-sized skull.

'If it's not a new species, why should it be given a new name?'
Their theory, published in the British weekly scientific journal Nature, was that it was the smallest of the 10 known species of the genus Homo, the hominid that arose out of Africa about 2,5 million years ago.

Jacob said his team will aim to prove that the skeleton is from a 25 to 30-year-old omnivorous sub-species of man, not a 30-year-old female from the new species as previously announced.

They believe the skeleton's small skull is related to mental defects rather than being evidence that it is a different species.

In an intriguing development last month, researcher Bert Roberts of the University of Wollongong told the Australian newspaper that the new skeleton sounded remarkably similar to the Ebu Gogo, strange hairy little people that legend says lived on Flores. - Sapa-AFP
| 14934|2004-11-06 17:05:07|Amadou Cisse|The Day the Enlightenment Went Out|Ta-Seti,

Here's an analysis of the past elections and role played by voting people's views on evolution...

Regards,
Amadou Cisse

The Day the Enlightenment Went Out
By GARRY WILLS

Evanston, Ill.
November 4, 2004
OP-ED CONTRIBUTOR <http://www.nytimes.com/2004/11/04/opinion/04wills.html>

This election confirms the brilliance of Karl Rove as a political strategist. He calculated that the religious conservatives, if they could be turned out, would be the deciding factor. The success of the plan was registered not only in the presidential results but also in all 11 of the state votes to ban same-sex marriage. Mr. Rove understands what surveys have shown, that many more Americans believe in the Virgin Birth than in Darwin's theory of evolution.

This might be called Bryan's revenge for the Scopes trial of 1925, in which William Jennings Bryan's fundamentalist assault on the concept of

evolution was discredited. Disillusionment with that decision led many evangelicals to withdraw from direct engagement in politics. But they came roaring back into the arena out of anger at other court decisions - on prayer in school, abortion, protection of the flag and, now, gay marriage. Mr. Rove felt that the appeal to this large bloc was worth getting President Bush to endorse a constitutional amendment banning gay marriage (though he had opposed it earlier).

The results bring to mind a visit the Dalai Lama made to Chicago not long ago. I was one of the people deputized to ask him questions on the stage at the Field Museum. He met with the interrogators beforehand and asked us to give him challenging questions, since he is too often greeted with deference or flattery.

The only one I could think of was: "If you could return to your country, what would you do to change it?" He said that he would disestablish his religion, since "America is the proper model." I later asked him if a pluralist society were possible without the Enlightenment. "Ah," he said. "That's the problem." He seemed to envy America its Enlightenment heritage.

Which raises the question: Can a people that believe more fervently in the Virgin Birth than in evolution still be called an Enlightened nation?

America, the first real democracy in history, was a product of Enlightenment values - critical intelligence, tolerance, respect for evidence, a regard for the secular sciences. Though the founders differed on many things, they shared these values of what was then modernity. They addressed "a candid world," as they wrote in the Declaration of Independence, out of "a decent respect for the opinions of mankind." Respect for evidence seems not to pertain any more, when a poll taken just before the elections showed that 75 percent of Mr. Bush's supporters believe Iraq either worked closely with Al Qaeda or was directly involved in the attacks of 9/11.

The secular states of modern Europe do not understand the fundamentalism of the American electorate. It is not what they had experienced from this country in the past. In fact, we now resemble those nations less than we do our putative enemies.

Where else do we find fundamentalist zeal, a rage at secularity, religious intolerance, fear of and hatred for modernity? Not in France or Britain or Germany or Italy or Spain. We find it in the Muslim world,

in Al Qaeda, in Saddam Hussein's Sunni loyalists. Americans wonder that the rest of the world thinks us so dangerous, so single-minded, so impervious to international appeals. They fear jihad, no matter whose zeal is being expressed.

It is often observed that enemies come to resemble each other. We torture the torturers, we call our God better than theirs - as one American general put it, in words that the president has not repudiated.

President Bush promised in 2000 that he would lead a humble country, be a uniter not a divider, that he would make conservatism compassionate. He did not need to make such false promises this time. He was re-elected precisely by being a divider, pitting the reddest aspects of the red states against the blue nearly half of the nation. In this, he is very far from Ronald Reagan, who was amiably and ecumenically pious. He could address more secular audiences, here and abroad, with real respect.

In his victory speech yesterday, President Bush indicated that he would "reach out to the whole nation," including those who voted for John Kerry. But even if he wanted to be more conciliatory now, the constituency to which he owes his victory is not a yielding one. He must give them what they want on things like judicial appointments. His helpers are also his keepers.

The moral zealots will, I predict, give some cause for dismay even to non fundamentalist Republicans. Jihads are scary things. It is not too early to start yearning back toward the Enlightenment.

Garry Wills, an adjunct professor of history at Northwestern University, is the author of "St. Augustine's Conversion."
| 14935|2004-11-07 11:28:35|Paul Kekai Manansala|OT: NEW CALEDONIAN MUMMIES|
NEW CALEDONIAN MUMMIES

Fr  rique Valentin¹, Christophe Sand² and Jacques Bol  
1CNRS UMR 7041, Maison de l'Arch  ologie et de l'Ethnologie,
Nanterre, France
2D  partement Arch  ologie, Service des Mus  es et du Patrimoine,
Noum  e Nouvelle-Cal  donie

In the traditional Kanak society, the human cadaver is generally disposed in surface of rock shelter or buried in soil. However, the deceased is not always devoted to the forgetfulness, the aim of the disposal being to obtain the bones to use them in other practices. While frequent, this mode of treatment of the human remains is not the only one used in New Caledonia. Several oral traditions mention

the mummification of the human body. The paper presents the results of a survey recently conducted (2001) on the site of the Fatmouh mummies (Voh, New Caledonia). It deals with bioarchaeological data collected by naked eyes examination in the field, addressing the issue of natural versus artificial and volunteer mummification of two human bodies.

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Regards,

Paul Kekai Manansala

| 14936|2004-11-07 12:23:29|Alex van Deelen|HLA genes in Macedonians|

From Maknews.com:

http://www.maknews.com/html/articles/genetic_studies/hla_genes.html

HLA genes in Macedonians
and the sub-Saharan origin of the Greeks
Tissue Antigens 2001 Feb; 57(2):118-127

Several New Studies Cited - See Below

HLA alleles were determined in individuals from the Republic of Macedonia by DNA typing and sequencing and were compared against those from other Mediterranean populations. Below are some of the conclusions:

. Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians.

. Macedonians are not related with geographically close Greeks, who do not belong to the "older" Mediterranean substratum.

. Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group.

Macedonians are related to other Mediterraneans and do not show a close relationship with Greeks: however, they do with Cretans. This supports the theory that Macedonians are one of the most ancient peoples living in the Balkan peninsula, probably long before the arrival of the Mycaenian Greeks, about 2000 BC.

| 14937|2004-11-07 15:21:18|Bruno Matt|Re: HLA genes in Macedonians|

Does this say that the Greeks were descended from people from eastern Africa, who moved into the Greek Isles as Mycaenians? If so, how did they acquire the Indo-European language?

Perhaps, could they have mixed with others who moved in from the east?

Bruno

Alex van Deelen wrote:

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| 14938|2004-11-07 15:30:47|Paul Kekai Manansala|Re: HLA genes in Macedonians|

--- In Ta_Seti@yahoogroups.com, Bruno Matt wrote:

> Does this say that the Greeks were descended from people from

eastern Africa, who moved into the Greek Isles as Mycaenians?

They would account for at least a significant percentage of the Mycaenians.

If so, how did they acquire the Indo-European language? Perhaps, could they have mixed with others who moved in from the east?

>

The Greek language does show significant substratum influence. A very large portion of the vocabulary is considered non-Indo-European.

Regards,

Paul Kekai Manansala

| 14939|2004-11-07 15:38:52|Bruno Matt|Re: HLA genes in Macedonians|

Thank you, Paul. Then, both the language and the genetic evidence point to a significant confluence of people to form the classical Greek people.

Bruno

Paul Kekai Manansala wrote:

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Regards,
Paul Kekai Manansala

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| 14940|2004-11-07 17:44:12|clyde winters|Re: HLA genes in Macedonians|
Hi

Check out the following site and you can see more information about Africans in ancient Greece:

<http://clyde.winters.tripod.com/chapter6.html>

Clyde

--- Bruno Matt <ceasarmoreno@yahoo.com> wrote:

> Does this say that the Greeks were descended from
> people from eastern Africa, who moved into the Greek
> Isles as Mycaenians? If so, how did they acquire the
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> Alex van Deelen <avdeelen@wanadoo.nl> wrote:

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www.yahoo.com
| 14941|2004-11-08 05:10:11|jips japs|Re: OT: NEW CALEDONIAN MUMMIES|
Hotep Paul,

Can you give us the references of this articles.

Ankh, Wedja, Seneb.

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> a
飲it:

NEW CALEDONIAN MUMMIES

Frédérique Valentin¹, Christophe Sand² and Jacques
Bolle
¹CNRS UMR 7041, Maison de l'Archéologie et de
l'Ethnologie,
Nanterre, France
²Département Archéologie, Service des Musées et du
Patrimoine,

Noum 𐄂 Nouvelle-Calédonie

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| 14942|2004-11-08 07:36:55|Djehuti Sundaka|Once the Biggest City in Italy|

The Etruscans were big on tombs?constructing entire cities for the dead
to inhabit?but Porsena's was supposedly the biggest of the lot. It was,
according to one ancient source, a monument of rectangular masonry with
a square base whose sides were 90 metres (about 300 feet) long and 15
metres high. On this base stood five pyramids, four at the corners and
one in the centre, and the points of these pyramids supported a ring
from which hung bells whose sound reached for miles when stirred by the

wind. From this level rose five more pyramids, and from these another five.

http://www.economist.com/science/displayStory.cfm?story_id=3352874

| 14943|2004-11-08 07:42:11|Paul Kekai Manansala|Re: OT: NEW CALEDONIAN MUMMIES|
This was a paper presented at the Taiwan Conference:

http://www.prehistorie.org/ippa/Taiwan_conference_program.html

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, jips japs wrote:

> Hotep Paul,

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> Can you give us the references of this articles.

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> Ankh, Wedja, Seneb.

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> --- Paul Kekai Manansala a

> 飲it:

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>

> NEW CALEDONIAN MUMMIES

>

> Fr  rique Valentin¹, Christophe Sand² and Jacques

> Bol  

> 1CNRS UMR 7041, Maison de l'Arch  ologie et de

> l'Ethnologie,

> Nanterre, France

> 2D  partement Arch  ologie, Service des Mus  es et du

> Patrimoine,

> Noum  a Nouvelle-Cal  donie

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nouveautés pour dialoguer instantanément avec vos amis. A
télécharger gratuitement sur <http://fr.messenger.yahoo.com>
| 14944|2004-11-08 16:31:15|alberto34482@yahoo.com|Can somebody list dating methods
besides C-14 and some new ones|
What is the stance of Ta-Seti on carbon dating. Some critics claim
it's highly inaccurate and some dates are off. I am curious what other
methods are available from science that dates artifacts. Can somebody
list or give me some references of these other methods.

Thanks in advance,

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 14945|2004-11-08 17:16:59|Asar Imhotep|Re: Can somebody list dating methods besides C-14 and some new ones|
Absolute Dating Methods

Radio Carbon Dating

In 1949 an American chemist Willard Libby discovered the radioactive charcoal contained in organic materials could be measured. Living plants absorb radioactive C14 from the atmosphere. The plant grows through photosynthesis using carbon dioxide. Three isotopes are produced from carbon. C12 and C13 are stable. C14 is unstable and decays. The rate of decay is known. C14 is being produced continuously in the atmosphere's upper layer while the C14 produced in the past is decaying. The unstable C14 is in proportion to the stable C12. Living creatures ingest and store up the C14 in their bodies. When a living creature dies the intake of C14 ceases and the decay of C14 proceeds at a known rate. The half-life of a substance is the time it takes for half of the substance to decay. The half-life of C14 is 5,570 yrs. It is possible to calculate the time since accumulation of C14 stopped by measuring the remaining C14. This is much like calculating how long a stove burner has been turned off by measuring its temperature. If it is at room temperature it was turned off a long time ago if it is still hot then it was more recently turned off. If an artifact has very little C14 it was "turned off" (died) a long time ago. The radiocarbon dating method works best on items between 500 and 50,000 yrs of age. This dating method can be used on most organic materials such as bone, hair, skins, wood or peat. The method works best on wood and charcoal and less well on bone and other animal artifacts. As this method works very well on wood this provides a means of cross-checking. Trees have annual growth rings which can be compared to the radiocarbon dating results. The tools to conduct the dating are constantly being refined. With the accelerator mass spectrometric technique only a few milligrams of material are needed to produce reliable results. The radio carbon dating method is limited to artifacts of less than 70,000 yrs of age.

Thermoluminescent Dating

Artifacts are exposed to sunlight or heated by fire, trapping electrons. When the artifact is buried the electrons are released over time. The light emitted by residual electrons is compared to the original exposure to light allowing the calculation of the time since the object was buried. This dating method extends back to 100,000 years so it can date artifacts too old to be read by radiocarbon dating. It can also be used to cross check with radio carbon dating

artifacts less than 70,000 yrs. of age

Potassium-Argon Dating

Potassium 40 decays into argon gas at a known rate. When a volcano erupts lava the lava cools forming mineral crystals. The argon gas is trapped in the crystals. The relative proportions of Potassium 40 and argon gas are measured. From this the time since the lava was formed can be calculated.

Uranium-Lead Dating

Uranium decays into other elements at a known rate. There are intermediate elements produced which eventually decay into the final elements. There are two main atomic isotopes U235 and U238. They decay at different rates and go through different intermediate steps. These rates are constant. The different rates of decay act as a cross-checking mechanism to make sure the dating is consistent. The range of this dating method can be used to date geological deposits over 4 billion years of age.

Fission-Track Dating

Uranium 235 can undergo spontaneous fission. Tracks are left by the atomic particles in the mineral. Hydrofluoric acid can etch the tracks and they can be counted. The rate at which fission occurs is known and it is possible to calculate the time since the mineral was formed.

Relative Dating Methods

Chemical Methods

The chemical composition of a fossil can change over time. One indicator of a fossil's age is the amount of fluorine it contains. Another principle that can be utilized is the fact that the amino acids found in living organisms rotate polarized light to the left. When the creature dies the polarization changes and there is eventually the same proportions of left-rotating and right-rotating amino acids. This is called amino racemization. This process is affected by environmental factors so it is only useful under certain controlled conditions such as within a cave that is sealed off.

Varves

Varves are layers of sediment deposited by flowing rivers. Rivers flow faster during certain times of the year usually in spring when snow and ice melt and more sediment can be carried by the raging river. Each layer does not necessarily correspond to a year but there would not be that many summer storms that could produce flooding equal to a sustained high water flow during the spring thaw. It provides a general but not an absolute method to date a geological formation.

Paleomagnetism

The earth's magnetic field swings back and forth over time. Currently it is facing magnetic north but 3/4 of a million years ago it was facing to the south pole. Several hundred thousand years earlier it was to the north pole. This process keeps repeating. A magnetic signature sometimes remains in mineral formations. So by analyzing the direction of the signature the mineral formation can be categorized as to possible time intervals. By cross checking with other available information an accurate determination can be made.

Faunal Dating

This is a general dating system which is by no means absolute. Basically it means dating a fossil site by the evolutionary stage achieved by the fossilized animals. The method is to compare the fossils to fossils of the same species in other sites that are possible to date by absolute methods. For example a hominid skull of a certain cranial capacity can be compared to the cranial capacity of another fossil homid skull in a site that has been absolutely dated. This method of dating can fail if one geographical area evolved the species at a higher or slower rate than the other used for comparison.

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

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| 14946|2004-11-08 17:58:04|Paul Kekai Manansala|Hawas: Singaporean robot to creep into
Cheops Pyramid in October|

November 07, 2004

Hawas: Singaporean robot to creep into Cheops Pyramid in October

The robot experiment inside Cheops Pyramid in Giza will be repeated next year but this time by a different institution, said Chairman of the Supreme Council of Antiquities, Zahi Hawas.

The University of Singapore is currently designing a robot to reach beyond the door which blocked the route of the robot used by the US National Geographic in September 2003, said Hawas in statements on Saturday.

The new experiment will be conducted in October 2005, added the SCA head.

The Geographic's tiny robot crept through the Great pyramid in a bid to demystify what is inside the Pyramid only to face a new puzzle.

The tiny robot -named the pyramid Rover -took two hours to crawl through a narrow shaft in the Great Pyramid of Cheops, drill through a door at the end and push through its camera only to come face to face with another door.

Hawas, at the time, considered the discovery a success per se.

The tiny camera showed a small, uncluttered space backed by a vertical, sheer stone surface Hawas said he believed was another door.

During the broadcast, Hawas made another find by lifting the lid

on a stone sarcophagus found in a tomb built near the Great Pyramid, revealing the intact skeleton apparently of man dating back to the period of the pyramid's construction 4,500 years ago.

The Great Pyramid, built 4,500 years ago by Khufu, an ancient ruler also known as Cheops, has four narrow shafts. It is made of 2.3 million stone blocks.

| 14947|2004-11-09 08:04:27|Antumi Toasije|Imperialistic aggression in Cote d'Ivoire|
A new colonialistic era for Africa?
Read all the truth, with videos: <http://www.presidence.ci/>
WE MUST STOP FRANCE!
Antumi Toasije 鯨/div>

Afrika Unganisha!



| 14948|2004-11-09 08:09:05|Kcamm|Re: Thanks :)|
Attachments :
:))

| 14949|2004-11-09 08:35:38|Paul Kekai Manansala|OT: Drug for Only Blacks Stirs Hope, Concern|
This is strange. Does Tiger Woods take this drug? Would it prove beneficial to Greeks, Yemenis or Saudis?

Regards,
Paul Kekai Manansala

Drug for Only Blacks Stirs Hope, Concern

Tue Nov 9, 7:55 AM ET Top Stories - Los Angeles Times

By Thomas H. Maugh II Times Staff Writer

A new heart drug that targets African Americans reduced deaths from advanced heart failure by 43% and reduced hospitalizations by a

third, setting the stage for it to become the first drug approved for only one racial group.

Although many cardiologists Monday hailed the findings because blacks die from heart failure at twice the rate of whites, some geneticists were concerned, arguing that racial categories were an inappropriate way to guide medical treatment.

There might be a genetic predisposition that makes the drug effective, but that predisposition is not necessarily related to race, critics say.

"It's great that this is showing such promise to treat heart failure," said ethicist Jonathan Kahn of Hamline University School of Law in Minnesota. "But it is extremely unfortunate that the packaging has been associated with race. All you can tell from the data is that [the drug] works against heart failure. The patients happened to be black, but you can't make any claims based on the data."

But many scientists also hailed the study, which was co-sponsored by the Assn. of Black Cardiologists.

"This is excellent news for African Americans with heart failure, who have always fared worse than the general population," said Dr. Karol E. Watson of UCLA, who was not involved in the study. "Racial profiling is typically used to withhold therapy?. When it is used as a positive to improve therapy, then I don't have a problem."

The drug in question is BiDil, manufactured by NitroMed Inc. of Lexington, Mass. BiDil is a combination of two heart drugs now distributed generically, isosorbide dinitrate and hydralazine. Isosorbide dinitrate is thought to stimulate the production of nitric oxide, which has a variety of beneficial effects on the heart. Hydralazine is used for treating high blood pressure.

The results were reported Monday at a New Orleans meeting of the American Heart Assn. and will be published this week in the New England Journal of Medicine (news - web sites).

The report represents the culmination of 30 years of work by Dr. Jay N. Cohn of the University of Minnesota, who was the first to promote the idea of combining the two drugs.

Cohn organized an initial trial, conducted in the 1980s, in which the two drugs were compared against the family of heart drugs called angiotensin-converting enzyme inhibitors in a broad cross-section of the population.

That study found that the ACE inhibitors worked better. The combination of isosorbide dinitrate and hydralazine provided some benefit, but not enough to justify approval, according to the Food and Drug Administration (news - web sites).

When Cohn reanalyzed the data and stratified the results by race, however, it appeared that the drug provided greater benefits for blacks. That was an intriguing finding because, even though heart failure affects 5 million Americans, blacks are 2 1/2 times more likely to suffer from it. The disease occurs when heart muscles weaken, interfering with pumping and allowing fluids to back up into the lungs, causing shortness of breath.

Spurred by these findings, Cohn and his colleagues organized a new study of the two drugs in 1,050 patients self-identified as black. Half received the drugs in conjunction with normal therapy for heart failure, and half received only conventional therapy. In both cases, subjects were given an ACE inhibitor.

The results were so striking that the study was terminated prematurely in July. Over the two years of the study, 6.2% of the patients given BiDil died, compared with 10.2% of those given the standard treatment. First hospitalizations for heart failure were observed in 16.4% of those receiving BiDil, compared with 24.4% of those receiving conventional therapy.

"We discovered that patients were indeed living longer and that their incidence of death was dramatically reduced," said Dr. Clyde Yancy of the University of Texas Southwestern Medical Center, a

study coauthor.

"The publication of this trial's results virtually ensures FDA (news - web sites) approval," Dr. M. Gregg Bloche of Johns Hopkins University wrote in an editorial that will accompany the report in the New England Journal of Medicine.

NitroMed said it would submit the results to the FDA this year and hoped to begin marketing the drug in 2005. The FDA has indicated that it would approve race-based labeling. Physicians could still prescribe the drug to other racial groups, but critics said that insurance companies might not pay for it.

Such labeling will be unprecedented, but physicians are aware that many drugs have different effects in whites and blacks. The ACE inhibitors, for example, are generally agreed to be less effective in blacks. A recent report in the journal Nature Genetics listed 29 drugs that were known to have different efficacies in the two races.

But many geneticists believe that race is an artificial construct that says very little about differences among people. Studies often find a greater genetic variability between individuals within a specific race than between those of different races.

Given those results, race becomes a "blunt instrument" for making prescribing decisions, according to Dr. Jim Kennedy, a spokesman for the Royal College of General Practitioners in Britain. But, he added, "it's better than nothing."

Even strong proponents of BiDil were uneasy about the labeling. "I don't understand why they would have to approve it for black people," said Dr. Sally Satel, author of "PC MD: How Political Correctness Is Corrupting Medicine." "They could just approve it and say it is a first-line drug in blacks and a second-line drug in others," she said.

Kahn, the ethicist, said the label sent the wrong message in a society where blacks often received inadequate medical treatment. "It lends credence to the idea that blacks and whites are genetically different," he said. "And it's a short step from saying

blacks are genetically different to saying they are genetically inferior."

Some say the potential labeling may be less a reflection of racial differences than of financial incentives. Many critics view the proposed labeling as a clever strategy by NitroMed to extend the patent on drugs that are widely available in generic form ? and to obtain a premium price for them.

Cohn holds a patent on using the combination to treat all races, but that patent expires in 2007. NitroMed has a patent on using it to treat blacks, and that patent is good until 2020, preventing anyone from bringing out a generic version of the combination pill before then. Physicians could, however, prescribe the two drugs individually to either blacks or whites. A dose of the generic drugs costs about 44 cents.

BiDil has not been tested in whites in conjunction with ACE inhibitors, and experts argued that it might be effective in them as well. But because the drug's patent for general use is set to expire, it seems unlikely that any company would fund such a trial.

| 14950|2004-11-09 09:00:12|Peter Gray|Re: Can somebody list dating methods besides C-14 and some new ones|

My understanding is that C-24 dating is limited to about 50,000 BP, inherently because it requires the measurement of the ratio of C-12 (or C-13) to C-14 to carbon isotopes usually utilizing tiny samples (~ 1 gm. or less). Larger samples of course improve the accuracy of the calculated date.

Then there's also an issue with respect to the matter of calibration, which I hope others in the forum can better elaborate on.

Peter Gray

>From: alberto34482@yahoo.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Can somebody list dating methods besides C-14 and some new ones

>Date: Tue, 09 Nov 2004 00:31:03 -0000

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> What is the stance of Ta-Seti on carbon dating. Some critics claim

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>methods are available from science that dates artifacts. Can somebody
>list or give me some references of these other methods.

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>Thanks in advance,

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>Your Sa3eadi Egyptian Friend,

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> Saidis_Aswan_Egy

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| 14951|2004-11-09 09:02:07|Peter Gray|Re: Can somebody list dating methods besides C-14 and
some new ones|

Oops! Please forgive the typo. That should have been C-14 in the first line and not C-24.

.....

My understanding is that C-24 dating is limited to about 50,000 BP, inherently because it requires
the measurement of the ratio of C-12 (or C-13) to C-14 to carbon isotopes usually utilizing tiny
samples (~ 1 gm. or less). Larger samples of course improve the accuracy of the calculated date.

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| 14952|2004-11-09 09:25:52|Paul Kekai Manansala|Re: Can somebody list dating methods
besides C-14 and some new ones|

--- In Ta_Seti@yahoogroups.com, "Peter Gray" wrote:

>

A lot of C-14 datings get challenged because they are not direct
datings.

For example, someone finds a jar and a piece of charcoal in the same
strata, and the charcoal is used to date the jar.

Someone else comes along who doesn't like these dates for the jar
and they claim the strata was contaminated, something that is
difficult to prove or disprove.

Regards,
Paul Kekai Manansala
| 14953|2004-11-09 09:40:45|cristofori whitakara|Re: OT: Drug for Only Blacks Stirs Hope,
Concern|
i guess it would prove who is socially "black".

Paul Kekai Manansala wrote:

This is strange. Does Tiger Woods take this drug? Would it prove beneficial to Greeks, Yemenis or Saudis?

Regards,
Paul Kekai Manansala

Drug for Only Blacks Stirs Hope, Concern

Tue Nov 9, 7:55 AM ET Top Stories - Los Angeles Times

By Thomas H. Maugh II Times Staff Writer

A new heart drug that targets African Americans reduced deaths from advanced heart failure by 43% and reduced hospitalizations by a third, setting the stage for it to become the first drug approved for only one racial group.

Although many cardiologists Monday hailed the findings because blacks die from heart failure at twice the rate of whites, some geneticists were concerned, arguing that racial categories were an inappropriate way to guide medical treatment.

There might be a genetic predisposition that makes the drug effective, but that predisposition is not necessarily related to race, critics say.

"It's great that this is showing such promise to treat heart failure," said ethicist Jonathan Kahn of Hamline University School of Law in Minnesota. "But it is extremely unfortunate that the packaging has been associated with race. All you can tell from the data is that [the drug] works against heart failure. The patients happened to be black, but you can't make any claims based on the data."

But many scientists also hailed the study, which was co-sponsored by the Assn. of Black Cardiologists.

"This is excellent news for African Americans with heart failure, who have always fared worse than the general population," said Dr.

Karol E. Watson of UCLA, who was not involved in the study. "Racial profiling is typically used to withhold therapy?. When it is used as a positive to improve therapy, then I don't have a problem."

The drug in question is BiDil, manufactured by NitroMed Inc. of Lexington, Mass. BiDil is a combination of two heart drugs now distributed generically, isosorbide dinitrate and hydralazine. Isosorbide dinitrate is thought to stimulate the production of nitric oxide, which has a variety of beneficial effects on the heart. Hydralazine is used for treating high blood pressure.

The results were reported Monday at a New Orleans meeting of the American Heart Assn. and will be published this week in the New England Journal of Medicine (news - web sites).

The report represents the culmination of 30 years of work by Dr. Jay N. Cohn of the University of Minnesota, who was the first to promote the idea of combining the two drugs.

Cohn organized an initial trial, conducted in the 1980s, in which the two drugs were compared against the family of heart drugs called angiotensin-converting enzyme inhibitors in a broad cross-section of the population.

That study found that the ACE inhibitors worked better. The combination of isosorbide dinitrate and hydralazine provided some benefit, but not enough to justify approval, according to the Food and Drug Administration (news - web sites).

When Cohn reanalyzed the data and stratified the results by race, however, it appeared that the drug provided greater benefits for blacks. That was an intriguing finding because, even though heart failure affects 5 million Americans, blacks are 2 1/2 times more likely to suffer from it. The disease occurs when heart muscles weaken, interfering with pumping and allowing fluids to back up into the lungs, causing shortness of breath.

Spurred by these findings, Cohn and his colleagues organized a new study of the two drugs in 1,050 patients self-identified as black. Half received the drugs in conjunction with normal therapy for heart failure, and half received only conventional therapy. In both cases, subjects were given an ACE inhibitor.

The results were so striking that the study was terminated prematurely in July. Over the two years of the study, 6.2% of the patients given BiDil died, compared with 10.2% of those given the standard treatment. First hospitalizations for heart failure were observed in 16.4% of those receiving BiDil, compared with 24.4% of those receiving conventional therapy.

"We discovered that patients were indeed living longer and that their incidence of death was dramatically reduced," said Dr. Clyde Yancy of the University of Texas Southwestern Medical Center, a study coauthor.

"The publication of this trial's results virtually ensures FDA (news - web sites) approval," Dr. M. Gregg Bloche of Johns Hopkins University wrote in an editorial that will accompany the report in the New England Journal of Medicine.

NitroMed said it would submit the results to the FDA this year and hoped to begin marketing the drug in 2005. The FDA has indicated that it would approve race-based labeling. Physicians could still prescribe the drug to other racial groups, but critics said that insurance companies might not pay for it.

Such labeling will be unprecedented, but physicians are aware that many drugs have different effects in whites and blacks. The ACE inhibitors, for example, are generally agreed to be less effective in blacks. A recent report in the journal Nature Genetics listed 29 drugs that were known to have different efficacies in the two races.

But many geneticists believe that race is an artificial construct that says very little about differences among people. Studies often find a greater genetic variability between individuals within a specific race than between those of different races.

Given those results, race becomes a "blunt instrument" for making prescribing decisions, according to Dr. Jim Kennedy, a spokesman for the Royal College of General Practitioners in Britain. But, he added, "it's better than nothing."

Even strong proponents of BiDil were uneasy about the labeling. "I don't understand why they would have to approve it for black people," said Dr. Sally Satel, author of "PC MD: How Political Correctness Is Corrupting Medicine." "They could just approve it and say it is a first-line drug in blacks and a second-line drug in others," she said.

Kahn, the ethicist, said the label sent the wrong message in a society where blacks often received inadequate medical treatment. "It lends credence to the idea that blacks and whites are genetically different," he said. "And it's a short step from saying blacks are genetically different to saying they are genetically inferior."

Some say the potential labeling may be less a reflection of racial differences than of financial incentives. Many critics view the proposed labeling as a clever strategy by NitroMed to extend the

patent on drugs that are widely available in generic form ? and to obtain a premium price for them.

Cohn holds a patent on using the combination to treat all races, but that patent expires in 2007. NitroMed has a patent on using it to treat blacks, and that patent is good until 2020, preventing anyone from bringing out a generic version of the combination pill before then. Physicians could, however, prescribe the two drugs individually to either blacks or whites. A dose of the generic drugs costs about 44 cents.

BiDil has not been tested in whites in conjunction with ACE inhibitors, and experts argued that it might be effective in them as well. But because the drug's patent for general use is set to expire, it seems unlikely that any company would fund such a trial.

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| 14954|2004-11-09 17:07:51|mikkovilkastus|Yosef Ben-Jochannan|

Hey, could somebody tell me more about Yosef Ben-Jochannan. I've read some bits and pieces of what I have found from the net, and the man intrests me. I'm planning to buy some of his books, could somebody rate them and tell me in what order I should buy them. Also, little reviews would be cool, and just about anything that has something to do with Dr. Ben, I'd love to know. Thanks.

A partial list of Dr. Ben's books:

-African Origins of Major "Western Religions"

-The Myth of Exodus and Genesis and the Exclusion of Their African Origins

-Black Man of the Nile and His Family

-We the Black Jews: Witness to the "White Jewish Race" Myth

-The Need for a Black Bible

-Africa: Mother of Western Civilization

-Our Black Seminarians and Black Clergy Without Black Theology

-Abu Simbel to Ghizeh: A Guide Book and Manual

| 14955|2004-11-09 19:33:55|Imnrnnre|Re: OT: Drug for Only Blacks Stirs Hope, Concern|
Paul,

It is strange that the article does not really account for the higher effectiveness of the combined dosage among African-Americans. So we can't really say that race is the underlying factor; it could be something else that the subjects who responded well to the treat-

ment share with other populations on whom the drugs have not yet been tested.

Look like there was a choice between two more years of research to find out or two of pulling in the \$\$\$\$\$\$. They obviously went for the money!

Raymond

| 14956|2004-11-10 06:21:08|Paul Kekai Manansala|Re: OT: Drug for Only Blacks Stirs Hope, Concern|

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Paul,

>

> It is strange that the article does not really account
> for the higher effectiveness of the combined dosage
> among African-Americans. So we can't really say that
> race is the underlying factor; it could be something
> else that the subjects who responded well to the treat-
> ment share with other populations on whom the drugs
> have not yet been tested.

>

I agree. Even if the predisposition is entirely genetic the tests do not really establish that such a predisposition does not exist in other groups.

Also, since the effectiveness of treatment varies sharply according to whether you have such a predisposition or not identifying the exact genetic signature is vital.

I'm absolutely sure that not all "blacks" would have the gene involved, if the cause is indeed genetic. If they do not, then the treatment would possibly be ineffective based on earlier testing.

Regards,
PaulKekai Manansala

Regards,
Paul Kekai Manansala

| 14957|2004-11-10 11:21:57|jips japs|Re: Can somebody list dating methods besides C-14 and some new ones|

Please,

Asar Imhotep, give your references.

Hotep

--- Asar Imhotep <etamu06@yahoo.com> a 飲it:

Absolute Dating Methods

Radio Carbon Dating

In 1949 an American chemist Willard Libby discovered the radioactive charcoal contained in organic materials could be measured. Living plants absorb radioactive C14 from the atmosphere. The plant grows through photosynthesis using carbon dioxide. Three isotopes are produced from carbon. C12 and C13 are stable. C14 is unstable and decays. The rate of decay is known. C14 is being produced continuously in the atmosphere's upper layer while the C14 produced in the past is decaying. The unstable C14 is in proportion to the stable C12. Living creatures ingest and store up the C14 in their bodies. When a living creature dies the intake of C14 ceases and the decay of C14 proceeds at a known rate. The half-life of a substance is the time it takes for half of the substance to decay. The half-life of C14 is 5,570 yrs. It is possible to calculate the time since accumulation of C14 stopped by measuring the remaining C14. This is much like calculating how long a stove burner has been turned off by measuring its temperature. If it is at room temperature it was turned off a long time ago if it is still hot then it was more recently turned off. If an artifact has very little C14 it was "turned off"

(died) a long time ago. The radiocarbon dating method works best on items between 500 and 50,000 yrs of age. This dating method can be used on most organic materials such as bone, hair, skins, wood or peat. The method works best on wood and charcoal and less well on bone and other animal artifacts. As this method works very well on wood this provides a means of cross-checking. Trees have annual growth rings which can be compared to the radiocarbon dating results. The tools to conduct the dating are constantly being refined. With the accelerator mass spectrometric technique only a few milligrams of material are needed to produce reliable results. The radio carbon dating method is limited to artifacts of less than 70,000 yrs of age.

Thermoluminescent Dating

Artifacts are exposed to sunlight or heated by fire, trapping electrons. When the artifact is buried the electrons are released over time. The light emitted by residual electrons is compared to the original exposure to light allowing the calculation of the time since the object was buried. This dating method extends back to 100,000 years so it can date artifacts too old to be read by radiocarbon dating. It can also be used to cross check with radio carbon dating artifacts less than 70,000 yrs. of age

Potassium-Argon Dating

Potassium 40 decays into argon gas at a known rate. When a volcano

erupts lava the lava cools forming mineral crystals. The argon gas is trapped in the crystals. The relative proportions of Potassium 40 and argon gas are measured. From this the time since the lava was formed can be calculated.

Uranium-Lead Dating

Uranium decays into other elements at a known rate. There are intermediate elements produced which eventually decay into the final elements. There are two main atomic isotopes U235 and U238. They decay at different rates and go through different intermediate steps. These rates are constant. The different rates of decay act as a cross-checking mechanism to make sure the dating is consistent. The range of this dating method can be used to date geological deposits over 4 billion years of age.

Fission-Track Dating

Uranium 235 can undergo spontaneous fission. Tracks are left by the atomic particles in the mineral. Hydrofluoric acid can etch the tracks and they can be counted. The rate at which fission occurs is known and it is possible to calculate the time since the mineral was formed.

Relative Dating Methods

Chemical Methods

The chemical composition of a fossil can change over time. One indicator of a fossil's age is the amount of

fluorine it contains.

Another principle that can be utilized is the fact that the amino acids found in living organisms rotate polarized light to the left.

When the creature dies the polarization changes and there is eventually the same proportions of left-rotating and right-rotating amino acids. This is called amino racemization. This process is affected by environmental factors so it is only useful under certain controlled conditions such as within a cave that is sealed off.

Varves

Varves are layers of sediment deposited by flowing rivers. Rivers flow faster during certain times of the year usually in spring when snow and ice melt and more sediment can be carried by the raging river. Each layer does not necessarily correspond to a year but there would not be that many summer storms that could produce flooding equal to a sustained high water flow during the spring thaw. It provides a general but not an absolute method to date a geological formation.

Paleomagnetism

The earth's magnetic field swings back and forth over time. Currently it is facing magnetic north but 3/4 of a million years ago it was facing to the south pole. Several hundred thousand years earlier it was to the north pole. This process keeps repeating. A magnetic signature sometimes remains in mineral formations. So by analyzing

the direction of the signature the mineral formation can be categorized as to possible time intervals. By cross checking with other available information an accurate determination can be made.

Faunal Dating

This is a general dating system which is by no means absolute.

Basically it means dating a fossil site by the evolutionary stage achieved by the fossilized animals. The method is to compare the fossils to fossils of the same species in other sites that are possible to date by absolute methods. For example a hominid skull of a certain cranial capacity can be compared to the cranial capacity of another fossil hominid skull in a site that has been absolutely dated.

This method of dating can fail if one geographical area evolved the species at a higher or slower rate than the other used for comparison.

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

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>

> What is the stance of Ta-Seti on carbon dating.

Some critics claim

> it's highly inaccurate and some dates are off. I am

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> Thanks in advance,
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> Your Sa3eadi Egyptian Friend,
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| 14958|2004-11-10 11:34:08|Alex van Deelen|Re: OT: Drug for Only Blacks Stirs Hope, Concern|

Message: 6

Date: Tue, 09 Nov 2004 16:34:20 -0000

From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>

Subject: OT: Drug for Only Blacks Stirs Hope, Concern

> This is strange. Does Tiger Woods take this drug? Would it prove
> beneficial to Greeks, Yemenis or Saudis?
>
> Regards,
> Paul Kekai Manansala

> The results were so striking that the study was terminated
> prematurely in July. Over the two years of the study, 6.2% of the
> patients given BiDil died, compared with 10.2% of those given the
> standard treatment.

And...

> BiDil has not been tested in whites in conjunction with ACE
> inhibitors, and experts argued that it might be effective in them as
> well. But because the drug's patent for general use is set to
> expire, it seems unlikely that any company would fund such a trial.

In fact no "white" (Hispanic?) placebo group to compare
this study of the "black" (self identified) test group?

This reminds me of the failed Vaxgen anti HIV vaccine.
When there were no discernable results in the group as
a whole, the singled out "positive" results in a tiny portion
of the testees who were black and hispanic.

They're using unsound theories to support an outdated
medication.

Alex

| 14959|2004-11-10 14:51:32|Bruno Matt|Re: OT: Drug for Only Blacks Stirs Hope, Concern|

> The results were so striking that the study was terminated
> prematurely in July. Over the two years of the study, 6.2% of the
> patients given BiDil died, compared with 10.2% of those given the
> standard treatment.

Is that really a big difference (10.2% to 6.2%)? Is there a margin of error in this type of thing? To assume that all people of African descent have the same gene-- that others don't-- is well...racist. No?

Bruno

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| 14960|2004-11-10 14:53:07|cristofori whitakara|Re: Yosef Ben-Jochannan|

1. Understanding the African philosophical concept behind the "Diagram of the law of opposites"
2. the Alkebulanians of Ta-Merry's "mysteries System" and the ritualization of the late Bro. Kwesie Adebisi, O.M.S.
3. New dimensions in African history:
4. The saga of the "Black Marxists" versus the "Black Nationalists": a debate resurrected *mikkovilkastus* wrote:

Hey, could somebody tell me more about Yosef Ben-Jochannan. I've read some bits and pieces of what I have found from the net, and the man interests me. I'm planning to buy some of his books, could somebody rate them and tell me in what order I should buy them. Also, little reviews would be cool, and just about anything that has something to do with Dr. Ben, I'd love to know. Thanks.

A partial list of Dr. Ben's books:

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-The Myth of Exodus and Genesis and the Exclusion of Their African Origins
-Black Man of the Nile and His Family
-We the Black Jews: Witness to the "White Jewish Race" Myth
-The Need for a Black Bible
-Africa: Mother of Western Civilization
-Our Black Seminarians and Black Clergy Without Black Theology
-Abu Simbel to Ghizeh: A Guide Book and Manual

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| 14961|2004-11-11 06:13:04|milton taylor|Re: Yosef Ben-Jochannan|
Black Man of the Nile and His Family was very
insightful for me. Our prayers are with Dr.
YosefBen-Jochannan.

--- cristofori whitakara <boogie_down_black@yahoo.com>
wrote:

> 1. Understanding the African philosophical concept
> behind the "Diagram of the law of opposites"
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| 14962|2004-11-11 06:36:14|Manu Ampim|guttled|

Attachments :

| 14963|2004-11-11 07:28:32|nefer_seba|New member introduction|

Hi,

I have just joined the group and would like to introduce myself. I am a student living in Vancouver, Canada. I started out majoring in Classical Studies but later on changed my major. I am also very interested in Egyptian history. Unfortunately my university did not start offering any classes on history of ancient Egypt until this year. I am interested pretty much anything to do with ancient history and am very much looking forward to the group interaction.

Lyana

<http://nefer-seba.net/>

aut viam inveniam aut faciam

| 14964|2004-11-11 08:21:10|willie bennett|Re: New member introduction|

Strength, stamina, wisdom for you.

wb

>From: "nefer_seba" <Lyana.Munk@nefer-seba.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] New member introduction

>Date: Thu, 11 Nov 2004 06:43:45 -0000

>

>

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>Lyana

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>_____

><http://nefer-seba.net/>

>aut viam inveniam aut faciam

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| 14965|2004-11-11 11:51:44|John D|Re: New member introduction|
be careul some of the attachments have virus worms

willie bennett wrote:

Strength, stamina, wisdom for you.

wb

>From: "nefer_seba"

>Reply-To: Ta_Seti@yahoogroups.com

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>Subject: [Ta_Seti] New member introduction

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>Lyana

>

>_____

><http://nefer-seba.net/>

>aut viam inveniam aut faciam

>

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| 14966|2004-11-11 13:54:09|atyourservice|Re: gutted|

Dr. Ampim,

Could you send this email w/o an attachment.

Thanks,

Art Coleman

----- Original Message -----

From: "Manu Ampim" <Profmanu@acninc.net>

To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, November 11, 2004 9:55 AM

Subject: [Ta_Seti] gutted

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> Yahoo! Groups Links

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| 14967|2004-11-11 15:28:07|Derrick, Alexander|rare wooden 13th dynasty coffin discovered.|

Rare wooden sarcophagus found in Egypt.

<http://snipurl.com/ajhe>

Photo here:

<http://www.lr->

[online.de/nachrichten/kulturwelt/art1028,743650.html?fCMS=54ce1308b94da75393801548eb8c35cd](http://www.lr-online.de/nachrichten/kulturwelt/art1028,743650.html?fCMS=54ce1308b94da75393801548eb8c35cd)

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disclosure, reproduction, distribution or action taken on the basis of this message is prohibited.
| 14968|2004-11-11 17:47:01|Paul Kekai Manansala|Re: gutted|
I highly doubt Dr. Ampim sent this letter.

On other yahoo groups I've noticed that fake letters with viruses
have been sent using member's email addy's.

In fact, this happened to me on another group I moderate.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "atyourservice"
wrote:

> Dr. Ampim,
>
> Could you send this email w/o an attachment.
> Thanks,
>
> Art Coleman
> ----- Original Message -----
> From: "Manu Ampim"
> To: <Ta_Seti@yahoogroups.com>
> Sent: Thursday, November 11, 2004 9:55 AM
> Subject: [Ta_Seti] gutted

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>> Yahoo! Groups Links
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| 14969|2004-11-11 18:40:01|atyourservice|Re: gutted|
Thanks Paul,

Art Coleman

----- Original Message -----

From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>
To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, November 11, 2004 8:46 PM
Subject: [Ta_Seti] Re: gutted

>
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> Yahoo! Groups Links

| 14970|2004-11-12 08:13:49|Divine Ruler Equality Allah|Mr (Pyramid) text study, utterances 1-18 (updated)|

In these series of studies, I will interpret the texts of the Ancient Hpy(Nile) Valley Wisdom writings in the perspective of Science, Physics, Applied and Supreme Mathematics.

This is from Faulkner's translation "Ancient Egyptian Pyramid Texts"

"Recitation by Nut, the
greatly beneficent: The King is my eldest son who
split open my womb; he is my beloved, with whom I am
well pleased"

Nt (Nut) was the designation for Queen of the Night Sky. She was cast as the "daughter" of Sh (Shu)(the designation for Lord of the Air/Atmosphere and Daylight) and Tfnt (Tefnut) (Queen of Moisture and Tides and Moonlight). Nt's first son was Wsr (Ausar). Here, as in many funerary rights as well as THE RITES OF PASSAGE or SYMBOLIC death and REBIRTH into a new mental state or knowledge, the King is identified or being initiated as Ausar, Lord of the Perfect Black, or the Balanced Man, having influence on Cosmic, Personal, and Microscopic issues. You will see the connection in future utterances. Nt REPRESENTS the ABILITY of the Original Woman as the vessel for the Stars or the Babies, be their Stellar or Planetary (boys or girls), i.e. representing motherhood on a macroscopic level, since the multitude of far celestial objects are in

Nt's body, the same way Children are developed as embryo's in the females body.

Nt is not an Originator, for Nt's has a great-grandFATHER who is designated as being Nn (Nun), which is the primordial medium, or the so called "dirac sea" of zero state quantum mechanical oscillators/fluctuations in the vacuum of space, which are the building blocks for manifestations of matter and radiation. This primordial medium represents the original mental and physical composition of Man and his Physical Universal, in terms of Electromagnetic Fields and Mitigating particles. So Ausar represents taking the potential knowledge and energy of man ("dirac" sea) and making it manifest as real Mental Power and Kinetic Energy via Light and Radiation, or the emergence of the PHOTON.

Peace.

Peace.

From Faulkner's "Ancient Egyptian
Pyramid Texts Utterance 2

"Recitation of
Geb: The King is my bodily
Son....

My comments: Gb is the designation for the Lord of the Earth. Gb is the antecedent of Wsr. The Body of Man as he lives on the planet is made of the constituents of the planet (carbon, water, oxygen, etc.) Gb is also the offspring of Sh (Lord of the Air/Atmosphere and Daylight) and Tfnt (Queen of Moisture and Tides and Moonlight). "Traditional" anthropologist have tried to suggest that Gb was the "planet earth" itself. In reality, Gb was the PATRON of SOLIDS, being that SOLID is the PRIMARY state of Matter. His sister/wife, Nt, was the MATRON of Gases or the Atmosphere. Gases are a medium of microscopic solids (atoms). The first state of MATTER is SOLID. That is what is meant by "Lord of the Earth". The Rock of the Earth is the

Foundation for making astronomical observations into the body of Nt, the Night Sky. So Gb describes the Scientist that constructs the material constitution of the body of Wsr, Lord of the Perfect Black, or the Balanced Man. Gb's grandfather is Wtm, who is also known as Rh (Ra). Wtm is related to the word Atom, which means unbreakable or indivisible. Rh is related to Light and Radiation. In fact classical atoms can be "cracked", but their products are other particles, in particular photons, which are indivisible. This is outlining the heritage of the solid state of matter being transferred to Gb from Wtm-Rh. Those Educators and Guildsman who use the patron Gb to SYMBOLIZE their profession are material scientists whether it be stone (masons) metal (metallurgists) wood (carpenters) or other substrates

Peace.

Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 3

"Recitation by Nut the great who dwells in the Lower Mansion:
The King is my beloved son, my first-born upon the throne of Geb, with whom he is well pleased, and he has given to him his heritage in the presence of the Great Ennead. All the [ntr] are in joy, and they say: How goodly is the King! His father Geb is pleased with him.

My comments:

The "Lower Mansion" here is the city of Ywnw (Heliopolis in Greek or On in Coptic). Again the king is identified as being Wsr. The great Ennead is the Parental Personages of the ntr system, those being Nn, Wmn-Rh-Pth, Sh, Tfnt, Gb, Nt, Wsr, Wst, St and Nbt-Ht. In fact you will see cycles of Grand Parentage, Parentage, and

Childhood in the pantheon of the personalization of the forces (ntr), for example the Ogdoad, the Psdjt (Ennead), and Hr. It is interesting to note that although Wsr was considered a scientist associated with "the dead", in fact he was connect to the Rh which a host of other Solar Forces, which indicates not just a condition of "death" but death and rebirth, through the process of cycles, and immortalization through the process of parenting, the same way their is a cycle of day and night as observed from the surface of the planet.

Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 4

"Recitation by Nut: O King, I have given to you your sister Isis, that she may lay hold of you and give to you your heart for your body."

My comments:

Wst (Auset or Isis), is the sister office or Wsr, and also his Queen or Wife. Heart here represents companionship. Body represents reproduction. Wst is related to the Moon, as the office Wsr in his various

forms through it's grandpatrons(s) is related to the Sun. Gb and Nt provide a field of operation for Wsr and Wst. The cycles of the celestial objects with Wsr and Wst promote community and organization

(heart) and agricultural and architechual technology (body).

The King upon passing is bestowed with the Office of Wsr to show that his contributions in Life with continue on in his legacy (ressurrection).

The importance here is that his pairing with the Wst office indicates that

the King is now being Identified as Wsr.

Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 5

"Recitation by Nut: O King, I have given to you your sister Nephthys, that she may lay hold of you and give to you your heart for your body."

My comments:

Nbt Ht (Nebt Het or nephthys), is the sister office of Wsr, and the Queen office of Wsr's brother office, St (Set). Nbt Ht is often described as the matron of death. However her name means "Mistress of the House" In this respect, she represents hospitality and comfort for the weary and restful (dead). Wsr and Wst are the Patrons and Matrons of the enlightenment. Nbt Ht and her brother and king, St, are the Patrons and Matrons of the mentally sleep. This is to show that the enlightened are still related to their mentally sleep/dead relatives, and are still an extended family that the enlightened must reach out to. Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 6

"Recitation by Nut the Great Fruitful One: The King my son is my beloved; I have given to him the two horizons that he may have power in them as Harakhti. All the [ntr] say: It is the truth that the King is your best-beloved among your children; watch over him eternally

My comments:

The two horizons here are the east and west, which represent the past and the future, also birth and rest (death). HrKhty (Harakhti Heru Khuti). HrKhty represents the merging of Wsr, or the King's great grandfather Rh, and Wsr's son, Hr. The Great Grand Father is the Past, The Son is the Future. The cycle of dawn to dusk is continuous, and shows the eternity of life in cycles, exemplified by the stages of the different personalities duties and responsibilities of the Solar Offices. Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 7

"Recitation by Nut the great who dwells in the Mansion of Snit: The King is my son of my desire; I have given him the [dwt], that he may preside over it as Horus who presides over the [dwt]. All the [ntr] say: Your father Sh knows that you love the King more than your mother Tfnt

My comments:

The dwt or "netherworld" has been interpreted to mean "hereafter" and was related to the Night Sky, and the field of view of celestial objects, the majority of which are the Stars, which are in fact Suns at instellar distances. The Star or Sun serves as a memorial for the king that is passed down to his dynasty or offspring. Nt being the matron office of the night sky or atmosphere, allows the Light from /Hr/Wsr's colleagues, the Sun Patrons, to pass through her realm faster and clearer than Tfnt (waterways, lakes, seas, oceans, etc.) allows the same Light to pass through her realm which is moisture. This is evident in the greater index of refraction in water as opposed to air. Hr is Wsr's Son, and in fact is a Sun Lord also, being that Wtm-Rh, Sh, Wsr and Hr are various stages of Sun Patron Offices.

Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

The translations for Utterances 8, 9, and 10 were omitted, because they only contain
"royal protocols"

Utterance 11

"Recitation by Nut: I enfold your beauty within this soul of mine
for all life,
permanence, dominion and health for the King - may he live for ever!"

My comments:

The translator says the "soul" referred to in the passage is the coffin of the deceased king. His "beauty" is not the remaining mummy, but the Memory of the king, as he was when he was alive. The King lives "for ever" or longer, because of the mental impact he has left behind, of his achievements and accomplishments in physical life. Nut, being the Night Sky Office, preserves the Kings and all the Kings (Wsr) memory in the so called Orion Constellation, which in the Hpy River Valley was called Wsr directly. Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

The translations for Utterance 12 were omitted, because they are lost
Utterance 13, 14, 15, 16, 17, and 18

"I give you your head, I fasten your head to the bones for you."

"I give him his eyes, that he may be content - a htp offering"

"Geb has given you your eyes, that you may be content"

"the Eye of Horus- water a nmst-jar"

"O Thoth, put for him his head on him - water, a ds-jar"

"He has brought it for him - water, a drinking cup"

My comments:

The receiver of the organs in these passage, is not necessarily getting new organs. What Nt is trying to convey is that she and her counterpart Gb give WSR (the deceased or MENTALLY dead) stimulus, by which the purpose of the head and eyes come into being, being they provide the canvas of the night sky, as well as the landscape to use as an observational anchor. All of these stimuli are in fact synthesized and processed through the "third" Eye or the man's intelligence (Eye of Hr (Horus or Heru)) The word nmst is the female form of the word nms which means veil or covering. With the suffix, this becomes a water covering or jar. The word ds or ts means pot or jar also. The root of the word nmst, nms, is related to head covering, and in fact nms is related again to the Name Wmn (Amen) which represents mentality, and the head being the center of activity of the mentality. Ds is related to knife, charcoal, chalk, or other implement of making marks, and thus this is how the relation with Djhty (Djehuti or Thoth) comes into play since those in the offices of Djhty are in charge of writing and communication. Thus this series of utterances illustrates the development of awareness (head and eyes and nmst jar) and the communication of this knowledge through writing (ds jar). Vessels in this case not only deal with the funerary furniture, but their interiors also represent the shell which represents one field of view, as well as ones canvas of record. Basically the point of this series of instructions is to instruct the rites of passage candidate in the art of literacy,

which was a
valued and rare commodity in the Hpy River Valley.
Peace.

| 14971|2004-11-12 08:22:27|Divine Ruler Equality Allah|Mr (Pyramid) text study, utterances
20-22|

From Faulkner's "Ancient Egyptian Pyramid Texts"

The translations for Utterance 19 were omitted, because they are
lost
Utterance 20

"O King, I have come in search of you, for I am Horus; I have struck
your
mouth for you, for I am your beloved son; I have split open your
mouth
for you. [I announce him to his mother when she laments him, I
announce
him to her who has joined to him. Your mouth is a good order(?),
for I have
adjusted your mouth] to your bones [for you]. Recite four times: O
Osiris
the King, I split open your mouth for you with the . . . (I) of the
Eye of Horus
-I foreleg

Utterance 21

[Your mouth is in good order(?), for I split open your mouth for
you, I split
open your eyes for you, O King, I open your mouth for you] with the
adze of
Wepwawet, [I split open your mouth for you](I) with the adze of iron
which
split open the mouths of the gods. O Horus, open the mouth of the
King!
[O Horus, split open the mouth of this King! Horus has opened the
mouth of
the King, Horus has split open the mouth of the King] with that
wherewith
he split open the mouth of his father, with that wherewith he split
open the
mouth of Osiris, with the iron which issued from Seth, with the adze
[of
iron which split open the mouths of the gods. The King's mouth is
split
open with it, and he goes and himself(2) speaks with the Great
Ennead in the

Mansion of the Prince which is in] On(3), and he assumes the Wrrt-crown before Horus, Lord of Patricians.(4)

Utterance 22

O Osiris the King, I bring to you your son whom you love, who will split open your mouth.

My comments:

Again the candidate in the initiation of the rites of passage is identified as

Wsr, by have Hr come in preclaiming the candidate/king to be his father. This

further strengthens in the candidate, and also in the legacy of the deceased,

the primary tenet of fatherhood. The Junior office of Hr,

in "splitting the

mouth" or Wsr in reality is allowing the Junior office of Hr to make

TESTIMONY

on behalf of the good works of the Senior Officer Wsr, and sharing that in

the cardinal directions (recital four times of the splitting of the mouth).

His mouth being a "good order" means he has caused positive testimony, or good things

are said about him, or he has good references. "Adjusting the mouth to the bones"

represents strong testimony or references, a good and orderly resume or

curriculum vitae. The adze is an edge tool used to cut and shape wood or any cutting

tool with a sharp cutting edge (as a chisel or knife or plane or gouge).

[img]<http://img.thefreedictionary.com/dict/102/590276-adze.gif%5b/img>]

The part of the Wdjt or the Eye of Heru that is shape as an adze is the

eye brow, or the 1/8 portion of the eye

[img]<http://www.greatdreams.com/horus/a8.gif%5b/img>]

This part of the eye represents thought, since when in deep thought, the

eyebrow tends to wrinkle. So it is Thought or Intellect that is the basic stimulus for Sight or Inspiration. Wn (On) or what is now

called
Heliopolis, was a municipality in the Hpy river valley which
concentrated
on the sciences dealing with the office of Rh. the Wrrt-crown is the
White Crown or BRIGHT crown, and represents gaining Enlightenment.
Patricians
means the affluent, the aristocracy, the nobles or nobility.
The association of the element iron, and BLACKsmith technology and
metal working, with Hr, besides the composition of the
adze tool, is also related to the chemical nature of the actual Sun,
which is
rich in Iron at it's center, from nucleosynthesis in the Sun, Hr
being
a Junior office of the Solar Executive Board.

[img]http://www.ballofiron.com/images/SN-Solar_System.jpg%5b/img

In fact the terrestrial planets and cores of gaseous planets consist
of iron
emissions and/or remains of the Sun, the iron being the "seed"
element
in the sun, which parallels to the nutrient dense semen in the man's
body
which is the vessel of his Seed, or Child. Thus showing the
relationship
between Father and Son (Suns, Stars, etc).
Peace.

| 14972|2004-11-12 09:34:20|Ask me|Tetiankh-Kem (Tetiankh the Black)|
Does anyone know much about this prince and why he may have been named
Kem? Of course I've heard the argument that Khamit (Kamit, Kemit)
means black land and that black was never applied to people in ancient
Egypt, but this name seems to contradict that notion. Perhaps it isn't
referring to his color but to something else? I know that our
knowledge is limited and any explanation is mere speculation, but I
was hoping someone on this forum may have thoughts on this. Thanks!

-Regina

| 14973|2004-11-12 10:07:20|Tarikh Bandele|Zap Mama: Ancestry in Progress...|

Personally, this is a very good CD.

Tarikh.

Ancestry in Progress

(Luaka Bop/V2)

Say you're a globally respected artist. Over the past decade, you've crossed continents
winning hundreds of thousands of fans, while introducing your musical heritage to the

world. You've united musical cultures through the wonders of voice, and done more for the art of a cappella than anything since the b-side of a hip-hop 12". What's next? You have a passion for hip hop and want to explore and stretch that music's boundaries.

If you're **Marie Daulne**, the Zaire-born visionary behind **Zap Mama**, one of the most popular World Music ensembles on the planet, you abandon the safety of your Belgian home, and relocate to the land of modern soul, the United States of America. Even better, you land in Philadelphia, in the Soulquarian hothouse of **The Roots**, and their extended community. Then, you do what comes naturally: bring your unique sensibilities to their smooth groove, and let their down beats rub off on your higher life. Together, you push culture forward without ever forgetting where it began, and you call it ***Ancestry in Progress***.

Zap Mama's fifth album is an experience in global soul. With help from neo-soul superstar **Erykah Badu** (on "Bandy Bandy"), hip-hop royalty **Common** and **Talib Kweli** (on "Yelling Away"), and other members of the Roots' Philly massive, *Ancestry in Progress* further establishes Zap Mama as a main fuse in the continuing musical re-unification of the pan-African Diaspora.

But *Progress* isn't just Zap Mama's American move on Urban Music. Created mostly in the U.S. with Philly's own, Anthony Tidd, tracks such as "Show Me the Way" and "Ca Varie Varie" strut with the openhearted Afro-funk common to the clubs of racially diverse Western European capitals. Belgium born producer **Phillippe Allaert**, put his production magic on tracks such as "Sweet Melody" and "Yaku" which incorporates the sounds of European ambience with a refreshing American vibe. Marie's vocals-only duet with Roots human beat-boxer **Scratch** on "Wadidyusay" takes Zap Mama's a cappella futurism to a whole new level of musical globalization.

You see, as Marie says, the *Ancestry* this album addresses is not specific to any one people or any one culture. "I'm talking about all the humans who made this world better, their philosophy and their fight. I want my work to show respect for those people. Because I know that tomorrow we're going to be ancestors, and that is the kind of ancestor I want to represent."

Marie's life and career is already one that her descendants could be proud of.

She was born in what was then called Zaire and most recently called, once again, Congo, to a Belgian father and a Congolese mother; the family fled that country when Marie was three years-old, after war broke out. Taking shelter with a tribe of Pygmies, her family eventually made their way to Brussels. This experience resulted in an uncommon upbringing. While children from her school were learning classical music instruments, Marie's mother was teaching her the "polyphonic" singing of the Central African Pygmies, a form Marie considered "boring, because it was traditional." At the time, Marie's tastes veered toward Stevie Wonder and early hip-hop, and she honed her vocal skills by imitating the quiet-storm sultriness of Roberta Flack and the lip-smacking beats of the Fat Boys' Human Beat Box. It wasn't until Marie returned to the country now known as Congo at age 18 that she developed an appreciation for the syncopated undulations of African vocal melodies. Hearing the music in its proper context helped Marie re-imagine her past, energizing her to return to Belgium. In 1990, Daulne founded Zap Mama, an a cappella group probing cross-cultural musical pollination.

Zap Mama instantly struck a chord with its debut; a strictly vocal venture entitled *Adventures in Afropea*, in 1993. 1994's *Sabsylma* received a Grammy nomination for Best World Music Album, further seducing the worldwide audience with the group's a cappella approach. 7, released in 1997, saw Zap Mama begin working with instrumentalists, as well as collaborating with dub reggae legend **U-Roy** and spoken word activist **Michael Franti (Spearhead)**. And 1999's *A Ma Zone* took Zap Mama's musical expansion even further, with its hit single "Rafiki," which featured The Roots MC, **Black Thought**, a guest spot Daulne repaid by singing on The Roots' '99 album, *Things Fall Apart*. Little did she realize that this would be the first step towards a new direction for Zap Mama, or at least a new home.

In 2000, Daulne moved to New York, a decision fostered by professional opportunities, such as her work on the soundtrack to the hit Tom Cruise film ***Mission Impossible II***, and a personal desire to, in her words, "feel the atmosphere of people from around the world." When it was time to start planning the next Zap Mama record, she contacted The Roots family, who promptly invited her down to Philadelphia to join in the fertile creative camp they'd set up. So, for the next two years, Daulne was involved in a unique relationship with one of the most prolific musical communities in the U.S.

Of course, the result of Zap Mama's collaboration with **Ahmir "QuestLove" Thompson, Anthony Tidd, Rich Nichols** and the rest of the Philly **Soulquarians** ended up stretching beyond *Ancestry in Progress*. In the intervening years, Daulne also appeared on albums by **Common** (*Electric Circus*), **King Britt** (*Oba Funke*) and **Erykah Badu** (*WorldWide Underground*). She also jammed in the studio with the likes of **Bilal** and **Nelly Furtado**, and joined Erykah Badu's band, for the singer's 2003 national tour.

Yet it is on *Ancestry* that Zap Mama's fruitful inquiry into modern soul music can be best experienced. Nearly all the album's songs were co-produced and written by Daulne after she arrived in the U.S., and found influence in her American experience. Some bear the thematic stamp of living with the red, white & blue -- especially Daulne's newfound existence in huge American cities. More important was Daulne's pursuit of the country's musical heritage, and how it reflected back to her own.

"The American beat is a revolution all over the world," she says. "Everybody listens to it and everybody follows it. But the beat of the United States was inspired by the beat coming from Africa. Not just its structure, but the sound of it. This is the source of modern sounds, the history of the beat, starting from little pieces of wood banging against one another, and arriving on the big sound-systems today. It's genius. So I wanted to create an album about the evolution of old ancestral beats, how they traveled from Africa, mixing with European and Asian sounds, and were brought to America."

It is the musical side of documenting ***Ancestry in Progress***. It is part of Zap Mama's continuing exploration. This is **Word Music Re-Defined**.

NYAME NNWU NA MAWU

"God never dies, therefore I cannot die"

Do you Yahoo!?

Check out the new Yahoo! Front Page. www.yahoo.com

| 14974|2004-11-12 13:29:22|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

From my research the color Black is used to designate a place and a state of consciousness called the Amentet. This is a region of pure Blackness, where no human concepts are born. It has its mirror in Buddhism as the "Shunya" or the void. We can look at a text called "The Laments of Aset and Nebthet" for references.

It is an initiates ultimate goal; to abide in this area of the Duat. This is why Asar, Aset, Anpu and Hetheru are all pictured black because they emanate from this region of Blackness. It is a mystical reference from the region in which they originate. This is why Asar is the "Lord of the Perfect Black." This is the region of the "spirit world" in which he rules.

The color could be used to represent a state of consciousness the initiate was in. It is to show the level he has attained in the "mysteries" system (Amentet - Asar). Just like Tutankhamen's mask is "blue" and "gold" because he has mastered the "sky" and the "earth": in other words his higher and lower self.

Everything serves ritualistic purposes from what I've observed. And the use of the word Kem or the painting of them being pitch black has no reference, in my opinion, to phenotype. So the name could be a reference to that. Or he could have been named from someone other than an indigenous African who would see his phenotype as an issue. I don't know the story, so of course, this is speculation.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Ask me" wrote:

>

> Does anyone know much about this prince and why he may have been named

> Kem? Of course I've heard the argument that Khamit (Kamit, Kemit)

> means black land and that black was never applied to people in ancient

> Egypt, but this name seems to contradict that notion. Perhaps it isn't

> referring to his color but to something else? I know that our

> knowledge is limited and any explanation is mere speculation, but I

> was hoping someone on this forum may have thoughts on this. Thanks!

>

> -Regina

| 14975|2004-11-12 16:36:07|Paul Kekai Manansala|Historical revisionism and the future of Black literary theory|

You can find the first 24 pages of this dissertation at:

<http://www.lib.umi.com/dissertations/preview/NQ90242>

Historical revisionism and the future of Black literary theory

by Odjo, Aboudou-Lassissi, PhD

THE UNIVERSITY OF BRITISH COLUMBIA (CANADA), 2004, 316 pages

For the first time in critical theory, the Black subject can see itself whole. It can now tell its story from the emergence of the first humans in Africa to the present, as a relatively unbroken continuum. The epistemological conditions for the emergence of a new Black subjectivity have never been better than in what I tentatively call the Dakar-Brazzaville-Stanford Conversation (DBSC) about Black Africa and ancient Egypt. The DBSC stands for a number of major Black scholars (Cheikh Anta Diop, Thórhildur Obenga, Léopold Sédar Senghor, and St. Clair Drake) in those parts of the world, and the common denominator I identify in their historical, anthropological, and philosophic theorisations of Africa. My aim is to extend the conversation by examining what it means for literary theory. The extent of Western historiography's misrepresentation of Africa's significance in civilisation is only now being openly acknowledged in Western intellectual discourse. African and Black foundational, philosophic, historical, and literary texts, shaped by particular systems of signs that are a clue to the African and Black mental worlds, require a particular kind of reading. Therefore, as part of the effort to represent Africa more adequately, a shift of perspective and form now enables Black fiction and literary theory to posit an alternative understanding of the idea and history of literature itself. And this involves recovering and redeploying ancient Egypt in its connection to Black Africa. Though there is increasing evidence in world scholarship that the first inhabitants of ancient Egypt were a negroid people, that their mystical beliefs laid the foundation for ancient Egyptian civilisation, and that philosophic speculation is, ultimately, Egyptian in origin, I do not know of any study that has systematically teased out the consequences of this flourishing scholarship for Black literary theory. The ultimate purpose of my thesis, therefore, is to deconstruct two figures (Hegel and Derrida) who have cast a shadow on Black literary theory. I do this by re-reading and, especially, re-contextualising them, to show that their philosophies are ancient Egyptian in origin. As a result of this re-historicisation, I argue

that Black African and ancient Egyptian philosophies remain the most viable paradigms within which Black literary theory has a bright future. But it is a future that re-replaces Hegelian and Derridian philosophies in their originary Egyptian contexts in order to pare them of the unhelpful accretions Hegel and Derrida brought to them.

(Abstract shortened by UMI.)

| 14976|2004-11-12 19:01:49|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

What's your opinion on this article?

<http://www.sis.gov.eg/eyes/national%20geographic/html/page2.htm>

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Ask me" wrote:

>

> Does anyone know much about this prince and why he may have been named

> Kem? Of course I've heard the argument that Khamit (Kamit, Kemit)

> means black land and that black was never applied to people in ancient

> Egypt, but this name seems to contradict that notion. Perhaps it isn't

> referring to his color but to something else? I know that our

> knowledge is limited and any explanation is mere speculation, but I

> was hoping someone on this forum may have thoughts on this. Thanks!

>

> -Regina

| 14977|2004-11-12 19:40:45|Asar Imhotep|The Most Comprehensive Online Book Collection on Kmt/Egypt|

I came across this site and just thought I'd share it with the list.

Maybe this has been posted before, but I never came across the list.

So here it goes.

<http://users.skynet.be/egypt/images/pup.htm>

Asar Imhotep

<http://www.mochasuite.com>

| 14978|2004-11-13 10:23:38|Paul Kekai Manansala|Discovery Channel's RAMESES: WRATH OF GOD OR MAN?|

http://biz.yahoo.com/prnews/041111/dcth017_1.html

In Discovery Channel's RAMESES: WRATH OF GOD OR MAN?, a Find in a Massive Tomb Could Be a Crown Prince Who Provides Ties to the Story

of Exodus

Thursday November 11, 11:36 am ET

Egyptologist Dr. Kent Weeks Attempts to Determine if an Ancient Skull is That of a Pharaoh's Firstborn Son, While Middle Eastern Correspondent Charles Sennott Puts the Era of Exodus to a Timeline Test

SILVER SPRING, Md., Nov. 11 /PRNewswire/ -- Discovery Channel announced today world-renowned Egyptologist Kent Weeks' discovery and possible identification of a skull that he believes could be that of Rameses II's firstborn son, who may have been killed during the 10th plague described in Exodus. Discovery Channel funded Weeks' expedition, which blends archaeology, state-of-the-art digital technology and the latest in forensic science to determine the identity of the skull and its possible place in history.

Weeks' findings, along with award-winning Middle Eastern correspondent Charles Sennott's epic travels across Egypt, are revealed in RAMESES: WRATH OF GOD OR MAN? scheduled to air during EGYPT WEEK on Sunday, December 5, 9-11 PM (ET/PT).

In this landmark documentary, Atlantic Productions, the makers of the acclaimed THE ASSASSINATION OF KING TUT, have teamed up with Dr. Weeks and a crew of forensic scientists, historians and biblical scholars intent on learning more about the skull, and the possibility that its discovery and identification could offer a different perspective on the biblical story of Exodus.

In 1995, Dr. Weeks uncovered the main section of KV 5, a massive "lost tomb" in Egypt's Valley of the Kings, a discovery hailed by many as the most important since King Tut. Subsequently, Dr. Weeks uncovered a skull in KV 5 that he believes could be that of the firstborn son of Rameses the Great, who has been referred to as the pharaoh depicted in Exodus. Purportedly ordered by God to allow the Israelites to leave Egypt, Rameses dared to resist. As his punishment, 10 terrible plagues came down upon the land, bringing destruction and pestilence. The final -- and most deadly -- was the 10th plague, which killed every Egyptian family's firstborn male, including the pharaoh's own beloved son.

The skull in question shows signs of a violent death, leading experts to ponder, "Could Rameses' son have been killed not by the hand of God ... but by the hand of man?"

Testing to determine the skull's identity is currently being undertaken. According to Dr. Weeks, "Careful scientific analysis of the human remains we have found in KV 5 can help us to determine if they are, in fact, the crown prince. And new technologies are letting Egyptologists explore areas that just a few years ago we thought impossible. They offer methodologies that might help us determine at what point this person was killed and how."

RAMESES: WRATH OF GOD OR MAN? also provides viewers with an up-close look inside tomb KV 5. Backed by the latest technology, researchers use forensics and medical pathology to examine the human remains that lie within. The technology also allows re-creations of the possible face of Rameses' firstborn and comparisons with the forensic reconstruction of Rameses.

Further, the special delves into biblical aspects of the story, as Boston Globe journalist Charles Sennott traces the historical path of Exodus. Striving to pinpoint the specific events of Rameses' reign, and compare the historical account to the Bible's account, Sennott journeys to a host of sites: from the city of Pi-Rameses, the international capital of Rameses' Egypt; to the rugged peak of Mt. Sinai, where Moses received the Ten Commandments; to the Nile where plagues beset the Pharaoh; and to the Red Sea, where the waters were miraculously parted. Along the way, Sennott asks hard questions of the world's leading experts on the ancient world, to deepen our understanding of this epic biblical story.

RAMESES: WRATH OF GOD OR MAN? seeks to portray a realistic look at the life of Rameses, an extraordinary pharaoh who had 200 wives and concubines and sired 150 children, lived to be in his 90s (at a time when most only lived a third of that), and commissioned art and architecture that would prove to indelibly etch the Egyptian landscape.

RAMESES: WRATH OF GOD OR MAN? is produced by Atlantic Productions for Discovery Channel. Anthony Geffen is the executive producer. For Discovery Channel, Jack Smith is executive producer.

RAMESES: WRATH OF GOD OR MAN? will have a simultaneous world premiere in Spanish on Discovery en Espanol on Sunday, December 5, 9-11 PM ET/PT, marking only the second time Discovery Networks has aired a Spanish and English- language simulcast on any of its channels.

Discovery Channel is the United States' largest cable television

network, serving 89.6 million households across the nation with the finest in informative entertainment. Discovery Networks, U.S., a unit of Discovery Communications, Inc., operates and manages the Discovery Channel, TLC, Animal Planet, the Travel Channel, Discovery Health Channel, Discovery HD Theater, Discovery Kids Channel, Discovery Times Channel, The Science Channel, Discovery Home Channel, Discovery Wings Channel, Discovery en Espanol and FitTV. The unit also distributes BBC AMERICA.

Source: Discovery Channel
| 14979|2004-11-14 01:09:57|K. Loganathan|Saktaism in Sumeria-1|
Saktaism in Sumeria-1

The cuneiform tablet of Warad Sin is amazing in its delineation of some metaphysical thoughts that are clearly what is now called Saktaism, the worship of BEING as Mother Goddess perhaps the most ancient metaphysical understanding of mankind.

I just want to make an in depth study of the first 6 lines that are connected together with words and phrases that are unmistakably Tamil. Words like ?ama-kalam-ma? are still in use (e.g. kadal amma: the Mother of seas) and so are the metaphysical understanding where BEING is called Amma, the Mother.

Before let us note that the name ?Warad Sin? is an anglicized version of Warad Su?en and the original can be read as ?Varada Sooman? and which can be rendered in C.Tamil as Sooma Varadan, the one who has been blessed (varadan) by Sooma, the Moon God and here an expression of BEING-as-Mother. Thus we see here the beginnings of the latter day claims of kings that they are of Suuria Vamsam, Candra Vamsam i.e. descended from the Sun-God Moon-God and so forth. Sulgi claims something similar: ?nin-e tu-da me-en? the one given birth to by the Great Mother Goddess Herself (Nin-a)

One of the most arresting concept is ?**dumu-sag-ga-an-ku-ge?** and though translated as the eldest daughter of the holy heaven but a deeper look reveals a metaphysical insight of great interest. The ?vaan kooka? is the Pure Metaphysical Space, that which is NOTHING, a pure emptiness - the way it was before the manifestation of the cosmos. Now as if by magic there emerges the WOMAN who would generate the cosmos and so forth out of Herself and on the way also creating many other lesser ?mothers? to populate the cosmos with other kinds of things. Because of this the first Creative Power becomes the eldest daughter ?dumu-sag-ga? where we can see very clearly the application of concepts forged for the human situation to the Metaphysical by way of making sense of the cosmic reality. From that Metaphysical Space of Pure Nothingness emerges the Creative Power, the WOMAN who would generate the whole cosmos and populate it with all kinds of things, the living and non-living.

That this was well understood is shown by the very interesting phrase? **Nin-in-si-na?** which in Tamil would be **Nin -iin-sinai?**, the Woman (nin) who would yield (iin) various kinds of creatures (sinai) Thus the Creative Power that first emerges also becomes the Woman of infinite fecundity giving birth to all creatures and things in the world as well as the world itself.

And now the thinking becomes more local - to the land or country in which one lives. The cosmic creative power becomes here also the Mother of the Land, the ama-kalam-ma. The very distant creative power of the cosmos comes down or shows herself the creative power underlying the nation and hence also the prosperity of the people. She deserves worshipping for She is the zi-kaL or Tamil jiikaal, the one who establishes life as such and who develops the land as well, kalam-dim-dim-ma so that there is an abundance of material wealth. Thus we see here the political and economic thinking is related ultimately to the Creative Spiritual Power that lurks in the depths of the lands. The land is NOT simply physical - beneath it and at the depths there is the Localized Mother, the Woman who brings forth the whole of the cosmos in the first place. What is fascinating further and so unlike the present day thinking of the politicians is that a man can be brave and a mighty emperor only if blessed by this Woman. A simple man can be **nitah-kal-ga (the mighty man) u-a -uri (KI)-ma (nourisher of Ur)**, a might man and the provider of safety security and economic prosperity for the nation only as the Grace of the Nin-a, the Great Mother.

Thus despite recognizing the imperial powers Warada Sooman wields, he is humble enough to recognize that if not for the Grace of Woman, he is NOTHING. To these ancient kings as was also for the Imperial Cholas, the physical strength and political might are GRACES of the Woman, the Madantai, as the Cholas would call.

This also gives the ancient kings the MEANING of their political life viz. **sib-nig-zi (the faithful shepherd) gis-har-su-du-du (who fulfils the (divine) purpose) me-en (am I)**

There is a divine purpose in political power , the wielding of the scepter(gis ara-su tuuk-tuuk.u) and which is to become the savior of all the people (sipa nika jii)

Thus Saktism of the Sumerians did not stop at just worshipping the Creative Power as a Mother Goddess. There was APPLICATION of this metaphysical understanding to understanding the sources of population growth economic well being of the nations and most importantly the MEANING of political power a man is endowed with.

Loga

1.
(dI Nin-in-si-na nin-gal ama-kalam-ma (To Nininsina , the great Lady , mother of the land)

Ta. N_in-iin-siina n_n?kaL ammaa-kaLamma (?)
??? . ?? . ??? ????? ????????

2.

zi-gal (giving life) kalam-dim-dim-me (creating the land) dumu-sag-ga-an-ku-ge (eldest daughter in the clear heaven)

Ta. ji-kaal kaLam-tiim-tiimmee tamu-saaGka vaan kuukee (The giving of life, the creator of earth the first daughter of the holy heaven)

???? ?????????? ?? ???? ??? ???? ?

3.

nin-a-ni-ir (his lady) warad (d)suen (Warad Sin)

Ta. n_in-ani-in Warad Soman (?)

??? ????.?? ????.? ?????

4.

nitah-kal-ga (the mighty man) u-a -uri(KI)-ma (nourisher of Ur)

Ta. n_aatan-kaLka uu(N).a uurimma

???? ??? ?(?)=? ?????

5.

lugal-zarar(KI)-ma (king of Larsa) lugal-ki-en-gi-ki-uri (King of Sumer and Akkad)

Ta. uLukaL saaral-ma uLukaL kiiz eeGki kiiz uuru (I am the King of Saaral . the King of Engki and Uuru)

???? ????? ???? ??? ???? ??? ??

6.

sib-nig-zi (the faithful shepherd) gis-har-su-du-du (who fulfils the divine) purpose) me-en (am I)

Ta. sipa niga jii giis arasu tuuk=tuuk.u maan (I am the savior of all lives, who wields the scepter of kingship)

??? ????? ???? ??? ?????.? ???

Du-du-me-en >tuuk=tuuk.u maan > tuuk.uuku.vaan

Do you Yahoo!?

Check out the new Yahoo! Front Page. www.yahoo.com

| 14980|2004-11-14 16:03:31|Paul Kekai Manansala|Tests aim to solve ancient Egypt riddle|
<http://news.scotsman.com/international.cfm?id=1315102004>

Tests aim to solve ancient Egypt riddle

NICHOLAS CHRISTIAN

THE mummy of Tutankhamun is to undergo a scientific examination to solve the ancient mystery of what killed the king who ruled Egypt more than 3,000 years ago and died while only a teenager.

Egyptian culture minister Farouk Hosni agreed yesterday that the boy king's mummified body could be moved from its tomb to the Cairo Museum for DNA tests and a body scan.

The mummy was packed with treasures when it was discovered by British archaeologist Howard Carter in 1922 and has been kept in the tomb in Luxor, southern Egypt, ever since.

Carter and his sponsor Lord Carnarvon were among the first to enter Tutankhamun's tomb in Luxor's Valley of the Kings.

Lord Carnarvon died shortly afterwards from an infected mosquito bite. Newspapers at the time said a pharaonic curse had killed him and other people linked to the discovery.

Scientists have in the past suggested that a disease lying dormant in the tomb may have killed the British aristocrat.

| 14981|2004-11-15 12:18:51|Nuwaubian Hotep|Re: gutted|

WOW.. THIS POST HAD A VIRUS ATTACHED.. AND I RECEIVED A VIRUS FROM A DOC

FILE FROM THIS NEWGROUP LAST WEEK AND HAD TO WIPEOUT MY HARD DRIVE AS A

RESULT. FORTUNATELY, I KEEP MY FILES ON A SEPERATE DRIVE FROM MY OPERATING SYSTEM.

-----Original Message-----

From: Manu Ampim [mailto:Profmanu@acninc.net]

Sent: Thursday, November 11, 2004 9:55 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] gutted

Yahoo! Groups Links

| 14982|2004-11-15 12:23:08|Asar Imhotep|Re: gutted|

Always scan your documents before opening if coming from the internet. Better safe than sorry.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep" wrote:

>
> WOW.. THIS POST HAD A VIRUS ATTACHED.. AND I RECEIVED A VIRUS FROM

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> -----Original Message-----

> From: Manu Ampim [mailto:Profmanu@a...]

> Sent: Thursday, November 11, 2004 9:55 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] gutted

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> Yahoo! Groups Links

| 14983|2004-11-15 12:26:55|Nuwaubian Hotep|Re: gutted|

THE VIRUS GOT PAST THE SCAN ASAR.. IT WAS EMBEDDED WITHIN A DOC FILE AS AN

OBJECT THAT EXCUTED WITH A PASSWORD PROMPT.., A BETTER QUESTON WOULD BE

WHO'S DOING THIS AND HOW ARE THEY GETTING ACCESS TO THESE GOOD MEN EMAILS?

-----Original Message-----

From: Asar Imhotep [mailto:etamu06@yahoo.com]

Sent: Monday, November 15, 2004 3:23 PM

To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: gutted

Always scan your documents before opening if coming from the internet. Better safe than sorry.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
wrote:

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OPERATING
> SYSTEM.

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>
> -----Original Message-----
> From: Manu Ampim [mailto:Profmanu@a...]
> Sent: Thursday, November 11, 2004 9:55 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] gutted

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> Yahoo! Groups Links

Yahoo! Groups Links

| 14984|2004-11-15 12:46:40|Paul Kekai Manansala|Re: gutted|

I think it is a good idea not to send or open executable files by email.

Load them into the files section first and then notify us. You have to be a registered member to access the files, while email can be sent simply by spoofing a member's email address.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"

wrote:

> THE VIRUS GOT PAST THE SCAN ASAR.. IT WAS EMBEDDED WITHIN A DOC

FILE AS AN

> OBJECT THAT EXECUTED WITH A PASSWORD PROMPT.., A BETTER QUESTION

WOULD BE

> WHO'S DOING THIS AND HOW ARE THEY GETTING ACCESS TO THESE GOOD
MEN

EMAILS?

>

> -----Original Message-----

> From: Asar Imhotep [mailto:etamu06@y...]

> Sent: Monday, November 15, 2004 3:23 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: gutted

>

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>

> Asar Imhotep

> <http://www.mochasuite.com>

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> >
> > -----Original Message-----
> > From: Manu Ampim [mailto:Profmanu@a...]
> > Sent: Thursday, November 11, 2004 9:55 AM
> > To: Ta_Seti@yahoogroups.com
> > Subject: [Ta_Seti] gutted

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> > Yahoo! Groups Links

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> Yahoo! Groups Links
| 14985|2004-11-15 12:52:01|Asar Imhotep|Re: gutted|

You might want to update your virus definitions. Because my yahoo account caught the virus and wouldn't let me download the file. So the virus is known in the world of security and I am pretty sure the various virus software companies have come with a solution and has added its name to the "list-o-viruses."

But it could be a spybot that captured the address or is a program designed to mimic someones smtp protocol address. I don't know if the list has SMTP Authentication, but that would be a good step towards preventing this type of attack.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
wrote:

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MEN

EMAILS?

>

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> From: Asar Imhotep [mailto:etamu06@y...]

> Sent: Monday, November 15, 2004 3:23 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: gutted

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> <http://www.mochasuite.com>

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> > From: Manu Ampim [mailto:Profmanu@a...]
> > Sent: Thursday, November 11, 2004 9:55 AM
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> > Subject: [Ta_Seti] gutted

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> > Yahoo! Groups Links

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> Yahoo! Groups Links

| 14986|2004-11-16 04:59:32|cohenizzy|Re: Is There A Connection Between Ancient Indian And Hebrew Language|

"Asar Imhotep" wrote:

>> <http://www.viewzone.com/matlock.html>

I came across the above link and found it interesting. ...

What's your opinions? <<

I read thru the excerpts and did not notice any mention of the similarity between the name Abram/Abraham and (Indian) Brahmin.

My own observation of cultural contact (if not origin) in this regard is the likelihood that the Phoenicians learned how to make anthropomorphic maps from whoever lived in Nepal before the Buddhists. For that reason, Lebanon is a reversal of Sanskrit nabhila = navel, the center of the body, the center of these maps, and the center of the language community whose map it was. Needless to say, there is a close connection between Hebrew and Phoenician, both of which are Western Semitic languages.

For more info about these "body part" maps, join the Yahoo BPMaps discussion group (I'm the moderator). Then view the 4 databases and browse the message archive. I especially recommend a posting with the title "Attributes of Body Part Maps".

ciao,

Israel "izzy" Cohen

<http://groups.yahoo.com/group/BPMaps>
israel_and_yvettec@012.net.il

| 14987|2004-11-17 07:11:57|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
re: Everything serves ritualistic purposes from what I'm observed. And
the use of the word Kem or the painting of them being pitch black has
no reference, in my opinion, to phenotype.>

Even Frank Yurco admitted that the Kem, which is just the adjective
for black; exactly as in the English Language, was justed to describe
phenotype, as in Princes Kemsit whose name translates as black lady
and Pepi-Kem Pepi the Black.

The attempt to mystify the meaning of black in mdw ntr is really a
sad joke and testament to our times.

http://www.nubianet.org/about/img/1C3_10.jpg

Kemsit: Knock yourself out, offering your best mystical explanation
for her name.

| 14988|2004-11-17 07:45:40|Paul Kekai Manansala|Re: Tetiankh-Kem (Tetiankh the Black)|
--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:

>
>

> Kemsit: Knock yourself out, offering your best mystical
explanation
> for her name.

"Lady of the Black Soil?" Yurco's explanation is easier when you
look at an image of Kemsit. Look at the older ones though. As I
remember this may be one in Manu's Vanishing Evidence series.

Regards,

Paul Kekai Manansala

| 14989|2004-11-17 08:42:50|Imnrnnre|Re: Tetiankh-Kem (Tetiankh the Black)|
Greetings,

Regarding Kemsit, does anyone have by chance a
readable version of her name in Medu Neter? A larger
photo would help us see how her name was written.
The glyphs seem to be there but are too tiny to read.

Thanks.

Raymond

| 14990|2004-11-17 09:11:15|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

Well the first question you have to ask yourself is, "Who named Kemsit?" If the Kematians are "black" people, there would be no logical reason to name your child "the Black," especially in a nation called "land of the Blacks." The only way your definition makes sense is if the country was not run or populated by Black people and the fact that "sit" the being "Black" is unique amongst the non-"black" people. Collin Powell, Barack, Rice, and Clarence Thomas(sp?) are unique in our governmental structure because it is mainly "whites." We don't pay attention to the fact that the government is "white" because it is understood. The names mentioned are unique because they are phenotypically different than the majority of government officials; and that's what makes them stand out.

Another thing, you would have to provide evidence that they used, indiginously, other phenotypic attributes to describe and use for self-identity, such as: the wide nose people, the thick lip people, land of the tall people, land of the skinny people, etc. If they were truly describing phenotype, then they would have a pattern of it in literature showing such methods of self identity. I haven't come across any such thing and your explanation doesn't make any sense outside of the people existing in a land that is not populated by "blacks." I haven't come across any literature where the Nile valley inhabitants had to describe themselves amongst themselves; it is just understood. We can all look at the Ramesis III tomb for proof.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:

>

>

> re: Everything serves ritualistic purposes from what I'm observed.

And

> the use of the word Kem or the painting of them being pitch black has

> no reference, in my opinion, to phenotype.>

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> Even Frank Yurco admitted that the Kem, which is just the adjective

> for black; exactly as in the English Language, was justed to
describe
> phenotype, as in Princes Kemsit whose name translates as black lady
> and Pepi-Kem Pepi the Black.
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> The attempt to mystify the meaning of black in mdw ntr is really a
> sad joke and testament to our times.
>
>
> http://www.nubianet.org/about/img/1C3_10.jpg
> Kemsit: Knock yourself out, offering your best mystical explanation
> for her name.
| 14991|2004-11-17 10:24:57|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
>
> Well the first question you have to ask yourself is, "Who named
> Kemsit?" If the Kematians are "black" people, there would be no
> logical reason to name your child "the Black," especially in a

nation >

Like I said, knock yourself silly trying to deny the obvious.
| 14992|2004-11-17 10:36:24|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
>
> --- In Ta_Seti@yahoogroups.com, "tahxjkl987"

wrote:
> >
> >
>
>
> > Kemsit: Knock yourself out, offering your best mystical
> explanation
> > for her name.
>
> "Lady of the Black Soil?" Yurco's explanation is easier when you
> look at an image of Kemsit. Look at the older ones though. As I
> remember this may be one in Manu's Vanishing Evidence series.
>
> Regards,
> Paul Kekai Manansala

Similar exercises in absurdity: Kem Isis [Black Isis] (basis of the Black Madonna) becomes "Black soil" Madonna. The ridiculous lengths people will go to due to kem-ophobia!

read: Black women in antiquity "Egypt's Isis: The Original Black Madonna." Black Women in Antiquity.

| 14993|2004-11-17 12:06:41|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

You have the burden of proof that the name is in reference to phenotype. I am not denying the "obvious" as you point out. They did not name themselves, nor other people based on their phenotype. And haven't addressed why they would name a child "The Black" anything, in a "Black Land" full of "Black People."

Names in the Nile Valley have meaning and purpose and trying to apply 21st century racial connotations on the peoples of Antiquity and their naming conventions is a path in error in understanding the culture and philosophy of the people.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

> >

> > Well the first question you have to ask yourself is, "Who named

> > Kemsit?" If the Kematians are "black" people, there would be no

> > logical reason to name your child "the Black," especially in a

> nation >

>

> Like I said, knock yourself silly trying to deny the obvious.

| 14994|2004-11-17 12:18:45|arumese|Re: Tetiankh-Kem (Tetiankh the Black)|

It's not so difficult to conceive of Black people identifying one another by skin tone. Lighter skinned African Americans (tan, yellow and browns) have frequently referred to very darkskinned African Americans as "Black." When there is a group of African American girls in view and one is very darkskinned, I sometimes catch myself identifying her as "the Black girl." I'm not necessarily disagreeing with any of the points being made in the discussion. But I know of many instances where diversity among Blacks produce a focus on particular traits.

I have a very darkskinned female cousin -- very beautiful and graceful. Many members of my family adoringly refer to her as our "Black" cousin.

Fred

--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

> >

> > Well the first question you have to ask yourself is, "Who named

> > Kemsit?" If the Kematians are "black" people, there would be no

> > logical reason to name your child "the Black," especially in a

> nation >

>

> Like I said, knock yourself silly trying to deny the obvious.

| 14995|2004-11-17 12:48:28|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> You have the burden of proof that the name is in reference to

> phenotype. I am not denying the "obvious" as you point out.>

You are in fact denying the obvious. Kemset literally translates as Black Lady. Royal Adjective (Kem) black; noun set(lady); kemset.

You offer no point of debate. Only a ridiculous unprovable claim that the word for black, can only have 'mystical' meaning, which contradicts its literal meaning.

Names in the Nile Valley have meaning and purpose and trying to apply 21st century racial>

That is your Kemophobia at work. Who said anything about 21 century racial concepts? Only you. Very telling.

| 14996|2004-11-17 12:51:24|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|

>It's not so difficult to conceive of Black people identifying one

another by skin tone>

Imagine a European woman with long blonde hair whose name was "Blondie," and someone sitting around trying to convince themselves of bizarre metaphysical reasons for the name. Denial sure is amusing.

| 14997|2004-11-17 12:53:47|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

Once again, we are putting our 21st century cultural, American (or Europeanized) experiences and perceptions into the minds of ancient people. I grew up in an all Black neighborhood. Amongst each other being "Black" was understood. We didn't/don't name our children "The Black" anything. We attach nicknames for ourselves that might reflect our phenotype, but these are responses are reactionary to European

hegemony and perception of African people. For instance, I am a poet and my stage name is "The Black Lotus." When I was taking Yoruba courses at the University of Houston, and we had to name ourselves for the class, no one named themselves off their phenotype. They named themselves with characteristics and aspirations that we wanted to be known for ourselves. My Yoruba name is Adegun (He who excels). When you have the opportunity to name yourself, seriously, you name yourself based on the goal you want to achieve (or aspiration), a non-phenotypic personality trait (or cultural as in the case of the Dorobo) or a spiritual concept that denotes the religious philosophy you have adapted. In my studies of human beings and how they name children, themselves and their nations, these are the top three.

We have to keep in mind their humanity first. How do human beings in general behave, respond and interact with each other. I am pretty sure this is not an exclusive concept amongst humanity. So are their other instances 1) across Africa 2) Times of antiquity, where phenotype was used indiginously as a nation designation of the people?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

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> another by skin tone. Lighter skinned African Americans (tan,
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> graceful. Many members of my family adoringly refer to her as
> our "Black" cousin.

>

> Fred

>

> --- In Ta_Seti@yahoogroups.com, "tahxjkl987"
wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"

wrote:

> > >

> > > Well the first question you have to ask yourself is, "Who named
> > > Kemsit?" If the Kematians are "black" people, there would be no
> > > logical reason to name your child "the Black," especially in a
> > nation >

> >

> > Like I said, knock yourself silly trying to deny the obvious.

| 14998|2004-11-17 13:06:14|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

If you're going to quote me, quote me in full for I did NOT say that
the word "black" can "only" have a mystical meaning. This is what I
initially said:

[Asar]

"The color sould (should have read "could")be used to represent a
state of conciousness the
initiate was in. It is to show the level he has attained in
the "mysteries" system (Amentet - Asar). Just like Tutankhamen's mask
is "blue" and "gold" because he has mastered the "sky" and
the "earth": in other words his higher and lower self.

Everything serves ritualistic purposes from what I'm observed. And
the use of the word Kem or the painting of them being pitch black has
no reference, in my opinion, to phenotype. So the name could be a
reference to that. Or he could have been named from someone other
than an indigenous African who would see his phenotype as an issue. I
don't know the story, so of course, this is speculation."

[End Asar]

I mentioned that my assertion was speculation.

So you still fail to explain why would an Indiginous Black African
name himself, at a time of rulership, the "Black" anything amongst a
continent full of very Black people in a "Black Land" [Kmt]? The only
way that her/him or any other of these persons' name would make sense
is if someone else (who is not Black) named them and thought so much
of the physical characteristic that they would just randomly say
something like "The Black Lady." Like I said, all names, when
Kematians named themselves, meant something. And The Black Lady
doesn't mean anything and serves no purpose to someone who is
indiginous to the country. Only a foreigner [like the Greeks -
Ethiopia - Sun Burnt] would name someone like that.

That's why I asked, who gave who the name?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

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> Names in the Nile Valley have meaning and purpose and trying to
> apply 21st century racial>

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> That is your Kemophobia at work. Who said anything about 21 century
> racial concepts? Only you. Very telling.

| 14999|2004-11-17 13:08:00|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

Asar,

I think the points that you make are essentially valid but I think another fact might be kept in mind. That fact is that a black - a truly black person is fairly rare amongst so-called "black" people. Most of us are, in fact, brown- light brown to very dark chocolate brown which may initially appear black but is in fact dark brown; much like our hair which most people call black but is really dark brown. Take a really close look.

I remember some years ago reading a book on the exploits of Ugandan dictator, Idi Amin who had a fascination for an Afrikan woman who was truly black. Part of the reason for his attraction was the fact that she was really black which was rare in Uganda and considered a prize. And the book was written by a native Afrikan whose name I don't recall for it was a very long time ago.

Additionally, I have heard Afrikan Americans refer to other blacks who were really black in a special way because they were actually black (and of course negatively for the same reason).

So though your comments could be correct it is also quite possible that this distinction is made for color emphasis, to distinguish him/her from the "others". Perhaps, as a prideful connection to the black of regeneration, divinity or general specialness.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 17

In honor,

HTP,

Mahari

--- On Wed 11/17, Asar Imhotep <etamu06@yahoo.com> wrote:

From: Asar Imhotep [mailto:etamu06@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Wed, 17 Nov 2004 17:10:33 -0000

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Well the first question you have to ask yourself is, "Who named Kemsit?" If the Kematians are "black" people, there would be no logical reason to name your child "the Black," especially in a nation called "land of the Blacks." The only way your definition makes sense is if the country was not run or populated by Black people and the fact that "sit" the being "Black" is unique amongst the non-"black" people. Collin Powell, Barach, Rice, and Clarence Thomas(sp?) are unique in our governmental structure because it is mainly "whites." We don't pay attention to the fact that the government is "white" because it is understood. The names mentioned are unique because they are phenotypically different then the majority of government officials; and that's what makes them stand out.

Another thing, you would have to provide evidence that they used, indiginously, other phenotypic attributes to describe and use for self-identity, such as: the wide nose people, the thick lip people, land of the tall people, land of the skinny people, etc. If they were truly describing phenotype, then they would have a pattern of it in literature showing such methods of self identity. I haven't come across any such thing and your explanation doesn't make any sense outside of the people existing in a land that is not populated by "blacks." I haven't come across any literature where the Nile valley inhabitants had to describe themselves amongst themselves; it is just understood. We can all look at the Ramesis III tomb for proof.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:
>
>
> re: Everything serves ritualistic purposes from what I'm observed.
And
> the use of the word Kem or the painting of them being pitch black
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> no reference, in my opinion, to phenotype .>
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> for black; exactly as in the English Language, was justed to
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> The attempt to mystify the meaning of black in mdw ntr is really a
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> http://www.nubianet.org/about/img/1C3_10.jpg
> Kemsit: Knock yourself out, offering your best mystical explanation
> for her name.

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| 15000|2004-11-17 13:20:34|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|

I see what your talking about, but in order for that analysis to be
valid, we would have to show that the people named themselves off the
various other shades of "black:" brown, beige, caramel, etc.

I haven't come across any such literature and like I have said
before, and you hint at it in your response of Idi Amin, that color
only matters after the population has been diversified significantly,
based on their interaction with other peoples. Now there is no
universal African phenotype, but when looking at the pictures of the
majority of the slaves in America, as compared to African Americans
today, we know there was significant mixture in the population. I see
it in my immediate family.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> Asar,I think the points that you make are essentially valid but I
think another fact might be kept in mind.That fact is that a black -

a truly black person is fairly rare amongst so-called "black" people. Most of us are, in fact, brown- light brown to very dark chocolate brown which may initially appear black but is in fact dark brown; much like our hair which most people call black but is really dark brown. Take a really close look. I remember some years ago reading a book on the exploits of Ugandan dictator, Idi Amin who had a fascination for an Afrikan woman who was truly black. Part of the reason for his attraction was the fact that she was really black which was rare in Uganda and considered a prize. And the book was written by a native Afrikan whose name I don't recall for it was a very long time ago. Additionally, I have heard Afrikan Americans refer to other blacks who were really black in a special way because they were actually black (and of course negatively for the same reason). So though your comments could be correct it is also quite possible that this distinction is made for color emphasis, to distinguish him/her from the "others". Perhaps, as a prideful connection to the black of regeneration, divinity or general specialness. Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,950, November 17 In honor, HTP, Mahari--- On Wed 11/17, Asar Imhotep <etamu06@y... > wrote: From: Asar Imhotep [mailto:etamu06@y...] To: Ta_Seti@y...: Wed, 17 Nov 2004 17:10:33 - 0000 Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black) Well the first question you have to ask yourself is, "Who named Kemsit?" If the Kematians are "black" people, there would be no logical reason to name your child "the Black," especially in a nation called "land of the Blacks." The only way your definition makes sense is if the country was not run or populated by Black people and the fact that "sit" the being "Black" is unique amongst the non-"black" people. Collin Powell, Barach, Rice, and Clarence Thomas(sp?) are unique in our governmental structure because it is mainly "whites." We don't pay attention to the fact that the government is "white" because it is understood. The names mentioned are unique because they are phenotypically different than the majority of government officials; and that's what makes them stand out. Another thing, you would have to provide evidence that they used, indignously, other phenotypic attributes to describe and use for self-identity, such as: the wide nose people, the thick lip people, land of the tall people, land of the skinny people, etc. If they were truly describing phenotype, then they would have a pattern of it in literature showing such methods of self identity. I haven't come across any such thing and your explanation doesn't make any sense outside of the people existing in a land that is not populated by "blacks." I haven't come across any literature where the Nile valley inhabitants had to describe themselves amongst themselves; it is just understood. We can all look at the Ramesis III tomb for proof. Asar Imhotep <http://www.mochasuite.com>--- In

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| 15001|2004-11-17 13:26:28|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
The color sould (should have read "could")>

Should have, but didn't. If you want to backtrack do so without
suggesting that you were "misquoted."

Meanwhile care to entertain us with further pseudometaphysical

evasions of the obvious: when in the mdw ntr, the word for cat (noun) is followed by the adjective for black (kem) and you are shown an associated picture of a cat that is black,.....now what?

care to tell us how this does not mean the cat is black, but rather should, oh...i mean "could" be interpreted as something entirely different than what was actually said?

| 15002|2004-11-17 13:29:47|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
"Perhaps, as a prideful connection to the black
of regeneration, divinity or general specialness."

Needs also to be understood that black was simply not a perjorative as it is today but rather a royal adjective.

I've said enough for now. If you want accurate info instead of speculative nonsense, go here: http://www.geocities.com/wally_mo/ ; email the site author, who answers questions.

| 15003|2004-11-17 13:32:16|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

But as I said even in Afrika truly black people are rare.
I spoke with a native Kemau who said that in Afrika truly black people are fairly rare. Most of us are brown - even when undiluted with other genes.
But please don't get into discussion of genes. That will go on ad nauseu. But I think you know what I mean.
A truly black person is unusual so perhaps these individuals were really black and at that time it was a source of pride.
I don't mean to insult you but it is possible to be proud to be really black in color.

Free India's Blacks.....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, November 16

In honor,
HTP,
Mahari

--- On Wed 11/17, Asar Imhotep <etamu06@yahoo.com> wrote:

From: Asar Imhotep [mailto:etamu06@yahoo.com]
To: Ta_Seti@yahoogleroups.com
Date: Wed, 17 Nov 2004 21:20:29 -0000
Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

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I haven't come across any such literature and like I have said before, and you hint at it in your response of Idi Amin, that color only matters after the population has been diversified significantly, based on their interaction with other peoples. Now there is no universal African phenotype, but when looking at the pictures of the majority of the slaves in America, as compared to African Americans today, we know there was significant mixture in the population. I see it in my immediate family.

Asar Imhotep

<http://www.mochasuite.com>

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Imhotep<http://www.mochasuite.com>-- In

Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:> > > re:

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And> the use of the word Kem or the painting of them being pitch black has> no reference, in my opinion, to phenotype.>> >

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| 15004|2004-11-17 13:37:24|clyde winters|Re: Tetiankh-Kem (Tetiankh the Black)|

Hi

The Sumerians called themselves the "Black Heads", and the ancient Chinese of the Xia and Shang Dynasties called themselves "li min" 'black people'. This makes it clear that some groups did prefer to call themselves "Black", but not caramel or beige, even though, they were not the color we call black today.
Clyde

--- Asar Imhotep wrote:

>
> I see what your talking about, but in order for that
> analysis to be
> valid, we would have to show that the people named
> themselves off the
> various other shades of "black:" brown, beige,
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> Asar Imhotep
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> is that a black -
 > a truly black person is fairly rare amongst
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 > brown; much like our hair which most people call
 > black but is really
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 > from the "others". Perhaps, as a prideful
 > connection to the black of
 > regeneration, divinity or general specialness. Free
 > India's
 > Blacks.....Man has no nobler function than to defend
 > the truth.--
 > Ruth McKenney Year: 12,950, November 17 In
 > honor, HTP, Mahari--- On Wed
 > 11/17, Asar Imhotep < etamu06@y... >
 > wrote: From: Asar Imhotep
 > [mailto: etamu06@y...] To: Ta_Seti@y...: Wed, 17 Nov
 > 2004 17:10:33 -
 > 0000 Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh
 > the Black) Well the
 > first question you have to ask yourself is, "Who

> named Kemsit?" If
> the Kematians are "black" people, there would be no
> logical reason to
> name your child "the Black," especially in a nation
> called "land of
> the Blacks." The only way your definition makes
> sense is if the
> country was not run or populated by Black people and
> the fact
> that "sit" the being "Black" is unique amongst the
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> people. Collin Powell, Barack, Rice, and Clarence
> Thomas(sp?) are
> unique in our governmental structure because it is
> mainly "whites."
> We don't pay attention to the fact that the
> government is "white"
> because it is understood. The names mentioned are
> unique because they
> are phenotypically different than the majority of
> government
> officials; and that's what makes them stand out.
> Another thing, you
> would have to provide evidence that they used,
> indiginously, other
> phenotypic attributes to describe and use for
> self-identity, such as:
> the wide nose people, the thick lip people, land of
> the tall people,
> land of the skinny people, etc. If they were truly
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> phenotype, then they would have a pattern of it in
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> such methods of self identity. I haven't come across
> any such thing
> and your explanation doesn't make any sense outside
> of the people
> existing in a land that is not populated by
> "blacks." I haven't come
> across any literature where the Nile valley
> inhabitants had to
> describe themselves amongst themselves; it is just
> understood. We can
> all look at the Ramesis III tomb for proof. Asar
> Imhotep <http://www.mochasuite.com>--- In
> Ta_Seti@yahooogroups.com, "tahxjk1987" wrote:>

> > > re:
> Everything serves ritualistic purposes from what I'm
> observed.
> And> the use of the word Kem or the painting of
> them being pitch
> black has> no reference, in my opinion, to
> phenotype.>> >
> Even Frank Yurco admitted that the Kem, which is just
> the adjective
> > for black; exactly as in the English Language,
> was justed to
> describe > phenotype, as in Princes Kemsit whose
> name translates
> as black lady > and Pepi-Kem Pepi the Black.
> > > The
> attempt to mystify the meaning of black in mdw ntr
> is really a >
> sad joke and testament to our times.> > >
> http://www.nubianet.org/about/img/1C3_10.jpg>
> Kemsit: Knock
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| 15005|2004-11-17 13:52:41|arumese|Re: Tetiankh-Kem (Tetiankh the Black)|

Really good point Mahari,

I think also that we sometimes go too far with separating modern peoples completely from the context of ancient peoples. We are their generations after all: not nearly as alien as some seem to think. Ancient peoples did recognize themselves as unique nationally on some level. Much of the reasoning to some degree was drawn along "racial" and ethnic lines, though perhaps not as radically as in our day.

I think that some themes are recurring themes: such as references to skin color and hair texture and even the focus on ethnicity. The Egyptians have been noted to refer to their nation as a "Black" nation. Black Africa is called "Black Africa" in modern times. Herototus called the Egyptians Black skinned people with wooly hair. The bible makes references to skin tone of ethiopians. The Greeks gave the name "Ethiopia," which refers to skin color.

Society recognizes us as Black and we concur. We even make a big deal out of our kinky hair. And over time, we have come to treat our hair with an attentiveness similar to, if not equal to that of the ancient Egyptians and other Africans. Why are such ethnic hairstyles almost exclusively appreciated -and influenced- by Black people in modern times? I believe that it is because it is one of those unavoidable recurring themes (which I suspect is prompted by phenotype): such as attention to skin tone.

Fred

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> Asar,I think the points that you make are essentially valid but I think another fact might be kept in mind.That fact is that a black - a truly black person is fairly rare amongst so-called "black" people. Most of us are, in fact, brown- light brown to very dark chocolate brown which may initially appear black but is in fact dark brown; much like our hair which most people call black but is really dark brown. Take a really close look.I remember some years ago reading a book on the exploits of Ugandan dictator, Idi Amin who had a fascination for an Afrikan woman who was truly black. Part of the reason for his attraction was the fact that she was really black which was rare in Uganda and considered a prize. And the book was written by a native Afrikan whose name I don't recall for it was a very long time ago.Additionally, I have heard Afrikan Americans refer to other blacks who were really black in a special way because they were actually black (and of course negatively for the same reason).So though your comments could be correct it is also quite possible that this distinction is made for color emphasis, to distinguish him/her from the "others". Perhaps, as a prideful connection to the black of regeneration, divinity or general specialness.Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenneyYear: 12,950, November 17In honor,HTP,Mahari--- On Wed 11/17, Asar Imhotep <etamu06@y... > wrote:From: Asar Imhotep [mailto:etamu06@y...]To: Ta_Seti@y...: Wed, 17 Nov 2004 17:10:33 - 0000Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)Well the first question you have to ask yourself is, "Who named Kemsit?" If the Kematians are "black" people, there would be no logical reason to name your child "the Black," especially in a nation called "land of the Blacks." The only way your definition makes sense is if the country was not run or populated by Black people and the fact that "sit" the being "Black" is unique amongst the non-"black" people. Collin Powell, Barach, Rice, and Clarence Thomas(sp?) are unique in our governmental structure because it is mainly "whites." We don't pay attention to the fact that the government is "white" because it is understood. The names mentioned are unique because they are phenotypically different then the majority of government officials; and that's what makes them stand out. Another thing, you would have to provide evidence that they used, indignously, other phenotypic attributes to describe and use for self-identity, such as: the wide nose people, the thick lip people, land of the tall people, land of the skinny people, etc. If they were truly describing phenotype, then they would have a pattern of it in literature showing such methods of self identity. I haven't come across any such thing and your explanation doesn't make any sense outside of the people

existing in a land that is not populated by "blacks." I haven't come across any literature where the Nile valley inhabitants had to describe themselves amongst themselves; it is just understood. We can all look at the Ramesis III tomb for proof. Asar

Imhotep<http://www.mochasuite.com>--- In

Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:> > > re:

Everything serves ritualistic purposes from what I'm observed.

And> the use of the word Kem or the painting of them being pitch black has> no reference, in my opinion, to phenotype.>> >

Even Frank Yurco admitted that the Kem, which is just the adjective

> for black; exactly as in the English Language, was justed to

describe > phenotype, as in Princes Kemsit whose name translates

as black lady > and Pepi-Kem Pepi the Black. > > The

attempt to mystify the meaning of black in mdw ntr is really a >

sad joke and testament to our times.> > >

http://www.nubianet.org/about/img/1C3_10.jpg> Kemsit: Knock

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| 15006|2004-11-17 13:56:32|arumese|Re: Tetiankh-Kem (Tetiankh the Black)|

Perhaps at one time in history people thought being Black was something to boast about. Perhaps in the same way that Whites have this obsession with praising people with blonde hair and blue eyes.

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> The Sumerians called themselves the "Black Heads", and
> the ancient Chinese of the Xia and Shang Dynasties
> called themselves "li min" 'black people'. This makes
> it clear that some groups did prefer to call
> themselves "Black", but not caramel or beige,
> eventhough, they were not the color we call black
> today.
> Clyde

> --- Asar Imhotep wrote:

>
>>
>> I see what your talking about, but in order for that
>> analysis to be
>> valid, we would have to show that the people named
>> themselves off the
>> various other shades of "black:" brown, beige,
>> caramel, etc.
>>
>> I haven't come across any such literature and like I
>> have said
>> before, and you hint at it in your response of Idi
>> Amin, that color
>> only matters after the population has been
>> diversified significantly,
>> based on their interaction with other peoples. Now
>> there is no
>> universal African phenotype, but when looking at the
>> pictures of the
>> majority of the slaves in America, as compared to
>> African Americans
>> today, we know there was significant mixture in the
>> population. I see
>> it in my immediate family.
>>
>> Asar Imhotep

> > <http://www.mochasuite.com>
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Mahari"
> > wrote:
> > > Asar,I think the points that you make are
> > essentially valid but I
> > think another fact might be kept in mind.That fact
> > is that a black -
> > a truly black person is fairly rare amongst
> > so-called "black"
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> > Ruth McKenneyYear: 12,950, November 17In

> > honor,HTP,Mahari--- On Wed
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> > [mailto: etamu06@y...]To: Ta_Seti@y...: Wed, 17 Nov
> > 2004 17:10:33 -
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> > name your child "the Black," especially in a nation
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> > existing in a land that is not populated by

> > "blacks." I haven't come
> > across any literature where the Nile valley
> > inhabitants had to
> > describe themselves amongst themselves; it is just
> > understood. We can
> > all look at the Ramesis III tomb for proof. Asar
> > Imhotep<http://www.mochasuite.com>--- In
> > Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:>
> > > re:
> > Everything serves ritualistic purposes from what I'm
> > observed.
> > And> the use of the word Kem or the painting of
> > them being pitch
> > black has> no reference, in my opinion, to
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> | 15007|2004-11-17 14:05:10|Asar Imhotep|Re: Tetiankh-Kem (Tetiankh the Black)|
I am not disputing the term Kem meaning black and being used as a
descriptive of terms black. Where you got that from, I don't know. I
referred to individual human beings who live on the continent of
Africa naming themselves the "black" anything.

What would make your argument more credible is if you quoted for me
some hymns or poems in which the color was used to describe
themselves in the royal, beautiful manner in which you speak. Now, as
a poet, things of this nature will most definitely be evident in the
hymns, myths and poetry. So if you can quote for me, some literature
of that nature, in which the phenotype is expressed in that manner,
then I will concede.

I am not saying it doesn't exist. I just haven't come across it.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "tahxjkl987" wrote:
>

> The color sould (should have read "could")>
 >
 > Should have, but didn't. If you want to backtrack do so without
 > suggesting that you were "misquoted."
 >
 > Meanwhile care to entertain us with further pseudometaphysical
 > evasions of the obvious: when in the mdw ntr, the word for cat
 (noun)
 > is followed by the adjective for black (kem) and you are shown an
 > associated picture of a cat that is black,.....now what?
 >
 > care to tell us how this does not mean the cat is black, but rather
 > should, oh...i mean "could" be interpreted as something entirely
 > different than what was actually said?
 | 15008|2004-11-17 14:17:28|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
 > I am not disputing the term Kem meaning black and being used as a
 > descriptive of terms black. Where you got that from, I don't know.>

Evidently you don't even understand what you are saying, much less
 the Ancient Egyptians. That is exactly what you disputed.

> refered to individual human beings who live on the continent of
 > Africa naming themselves the "black" anything. >

Of which you were given examples of in the parant post and in the
 replies - which in fact is what set off your
 metaphysical 'ruminations' to begin with. Repeat - denial sure is
 amusing.
 | 15009|2004-11-17 14:53:03|Imnrrnnre|Re: Tetiankh-Kem (Tetiankh the Black)|
 Asar,

I fully appreciate your willingness to rely on what
 the Remt Kmt wrote about themselves rather than
 our speculations about how they may have viewed
 themselves. But it is quite a leap, don't you think,
 to go from the name of an individual to that of an
 entire people, especially without exploring their
 own cultural context? (I'm not aiming this question
 at you; just asking it of everyone.)

Your earlier point about the relevance of their notions
 about the Duat, and Mahari's similar point about black
 being associated with generativity, would provide a
 basis for a name, and would be African, except that here
 it seems truncated. Km = black, st = woman but there

is nothing further to it. If we had a number of texts to look at, as you have suggested, perhaps they would provide further cultural context, and suggest possible intent.

Common sense seems to suggest that she was called _Kmst_ because of the color of her skin, but it could also be that the name, like so many others in Kmt and throughout Africa, had meanings tied to spiritual beliefs. Even so, it would be just her name -- you know, like her husband's, which was probably Mentuhetep or "Mentu is Satisfied." What would be the special significance, in the context of Kmt, of naming someone "The Black Woman" without any further cultural reference? Even in our context, this would be an unusual name to give an important person, as she certainly was as a royal wife.

Anyway, the fact is we don't know, and it appears, we may never find out, if the debate continues to center on what is mostly speculation. But then, researching the issue would not be half as much fun! So don't mind me! Carry on!

li-m-htp,

Raymond

| 15010|2004-11-17 15:13:27|tahxjk1987|Re: Tetiankh-Kem (Tetiankh the Black)|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Asar,

>

> I fully appreciate your willingness to rely on what
> the Remt Kmt wrote about themselves rather than
> our speculations about how they may have viewed
> themselves. But it is quite a leap, don't you think,
> to go from the name of an individual to that of an
> entire people, especially without exploring their
> own cultural context?>>

No, it's more a matter of walking before you can run. Start by dealing kemset (black lady); and you will be able to work your way "up" to kememu (black people). One thing at a time, especially when the lesson is one which you are averse to learning.

>>. Km = black, st = woman but there
> is nothing further to it.

That's the point. Stop trying add stuff that isn't there because you can't deal with what is there.

- > perhaps they would
- > provide further cultural context, and suggest possible
- > intent.

Of course they do. The cultural context of "black" in ancient Egypt was very powerful and important; it is in parts of modern Africa, such as South Africa as well. However using that as a crutch to run away from the facts of black people either in ancient Egypt or modern South Africa is rather pitiable, don't you thing?

- > Common sense seems to suggest that she was called
- > _Kmt_ because of the color of her skin,>

Yes it does.

but it could also be that the name, like so many others in Kmt and throughout Africa, had meanings tied to spiritual beliefs. Even so, it would be just her name -- you know, like her husband's, > That is speculative which is ok, as long as you do not use speculation to deny facts, which is the definition of denial; as in - "maybe my hacking cough has nothing to do with my chain smoking". lol. Right dude, whatever gets you thru the night!

- > Even in our context, this would be an unusual name to give an
- > important person, as she certainly was as a royal wife.

Wrong, and if you new more about how lack was regarded in ancient Kemite you would know that black is royal adjective. The way in which it is used in Kemset (adjective before the noun) is quite specific. There is a qualitative difference between Tetiankh-Kem and Kemset, although they conceptualize the notion of black people equally. Again: http://www.geocities.com/wally_mo/
| 15011|2004-11-17 15:13:52|Paul Kekai Manansala|Re: Tetiankh-Kem (Tetiankh the Black)|
There are occasions were people are named for their appearance although in English culture these are usually nicknames -- Blackie, Red, Blondie, Curly, Shorty, etc.

In some cultures, though birth names can correspond to appearance at birth. Thus someone born of a dark complexion might be name Krishna or Rama, both meaning "dark" in ancient India.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Asar,

>

> I fully appreciate your willingness to rely on what
> the Remt Kmt wrote about themselves rather than
> our speculations about how they may have viewed
> themselves. But it is quite a leap, don't you think,
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> speculation. But then, researching the issue would not be half as
> much fun! So don't mind me! Carry on!

>

> li-m-htp,

> Raymond

| 15012|2004-11-17 15:47:19|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|

>Blackie,

Red, Blondie, Curly, Shorty, etc.<

Ok, last post on this subject, since I don't want this to become a

spam.

The process of adding ie or y in English is similar to the process of adding -et in mdw ntr. It changes an adjective into a noun.

black adjective, blackie , noun

kem adjective, kemet, noun. (the only difference between km and km.t which so few people seem to grasp. it is not that km means black and km.t means black soil which is ridiculous!)

There is one difference, which reflects A POLAR OPPOSITE cultural dialectic which in the end is what all these unnecessary km.t debates are about.

In the English language blackie is a pejorative. In the mdw ntr Kemet is an 'honorary'. But the modern Euro-American mentality is obstinent in its refusal to accept a dialectic which contradicts its own. So...this will go on. But, I'm done now, I promise. (chuckle)
| 15013|2004-11-17 16:08:30|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

I will start of by saying that I do not read hieroglyphs but I understand that "t" is added to a masculine word to make it feminine, i.e., Ausar to Auset. Does this rule relate to Kemet?

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, November 17
In honor,
HTP,
Mahari

--- On Wed 11/17, tahxjkl987 < tahxjkl987@yahoo.com > wrote:

From: tahxjkl987 [mailto: tahxjkl987@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Wed, 17 Nov 2004 23:47:16 -0000
Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

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Red, Blondie, Curly, Shorty, etc.<

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| 15014|2004-11-17 16:45:39|Imnrnre|Re: Tetiankh-Kem (Tetiankh the Black)|
tahxjkl987 <tahxjkl987@yahoo.com> wrote:

Kemite>

You obviously don't know the difference between discussion and insult. Only a sick or immature person would personally attack someone they don't know and who has never expressed an unkind word toward them. I did not even address my email to you personally; so why all the flames?

Watch out for sharp objects; one may penetrate your overinflated ego and send you flying around the room making that awful flatulent sound. Whatever knowledge you have about Kmt appears to have made you all puffed up. Tell you what, why don't you go prick yourself somewhere else "dude." We prefer civil discussions here.

Fathead.

Raymond
| 15015|2004-11-17 17:05:17|tahxjkl987|Re: Tetiankh-Kem (Tetiankh the Black)|
Only a sick or immature person would personally attack someone>

I agree. So please stop. Thank you.

| 15016|2004-11-17 17:25:42|Imnrnre|Re: Tetiankh-Kem (Tetiankh the Black)|
Hi Paul,

I did think about nicknames, but wondered whether they would appear in a funerary painting or stela. Do you know?

although in English culture these are usually nicknames -- Blackie, Red, Blondie, Curly, Shorty, etc.>

Yes, I know; I was one of those. (smile)

birth. Thus someone born of a dark complexion might be name Krishna or Rama, both meaning "dark" in ancient India.>

Yes, that's true and helpful.

I noticed that `_st_` is also one name for child, and it could be that `_Kmst_` is a nickname that was retained in adulthood. Since no one has posted readable glyphs, I don't even know if we have the correct expression. You know as well as I do that it is not sufficient to have the sound since the same sound can be written in different ways, each having a different meaning. As has been said, `_st_` could mean "lady" or "woman" too.

By the way, your memory was correct when you said Manu Ampim had posted the same shot sometime ago. I kept a copy of it on my hard drive, but unfortunately it was cropped in such a way that the name does not show.

It would be great to document a personal name that unambiguously expresses affection and appreciation for very dark skin. I guess I've grown used to seeing names that are somehow tied to explicit spiritual principles of some kind. But how much do we know about informal or more intimate names, or even (which is not the case here) naming practices of the nonelite?

Best,
Raymond

>>>>>>>>>>>>>

Original message:

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Asar,

>

> I fully appreciate your willingness to rely on what
> the Remt Kmt wrote about themselves rather than
> our speculations about how they may have viewed
> themselves. But it is quite a leap, don't you think,
> to go from the name of an individual to that of an
> entire people, especially without exploring their
> own cultural context? (I'm not aiming this question
> at you; just asking it of everyone.)

>

> Your earlier point about the relevance of their notions
> about the Duat, and Mahari's similar point about black
> being associated with generativity, would provide a
> basis for a name, and would be African, except that here
> it seems truncated. Km = black, st = woman but there
> is nothing further to it. If we had a number of texts to
> look at, as you have suggested, perhaps they would
> provide further cultural context, and suggest possible
> intent.

>

> Common sense seems to suggest that she was called
> _Kmst_ because of the color of her skin, but it could also
> be that the name, like so many others in Kmt and throughout
> Africa, had meanings tied to spiritual beliefs. Even so, it would
> be just her name -- you know, like her husband's, which was
> probably Mentuhetep or "Mentu is Satisfied." What would be the
> special significance, in the context of Kmt, of naming someone
> "The Black Woman" without any further cultural reference?
> Even in our context, this would be an unusual name to give an
> important person, as she certainly was as a royal wife.

>

> Anyway, the fact is we don't know, and it appears, we may
> never find out, if the debate continues to center on what is mostly
> speculation. But then, researching the issue would not be half as
> much fun! So don't mind me! Carry on!

>

> li-m-htp,

> Raymond

| 15017|2004-11-17 17:33:49|Imnrnre|Re: Tetiankh-Kem (Tetiankh the Black)|
tahxjkl987 <tahxjkl987@yahoo.com> wrote:

<

I agree. So please stop. Thank you.>>

Good. Here we like to think we are among brothers and sisters and that we can pummel the idea without butchering its messenger. So please watch your language and everything will be cool.

Your're welcome.

Raymond

| 15018|2004-11-17 19:09:23|Derrick, Alexander|Re: Tetiankh-Kem (Tetiankh the Black)|
Greetings Asar and Regina,

Asar wrote:

> Well the first question you have to ask yourself is, "Who named
> Kemsit?" If the Kematians are "black" people, there would be no
> logical reason to name your child "the Black," especially in a nation
> called "land of the Blacks." The only way your definition makes sense
> is if the country was not run or populated by Black people and the
> fact that "sit" the being "Black" is unique amongst the non-"black"
> people.

I think your confusing Afro-American/Western race concepts with African race concepts. You can not assume that the Egyptians were ethnically "black" people in terms of the Nilotic inter-ethnic racial systems.

Km when applied to people can be indicative of the inner African(Sudanese) ethnien, as opposed to the North African ethnien.
Human remains indicate that both types existed concurrently in Southern Egypt during all historical epochs.

According to the records the Egyptians have left to us. Ancient Egyptians did use Km as a name as well as use black to indicate skin color/ethnic types (inner Africans/north Africans).

There is no need to speculate and introduce secret initiatory schools and practices to understand the name containing 'Km' in ancient Egypt.

There were many people with Km in their name and some Egyptians were painted with the black skin color (ex, Maihirpre), which coloring clearly indicates his ethnic type when compared to his mummy.

Wally Mo (Walter Moore) has compiled a short list of Egyptian names that indicate that black was associated with skin color:

http://www.geocities.com/wally_mo/names.html

Kmnwati, "dark rebel"

Kemnebi, "black panther"

Kemosiri, "black osiris"

KemSa, Black male

Kemamonit, Black Amonit (f)

Kemreit, Black Reit (f)

Kemsat (Black woman).

It is hardly worth arguing that a babe given the name Kmsa (black male) was somehow associated with some initiatory school. Black was a descriptive name.

Kemsa and Kms.t, black male and female clearly illustrate that some people were simply called black. Nilotic names can be very simple and there is no reason to invent some esoteric meaning of blackness. For example, a friend of mine from the Southern Sudans name is Ren. Ren simply means name in the Atwo(sp?) language. Ren is also the word for name in the Ancient Egyptians language.

Km when applied to deities is worthy of a separate email.

The Egyptians regarded the color black as being perfect and complete, so being called black was *never* an insult. Kemsit, Lady Black is a perfect example.

There is a 6th dynasty prince named Teti-Ankh-Km. (Teti the living black). Km was a title used among the commoners and the elite. Maybe Tetis mother was Sudanese.

Black was also used as a skin color for commoners and elites.

In Theban tomb 261 (TT261) we can find an authentic black skinned Egyptian peasant. He is shown with a typical Egyptian facial profile and thin egyptian limbs, and egyptian costume.

Compare him with contemporaneous images of nubians who were shown with well muscled arms and legs, distinctive dress and hair.

<http://highculture.8m.com/temp/Tomb-Winepress.jpg> <<http://highculture.8m.com/temp/Tomb-Winepress.jpg>>

I think images such as the painting from TT261 indicate that the Egyptians had developed iconography for the black ethnien which was different from the red-brown they used most frequently to indicate themselves.

In Maihirpres book of the dead we can see that the upper class could be painted black as well.

Some have argued that Maihirpre had sudanese ancestry based on his title h3k, a title used by foreign princes who were brought up in the royal courts.

<http://www.geocities.com/royalmummies/Maihirpre/Papyri2.jpg>
<<http://www.geocities.com/royalmummies/Maihirpre/Papyri2.jpg>>

Africans, Europeans, or Afro-Americans all have different concepts of "Black."
The African notion of black, is only applied to dark brown and black skinned folk. Lighter skinned folk are usually called white. See the following example.

<http://news.bbc.co.uk/1/hi/world/africa/3535014.stm>
<<http://news.bbc.co.uk/1/hi/world/africa/3535014.stm>>

The Egyptians seem to have used Black to indicate the Nubian and Inner African ethnics. What colour were other black skinned Nilotics such as the Beja painted? Red or Black?

Beja man:

http://www.davidhaberlah.de/galleries/redsea/pages/rs_08.html
<http://www.davidhaberlah.de/galleries/redsea/pages/rs_08.html>

If you have been paying attention to the Darfur conflict, I'm sure you've noticed the Southern Sudanese called the Janjawee and northern Sudanese WHITES! Obviously the Janjawee are not white skinned, so here is a modern example of African racial concepts alive and well.

Here are some photos of Sudani the Ancient Egyptians would probably paint "Black."
Click on the links below to read these refugees' experiences of conflict in Sudan<http://newsimg.bbc.co.uk/media/images/40170000/jpg/_40170424_composite_203.jpg>

Compare with my photo gallery of modern Egyptians
<http://highculture.8m.com/modernEgypt.htm>
<http://highculture.8m.com/Siwa.htm>

here is another good article.
<http://www.digitalegypt.ucl.ac.uk/social/race.html>

Peace,

Alex

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| 15019|2004-11-17 19:27:40|Manu Ampim|Re: Tetiankh-Kem (Tetiankh the Black)|
Greetings,

There is nothing strange about the indigenous Black people of KMT using names such as Kemsit ("black lady") or with depicting themselves as a *jet black* color.

Pharaoh Mentuhotep II was the first king in the 11th dynasty to re-unify all of Kemet and firmly establish one united rulership. The Mentuhotep rulership was established in southern Kemet (Waset, "Thebes") and Kemsit and other royal wives were sometimes painted as *jet-black* just like Mentuhotep II is also sometimes depicted as jet black. It is incorrect to assume that all the people in Kemet were black people during the 11th dynasty, because there were many old and new foreigners in Kemet during the chaotic First Intermediate Period (dynasties 7-10), which immediately preceded the rule of the powerful Mentuhotep dynasty.

The Mentuhotep family, with its southern roots, subdued the foreigners and other insurgents and re-established indigenous black rule. It is not odd at all that the indigenous African rulers would sometimes have themselves painted as a full *black* color and use names such as Kemsit to refer to their blackness. There are many First Intermediate Period (FIP) images in various museums which depict foreign-looking people that look nothing like the Africoid Mentuhotep ruling family. I made this same point inside the British Museum a couple weeks ago during my London visit as I led about 40-50 people through the Egyptian gallery. In fact, anyone relatively competent in ancient Egyptian art can see the obvious differences in quality and appearance of the images when comparing the FIP images to the 11th dynasty black royal family.

Advancing the work,

Manu Ampim

<http://www.ManuAmpim.com>

| 15020|2004-11-17 23:38:17|Imnrnre|Re: Tetiankh-Kem (Tetiankh the Black)|

Greetings Manu and Alex,

Thanks for the evidence that this kind of naming was not that unusual. What are some original textual sources for the names you mentioned? Not Asar, I know about him; the others.

I don't think anyone has questioned the presence of blacks in Kmt, but it is probably worth restating the point, even at Ta_Seti and at this late date.

Alex, I thought the Ukrainian case was fascinating.
Manu, looking forward to Aswan in June.

Respect,

Raymond

| 15021|2004-11-18 07:14:34|Paul Kekai Manansala|Re: Tetiankh-Kem (Tetiankh the Black)|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Hi Paul,

>

> I did think about nicknames, but wondered whether

> they would appear in a funerary painting or stela. Do

> you know?

>

Not sure although the Egyptians used nicknames and abbreviations of their given names and these were sometimes listed on tomb inscriptions.

As in some other ancient cultures, Egyptians had many formal names.

>

> By the way, your memory was correct when you said Manu Ampim

> had posted the same shot sometime ago. I kept a copy of it on my

> hard drive, but unfortunately it was cropped in such a way that the

> name does not show.

>

I'm sure I saved it but have had no luck finding it so far.

> It would be great to document a personal name that unambiguously

> expresses affection and appreciation for very dark skin. I guess

I've

> grown used to seeing names that are somehow tied to explicit

spiritual

> principles of some kind. But how much do we know about informal or

> more intimate names, or even (which is not the case here) naming

> practices of the nonelite?

>

Here is an informative page:

<http://www.maatkare.com/names.html>

Regards,

Paul Kekai Manansala

| 15022|2004-11-18 09:57:27|Imnrnre|Re: Tetiankh-Kem (Tetiankh the Black)|

Paul,

Many thanks for the link on customs regarding names. I found it very helpful. It seems likely that the _Km_ in _Kmst_ is a reference to skin color and _st_ could mean lady, woman or even daughter. It could very well be a nickname that took hold or a proper name assigned at birth in fond regard for her complexion. Either of these would seem consistent with the naming practices described in the article.

Sincerely,

Raymond

| 15023|2004-11-18 12:10:43|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

>>Africans, Europeans, or Afro-Americans

all have different concepts of "Black."

The African notion of black, is only applied to

dark brown and black skinned folk. Lighter skinned folk are usually called white. <<

Alex,

You are quite right. I know this light-complected AA guy who went to Afrika and was very disappointed - even offended - by the experience of being called "white" by the indigenous Afrikans there.

The consequence seems to have been a sense of alienation. I can imagine that it must have been quite a let down to go to the motherland and not have your mother recognize you as her son.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 18

In honor,

HTP,

Mahari

--- On Wed 11/17, Derrick, Alexander <Alexander.Derrick@vugames.com> wrote:

From: Derrick, Alexander [mailto:Alexander.Derrick@vugames.com]
To: Ta_Seti@yahoogroups.com
Date: Wed, 17 Nov 2004 19:09:16 -0800
Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Greetings Asar and Regina,

Asar wrote:

> Well the first question you have to ask yourself is, "Who named
> Kemsit?" If the Kematians are "black" people, there would be no
> logical reason to name your child "the Black," especially in a nation
> called "land of the Blacks." The only way your definition makes sense
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There is no need to speculate and introduce secret initiatory schools and practices to understand the name containing 'Km' in ancient Egypt.

There were many people with ???Km??? in their name and some Egyptians were painted with the black skin color (ex, Maihirpre), which coloring clearly indicates his ethnic type when compared to his mummy.

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here is another good article.

<http://www.digitalegypt.ucl.ac.uk/social/race.html>

Peace,

Alex

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| 15024|2004-11-18 12:20:13|Derrick, Alexander|Mdw-Ntr on S/S.t for Raymond|

Attachments :
.....

Hi Raymond.



= S = Male/Man



= S.t = Female/Lady/Daughter

There is also *Hmt* for woman.



kmSt is simply black woman/girl.



Lady is **nbt**



kmnbt = black lady.

Alex

p.s. I hope the mdw-ntr are attached.

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| 15025|2004-11-18 14:24:16|Myra Wysinger|Pink Locusts from North Africa Swarm Through Cairo|

Wed Nov 17, 2004 11:31 AM ET

By Amil Khan and Tom Perry

CAIRO (Reuters) - Swarms of pink locusts swept through the Egyptian capital on Wednesday, evoking the biblical description of the plagues which struck in the time of Moses.

The swarms of millions flew high above tall towers or swooped down onto treelined streets, where scared pedestrians stamped on them or ran for cover.

The flying insects arrived from neighboring Libya after devouring the countryside in central and western Africa in past months. But locust experts said they were unlikely to wreak similar havoc in Egypt, where agriculture is a cornerstone of the economy.

"This is really horrible," said one man as he ran past a building where locusts, some of them more than 3 inches (7.6 cm) long, smacked into office windows or landed on cars.

Some of the locusts, which arrived and disappeared in waves, settled on shrubs and trees. Authorities battled swarms at Cairo international airport, but flights were unaffected.

"They are driven by strong winds ... Under current climatic conditions they will not likely cause damage," Christian Pantenius, a locust expert with the United Nations Food and Agriculture Organization (FAO), told Reuters.

Pantenius said the locusts would not feed voraciously when the temperature was under 30 degrees Celsius (86 degrees Fahrenheit). Forecasts put Cairo's temperature for the coming days at below 25 degrees Celsius.

Pantenius said the locusts were arriving in medium-sized swarms. "They will very likely either die or migrate further to the south," he said, adding that the Saudi and Sudanese authorities had been alerted.

The locusts appeared to be passing through Egypt and did not pose a threat to agriculture, Egypt's official Middle East News Agency quoting Agriculture and Land Reclamation Minister Ahmed el-Laithi as telling a news conference.

Agriculture is a key sector of the Egyptian economy, employing millions of people in the North African country, which has a population of about 70 million.

The locust swarms have already traveled on the wind from North Africa to Cyprus. They can form swarms of tens of millions, occupying hundreds of square kilometers (miles).

In the Old Testament, locusts were the eighth of 10 plagues which God brought on the Egyptians before Pharaoh, their ruler, relented and let the enslaved children of Israel go. (Additional reporting by Esmat Salaheddin)

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[http://www.reuters.com/newsArticle.jhtml;jsessionid=G2O2SGLF0APWMCRBAE
OCFEY?type=worldNews&storyID=6842901§ion=news](http://www.reuters.com/newsArticle.jhtml;jsessionid=G2O2SGLF0APWMCRBAEOCFEY?type=worldNews&storyID=6842901§ion=news)

Myra

| 15026|2004-11-18 16:07:54|Imnrnnre|Re: Mdw-Ntr on S/S.t for Raymond|
Htp Derrick,

Thanks for taking the time to post those glyphs.
I'm familiar with them. What I thought would be
helpful to see is a scene from Mentuhetep's tomb
bearing her name.

I did a Google search, but it did not turn up what
I'd hoped. I did learn that the tomb is closed to the
public and that the Theban Mapping Project shows
none of its interior (at least as far as I could tell).
I also discovered that Kmst was
not a royal wife as I supposed but apparently a favored
royal concubine who acheived considerable prestige.
She and another three "adornments" of the king are
said to appear in the tomb, two of them black (including
Kmsit).

I also ran into several versions of her name, among
them Kemsit, Kemsyt, Kemsiyet and Khemsait. This
may be symptomatic of a certain amount of junk one
always finds on the Net, but it points up why reading
the original is always best, as Manu is quick to remind
us.

If you run across a readable copy of the original with
her name on it, please let me know.

Good to see you posting again.

Sincerely,

Raymond

| 15027|2004-11-18 21:17:44|Amadou Cisse|Re: Tetiankh-Kem (Tetiankh the Black)|
Dear Ta-Seti,

The people, AA or otherwise such as in the story of the brother from
Ukraine, are sometimes called white in Africa more for cultural
reasons than anything else, much less because their color is not
acknowledged. In fact, any color you can come in you will find already

there in all the ethnic groups, including those who lost their melanin by some genetic problem. In reality, it is African culture that mediates the myriad skin hues and parochialisms into group harmony. The Tuareg or Arab can be white-skinned and even blue-eyed but never whitened out: they are dealt with in the regular African ways. So many people there are deprived of melanin but are still cultural brethren. On the other hand for the visitor, very subtle things from appearance to expression and (inquiring) postures e.g. praising or over-praising people to get whatever, when local currency is matter of fact ready acceptance, etc. - are experienced as strange and the social mirror sends you those images right back. Note this is not necessarily alienating since to a great extent it expresses just human attitude/curiosity to the traveler or outsider bearer of news from the outside, but it can get messy when factoring in the "sinful" social assignments. Foreign status can have appearances of privileges that put a burden of clarification on the genuine ancestor seeking visitor. However unpopular America may have been because of foreign (and domestic) policy it is also associated with enlightenment ideology (heard of eurocentrism?) from the industrial revolution and favorable economics, so that her citizens somehow "enjoy" those lumps as Americans or Westerners. Thus, the search for genuine experience in the homeland needs homework and courage, such as getting rid of such ambivalences of the foreigner, disassociating with wrongs and accepting the humble mantle of a honest regular guy ready to vanish in brotherhood, and not entangled in the intractable mantle of the black westerner, a condition shared with the local elite. The Bambara, the Wolof, the Djerma, the Hausa, call Nassara (read Nazarean, of Nazareth) or Tubabu any person that acts the white ways to be black, mannerisms and all. Generally, class issues do crop up and the visitor content to appear "better off" is thus tagged a white as is the local African uncles of the elite (not called Toms there...). Recall this is no trivial matter as the whole play takes place at the difficult level of perceptions... So courage and dedication needed. Brothers and sisters visiting the continent should prepare adequately expectations and visitations to make the voyage a genuine brotherly encounter. PBS has run a few weeks ago a documentary called "A Panther in Africa" of the story of Pete ONeal of the Black Panthers first as an American exiled in Tanzania, then naturalized Tanzanian when he learned better what he was after. Anyone seriously envisaging going back to Africa should see this documentary.

Regards,
Amadou Cisse

-----Original Message-----

From: Mahari [mailto:mahari@myway.com]

Sent: Thursday, November 18, 2004 3:11 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

>>Africans, Europeans, or Afro-Americans

all have different concepts of "Black."

The African notion of black, is only applied to dark brown and black skinned folk. Lighter skinned folk are usually called white. <<

Alex,

You are quite right. I know this light-complected AA guy who went to Afrika and was very disappointed - even offended - by the experience of being called "white" by the indigenous Afrikans there.

The consequence seems to have been a sense of alienation. I can imagine that it must have been quite a let down to go to the motherland and not have your mother recognize you as her son.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 18

In honor,

HTP,

Mahari

--- On Wed 11/17, Derrick, Alexander < Alexander.Derrick@vugames.com > wrote:

From: Derrick, Alexander [mailto: Alexander.Derrick@vugames.com]

To: Ta_Seti@yahoogroups.com

Date: Wed, 17 Nov 2004 19:09:16 -0800

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Greetings Asar and Regina,

Asar wrote:

> Well the first question you have to ask yourself is, "Who named
> Kemsit?" If the Kematians are "black" people, there would be no
> logical reason to name your child "the Black," especially in a nation
> called "land of the Blacks." The only way your definition makes sense
> is if the country was not run or populated by Black people and the

> fact that "sit" the being "Black" is unique amongst the non-"black"
> people.

I think you're confusing Afro-American/Western race concepts with African race concepts. You can not assume that the Egyptians were ethnically "black" people in terms of the Nilotic inter-ethnic racial systems.

Km when applied to people can be indicative of the inner African(Sudanese) ethnien, as opposed to the North African ethnien. Human remains indicate that both types existed concurrently in Southern Egypt during all historical epochs.

According to the records the Egyptians have left to us. Ancient Egyptians did use Km as a name as well as use black to indicate skin color/ethnic types (inner Africans/north Africans).

There is no need to speculate and introduce secret initiatory schools and practices to understand the name containing 'Km' in ancient Egypt.

There were many people with 'Km' in their name and some Egyptians were painted with the black skin color (ex, Maihirpre), which coloring clearly indicates his ethnic type when compared to his mummy.

Wally Mo (Walter Moore) has compiled a short list of Egyptian names that indicate that black was associated with skin color:

http://www.geocities.com/wally_mo/names.html

Kmnwati, "dark rebel"

Kemnebi, "black panther"

Kemosiri, "black osiris"

KemSa, Black male

Kemamonit, Black Amonit (f)

Kemreit, Black Reit (f)

Kemsat (Black woman).

It is hardly worth arguing that a babe given the name Kmsa (black male) was somehow associated with some initiatory school. Black was a descriptive name.

Kemsa and Kms.t, black male and female clearly illustrate that some people were simply called black. Nilotic names can be very simple and

there is no reason to invent some esoteric meaning of blackness. For example, a friend of mine from the Southern Sudan's name is Ren. Ren simply means 'name' in the Atwo(sp?) language. Ren is also the word for name in the Ancient Egyptians language.

Km when applied to deities is worthy of a separate email.

The Egyptians regarded the color black as being perfect and complete, so being called black was *never* an insult. Kemsit, Lady Black is a perfect example.

There is a 6th dynasty prince named Teti-Ankh-Km. (Teti the living black). Km was a title used among the commoners and the elite. Maybe Teti's mother was Sudanese.

Black was also used as a skin color for commoners and elites. In Theban tomb 261 (TT261) we can find an authentic black skinned Egyptian peasant. He is shown with a typical Egyptian facial profile and thin Egyptian limbs, and Egyptian costume. Compare him with contemporaneous images of Nubians who were shown with well muscled arms and legs, distinctive dress and hair.

<http://highculture.8m.com/temp/Tomb-Winepress.jpg>
<<http://highculture.8m.com/temp/Tomb-Winepress.jpg>>

I think images such as the painting from TT261 indicate that the Egyptians had developed iconography for the black ethnien which was different from the red-brown they used most frequently to indicate themselves.

In Maihirpre's book of the dead we can see that the upper class could be painted black as well. Some have argued that Maihirpre had Sudanese ancestry based on his title h3k, a title used by foreign princes who were brought up in the royal courts.

<http://www.geocities.com/royalmummies/Maihirpre/Papyri2.jpg>
<<http://www.geocities.com/royalmummies/Maihirpre/Papyri2.jpg>>

Africans, Europeans, or Afro-Americans all have different concepts of "Black."

The African notion of black, is only applied to dark brown and black skinned folk. Lighter skinned folk are usually called white. See the following example.

<http://news.bbc.co.uk/1/hi/world/africa/3535014.stm>
<<http://news.bbc.co.uk/1/hi/world/africa/3535014.stm>>

The Egyptians seem to have used Black to indicate the Nubian and Inner African ethnics. What colour were other black skinned Nilotics such as the Bejda painted? Red or Black?

Bedja man:

http://www.davidhaberlah.de/galleries/redsea/pages/rs_08.html
<http://www.davidhaberlah.de/galleries/redsea/pages/rs_08.html>

If you have been paying attention to the Darfur conflict, I'm sure you've noticed the Southern Sudanese called the Janjawee and northern Sudanese WHITES! Obviously the Janjawee are not white skinned, so here is a modern example of African racial concepts alive and well.

Here are some photos of Sudani the Ancient Egyptians would probably paint "Black."

Click on the links below to read these refugees' experiences of conflict in

Sudan<http://newsimg.bbc.co.uk/media/images/40170000/jpg/_40170424_compo_site_203.jpg>

Compare with my photo gallery of modern Egyptians

<http://highculture.8m.com/modernEgypt.htm>
<http://highculture.8m.com/Siwa.htm>

here is another good article.

<http://www.digitalegypt.ucl.ac.uk/social/race.html>

Peace,

Alex

Vivendi Universal Games- <http://www.vugames.com> :

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| 15028|2004-11-19 07:02:00|Asar Imhotep|Out of Africa: Scientists find earliest evidence yet of human prese|
http://www.eurekalert.org/pub_releases/2004-09/nsf-ooa092804.php

Out of Africa: Scientists find earliest evidence yet of human presence in Northeast Asia

Arlington, VA--Early humans lived in northern China about 1.66 million years ago, according to research reported in the journal Nature this week. The finding suggests humans--characterized by their making and use of stone tools--inhabited upper Asia almost 340,000 years before previous estimates placed them there, surviving in a pretty hostile environment.

The research team, including Richard Potts of the Smithsonian Institution's National Museum of Natural History, reports the results of excavating four layers of sediments at Majuangou in north China. All the layers contained indisputable stone tools apparently made by

early humans, known to researchers as "hominins."

The top layer, located at about 43.3-45.0 meters deep in the Earth's soil, contains the oldest known record of hominin stone tools, dating back to 1.32 million years ago. But the fourth and deepest layer, in which Potts and his team also found stone tools, is about 340,000 years older than that.

According to Potts, "Because the oldest layers show humans made tools and extracted bone marrow like early people in Africa, the Majuangou evidence suggests strong connections with African hominins and their rapid spread across Asia."

All four sediment layers the researchers examined contained evidence that early humans used stone tools to strike other stones, most likely to fashion chopping and scraping tools. In the three deepest layers, the stone tools are made of rocks unlike those in the surrounding sediment, indicating the Asia humans transported the rocks from another place. It also appears these humans used their tools on bones of deer- and horse-sized mammals, perhaps to butcher them for food.

According to Mark Weiss, a physical anthropology program director at the National Science Foundation, which funded the discovery, "This research is helping us gain a picture of the adaptability of humans as they evolved and moved out of the tropics and into other environments."

The research team used rock-magnetic dating methods to establish the age of the artifacts collected at the Majuangou site and compared them to the soil history of a nearby site that contained a more-complete record of sediment deposits through time. Factoring in other known geological events, such as the natural movement of the Earth's magnetic poles over time, the scientists pieced together a detailed age sequence for the archeological levels.

These findings suggest that humans reached northeast Asia earlier than scientists had previously thought. Furthermore, the Majuangou site evidence is only slightly older than evidence found at the same latitude in western Eurasia and about the same age as the earliest known human fossils found in southeast Asia. This implies that African human populations came to Asia and spread rapidly to many areas.

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NSF PR04-

NSF Program Officer: Mark Weiss, 703-292-7321, mweiss@nsf.gov

NSF is an independent federal agency that supports fundamental research and education across all fields of science and engineering, with an annual budget of nearly \$5.58 billion. NSF funds reach all 50 states through grants to nearly 2,000 universities and institutions. Each year, NSF receives about 40,000 competitive requests for funding, and makes about 11,000 new funding awards. NSF also awards over \$200 million in professional and service contracts yearly.

Receive official National Science Foundation news electronically through the e-mail delivery system, NSFnews. To subscribe, send an e-mail message to join-nsfnews@lists.nsf.gov. In the body of the message, type "subscribe nsfnews" and then type your name. (Ex.: "subscribe nsfnews John Smith")

Useful National Science Foundation Web Sites

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News Highlights: <http://www.nsf.gov/od/lpa>

Newsroom: <http://www.nsf.gov/od/lpa/news/media/start.htm>

Science Statistics: <http://www.nsf.gov/sbe/srs/stats.htm>

Awards Searches: <http://www.fastlane.nsf.gov/a6/A6Start.htm>

| 15029|2004-11-19 08:02:17|Gary S Smith Jr|Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help|

1989, my mother (R.I.P. 7-23-02) and my self returned home form Rockland Community College from a fair displaying Historically Black Colleges and Universities. The legacy of Tuskegee haunted my consciousness from poster of Booker T Washington face behind White Hall and words that appeared under the drawing the Pepsi commissioned. There I was as attracted to Hampton, Bethune-Cookman, and Tuskegee. I applied to all three and was accepted to all three. At that time I wanted to be a business major and in finance. In April 1990 I went to visit the campus of Tuskegee my cousin Fredrick G Outlaw reading Black Power chapter on Tuskegee by Carmichael and Hamilton I know I wanted to change me my major to Political Science. The reasoning at that time was clear to me I wanted be an agent of change.

At 18, I was glad to survive the pathology that Jawanza Kunjufu talked about in The Conspiracy To Destroy Black Boys. I managed to overcome being labeled emotionally handicap and learning disabled. I wanted to enroll at Tuskegee with the desire to learn what it takes to be a race man. My goal was learn what it took to make black people in this country respected and powerful force in American and International life. Once I was there I was attacked to campus organizations that expressed

Afrocentricity. I joined them and learned a lot the issues confronted us as a people. In those organizations my level of consciousness developed and intellectual clarity was deepened. The professors challenge my thoughts and moved me to work past my limitations being in Special Education class most of elementary and secondary education life. In 1991, I became active in the Student Government Association.

During my early times at Tuskegee a feeling of inadequateness was holding me back causing me not achieve as my deep heart intended me to. I was battling depression and become panicky. I found myself not going to class and not studying. During my third year I had semesters GPA of 0.6 and 1.8.

That year my depression got the best of me. I returned home took the next year off and almost became a drunk. During the month of October of 93 I sobered up and returned to Sears to sell paint on commission. August of 94 I reenrolled in Tuskegee repaired my GPA and during the 95-96 year even made the Dean List. During my last three years at Tuskegee I worked hard to make myself relevant in campus life by working back in the SGA, and leading KA HET HERU/ KA RA (The Vanguard). Working within the SGA I headed up Black History Month, was deputized as a voter registrar for Macon County, held the positions of President Pro Tem of Student Senate, Elected Senator at Large, and was appointed Chief of Staff. I did all of this while having chest pains and started falling down from dizziness from panic attacks.

August 1, 1997 was the best day of life I graduated from Tuskegee returned to home to only go back to work at Sears. I returned back thinking I can catch up on bills and go back to school. Sears have not been a place where I can make money I learned a lot about home electronics and became expert on my product. Despite my expertise I became an AKM (Automatic Knowledge Machine) where people took my information and their business elsewhere. I was not becoming what I thought God meant for me to be an agent for change. My return home led me to become a poster child for underachievement where during the last 7 years I have failed to gross 20,000. I have for creditors charge me off due to non-payment. During the past five years I left Sears twice only to return as a failure. I am a mess now not knowing whom I am and where to go. My only aspiration now is to become a personal manager and an A&R in the music business.

Now I feel aimless and confused. I wake up each day with pressure on the brain, headaches, chest pains, shooting pains down my arm, dizziness, I have in the past five years being to emergency room 15 times. I am lost. To take license with the words of Jesse Jackson I am know I am somebody but I find it hard to keep hope alive. Continuing with taking licensee with his words it should be four balls and you on. I have being to plate

to many times to strike out. Fear has taken over me. I fear that I would never get my credit right, never get married, never have kids, never be an agent of change, never be value to my race, and never be an asset to Tuskegee.

When I think about my life Dr. Francis Cress Welsing work from the Isis Papers Black Fear and the lack of ideological commitment haunts my brain. In her essay she talks about the overt oppression has caused fear to be instilled in the victims of white supremacy to render black intellectuals in effective to transform our communities due to lack ideological commitment to struggle against oppression. That is key to understand my dilemma fear is driving force behind panic attacks. Frantz Fanon in the Wretched of the Earth talks about how under oppression the colonialize will develop mental disorders. Now this native intellectual is now being treated for depression and bipolar disorder. My issues are highly problematic cause what I am dealing with culturally and politically connected. Cheikh Anta Diop once said the mission of culture is creativity and survival. I am struggling to create the means to survive. In this struggle I can't help to reflect on the Julia Hare warned black women about an African-Centered black male that we find it difficult to be the breadwinner. At the end of the day my struggle is multi-faceted. My issues are how do I at 32, find my manhood, meaning, build a family, become a husband and build our nation. I don't want to waste a way. I try keeping what KRS-One said in a song when he states that the finished line is control of your mind.

Tuskegee lifted the veil of ignorance. Now I must some take my knowledge and provide leadership and service to my race and myself. However I find myself tool less. I go to interviews with a suit that dose not fit, a missing tooth, and without transportation most jobs I want cannot attend the meeting. I feel that I am in bondage in this free market society not up from slavery. I ask that those who read this please take time to help me. I don't want to die my panic attacks has caused me to develop hypertension and its out of control. I pray that God would touch you heart and help me get on my feet so I can stand take care of myself. I am open to any ideas that you might have. If you chose to help me you can call me.

Gary S Smith
BA Political Science
Class of 97 Tuskegee University
845-429-5452
845-627-4571
845-893-6816

| 15030|2004-11-19 10:14:59|clyde winters|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help|

Hi Gary

Being a Black man is the hardest task one can choose on this planet. But, remember you may have chose to be a Black Man so you must play your chosen role in the Book of Life. You are sometimes misunderstood by both members within and out the race.

I know you are down but do not give up. When ever we reach 30 we tend to compare ourselves to other people, and usually we feel that they have accomplished so much more than we have. I will not tell you the lie, that our troubles and trials in life are never to great for us to handle, because they are. We just live with them because there's nothing we can do except fight to overcome them.

Some people say that we made a bargain with the Creator, to play a particular role in the Book of Life, so if we no not complete the experiences we chose as part of our role we are doomed to just come back here and repeat them until we get it right--especially if we commit suicide. If this is true we should try to get it right during this time-Now.

If we are playing a role, in the Book of Life, we should try to remember that we probably wrote a way out for most of the experiences that lie before us, if we only give ourselves enough time. This means that you must not give up on yourself. You were not a fool when you chose to be a Black man. Maybe when you read your upcoming role on Earth, in the Book of Life, you may have not understood that living the role of a Black man was so hard, yet you probably did write something in your role/experiences that provide you with a way out from most of the trials and troubles you experience. A good case in point was how you overcame drinking too much and quitting college to earn a degree in 1997.

You are farther ahead then you think. You at least have a college degree. Granted you may not feel it is paying off fully today, but it is like a savings account--money in the bank--that one day you can cash in to improve your future.

Since we all may be playing a role in the Book of Life, it stands to reason that we must play our role until we die. This means that you must find a job or at least get a ' government check'to support yourself.

Back in the day, while attending school our manhood was defined by our success in sports or getting telephone numbers from the girls. But once you graduated from high school your self respect revolves around your ability to support yourself--earn a living. In fact if you don't have a job, you probably won't have a wife or a girl friend. It is sad to say, but in America you are defined by your job or lack of a job.

Stop hoping that things will change. Pray for guidance and work actively on changing your condition in a positive manner that will not land you in jail. If you attended special education classes during school, you may want to file a claim for disability. Go back to, or write the schools you attended and see if you can gather any records relating to this period. And IEP from this time would be a good way to show your disability. When you apply for disability do not put on your application you graduated from college. To fill in any gaps in your work history, put unemployed. Getting a regular check will provide you with the funds to survive, feel better about yourself and time to find a job you feel matches your education and training.

Remember, each day is wonderful, it's only people that cause us to feel down and out. Your Mom, may be on the otherside, but she remains constantly at your side, supporting you and pushing you forward. Once we/you complete our acting engagement in this Book of Life, we/you will return home and be with her and the rest of y/our companions on the otherside.

Find strength in the knowledge that you are just a man, who knows only what he knows at this moment. In this way you can move forward.

Among many Africans two periods of time are recognized: (if I remember my Swahili) Zamani (past) and sasa (now). This means that instead of being apprehensive about the future, you go with the flow, do no harm to others, make an effort to improve yourself and avoid excessive alcohol and you will prosper. YOU wrote your role for the Book of Life, you made a way out for yourself which is satisfying and proper to you. Forget about comparing yourself to other 30 year olds. This thought pattern is allowing you to make a problem for yourself which is an unnecessary burden. Live life and Think positive to

live.

Clyde

--- Gary S Smith Jr <ThreeKeyesEnt@aol.com> wrote:

>
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>
> Gary S Smith
> BA Political Science
> Class of 97 Tuskegee University
> 845-429-5452
> 845-627-4571
>

=== message truncated ===

Do you Yahoo!?

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| 15031|2004-11-19 12:30:53|Derrick, Alexander|Re: [Tetiankh the Black|

Hi, I work with the music African community in LA, which lets me know lots of Africans of different educational backgrounds. I know lots of female African models. I also help arrange a large event every year to honor Fela Kuti, which draws lots of Africans. I suplment the annual Fela event with an event called AfroFunke, which spins African/Diaspora music with HIV/AIDS info. You know LA really means LOVE AFRICA, not LOS ANGELES.

In my experience, Africans Americans are either "whites" or Akatas.

For a long time I wasn't quite sure what Akata was. And I was hearing lots of African friends call my AfroAmerican friends Akatas. It sounded real negative.

I was thinking Akata was a curse word or something derogatory.. Later a Cameroonian girl confirmed my suspicions. Akata is pidgin for something like a Cotton Picker. When I found out what Akata was I laughed. It is true. Amadou you can confirm. But I guess it is derogatory because most Africans think "Akatas don't care about Africa." Which is also sad but true.

I later learned discovered my brother was proud to be an akata. :) I took him to a thanks giving, and when everyone was eating Sals(pickled goat hooves) he turned his nose up. Everyone was looking at him like whats wrong with you!

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PEACE BROTHERS AND SISTERS!

Message: 5

Date: Fri, 19 Nov 2004 00:17:26 -0500

From: "Amadou Cisse" <Abcisse@earthlink.net>

Subject: RE: Re: Tetiankh-Kem (Tetiankh the Black)

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From: Mahari [mailto:mahari@myway.com]

Sent: Thursday, November 18, 2004 3:11 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

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-- Ruth McKenney

Year: 12,950, November 18

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HTP,

Mahari

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| 15032|2004-11-19 13:31:21|Paul Kekai Manansala|Re: [Tetiankh the Black]
Similar thing found in other cultures.

The British used to call Irish by the term "Darkies" presumably because of the existence of the Black Irish, or Irish with dark features.

In India, someone may describe themselves as fair-complexioned or white, but in reality is what we would call light or medium brown.

In East Asia, someone medium brown might be called "black."

Regards,

Paul Kekai Manansala

| 15033|2004-11-19 13:44:29|cristofori whitakara|Re: [Tetiankh the Black]
insightfully funny, and i recall in a 1970'something Black movie an African calling his fellow american brother a cotton pickeras soon as i saw the word akata and pronounced it i figured that is what it was....thanks again for the story

"Derrick, Alexander" wrote:

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| 15034|2004-11-19 17:14:25|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

Amadou,

As usual you make a very good point. I did not know the individual I spoke of that well; however, in retrospect I would not be surprised if his actions and body language toward the indigenous Afrikans was very euro-american. Interestingly enough I had overlooked the fact that Afrikans like AA's are very good at "reading" people without the aid of verbal exchange.

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Year: 12,950, November 18
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--- On Wed 11/17, Derrick, Alexander < Alexander.Derrick@vugames.com >

wrote:

From: Derrick, Alexander [mailto: Alexander.Derrick@vugames.com]

To: Ta_Seti@yahooogroups.com

Date: Wed, 17 Nov 2004 19:09:16 -0800

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Greetings Asar and Regina,

Asar wrote:

> Well the first question you have to ask yourself is, "Who named
> Kemsit?" If the Kematians are "black" people, there would be no
> logical reason to name your child "the Black," especially in a nation
> called "land of the Blacks." The only way your definition makes sense
> is if the country was not run or populated by Black people and the
> fact that "sit" the being "Black" is unique amongst the non-"black"
> people.

I think your confusing Afro-American/Western race concepts with African race concepts. You can not assume that the Egyptians were ethnically "black" people in terms of the Nilotic inter-ethnic racial systems.

Km when applied to people can be indicative of the inner African(Sudanese) ethnien, as opposed to the North African ethnien. Human remains indicate that both types existed concurrently in Southern Egypt during all historical epochs.

According to the records the Egyptians have left to us. Ancient Egyptians did use Km as a name as well as use black to indicate skin color/ethnic types (inner Africans/north Africans).

There is no need to speculate and introduce secret initiatory schools and practices to understand the name containing 'Km' in ancient Egypt.

There were many people with ???Km??? in their name and some Egyptians were painted with the black skin color (ex, Maihirpre), which coloring clearly indicates his ethnic type when compared to his mummy.

Wally Mo (Walter Moore) has compiled a short list of Egyptian names that indicate that black was associated with skin color:

http://www.geocities.com/wally_mo/names.html

Kmnwati, "dark rebel"

Kemnebi, "black panther"

Kemosiri, "black osiris"

KemSa, Black male

Kemamonit, Black Amonit (f)

Kemreit, Black Reit (f)

Kemsat (Black woman).

It is hardly worth arguing that a babe given the name Kmsa (black male) was somehow associated with some initiatory school. Black was a

descriptive name.

Kemsa and Kms.t, black male and female clearly illustrate that some people were simply called black. Nilotic names can be very simple and there is no reason to invent some esoteric meaning of blackness. For example, a friend of mine from the Southern Sudan??s name is Ren. Ren simply means ???name??? in the Atwo(sp?) language. Ren is also the word for name in the Ancient Egyptians language.

Km when applied to deities is worthy of a separate email.

The Egyptians regarded the color black as being perfect and complete, so being called black was *never* an insult. Kemsit, Lady Black is a perfect example.

There is a 6th dynasty prince named Teti-Ankh-Km. (Teti the living black). Km was a title used among the commoners and the elite. Maybe Teti??s mother was Sudanese.

Black was also used as a skin color for commoners and elites. In Theban tomb 261 (TT261) we can find an authentic black skinned Egyptian peasant. He is shown with a typical Egyptian facial profile and thin Egyptian limbs, and Egyptian costume. Compare him with contemporaneous images of Nubians who were shown with well muscled arms and legs, distinctive dress and hair.

<http://highculture.8m.com/temp/Tomb-Winepress.jpg>

I think images such as the painting from TT261 indicate that the Egyptians had developed iconography for the black ethnien which was different from the red-brown they used most frequently to indicate themselves.

In Maihirpre??s book of the dead we can see that the upper class could be painted black as well. Some have argued that Maihirpre had Sudanese ancestry based on his title h3k, a title used by foreign princes who were brought up in the royal courts.

<http://www.geocities.com/royalmummies/Maihirpre/Papyri2.jpg>

Africans, Europeans, or Afro-Americans all have different concepts of "Black."

The African notion of black, is only applied to dark brown and black skinned folk. Lighter skinned folk are usually called white. See the following example.

<http://news.bbc.co.uk/1/hi/world/africa/3535014.stm>

The Egyptians seem to have used Black to indicate the Nubian and Inner

African ethnians. What colour were other black skinned Nilotics such as the Bejda painted? Red or Black?

Bedja man:

http://www.davidhaberlah.de/galleries/redsea/pages/rs_08.html

If you have been paying attention to the Darfur conflict, I'm sure you've noticed the Southern Sudanese called the Janjawee and northern Sudanese WHITES! Obviously the Janjawee are not white skinned, so here is a modern example of African racial concepts alive and well.

Here are some photos of Sudani the Ancient Egyptians would probably paint "Black."

Click on the links below to read these refugees' experiences of conflict in Sudan site_203.jpg>

Compare with my photo gallery of modern Egyptians

<http://highculture.8m.com/modernEgypt.htm>

<http://highculture.8m.com/Siwa.htm>

here is another good article.

<http://www.digitalegypt.ucl.ac.uk/social/race.html>

Peace,

Alex

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| 15035|2004-11-19 17:14:53|Divine Ruler Equality Allah|Mr text study, utterances 23-24|
From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 23

"O Osiris, take away all those who hate the King(1) and who speak
evilly
against his name. O Thoth, hasten, take away him who is harmful to
(2) Osiris
and carry off him who speaks evilly against the King's name; put him
in your
hand. Recite four times: Do not let go(3) of him! Beware lest you

let go of him!
-Pour water

Utterance 24

O Thoth, hasten, take the King's foe to Osiris.

My Comments

We have finally come to the first mention of the office of Djhty (Thoth, Djehuti) The goal here is to teach the candidate/King, identified as Wsr, the importances of Literacy, and Self Expression, via the obligations of the Djhty trade of writing and record, so that others do not write history for the initiate, but, he writes the history for himself. The recitation of this saying four times represents spreading the account of the initiate/King in the cardinal directions, North East West and South. Water is poured to sybolize the dissemination of wisdom or intelligent clear expression and communication. The King's foe is scandal, libel, negative propaganda and fabrications in general. It is important for the candidate in his future duties to be made aware of all discrepancies on his post or duty assignment.

Peace.

| 15036|2004-11-19 20:19:00|Amadou Cisse|Re: [Tetiankh the Black| Alex,

That's it, that's exactly the spirit of it! And please tell your friend Maria that I find her very pretty, not white, and I feel her sublime music: anything mixing Cesaria Evora and Celia Cruz is!

Regards,
Amadou Cisse

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Date: Fri, 19 Nov 2004 00:17:26 -0500

From: "Amadou Cisse" <Abcisse@earthlink.net>

Subject: RE: Re: Tetiankh-Kem (Tetiankh the Black)

Dear Ta-Seti,

The people, AA or otherwise such as in the story of the brother from Ukraine, are sometimes called "white" in Africa more for cultural reasons than anything else, much less because their "color" is not acknowledged. In fact, any color you can come in you will find already there in all the ethnic groups, including those who lost their melanin by some genetic problem. In reality, it is African culture that mediates the myriad skin hues and parochialisms into group harmony. The Tuareg or Arab can be white-skinned and even blue-eyed but never "whitened out": they are dealt with in the regular African ways. So many people there are deprived of melanin but are still cultural brethren. On the other hand for the visitor, very subtle things from appearance to expression and (inquiring) postures - e.g. praising or over-praising people to get whatever, when local currency is matter of fact ready acceptance, etc. - are experienced as strange and the social mirror sends you those images right back. Note this is not necessarily alienating since to a great extent it expresses just human attitude/curiosity to the traveler or outsider bearer of news from the outside, but it can get messy when factoring in the "sinful" social assignments. Foreign status can have appearances of privileges that put a burden of clarification on the genuine ancestor seeking visitor. However unpopular America may have been because of foreign (and domestic) policy it is also associated with enlightenment ideology (heard of eurocentrism?) from the industrial revolution and favorable economics, so that her citizens somehow "enjoy" those lumps as Americans or Westerners. Thus, the search for genuine experience in the homeland needs homework and courage, such as getting rid of such ambivalences of the foreigner, disassociating with wrongs

and accepting the humble mantle of a honest regular guy ready to vanish in brotherhood, and not entangled in the intractable mantle of the black westerner, a condition shared with the local elite. The Bambara, the Wolof, the Djerma, the Hausa, call Nassara (read Nazarean, of Nazareth) or Tubabu any person that acts the white ways to be black, mannerisms and all. Generally, class issues do crop up and the visitor content to appear "better off" is thus tagged a white as is the local African uncles of the elite (not called Toms there...). Recall this is no trivial matter as the whole play takes place at the difficult level of perceptions... So courage and dedication needed. Brothers and sisters visiting the continent should prepare adequately expectations and visitations to make the voyage a genuine brotherly encounter. PBS has run a few weeks ago a documentary called "A Panther in Africa" of the story of Pete O'Neal of the Black Panthers first as an American exiled in Tanzania, then naturalized Tanzanian when he learned better what he was after. Anyone seriously envisaging going back to Africa should see this documentary.

Regards,
Amadou Cisse

-----Original Message-----

From: Mahari [mailto:mahari@myway.com]

Sent: Thursday, November 18, 2004 3:11 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

>>Africans, Europeans, or Afro-Americans

all have different concepts of "Black."

The African notion of black, is only applied to dark brown and black skinned folk. Lighter skinned folk are usually called white. <<

Alex,

You are quite right. I know this light-complected AA guy who went to Afrika and was very disappointed - even offended - by the experience of being called "white" by the indigenous Afrikans there.

The consequence seems to have been a sense of alienation. I can imagine that it must have been quite a let down to go to the motherland and not have your mother recognize you as her son.

Free India's Blacks.....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, November 18
In honor,
HTP,
Mahari

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Yahoo! Groups Links

| 15037|2004-11-19 20:43:33|Amadou Cisse|Re: Tetiankh-Kem (Tetiankh the Black)|
Mahari,

Thank you. Yes Africans are like their bro/sis AAs very good readers in feel or in script. From their first encounters with europeans to this day, all over Africa, endure the stories of deceit and violence of the people from over the ocean that were more (or only!) interested in wealth than in people
Oh! I just recalled a West African drink variation I forgot to relay to Alex in response to his story of the Kenyan blood drink. It is milk with a few drops of blood that two people drink to mix their lineages down the times!

Regards,
Amadou Cisse

-----Original Message-----

From: Mahari [mailto:mahari@myway.com]
Sent: Friday, November 19, 2004 8:14 PM
To: Ta_Seti@yahooogroups.com
Subject: RE: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Amadou,
As usual you make a very good point. I did not know

the individual I spoke of that well; however, in retrospect I would not be surprised if his actions and body language toward the indigenous Afrikans was very euro-american. Interestingly enough I had overlooked the fact that Afrikans like AA's are very good at "reading" people without the aid of verbal exchange.

Free India's Blacks.....

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-- Ruth McKenney

Year: 12,950, November 19

In honor,

HTP,

Mahari

--- On Fri 11/19, Amadou Cisse <Abcisse@earthlink.net> wrote:

From: Amadou Cisse [mailto:Abcisse@earthlink.net]

To: Ta_Seti@yahoogroups.com

Date: Fri, 19 Nov 2004 00:17:26 -0500

Subject: RE: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

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westerner, a condition shared with the local elite. The Bambara, the Wollof, the Djerma, the Hausa, call Nassara (read Nazarean, of Nazareth) or Tubabu any person that acts the white ways to be black, mannerisms and all. Generally, class issues do crop up and the visitor content to appear "better off" is thus tagged a white as is the local African uncles of the elite (not called Toms there...). Recall this is no trivial matter as the whole play takes place at the difficult level of perceptions... So courage and dedication needed. Brothers and sisters visiting the continent should prepare adequately expectations and visitations to make the voyage a genuine brotherly encounter. PBS has run a few weeks ago a documentary called "A Panther in Africa" of the story of Pete ONeal of the Black Panthers first as an American exiled in Tanzania, then naturalized Tanzanian when he learned better what he was after. Anyone seriously envisaging going back to Africa should see this documentary.

Regards,
Amadou Cisse

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From: Mahari [mailto:mahari@myway.com]
Sent: Thursday, November 18, 2004 3:11 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

>>Africans, Europeans, or Afro-Americans
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Alex,
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Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, November 18
In honor,
HTP,
Mahari

--- On Wed 11/17, Derrick, Alexander <Alexander.Derrick@vugames.com >
wrote:
From: Derrick, Alexander [mailto:Alexander.Derrick@vugames.com]

To: Ta_Seti@yahoogroups.com
Date: Wed, 17 Nov 2004 19:09:16 -0800
Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Greetings Asar and Regina,

Asar wrote:

> Well the first question you have to ask yourself is, "Who named
> Kemsit?" If the Kematians are "black" people, there would be no
> logical reason to name your child "the Black," especially in a nation
> called "land of the Blacks." The only way your definition makes sense
> is if the country was not run or populated by Black people and the
> fact that "sit" the being "Black" is unique amongst the non-"black"
> people.

I think your confusing Afro-American/Western race concepts with African race concepts. You can not assume that the Egyptians were ethnically "black" people in terms of the Nilotic inter-ethnic racial systems.

Km when applied to people can be indicative of the inner African(Sudanese) ethnien, as opposed to the North African ethnien. Human remains indicate that both types existed concurrently in Southern Egypt during all historical epochs.

According to the records the Egyptians have left to us. Ancient Egyptians did use Km as a name as well as use black to indicate skin color/ethnic types (inner Africans/north Africans).

There is no need to speculate and introduce secret initiatory schools and practices to understand the name containing 'Km' in ancient Egypt.

There were many people with 'Km' in their name and some Egyptians were painted with the black skin color (ex, Maihirpre), which coloring clearly indicates his ethnic type when compared to his mummy.

Wally Mo (Walter Moore) has compiled a short list of Egyptian names that indicate that black was associated with skin color:

http://www.geocities.com/wally_mo/names.html

Kmnwati, "dark rebel"

Kemnebi, "black panther"

Kemosiri, "black osiris"

KemSa, Black male

Kemamonit, Black Amonit (f)

Kemreit, Black Reit (f)

Kemsat (Black woman).

It is hardly worth arguing that a babe given the name Kmsa (black male) was somehow associated with some initiatory school. Black was a descriptive name.

Kemsa and Kms.t, black male and female clearly illustrate that some people were simply called black. Nilotic names can be very simple and there is no reason to invent some esoteric meaning of blackness. For example, a friend of mine from the Southern Sudan's name is Ren. Ren simply means 'name' in the Atwo(sp?) language. Ren is also the word for name in the Ancient Egyptians language.

Km when applied to deities is worthy of a separate email.

The Egyptians regarded the color black as being perfect and complete, so being called black was **never** an insult. Kemsit, Lady Black is a perfect example.

There is a 6th dynasty prince named Teti-Ankh-Km. (Teti the living black). Km was a title used among the commoners and the elite. Maybe Teti's mother was Sudanese.

Black was also used as a skin color for commoners and elites. In Theban tomb 261 (TT261) we can find an authentic black skinned Egyptian peasant. He is shown with a typical Egyptian facial profile and thin Egyptian limbs, and Egyptian costume. Compare him with contemporaneous images of Nubians who were shown with well muscled arms and legs, distinctive dress and hair.

<http://highculture.8m.com/temp/Tomb-Winepress.jpg>

I think images such as the painting from TT261 indicate that the Egyptians had developed iconography for the black ethnien which was different from the red-brown they used most frequently to indicate themselves.

In Maihirpre's book of the dead we can see that the upper class could be painted black as well. Some have argued that Maihirpre had Sudanese ancestry based on his title h3k, a title used by foreign princes who were brought up in the royal courts.

<http://www.geocities.com/royalmummies/Maihirpre/Papyri2.jpg>

Africans, Europeans, or Afro-Americans all have different concepts of "Black."

The African notion of black, is only applied to dark brown and black skinned folk. Lighter skinned folk are usually called white. See the following example.

<http://news.bbc.co.uk/1/hi/world/africa/3535014.stm>

The Egyptians seem to have used Black to indicate the Nubian and Inner African ethnien. What colour were other black skinned Nilotics such as the Beja painted? Red or Black?

Bedja man:

http://www.davidhaberalah.de/galleries/redsea/pages/rs_08.html

If you have been paying attention to the Darfur conflict, I'm sure you've noticed the Southern Sudanese called the Janjawee and northern Sudanese WHITES! Obviously the Janjawee are not white skinned, so here is a modern example of African racial concepts alive and well.

Here are some photos of Sudani the Ancient Egyptians would probably paint "Black."

Click on the links below to read these refugees' experiences of conflict in
Sudan site_203.jpg>

Compare with my photo gallery of modern Egyptians

<http://highculture.8m.com/modernEgypt.htm>

<http://highculture.8m.com/Siwa.htm>

here is another good article.

<http://www.digitalegypt.ucl.ac.uk/social/race.html>

Peace,

Alex

Vivendi Universal Games- <http://www.vugames.com> :

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| 15038|2004-11-19 21:27:32|Amadou Cisse|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra
Needs Help|

Let me second these words of Clyde to Gary,

< Being a Black man is the hardest task one can choose on this planet...

Pray for guidance and work actively on changing your condition in a positive manner that will not land you in jail. If you attended special education classes during school, you may want to file a claim for disability. Go back

to or write the schools you attended and see if you can gather any records relating to this period. And IEP from this time would be a good way to show your disability. When you apply for disability, do not put

on your application you graduated from college. To fill in any gaps in your work history, put unemployed. Getting a regular check will provide you with the funds to survive, feel better about yourself and time to find a job you feel matches your education and training... Remember, each day is wonderful, it's only people that cause us to feel down and out. >

I find them real and helpful.

Regards,
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Friday, November 19, 2004 1:13 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help

Hi Gary

Being a Black man is the hardest task one can choose on this planet. But, remember you may have chose to be a Black Man so you must play your chosen role in the Book of Life. You are sometimes misunderstood by both members within and out the race.

I know you are down but do not give up. When ever we reach 30 we tend to compare ourselves to other people, and usually we feel that they have accomplished so much more than we have. I will not tell you the lie, that our troubles and trials in life are never to great for us to handle, because they are. We just live with them because there's nothing we can do except fight to overcome them.

Some people say that we made a bargain with the Creator, to play a particular role in the Book of Life, so if we no not complete the experiences we chose as part of our role we are doomed to just come back here and repeat them until we get it right--especially if we commit suicide. If this is true we should try to get it right during this time-Now.

If we are playing a role, in the Book of Life, we should try to remember that we probably wrote a way out for most of the experiences that lie before us, if

we only give ourselves enough time. This means that you must not give up on yourself. You were not a fool when you chose to be a Black man. Maybe when you read your upcoming role on Earth, in the Book of Life, you may have not understood that living the role of a Black man was so hard, yet you probably did write something in your role/experiences that provide you with a way out from most of the trials and troubles you experience. A good case in point was how you overcame drinking too much and quitting college to earn a degree in 1997.

You are farther ahead then you think. You at least have a college degree. Granted you may not feel it is paying off fully today, but it is like a savings account--money in the bank--that one day you can cash in to improve your future.

Since we all may be playing a role in the Book of Life, it stands to reason that we must play our role until we die. This means that you must find a job or at least get a 'government check' to support yourself. Back in the day, while attending school our manhood was defined by our success in sports or getting telephone numbers from the girls. But once you graduated from high school your self respect revolves around your ability to support yourself--earn a living. In fact if you don't have a job, you probably won't have a wife or a girl friend. It is sad to say, but in America you are defined by your job or lack of a job.

Stop hoping that things will change. Pray for guidance and work actively on changing your condition in a positive manner that will not land you in jail. If you attended special education classes during school, you may want to file a claim for disability. Go back to, or write the schools you attended and see if you can gather any records relating to this period. And IEP from this time would be a good way to show your disability. When you apply for disability do not put on your application you graduated from college. To fill in any gaps in your work history, put unemployed. Getting a regular check will provide you with the funds to survive, feel better about yourself and time to find a job you feel matches your education and training.

Remember, each day is wonderful, it's only people that cause us to feel down and out. Your Mom, may be

on the otherside, but she remains constantly at your side, supporting you and pushing you forward. Once we/you complete our acting engagement in this Book of Life, we/you will return home and be with her and the rest of y/our companions on the otherside.

Find strength in the knowledge that you are just a man, who knows only what he knows at this moment. In this way you can move forward.

Among many Africans two periods of time are recognized: (if I remember my Swahili) Zamani (past) and sasa (now). This means that instead of being apprehensive about the future, you go with the flow, do no harm to others, make an effort to improve yourself and avoid excessive alcohol and you will prosper. YOU wrote your role for the Book of Life, you made a way out for yourself which is satisfying and proper to you. Forget about comparing yourself to other 30 year olds. This thought pattern is allowing you to make a problem for yourself which is an unnecessary burden. Live life and Think positive to live.

Clyde

--- Gary S Smith Jr <ThreeKeyesEnt@aol.com> wrote:

>
>
> 1989, my mother (R.I.P. 7-23-02) and my self
> returned home form Rockland
> Community College from a fair displaying
> Historically Black Colleges and
> Universities. The legacy of Tuskegee haunted my
> consciousness from
> poster of Booker T Washington face behind White Hall
> and words that
> appeared under the drawing the Pepsi commissioned.
> There I was as
> attracted to Hampton, Bethune-Cookman, and Tuskegee.
> I applied to all
> three and was accepted to all three. At that time I
> wanted to be a
> business major and in finance. In April 1990 I went
> to visit the campus

> of Tuskegee my cousin Fredrick G Outlaw reading
> Black Power chapter on
> Tuskegee by Carmichael and Hamilton I know I wanted
> to change me my
> major to Political Science. The reasoning at that
> time was clear to me I
> wanted be an agent of change.
>
> At 18, I was glad to survive the pathology that
> Jawanza Kunjufu talked
> about in The Conspiracy To Destroy Black Boys. I
> managed to overcome
> being labeled emotionally handicap and learning
> disabled. I wanted to
> enroll at Tuskegee with the desire to learn what it
> takes to be a race
> man. My goal was learn what it took to make black
> people in this country
> respected and powerful force in American and
> International life. Once I
> was there I was attacked to campus organizations
> that expressed
> Afrocentricity. I joined them and learned a lot the
> issues confronted us
> as a people. In those organizations my level of
> consciousness developed
> and intellectual clarity was deepen. The professors
> challenge my
> thoughts and moved me to work past my limitations
> being in Special
> Education class most of elementary and secondary
> education life. In
> 1991, I became active in the Student Government
> Association.
>
> During my early times at Tuskegee a feeling of
> inadequateness was
> holding me back causing me not achieve as my deep
> heart intended me to.
> I was battling depression and become panicky. I
> found myself not going
> to class and not studying. During my third year I
> had semesters GPA of
> 0.6 and 1.8.
> That year my depression got the best of me. I
> returned home took the

> next year off and almost became a drunk. During the
> month of October of
> 93 I sobered up and returned to Sears to sell paint
> on commission.
> August of 94 I reenrolled in Tuskegee repaired my
> GPA and during the
> 95-96 year even made the Dean List. During my last
> three years at
> Tuskegee I worked hard to make myself relevant in
> campus life by working
> back in the SGA, and leading KA HET HERU/ KA RA (The
> Vanguard). Working
> within the SGA I headed up Black History Month, was
> deputize as a voter
> registrar for Macon County, held the positions of
> President Pro Tem of
> Student Senate, Elected Senator at Large, and was
> appointed Chief of
> Staff. I did all of this while having chest pains
> and stared falling
> down from dizziness from panic attacks.
>
> August 1, 1997 was the best day of life I graduated
> from Tuskegee
> returned to home to only go back to work at Sears. I
> returned back
> thinking I can catch up on bills and go back to
> school. Sears have not
> been a place where I can make money I learned a lot
> about home
> electronics and became expert on my product. Despite
> my expertise I
> became an AKM (Automatic Knowledge Machine) where
> people took my
> information and their business elsewhere. I was not
> becoming what I
> thought God meant for me to be an agent for change.
> My return home lead
> me to become a poster child for underachievement
> where during the last 7
> years I have failed to gross 20,000. I have for
> creditors charge me off
> due to non-payment. During the past five years I
> left Sears twice only
> to return as a failure. I am a mess now not knowing
> whom I am and where

> to go. My only aspiration now is to become a
> personal manager and an A&R
> in the music business.
>
> Now I feel aimless and confused. I wake up each day
> with pressure on the
> brain, headaches, chest pains, shooting pains down
> my arm, dizziness, I
> have in the past five years being to emergency room
> 15 times. I am lost.
> To take license with the words of Jesse Jackson I am
> know I am somebody
> but I find it hard to keep hope alive. Continuing
> with taking licensee
> with his words it should be four balls and you on. I
> have being to plate
> to many times to strike out. Fear has taken over me.
> I fear that I would
> never get my credit right, never get married, never
> have kids, never be
> an agent of change, never be value to my race, and
> never be an asset to
> Tuskegee.
>
> When I think about my life Dr. Francis Cress Welsing
> work from the Isis
> Papers Black Fear and the lack of ideological
> commitment haunts my
> brain. In her essay she talks about the overt
> oppression has caused fear
> to be instilled in the victims of white supremacy to
> render black
> intellectuals in effective to transform our
> communities due to lack
> ideological commitment to struggle against
> oppression. That is key to
> understand my dilemma fear is driving force behind
> panic attacks. Frantz
> Fanon in the Wretched of the Earth talks about how
> under oppression the
> colonialize will develop mental disorders. Now this
> native intellectual
> is now being treated for depression and bipolar
> disorder. My issues are
> highly problematic cause what I am dealing with
> culturally and

> politically connected. Cheikh Anta Diop once said
> the mission of culture
> is creativity and survival. I am struggling to
> create the means to
> survive. In this struggle I can't help to reflect on
> the Julia Hare
> warned black women about an African-Centered black
> male that we find it
> difficult to be the breadwinner. At the end of the
> day my struggle is
> multi-faceted. My issues are how do I at 32, find my
> manhood, meaning,
> build a family, become a husband and build our
> nation. I don't want to
> waste a way. I try keeping what KRS-One said in a
> song when he states
> that the finished line is control of your mind.
>
> Tuskegee lifted the veil of ignorance. Now I must
> some take my knowledge
> and provide leadership and service to my race and
> myself. However I find
> myself tool less. I go to interviews with a suit
> that dose not fit, a
> missing tooth, and without transportation most jobs
> I want cannot attend
> the meeting. I feel that I am in bondage in this
> free market society not
> up from slavery. I ask that those who read this
> please take time to help
> me. I don't want to die my panic attacks has caused
> me to develop
> hypertension and its out of control. I pray that God
> would touch you
> heart and help me get on my feet so I can stand take
> care of myself. I
> am open to any ideas that you might have. If you
> chose to help me you
> can call me.
>
> Gary S Smith
> BA Political Science
> Class of 97 Tuskegee University
> 845-429-5452
> 845-627-4571

>

=== message truncated ===

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| 15039|2004-11-19 21:45:42|Imnrnre|Re: [Tetiankh the Black|

Alex,

Like Amadou, I too would like to thank you for introducing us to the music of lovely Maria de Barros. She has a very seductive voice -- one tinged with sadness despite her aim to evoke the joy of Cape Verdean life. The theme song, Nha Mundo, however, reminded me of the Colombian Cumbia and got me "gozando y bailando" in my seat. Thanks.

Have a wonderful Thanksgiving.

Raymond Davis

| 15040|2004-11-19 23:07:01|Manu Ampim|Re: Tetiankh-Kem (Tetiankh the Black)|

Bro. Raymond,

A quick note. Pharaoh Mentuhotep II built his funerary temple at Deir el Bahri in Waset. The funerary complex included the burial of Mentuhotep's main wife Neferu and the burial of six "Royal Favorites," including Kemsit. Kemsit was also a priestess of Het-Heru. Most scholars agree that Kemsit was a "Royal Favorite" and minor wife of Mentuhotep.

*For references see: Edna Russman, _Eternal Egypt: Masterworks of Ancient Art from the British Museum_ (2001), pp.88-89.

Members,

Let us be careful about generalizing how some African "groups" negatively view other Africans or African Americans. I found in my travels to Africa that many of the things that we hear in the U.S. are often narrow views held by a small group of people that are incorrectly generalized to allegedly represent the views of an entire group of African people. Many African Americans are uninformed about modern African life and beliefs. They have never traveled to Africa, yet they believe much of the "Africans don't get along" rhetoric

that they are told about. Many of the small differences among Africans are blown up to epic proportions, just like the colonial masters planned it.

Over the years when I am in Cairo I have spent much time with Sudanese brothers who are from literally every region of the Sudan and they share the same apartments in Cairo. The type of ethnic conflict that we are taught to believe by the Western media is overblown propaganda. All groups live together in Cairo, whether they are jet black or mixed Sudanese with some Arab ancestry. In America they all would be considered "Black" and nobody would second guess this. There is also an annual Sudanese cultural festival in Cairo where every ethnic group participates in this festive multi-day event every year.

Also, a couple weeks ago I spend 2 days with a group of Sudanese brothers in Mannheim, Germany and none of them were from the same tribes. In fact, the brothers were from every region of the country including the Darfur region, and a couple of them have dominant Arab family ties and yet we cooked together, ate together, and discussed old Nubian civilization and modern Sudanese life together. The message that they stressed to me the most is that all the media lies have a tiny amount of truth in them, and this is why Americans and other outsiders believe the hype.

In fact, despite the Western media lies that some Black people follow, these Sudanese brothers were all working together as Sudanese (regardless of ethnic affiliation) to raise money to send one of the Dinka brothers back home to Sudan to be buried at home. This Dinka brother died in a local hospital and I witnessed the brothers in Mannheim telephone Sudanese all over Germany to raise about 2,700 euros to have his body sent back home. Nobody asked a single question about what "tribe" or "ethnic group" that the deceased brother was from. People simply committed to make their contribution to this common Sudanese cause, whether they knew the deceased brother or not. Many African Americans who believe the Western media propaganda would be shocked to learn that the Sudanese work together in important matters and the interconnected family ties make it virtually impossible to have a rigid ethnic segregation. While some members are unnecessarily talking about ethnic differences, there was an historic conference sponsored by the African Union, held in Dakar, Senegal in early Oct. '04. This was the "First International Conference of intellectuals from Africa and the Diaspora," attended by progressive people throughout Africa and elsewhere. The focus was on our common history and future, and how to work collectively to move forward, regardless of ethnic or regional differences.

Here is Dr. Theophile Obenga's major presentation at this historic conference.

T. Obenga, "Africa's Place in the World: African Renaissance in the 21st Century"

<http://www.multiworld.org/miversity/articles/conference.htm>

Advancing the work,

Manu Ampim

| 15041|2004-11-19 23:19:55|Imnnrnre|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help|

Dear Shed Kheru,

First of all, let me thank you for reaching out.

It is a sign of inner strength and great resilience.

These are qualities of which you can be proud, although you may have difficulty seeing that right now.

Dr. Winters and Amadou Cisse have both given you good advice and you should try to distill and apply the truth in what they have said. It is clear to me from what you've written that you are fully capable of doing that and of beginning to regain control of your situation, not all at once, but gradually.

The way I see it, depression is caused by perceiving yourself to be in a deplorable situation and not being able to work your way out of it, no matter how hard you try. So, it's the situation we need to look at and what means are available to change it. Clyde's suggestion about the government check can lead to financial survival. If I were you, I would act on it. It will bide you some time and permit you to start the process of getting back on your feet.

Let me observe though, and this I believe is important, you really should stop letting other people set goals for you, no matter who they are. This is a sure way of getting trapped in expectations that really don't reflect who you really are or your own strengths and weaknesses. Why not set goals based on what you know about you?

From what you've written about your past, you have much to feel good about. You were able by your efforts to overcome what others defined as an emotional and psychological disability. You did, you beat that. You applied to and was accepted by three colleges. You worked hard, didn't do well, left, came back and earned your degree. Even though it was tough, you did not give up. That says a lot about your (like I said) strength and persistence. You showed then that you have the ability to bounce back, and guess, what? You can do it again.

But first, try to buy some time, so you can create the space to be more objective about your situation. I would get that check, and since these are hard times in the job market, I would look for a job I feel confident I can do. Something with health benefits, so you can get that missing tooth fixed, and something that will help you begin paying off some bills. Then you will be able to begin changing your situation.

At some point you should take a look at whatever skills you believe you can improve upon and place

yourself in a situation where you can work on them. All of us have talents of various kinds, and sometimes we don't see them because we focus on the ones other people think we should have. If what you want to do is help people, begin by helping yourself. Then you will be in a position to assist others improve their lives. I believe your feelings of failure will begin to lift as you achieve manageable successes that can lead to larger ones in time.

When we are in these kinds of situations, it is very difficult to see a way out. And things look bleaker if we feel we have let, not only ourselves, but others down as well. I am convinced from your very moving self-portrait that you are a person of great potential, but you need to take things one step at a time, so you can find a way to move ahead. Thirty isn't so bad, as Dr. Winters pointed out it's a kind of a natural time of reassessment, but further growth, maturation and self confidence await us on the other side of it. In time you will come to see that too.

Please feel free to communicate further with the people on this list. I also believe it would be good, when you are able, to seek the advice of a good counselor, if you haven't done so already.

With very best wishes,
Raymond Davis

| 15042|2004-11-19 23:51:07|Imnrnre|Re: Tetiankh-Kem (Tetiankh the Black)|
Dear Brother Manu,

Thanks for the follow-up note on Kemsit as royal wife and for the reference to Edna Russman's work. Do you know if her volume contains the glyphs for Kemsit's name; or should we assume there is nothing unusual about the way it's written (I6, S29, X1, B7)?

Thanks also for raising Obenga's paper and enlisting the brilliant minds here at Ta_Seti in thinking deeply about the future of Africa, as Garvey liked to put it, "at home and abroad."

Sincerely,

Raymond Davis

| 15043|2004-11-20 08:01:11|Paul Kekai Manansala|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help|

Gary, you're obviously getting a lot of sage advice here from our more experienced members.

I would just like to suggest that you also take care of your body/temple as something precious given to you by your parents.

At your age you should not be suffering from high blood pressure. Eat right, find time to exercise, rest and relieve tension even during tough periods.

Look at the bright side and minimize the negatives. As long as you're alive and healthy, things can turn around. People are depending on you.

Regards and best wishes,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

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> It is a sign of inner strength and great resilience.

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> three colleges. You worked hard, didn't do well,
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> though it was tough, you did not give up. That says
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> are able, to seek the advice of a good counselor, if you
> haven't done so already.

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| 15044|2004-11-20 10:01:19|clyde winters|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra
Needs Help|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

>

>

> I would just like to suggest that you also take care
> of your
> body/temple as something precious given to you by
> your parents.
>

Hi Paul

This is good advice for all of us.
Clyde

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<http://my.yahoo.com>

| 15045|2004-11-20 10:28:38|yahmose7|Re: Tetiankh-Kem (Tetiankh the Black)|

Been following this convo, it is a good one and need to be understood, because the opinions stated by you all refer and reflect your life experiences and the use of those to form your own judgements.

I was born in East Africa, I left when I was a teen, but from what I can tell you, and this doesn't apply to the whole continent, just the regions where I was born, the only time I have ever heard or seen any one being named black, called black and whatever other instances you refer to is all ways from the mouths of others. Meaning that some people are labeled 'black', in a country of 'blacks', and this refers all ways to skin tone. They are labeled by others as blacks, not themselves. The term black is broad in meaning when it comes from the peoples of the US and such, but where I am from it means what it means, 'black', many people from my region etc, do not call themselves black or refer to themselves as black, and if you call them black to them it means color, not culture, Isis, Heru or anything else. As one stated, we all come from the same place, and are the next generation, with the same trends, that's why we still do it. But as I stated, in the region I am from, a person and ethnic groups, are named black by others, not themselves, if they do refer to themselves as black it is usually as a consequence of being called black, and it then is a pride issue. East Africa has a lot of issues still which are a result of the past when it comes to color, as documented in religious texts as you many of you stated, which comes from East Africa, not India, Uruguay or Beijing or Tamil, and in today's society especially here in America a lot of these issues are still too 'touchy' to even talk about, even to many of our so called academics, who will still tell their own truths. Words essentially mean nothing, it's their application that gives them life, so in certain instances they mean different things, not just in today's slang, but worldwide and even in the past, and from East Africa, the place where I was born, black meant then and now what it is black, and when you call the black or they call themselves black, that is what it meant, and any East African will tell you, especially those who are not considered 'black' in our culture, that is the reason that people are named such and areas/regions, and although Kemet/Egypt was named or called land of the blacks, it was probably named so by other East African ethnic groups migrating to that region, and it referred to the people of that region, who most likely started referring to themselves as such because of pride issues, which is a very sound theory due to the fact that given the major color differences of East African ethnic groups and the language associated with them, it is easily understood Egypt's language is so unique yet can be split between Hamitic/Semetic (language), cause of the mixture of the two groups, and I know it is safe to say that the two groups are 'ethnically' at root, 2

different shades of 'black', which is why one generally referred to the other in terms of color, and vice versa, and why even after a group is gone or have become a minority or not in that area, the place would still keep the same name.

| 15046|2004-11-20 10:52:40|yahmose7|Re: Tetiankh-Kem (Tetiankh the Black)|

Also, it is easy to see why some named themselves what they did, it was from their ethnic backgrounds, and if you research it is easy to see that from their ethnic backgrounds you will see their reason for the case of naming themselves what they did, like when the Greek rulers named themselves what they did, reflecting their ethnic groups, and the so called Nubian groups named themselves what they did and referenced to the god of that group. Yes Egypt was the 'Black Land', but was made up of 2 different shades of "Black People", who at many times in their history and still today in our regions, have been at odds with each other, not all ways because of color, but in short a power struggle of the 2 groups who both happen to look a little different from each other, and in our world color, hair, and 'sometimes' facial features are the only distinguishing factors of telling the two apart, but more recently in our history religion and such has also diluted and joined peoples so today, there are more factors to consider, muslim, christian etc. But at root started a long time ago, and had the same affect with the religions, look at the chief gods at different periods, as with today, which had joined and diluted many ethnic groups. But even through all of this, certain ethnic groups have still never lost their just to make it plain, labeling of the other if you can follow me, which the group that has been labeled for the most part generally were never initiators of and separation and such of the 2. Black means Black, but as I stated it is the situation it is used that give that word life, just offering a little of my biological info on some of its reasons.

MAYBE IN THE NEXT LIFE?

| 15047|2004-11-20 12:09:52|yahmose7|Re: Tetiankh-Kem (Tetiankh the Black)|

That was a good post, but I mean no offense when I say it to me is a self expression of one's own views, which every thing we say is, and not necessary how it is or ought to be. The lady in one part of Ethiopia with the huge plate in her lip, the priest on the other side who is the head of his church, the young girl in the middle who has scarred her body with patterns, are all different, ethnically, which is what a beautiful picture is made out of, you never seen a white piece of paper in a frame win an art contest? To live you only have to eat sleep and you know the rest, everything else is one's own personal fulfillment or desire, which is the reason people don't get along! Some groups have the same aim, and others do not, which gives them their culture, and so called "blacks" have a lot of things in

common culturally, but the differences is what makes each interesting and unique, which is why Africa was such a beautiful place, but now trying to be uniformed by different peoples with there own personal ideas, as i said before, eat, sleep... People will all ways fight, the extremities an nature of that fighting can be questioned, but its reason cannot, differences. But black people are never gonna 'live together', living together, each culture and ethnic groups needs there space, and their problems they can work out amongst themselves, like mindedly, the only reason for tring to unite cultures and such is all ways the result of the lack of pride, or plain out not liking your own, i mean heads or tails? I mean why does a kid from Kenya walk around with a La dodgers hat on and tommy hilfigor shoes, or a sister from Jersy meditate and is a buddist and think it is nasteys to eat collard greens with pig tails? Roots grow down, meaning they are grown from the soil under your feet. And black people who are different culturally, ethnically, should also be and live where the been and lived. I thinks blacks should work collectively to give blacks there own piece slices, but cannot because we get made mad when one gets a larger slice of the pie. A united blac nation is as much possible as a united white one lol, and look at the waelths of there nations, it is not the waelth or any other thing that has casued there places to excel others, it is there separation, and that separation id by ethnic group and culture, thats why there is not as much fighting! Blacks want to all unite and be one, which aint never been and aint gone be, nature dont work that way, and you are apart of it and as simple as it no matter how smart we think we are. There is nothing wrong with African/Black separating themselves by color and ethnicity, it is essential for our survival, what is wrong in my opionion is grouping them all together for a common goal, a goal not thought of, influenced or initiated by other peoples, doing this is no worse that a big mining company hiring people from Zambia and Tunisia to work in a South African Mine, and telling them this is for the wealth of Africa and such, they are carring out someone elses plan, not thier own, but what some else tell them is best for them, what best to me is to leave them where they at, and let them figure it out.

-- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

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>

> Advancing the work,

>

> Manu Ampim

| 15048|2004-11-20 12:35:05|Mahari|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help|

Ta=Seti,

As a black man | want to say that | am
truly heartened by the outpouring of

concern and caring for a fellow brother.

This is what we should be about.

It would be so easy and frankly, so typical, to just ignore this man's plea.

But many did not and took the time to not only respond but offer specific advise. So I'd like to thank you for giving me added hope for future possibilities.

I'd like to add to you **Shed Kheru** perhaps the most basic element in your struggle to survive your current situation:

No matter what **NEVER GIVE UP** - whatever your choices or your situation.

Even if you are only able to offer Africentric words of support and encouragement to others and yourself those words are powerful. As Paul said "people are depending on you".

Also keep in mind that part of the problems you face are likely connected to what seems to be to me an alliance to your "blackness" and the majority population punishes that kind of alliance - no matter what they claim to the contrary. So stay positive and determined no matter what

and look for practical alliances with others
especially our brothers and sisters BUT
do not expect a philosophical match regarding
your Afrocentricity which may be disheartening
to you. But remember socialization is a
powerful thing. And we are socialized
to be Eurocentric and a lot of us have
our heads up the white man's ass.
Naturally, in that position with the
white man sitting on their shoulders
and their vision totally obstructed
they will need the white man to tell
them which direction to go in, how
many steps to take - if any at all -
and how long those steps should be.
So make your associations cordial
and practical; thus you avoid
disappointments which might set you
back emotionally and psychologically.
So keep pushing positively.
And please avoid criminality.
That's another one of their traps.
And remember not only the members
of this list support you but many thousands
of years of your ancestors and

your civilizations are also at your back.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 18

In honor,

HTP,

Mahari

--- On Sat 11/20, Imnrnnre <anpugifts@earthlink.net> wrote:

From: Imnrnnre [mailto:anpugifts@earthlink.net]

To: Ta_Seti@yahooogroups.com

Date: Fri, 19 Nov 2004 23:19:54 -0800 (GMT-08:00)

Subject: RE: [Ta_Seti] Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help

Dear Shed Kheru,

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Dr. Winters and Amadou Cisse have both given you good advice and you should try to distill and apply the truth in what they have said. It is clear to me from what you've written that you are fully capable of doing that and of beginning to regain control of your situation, not all at once, but gradually.

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Please feel free to communicate further with the people on this list. I also believe it would be good, when you are able, to seek the advice of a good counselor, if you haven't done so already.

With very best wishes,

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 15049|2004-11-20 13:17:07|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

Of course, it is good, even ideal for people to have their own identity ? their own way of doing things and of being. That, however, is not the issue with the AA ?black? movement ? at least, as I see it. The outline of the situation is this:

Since the 1400ce, actually before that- euros have systematically attacked Afrika and its people, worked to divide them, conquer and enslave them and rob them of every possible humanly possession including their claim to humanity. And this is no exaggeration.

Now we suffer the after effects of this vile run on Afrika?s various resources to feed their egos and their general greed. So AAs, the main progeny of the vicious rape of Afrika and other people of the diaspora, are attempting to re-assess who were are and how to begin to help make Afrika and ourselves whole ? WHOLE ? again - not to make all of its people the same. I believe the enlightened ones of us find Afrika?s

different groups not only appropriate and interesting but exciting. However, clearly it would serve Afrika's people well to realize that they fall into the dastardly plans of euros who want to manipulate Afrika to their own advantage when they act in a way that does not keep safe the whole ? the integrity ? of Afrika which is being chipped away for the last 500-2500 years. I believe that is what all Afrikan ?freedom fighters? want ? not a homogenized mush of a people. However, that seems to be what is happening and it is not due to the AA but to the advance of western culture and greed.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 20

In honor,

HTP,

Mahari

--- On Sat 11/20, yahmose7 <yahmose7@yahoo.com> wrote:

From: yahmose7 [mailto:yahmose7@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sat, 20 Nov 2004 20:08:36 -0000

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

That was a good post, but I mean no offense when I say it to me is a self expression of ones own views, which every thing we say is, and not necessary how it is or ought to be. The lady in one part of Ethiopia with the huge plate in here lip, the priest on the other side who is the head of his church, the young girl in the middle who

has scarred her body with patterns, are all different, ethnically, which is what a beautiful picture is made out of, you never seen a white piece of paper in a frame win an art contest? To live you only have to eat sleep and you know the rest, everything else is ones own personal fulfillment or desire, which is the reason people don't get along! Some groups have the same aim, and others do not, which gives them their culture, and so called "blacks" have a lot of things in common culturally, but the differences is what makes each interesting and unique, which is why Africa was such a beautiful place, but now trying to be uniformed by different peoples with their own personal ideas, as I said before, eat, sleep... People will all ways fight, the extremities and nature of that fighting can be questioned, but its reason cannot, differences. But black people are never gonna 'live together', living together, each culture and ethnic groups needs their space, and their problems they can work out amongst themselves, like mindedly, the only reason for trying to unite cultures and such is all ways the result of the lack of pride, or plain out not liking your own, I mean heads or tails? I mean why does a kid from Kenya walk around with a LA Dodgers hat on and Tommy Hilfiger shoes, or a sister from Jersey meditate and is a buddhist and think it is nasty to eat collard greens with pig tails? Roots grow down, meaning they are grown from the soil under your feet. And black people who are different culturally, ethnically, should also be and live where they have been and lived. I think blacks should work collectively to give blacks their own piece slices, but cannot because we get made mad when one gets a larger slice of the pie. A united black nation is as much possible as a united white one lol, and look at the wealths of these nations, it is not the wealth or any other thing that has caused these places to excel others, it is their separation, and that separation is by ethnic group and culture, that's why there is not as much fighting! Blacks want to all unite and be one, which ain't never been and ain't gone be, nature don't work that way, and you are apart of it and as simple as it no matter how smart we think we are. There is nothing wrong with African/Black separating themselves by color and ethnicity, it is essential for our survival, what is wrong in my opinion is grouping them all together for a common goal, a goal not thought of, influenced or initiated by other peoples, doing this is no worse than a big mining company hiring people from Zambia and Tunisia to work in a South African Mine, and telling them this is for the wealth of Africa and such, they are carrying out someone else's plan, not their own, but what some else tell them is best for them, what best to me is to leave them where they at, and let them figure it out.

-- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> Bro. Raymond,

>

> A quick note. Pharaoh Mentuhotep II built his funerary temple at Deir el Bahri in Waset. The funerary complex included the burial of Mentuhotep's main wife Neferu and the burial of six "Royal Favorites," including Kemsit. Kemsit was also a priestess of Het-Heru. Most scholars agree that Kemsit was a "Royal Favorite" and minor wife of Mentuhotep.

> *For references see: Edna Russman, Eternal Egypt: Masterworks of Ancient Art from the British Museum (2001), pp.88-89.

>
> -----
> Members,
>
> Let us be careful about generalizing how some African "groups"
negatively view other Africans or African Americans. I found in my
travels to Africa that many of the things that we hear in the U.S.
are often narrow views held by a small group of people that are
incorrectly generalized to allegedly represent the views of an
entire group of African people. Many African Americans are
uninformed about modern African life and beliefs. They have never
traveled to Africa, yet they believe much of the "Africans don't get
along" rhetoric that they are told about. Many of the small
differences among Africans are blown up to epic proportions, just
like the colonial masters planned it.
>
> Over the years when I am in Cairo I have spent much time with
Sudanese brothers who are from literally every region of the Sudan
and they share the same apartments in Cairo. The type of ethnic
conflict that we are taught to believe by the Western media is
overblown propaganda. All groups live together in Cairo, whether
they are jet black or mixed Sudanese with some Arab ancestry. In
America they all would be considered "Black" and nobody would second
guess this. There is also an annual Sudanese cultural festival in
Cairo where every ethnic group participates in this festive multi-
day event every year.
>
> Also, a couple weeks ago I spend 2 days with a group of Sudanese
brothers in Mannheim, Germany and none of them were from the same
tribes. In fact, the brothers were from every region of the country
including the Darfur region, and a couple of them have dominant Arab
family ties and yet we cooked together, ate together, and discussed
old Nubian civilization and modern Sudanese life together. The
message that they stressed to me the most is that all the media lies
have a tiny amount of truth in them, and this is why Americans and
other outsiders believe the hype.
>
> In fact, despite the Western media lies that some Black people
follow, these Sudanese brothers were all working together as
Sudanese (regardless of ethnic affiliation) to raise money to send
one of the Dinka brothers back home to Sudan to be buried at home.
This Dinka brother died in a local hospital and I witnessed the
brothers in Mannheim telephone Sudanese all over Germany to raise
about 2,700 euros to have his body sent back home. Nobody asked a
single question about what "tribe" or "ethnic group" that the
deceased brother was from. People simply committed to make their
contribution to this common Sudanese cause, whether they knew the
deceased brother or not. Many African Americans who believe the
Western media propaganda would be shocked to learn that the Sudanese
work together in important matters and the interconnected family
ties make it virtually impossible to have a rigid ethnic
segregation.
>
> While some members are unnecessarily talking about ethnic
differences, there was an historic conference sponsored by the
African Union, held in Dakar, Senegal in early Oct. '04. This was

the "First International Conference of intellectuals from Africa and the Diaspora," attended by progressive people throughout Africa and elsewhere. The focus was on our common history and future, and how to work collectively to move forward, regardless of ethnic or regional differences.

>

> Here is Dr. Theophile Obenga's major presentation at this historic conference.

> T. Obenga, "Africa's Place in the World: African Renaissance in the 21st Century"

> <http://www.multiworld.org/miversity/articles/conference.htm>

>

> Advancing the work,

>

> Manu Ampim

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| 15050|2004-11-20 13:30:45|yahmose7|Re: Hetep Pu, This is Shed Kheru Tehuti Sa Ra Needs Help|

Sorry you going through what you going through. My father told me that a man insearch of knowledge comes from a need of insignificance, needing to know every thing else but what you should all ready know and appreciate, knowing you alive. The best medicine for a man, and with your symtoms, is a good woman who is satisfies him mentally and physically. That has been the remedy for thousands of years, and a mans true happiness. As a matter a fact I only post on this group when I have not been around mine, it becomes an outlet for some other internal desire, which many wont admit to. My father came here and did had a much harder time than you can imagine, and lived in a much harder situation previously, as myself, but what kept a smile on his face and eased his pain was my mother, nothing had an affect on a person like their mate. I myself, went back home to get my sweetheart, who I met as a child. Yes love from your people and your culture and loving your people and your culture is cool and all, but there is will never be no love for you or to give, or recieve than that of a woman, and thats man to man. She is the only thing you need and the only thing that you will love to your compacity. A good woman is a mans only cure all, and the reason for his depression etc is the lack of. There is nothing you can get from this group, a book, a summit meeting, or anything else that can compare to that, and the worst advice you can get is from another who is suffereng from the same thing you are going through. Remember when whe cried as children and mothers used to spank us and ask what

is wrong with you, and we still would not say, then we was crying for what was wroong and then from a spanking, just adding more pain to ourselves, when we in our own hearts knew what was wrong all the time? Brother, where is your Sister?

--- In Ta_Seti@yahoogroups.com, "Gary S Smith Jr" wrote:

>
>
> 1989, my mother (R.I.P. 7-23-02) and my self returned home form

Rockland

> Community College from a fair displaying Historically Black

Colleges and

> Universities. The legacy of Tuskegee haunted my consciousness from
> poster of Booker T Washington face behind White Hall and words that
> appeared under the drawing the Pepsi commissioned. There I was as
> attracted to Hampton, Bethune-Cookman, and Tuskegee. I applied to

all

> three and was accepted to all three. At that time I wanted to be a
> business major and in finance. In April 1990 I went to visit the

campus

> of Tuskegee my cousin Fredrick G Outlaw reading Black Power

chapter on

> Tuskegee by Carmichael and Hamilton I know I wanted to change me my
> major to Political Science. The reasoning at that time was clear

to me I

> wanted be an agent of change.

>

> At 18, I was glad to survive the pathology that Jawanza Kunjufu

talked

> about in The Conspiracy To Destroy Black Boys. I managed to

overcome

> being labeled emotionally handicap and learning disabled. I wanted

to

> enroll at Tuskegee with the desire to learn what it takes to be a

race

> man. My goal was learn what it took to make black people in this

country

> respected and powerful force in American and International life.

Once I

> was there I was attracted to campus organizations that expressed

> Afrocentricity. I joined them and learned a lot the issues

confronted us

> as a people. In those organizations my level of consciousness

developed

> and intellectual clarity was deepened. The professors challenge my

> thoughts and moved me to work past my limitations being in Special

> Education class most of elementary and secondary education life. In

> 1991, I became active in the Student Government Association.

>

> During my early times at Tuskegee a feeling of inadequateness was

> holding me back causing me not achieve as my deep heart intended

me to.

> I was battling depression and become panicky. I found myself not

going

> to class and not studying. During my third year I had semesters

GPA of

> 0.6 and 1.8.

> That year my depression got the best of me. I returned home took

the

> next year off and almost became a drunk. During the month of

October of

> 93 I sobered up and returned to Sears to sell paint on commission.

> August of 94 I reenrolled in Tuskegee repaired my GPA and during

the

> 95-96 year even made the Dean List. During my last three years at

> Tuskegee I worked hard to make myself relevant in campus life by

working

> back in the SGA, and leading KA HET HERU/ KA RA (The Vanguard).

Working

> within the SGA I headed up Black History Month, was deputize as a

voter

> registrar for Macon County, held the positions of President Pro

Tem of

> Student Senate, Elected Senator at Large, and was appointed Chief

of

> Staff. I did all of this while having chest pains and stared

falling

> down from dizziness from panic attacks.

>

> August 1, 1997 was the best day of life I graduated from Tuskegee

> returned to home to only go back to work at Sears. I returned back

> thinking I can catch up on bills and go back to school. Sears have

not

> been a place where I can make money I learned a lot about home

> electronics and became expert on my product. Despite my expertise I

> became an AKM (Automatic Knowledge Machine) where people took my

> information and their business elsewhere. I was not becoming what I

> thought God meant for me to be an agent for change. My return home

lead

> me to become a poster child for underachievement where during the

last 7

> years I have failed to gross 20,000. I have for creditors charge

me off

> due to non-payment. During the past five years I left Sears twice

only

> to return as a failure. I am a mess now not knowing whom I am and

where

> to go. My only aspiration now is to become a personal manger and

an A&R

> in the music business.

>

> Now I feel aimless and confused. I wake up each day with pressure

on the

> brain, headaches, chest pains, shooting pains down my arm,

dizziness, I

> have in the past five years being to emergency room 15 times. I am

lost.

> To take license with the words of Jesse Jackson I am know I am

somebody

> but I find it hard to keep hope alive. Continuing with taking

licensee

> with his words it should be four balls and you on. I have being to

plate

> to many times to strike out. Fear has taken over me. I fear that I

would

> never get my credit right, never get married, never have kids,

never be

> an agent of change, never be value to my race, and never be an

asset to

> Tuskegee.

>

> When I think about my life Dr. Francis Cress Welsing work from the

Isis

> Papers Black Fear and the lack of ideological commitment haunts my

> brain. In her essay she talks about the overt oppression has

caused fear

> to be instilled in the victims of white supremacy to render black

> intellectuals in effective to transform our communities due to lack

> ideological commitment to struggle against oppression. That is key

to

> understand my dilemma fear is driving force behind panic attacks.

Frantz

> Fanon in the Wretched of the Earth talks about how under

oppression the

> colonialize will develop mental disorders. Now this native

intellectual

> is now being treated for depression and bipolar disorder. My

issues are

> highly problematic cause what I am dealing with culturally and

> politically connected. Cheikh Anta Diop once said the mission of

culture

> is creativity and survival. I am struggling to create the means to

> survive. In this struggle I can't help to reflect on the Julia Hare

> warned black women about an African-Centered black male that we

find it

> difficult to be the breadwinner. At the end of the day my struggle

is

> multi-faceted. My issues are how do I at 32, find my manhood,

meaning,

> build a family, become a husband and build our nation. I don't

want to

> waste a way. I try keeping what KRS-One said in a song when he

states

> that the finished line is control of your mind.

>

> Tuskegee lifted the veil of ignorance. Now I must some take my

knowledge

> and provide leadership and service to my race and myself. However

I find

> myself too less. I go to interviews with a suit that does not

fit, a

> missing tooth, and without transportation most jobs I want cannot

attend

> the meeting. I feel that I am in bondage in this free market

society not

> up from slavery. I ask that those who read this please take time

to help

> me. I don't want to die my panic attacks has caused me to develop

> hypertension and its out of control. I pray that God would touch

you

> heart and help me get on my feet so I can stand take care of

myself. I

> am open to any ideas that you might have. If you chose to help me

you

> can call me.

>

> Gary S Smith

> BA Political Science

> Class of 97 Tuskegee University

> 845-429-5452

> 845-627-4571

> 845-893-6816

| 15051|2004-11-20 13:46:33|yahmose7|Re: Tetiankh-Kem (Tetiankh the Black)|

Good post. Also western culture is not the only greedy ones, everything blacks do negative is not the result of white folks influence, I mean read and truly understand the history of Africa and many of it so-called great nations, who were around long before western culture was noted and basically any other. I dont think Nubians took to much pride in the Statues of Ramsees at thier borders, or having to go through egyptian to trade with other nothern nations. All man have the capacity to be greedy, they just need only a taste, but i do agree that Africans get alot of "appetizers" through means of media and such!!

| 15052|2004-11-20 14:44:49|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

I am aware that all human beings have 360 degrees of humanity and not all the points along the circle are good.

But quite frankly that is a given and is beside the point. I meant to put in my last post the request to ask you not mention the fact that Afrikans have themselves enslaved each other.

It was/is a different kind of slavery. These kind of arguments seem to suggest that somehow because Afrikans used slavery it is therefore OK.

If the Afrikan form of slavery had been used more than likely we would have a very different situation in this country. Ir probably would have lasted no more than a few years instead of 350 which is why laws were put in place to assure that it lasted. But that is speculation

You have mentioned before something that I do agree with: that we need to focus on ourselves and fix our own problems (paraphrased). I might add that the white power structure doesn't need defending and it doesn't have a defense.

I will give an example of what I think is emblematic of the white power structure that people of color have and continue to have to deal with.

Republican Conservative Senator Tom Delay and his cronies are under investigation for bilking native Americans out of 62 million dollars in the NA's attempt to win influence in Congress. As his cronies stole their monies they are accused of calling the NA's all kind of racist names such as: stupid morons, troglodytes, the lowest form of humanity. This is reminiscent of AA's classification during slavery. Are you aware that we were by law classified as sub-human, 3/5 human?

You can say the the NA cheated each other also and chances are very good that they did. Yet, the fact remains that this community of NA's are consequently financially devastated by this act of vile greed. I don't think it serves them well to go around telling each other that they have cheated each other also. I'm sure they know that. And I doubt that this fact will move them forward.

PS This is a fairly recent story. If you are interested I'm sure you can such the net and find it.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 20

In honor,

HTP,

Mahari

--- On Sat 11/20, yahmose7 <yahmose7@yahoo.com> wrote:

From: yahmose7 [mailto:yahmose7@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sat, 20 Nov 2004 21:46:25 -0000

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

Good post. Also western culture is not the only greedy ones, everything blacks do negative is not the result of white folks influence, I mean read and truly understand the history of Africa and many of it so-called great nations, who were around long before western culture was noted and basically any other. I dont think Nubians took to much pride in the Statues of Ramsees at thier borders, or having to go through egyptian to trade with other nothern nations. All man have the capacity to be greedy, they just need only a taste, but i do agree that Africans get alot of "appetizers" through means of media and such!!

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| 15053|2004-11-21 12:22:33|yahmose7|Re: Tetiankh-Kem (Tetiankh the Black)|

good post again. but I think you fail to understand where I am coming from, or, I have failed to make it understandable. we all know the snake will bite, thats all he has done, and all he will do, and basically all he can do, so it is natural and imbedded to be careful of the snake, so we carry our sticks. nearly every empire fell from what, not so much the enemy, but disention in the ranks. time and time again, the dog wil lick your hand and bite your leg. What is a man truly loyal to, that is my point. when there is drought, the lion will not leave his pack to live with baboons and eat grass in the hills of ethiopia, he will starve, and he will ultimately die, but not with baboons. See loyalty is greater than love. Love is dependant on your appetite, whatever it may be for that time. Love will cause a Black Civil Rights Lawer to marry a white woman, Love will cause a sister from Slidell Louisiana to go to college in oregon and date that white guy for the last 2 1/2 years, love will make you spend your check on the buy one get one half of at the porn stow. Love is an emotion that some say we cant explain, or basically care not to. Loyalty needs no explanation, it explains itself. Loyalty respects loyalty, love does not respect love. We are born with love, not loyalty, a baby will suck from a bottle or his mother. Loyalty is something that "we must learn", and "learn from it," , that, is what "we" need.

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> I am aware that all human beings have 360 degrees of humanity and not all the points along the circle are good. But quite frankly that is a given and is beside the point. I meant to put in my last post the request to ask you not mention the fact that Afrikans have themselves enslaved each other. It was/is a different kind of slavery. These kind of arguments seem to suggest that somehow because Afrikans used slavery it is therefore OK. If the Afrikan form of slavery had been used more than likely we would have a very different situation in this country. Ir probably would have lasted no more than a few years instead of 350 which is why laws were put in place to assure that it lasted. But that is speculation You have mentioned before something that I do agree with: that we need to focus on ourselves and fix our own problems (paraphrased). I might add that the white power structure doesn't need defending and it doesn't have a defense.I will give an example of what I think is

emblematic of the white power structure that people of color have and continue to have to deal with. Republican Conservative Senator Tom Delay and his cronies are under investigation for bilking native Americans out of 62 million dollars in the NA's attempt to win influence in Congress. As his cronies stole their monies they are accused of calling the NA's all kind of racist names such as: stupid morons, troglodytes, the lowest form of humanity. This is reminiscent of AA's classification during slavery. Are you aware that we were by law classified as sub-human, 3/5 human? You can say the the NA cheated each other also and chances are very good that they did. Yet, the fact remains that this community of NA's are consequently financially devastated by this act of vile greed. I don't think it serves them well to go around telling each other that they have cheated each other also. I'm sure they know that. And I doubt that this fact will move them forward. PS This is a fairly recent story. If you are interested I'm sure you can such the net and find it. Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,950, November 20 In honor, HTP, Mahari--- On Sat 11/20, yahmose7 < yahmose7@y... > wrote: From: yahmose7 [mailto: yahmose7@y...] To: Ta_Seti@y...: Sat, 20 Nov 2004 21:46:25 -0000 Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black) Good post. Also western culture is not the only greedy ones, everything blacks do negative is not the result of white folks influence, I mean read and truly understand the history of Africa and many of it so-called great nations, who were around long before western culture was noted and basically any other. I dont think Nubians took to much pride in the Statues of Ramsees at thier borders, or having to go through egyptian to trade with other nothern nations. All man have the capacity to be greedy, they just need only a taste, but i do agree that Africans get alot of "appetizers" through means of media and such!!

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>
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| 15054|2004-11-21 13:33:07|alberto34482@yahoo.com|Achilles Taitus of Alexzandria quote
about Delta Egyptians|
There is a quote from Diop's essay in the Unesco History of Africa
about Delta herdsmen being compared to Aethiopians. I am curious if
anybody has this direct quote or full quotation from the questioned
author.

Here is the quote:

Achilles Taitus of Alexandria.

He compares the herdsmen of the Delta to the Ethiopians and explains
that
they are blackish, like half-castes.
[...]

Source:

From CHEIKH ANTA DIOP. "Origin of The Ancient Egyptians," IN:
UNESCO, General History of Africa, vol 2, Ancient Civilizations of
Africa. Edited/translated by G. Mokhtar, 1980 UNESCO:
| 15055|2004-11-21 14:51:50|Mahari|Re: Tetiankh-Kem (Tetiankh the Black)|

The examples you gave about 'love' are
interesting but it is unfortunate that you
use that 'term' to make your point because

it is my belief that very few truly love.

Most people, imho, don't know what love is.

They generally interpret lust and/or infatuation with power/power symbols as 'love'.

Love I think is, in fact, closer to loyalty than what you call love. Real love involves commitment - that is a decision to stay and share your life with someone because you deeply appreciate what this person is and is 'about'.

Nonetheless, I understand the point that you make. And I agree; however, I have noticed that in your post you seem to lack an understanding of the character of the AA- at least, as I've come to understand him/her.

In a previous post I mentioned that one should not underestimate the power of socialization. And that is what I think that you do - if you are in fact 'black'. And I hope you are since I wouldn't want to waste my time on a white troublemaker.

I'm adding a technical definition of socialization:

soʻʃiəl?i?zəʃiən (s sh -l -z sh n)

n.

The process of learning interpersonal and interactional skills that are in conformity with the values of one's society.

: the process by which a human being

beginning at infancy acquires the habits, beliefs, and accumulated knowledge of society through

education and training for adult status

The reason I say that of you is because

you speak as if the AA should act in

such and such a way when given our

history and socialization one should

not expect anything but what it is

within the AA community. In fact,

given our history I think that as frustrating

as our situation is we have done amazingly

well. But what else would one expect

from a great people? However, we have

enormous amounts of work to do given

the status of our modern society and

our history of oppression, segregation

and deprivation. By the way, I feel the

main problem with segregation is that

it prevented us from having access

the important networks that can move us forward economically, thus socially ? and still does, BTW.

Back to socialization. I, also, mentioned that during slavery AA's were by law classified as sub-human, 3/5 human. Slavery lasted for approximately 350 years. Imagine what such a label must do to a person, a people who are powerless to change it ? not to mention what the masters must have done and did do given their great leeway in dealing with fellow human beings enabling them to pretend they were not human.

350 years ? that's 17.5 generations, almost 18 generations of people thought of and treated like animals ? chattel, i.e., horses, cattle, etc.

A generation is considered to be 20 years, I believe. I'll give you an exercise. Imagine this situation and say to yourself ? This generation? for each of the 18 generations all the while holding in your mind the

image and scenario of a people being abused like an animal and murdered at will. 18 generations.

If you have the capacity to empathize then I think this exercise will begin to initiate, at least, the question of whether you really understand the AA community. True understanding demands empathy which is why wisdom teachers all seem to suggest that you **DO NOT** rely solely on the material and the intellect to make decisions about life. They invariably lead you astray from your ?humanity? ? unless, of course, you are firmly in the euro camp or Darwinism?s ?survival of the fittest?. This of course promotes animalism/force. And I?m not totally against the idea of the strongest surviving. It?s just that there other more ?human? ways of being strong apart from pure brute animal force. This has been a little of topic from AE and I apologize to list members for that.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 21

In honor,

HTP,

Mahari

--- On Sun 11/21, yahmose7 <yahmose7@yahoo.com> wrote:

From: yahmose7 [mailto:yahmose7@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sun, 21 Nov 2004 20:22:08 -0000

Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black)

good post again. but I think you fail to understand where I am coming from, or, I have failed to make it understandable. we all know the snake will bite, that's all he has done, and all he will do, and basically all he can do, so it is natural and imbedded to be careful of the snake, so we carry our sticks. nearly every empire fell from what, not so much the enemy, but disention in the ranks. time and time again, the dog will lick your hand and bite your leg. What is a man truly loyal to, that is my point. when there is drought, the lion will not leave his pack to live with baboons and eat grass in the hills of ethiopia, he will starve, and he will ultimately die, but not with baboons. See loyalty is greater than love. Love is dependant on your appetite, whatever it may be for that time. Love will cause a Black Civil Rights Lawer to marry a white woman, Love will cause a sister from Slidell Louisiana to go to college in oregon and date that white guy for the last 2 1/2 years, love will make you spend your check on the buy one get one half of at the porn stow. Love is an emotion that some say we cant explain, or basically care not to. Loyalty needs no explanation, it explains itself. Loyalty respects loyalty, love does not respect love. We are born with love, not loyalty, a baby will suck from a bottle or his mother. Loyalty is something that "we must learn", and "learn from it,", that, is what "we" need.

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> I am aware that all human beings have 360 degrees of humanity and not all the points along the circle are good. But quite frankly that is a given and is beside the point. I meant to put in my last post the request to ask you not mention the fact that Afrikans have themselves enslaved each other. It was/is a different kind of slavery. These kind of arguments seem to suggest that somehow because Afrikans used slavery it is therefore OK. If the Afrikan form of slavery had been used more than likely we would have a very different situation in this country. It probably would have lasted no more than a few years instead of 350 which is why laws were put in place to assure that it lasted. But that is speculation You have mentioned before something that I do agree with: that we need to

focus on ourselves and fix our own problems (paraphrased). I might add that the white power structure doesn't need defending and it doesn't have a defense. I will give an example of what I think is emblematic of the white power structure that people of color have and continue to have to deal with. Republican Conservative Senator Tom Delay and his cronies are under investigation for bilking native Americans out of 62 million dollars in the NA's attempt to win influence in Congress. As his cronies stole their monies they are accused of calling the NA's all kind of racist names such as: stupid morons, troglodytes, the lowest form of humanity. This is reminiscent of AA's classification during slavery. Are you aware that we were by law classified as sub-human, 3/5 human? You can say the the NA cheated each other also and chances are very good that they did. Yet, the fact remains that this community of NA's are consequently financially devastated by this act of vile greed. I don't think it serves them well to go a round telling each other that they have cheated each other also. I'm sure they know that. And I doubt that this fact will move them forward. PS This is a fairly recent story. If you are interested I'm sure you can search the net and find it. Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,950, November 20 In honor, HTP, Mahari-- On Sat 11/20, yahmose7 < yahmose7@y... > wrote: From: yahmose7 [mailto: yahmose7@y...] To: Ta Seti@y...: Sat, 20 Nov 2004 21:46:25 -0000 Subject: [Ta_Seti] Re: Tetiankh-Kem (Tetiankh the Black) Good post. Also western culture is not the only greedy ones, everything blacks do negative is not the result of white folks influence, I mean read and truly understand the history of Africa and many of its so-called great nations, who were around long before western culture was noted and basically any other. I don't think Nubians took too much pride in the Statues of Ramsees at their borders, or having to go through Egyptian to trade with other northern nations. All men have the capacity to be greedy, they just need only a taste, but I do agree that Africans get a lot of "appetizers" through means of media and such!!

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| 15056|2004-11-21 15:21:43|Paul Kekai Manansala|Re: Achilles Taitus of Alexzandria quote about Delta Egyptians|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>
>
> There is a quote from Diop's essay in the Unesco History of

Africa

> about Delta herdsmen being comparied to Aethiopies. I am curious

if

> anybody has this direct quote or full quotation from the

questioned

> author.

>
>

Alberto, you might be interested in reading all of Book III of
Tatius' _The Adventures of Leucippe and Cleitophon_.

It deals with the people of the Delta.

Regards,

Paul Kekai Manansala

| 15057|2004-11-21 18:32:58|terance pete|Re: Achilles Taitus of Alexzandria quote about Delta Egyptians|

Thank you, Paul.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 15058|2004-11-22 07:49:03|Paul Kekai Manansala|The ancients: now available in colour|

The ancients: now available in colour

Classical statues are being restored to their original glory. John Hooper reports

Monday November 22, 2004

The Guardian

The new white... a reproduction of the goddess Athena, right, next to the original. Photo: Renate Kuhling/AP

For hundreds of years, Caligula's handsome, marble face has stared out at a fascinated world. Now situated at the Ny Carlsberg Glyptotek museum in Copenhagen, the celebrated first-century bust of this cruel young Roman emperor is made repellent, yet intriguing, not so much by his petulantly downturned mouth as by the blank, staring eyes chiselled from marble by an unknown sculptor.

It comes as a shock to be confronted with an exact replica with unthreatening hazel eyes. Add garish pink skin and glossy brown hair, and the new painted version of Caligula's bust looks as if it might once have been used to model hats in the window of a men's outfitters. Yet, according to the curators of a new exhibition at the Vatican museums, this is a lot closer to what the sculptor intended we see than the white marble to which we are accustomed.

It has long been known that classical statues were painted. Indeed, their creators sometimes chose different kinds of stone for different parts of their statues according to the way they reacted

to paint and wax, using types that could be highly polished for the fleshy parts and coarser varieties that would absorb paint for the drapery. Some art history books have included coloured photographs to give an idea of how the statues of the Greeks and Romans would have looked to contemporaries. But *I Colori del Bianco* (The Colours of White) is the first show to confront us with three-dimensional copies created with the help of meticulous scientific investigation.

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Alongside Caligula, there is an Athena who looks more like a central American goddess than a Greek one, and a Trojan archer wearing multi-coloured matching top and leggings that could easily have been designed by Missoni.

"This exhibition reminds me of Wim Wenders' film *Wings of Desire*, where the angels saw in black and white but the human beings saw in colour," says the show's curator, Paolo Liverani. "We are in an 'angelic' situation with respect to classical statues; we are used to seeing them and appreciating them in immaculate white. Now we're trying to 'humanise' ourselves a bit and rediscover them in their original colours."

Ever since they became the object of scholarly interest, classical statues have been trapped in an aesthetic cage erected by the German scholar and father of modern archaeology, Johann Joachim Winckelmann. It was he who laid down the rule that white is right. "Colour," Winckelmann declared, "ought to have a minor part in the consideration of beauty."

Whenever statues carved by the ancients came to light, they were left unadorned. Telltale streaks and smudges clearly showed the marble had once been painted. But no one wanted to risk damaging the 2000-year-old originals. And, in any case, who was to say how exactly they had been painted?

However, modern techniques have enabled investigators to determine from minute, usually ingrained, traces the precise types and colours of the paints used.

The Vatican museums' researchers have carried out a rigorous examination of one of the most famous classical figures, the so-called *Prima Porta Augustus*, which revealed the statue was once like the replica on display in the exhibition. It had a scarlet toga, a

red and blue tunic and a breastplate decorated with coloured figures. Other copies in the show were created with the help of research at the Glyptothek in Munich and the Ny Carlsberg Glyptotek in Copenhagen.

"I think it's a valiant attempt to discover what went on," says Susan Walker, keeper of antiquities at the Ashmolean museum in Oxford. "The question is whether the people who have researched the exhibition have got the recipes right, both with respect to what kind of paint was used and how the paint adhered to the sculptures."

The organisers of the show make no claim to infallibility. Francesco Buranelli, the director of the Vatican museums, says: "The show is an experiment. It aims to pose a question, not impose anything on anyone."

So far, though, it has won enthusiastic, if somewhat bewildered, reviews in Rome. *Il Messaggero* found the exhibition "disorientating, shocking, but often splendid". *Corriere della Sera*'s critic felt that "suddenly, a world we had been used to regarding as austere and reflective has been turned on its head to become as jolly as a circus".

And that was without anyone mentioning the Venus de Milo's nostrils. Walker said they were almost certainly painted too - to reflect the prevailing fashion in ancient Greece. "It was done to intensify the effect of shadow," she said. "They were just touched up. In red."

The Colours of White is at the Vatican museums, Rome, until January 31.

| 15059|2004-11-22 09:12:56|tahxjkl987|Debate on Qustul Evidence Group A Nubia.|

>Subject: Re: The artifacts speak: Ancient Qustul (Ta-Seti) - Egypt's

Founder

>From: Katherine Griffis-Greenberg [egylist@\[EMAIL PROTECTED\]](mailto:egylist@)

>Date: 4/12/2004 2:56 AM Pacific Standard Time

>Message-id:

>

>

>The Qustul evidence is very tenuous and highly interpreted, however.

>Most recently, Josef Wegner in his "Interaction by the Nubian A-Group

>and Predynastic Egypt: The Significance of the Qustul Burner", in T.

>Celenko (ed.), *Egypt in Africa*, (Indianapolis Museum of

>Art:Indianapolis, 1996) saw the evidence of the burner as evidence

of
>trade only, saying:

No, your citation needs updating. The burner as "evidence of trade only" is simply your imagination. There are many other factors to consider to simply shrug it off as some indication of trade only. That argument does not apply here, and I have you Katherine to thank for leading me to this very important area.

>"...The evidence from Umm el Gabb [Abydos] demonstrates that not only
>pharaonic kingship, but also the primary elements of a centralized

state
>system, including writing and a complex administrative and
governmental
>apparatus, were evolving in Egypt for several centuries _prior_ to
the
>1st Dynasty.

Once again, I think you failed to read the entire post as there are other points to consider. Simply cutting and pasting doesn't count for scholarship, Katherine.

The development of pharaonic iconography and
>symbols, and the hieroglyphic writing system is firmly rooted in
>indigenous cultural and social processes in Egypt. There is thus no
>evidence to support the contention that the A-Group culture was the
>fount of the institutions of pharaonic kingship.

Outdated citation. The development of iconography and symbols found in the tombs of ancient Nubia (Qustul), as well as evidence to support that

contention
is within the rest of this post. You didn't read it obviously.

>

>

>The participation and political emergence of the A-Group does not,
>however, indicate either the Nubian development of the iconography

and

>institution of pharaonic kingship or the A-Group conquest and
>unification of Egypt.

I highlighted the evidence and pointed out the contrary, but you again
failed
to prove otherwise. You play the "cut-n-past" game.

On the contrary, the Classic/Terminal A-Group
>period in Lower Nubia is the final phase of a long-lived culture that
>had evolved over the course of nearly a thousand years. Contemporary
>with the final unification of Egypt at the beginning of the 1st

Dynasty,

>the A-Group disappeared completely -- erased in the prime of its
>development. Lower Nubia was depopulated for over 300 years, until

the

>emergence of the C-Group culture...This eradication of the A-Group
>culture becomes extremely difficult to explain if the A-Group kings
>themselves were the cultural progenitors of the pharaonic

civilization."

>(Wegner 1996: 98-99)

Actually, several events took place during the phase of Egypt's first
dynasty.

Since the Narmer tablet reveals the conquest of an enemy, namely the
Nubians

during this time documented on the tablet itself, proves another
culture

existed already, the ancient Nubians of Ta-Seti. Secondly, the ancient
Egyptians needed more than anything, a stronger army which they
received

in

victory, among other things. How are you a consultant and don't
already

know
some of these things?

Thirdly, the civilization of Kerma has a link to the A-Group in many similarities, the eradication was not total elimination. Hence the C-Group centuries later. Stronger. No history lessons here though, you know the way to the library.

>Wegner noted in his article on Nubia for the University of
>Pennsylvania's "Searching for Ancient Egypt" exhibit:
>
>"...Many items of Egyptian as well as Near Eastern origin were found

in
>the tombs indicating that the A-Group had substantial trade links.

The
>classic A-Group kings also made use of Egyptian-style iconography

which
>suggests they interacted with the development of pre-dynastic

kingdoms
>in late Predynastic Egypt." [_Searching for Ancient Egypt_, David
>O'Connor and David Silverman [ed.], (Cornell University Press/Dallas
>Museum of Art, 1997), p. 295.

"...which suggests they interacted with the development of pre-dynastic kingdoms in late Predynastic Egypt." Exactly my point. The A-Group people interacted with the DEVELOPMENT of pre-dynastic kingdoms in late Predynastic Egypt. You finally used a quote that substantiates what I'm saying here.

>
>As O'Connor pointed out, in the section cited by Wegner, about the
>Qustul burner:
>
>"Williams' theory is exciting, but the evidence for it is not
>convincing. At the time his theory was published, the Qustul 'royal'

>tombs antedated the earliest royal tombs of Egypt, of Nakada phase

IIIb.

>But recently an Abydos royal tomb of IIIA has been found [Tomb of U-

j -

>KGG], so Qustul loses chronological primacy.

Katherine. (!!!sigh!!!) The Qustul burner does not lose anything, are you on cough syrup or something? I'll repeat, you did not take the time to consider much of the evidence pointed out here, you simply cut and pasted where you thought it made sense. Good grief, that isn't scholarship.

>There are unusual objects in Egyptian style at Qustul, but they are

all

>likely to have been imports from Egypt, not products of Nubia.

By the way Katherine, who are the objects imported to, the enemies?

This

is

funny.

Two

>vessels, for example, have painted designs, according to Williams,

the

>conquest of southern Egypt (Ta shemau) and of Hierakanopolis, a town

of

>that region; but the worn signs may be misread, and in any case would

>refer to conquests by the Egyptians _by_ Egyptians, since the vases

are

>of Egyptian origin.

Katherine, this is sad. Egyptology 101, take it.

>A stone incense burner [the Qustul burner - KGG] is of special

>importance. It was carved with motifs Egyptian in style and content

>(including a depiction of a pharaoh in a traditional crown), yet

incense

>burners are typical of Nubia, not Egypt. Surely it, and therefore

its

>pharaonic iconography, are Nubian in origin, Williams argued. But

it is

>more plausible (because of the thoroughly A-Group or Nubian

character of

>the Qustul cemetery) to suggest that the incense burner was made in

>Egypt, or decorated by Egyptian artisans, as a special gift for the

>ruler of Qustul of the day.

A special gift is considered a TRIBUTE to a King or Pharaoh. Here now

are

the

intellectual acrobatics Katherine will now go through to explain their

position? Here is where Katherine is going to explain to everyone who

the

"ruler of Qustul of the day" is so that we once and for all know who

the

Pharaoh was in ancient Nubia, or Egypt's founding father of

Predynastic

Egypt?

Prey tell.

>unification. But compared to contemporary graves in Egypt, this

tomb is

>poor indeed and a late expression of emerging social-economic class

>distinctions; and there is clearly an attempt to import the ritual

>paraphernalia already associated with emergent Egyptian kingship

(e.g.,

>the maceheads and palette)." [Hoffman, 1979: 260]

HOFFMAN, Hoffman, Hoffman...you quoted him before. After researching

his

position, we learn that he states to learn about the Ancient

Egyptians,

one
finds an African substratum. Exactly, Hoffman states that himself. So
do
you
want to continue using this scholar for your references, Katherine?

>Katherine Griffis-Greenberg, MA (Lon)
>Member, International Association of Egyptologists
> American Research Center in Egypt, ASOR, EES, SSEA
>
>Oriental Institute
>Oriental Studies Doctoral Program [Egyptology]
>Oxford University
>Oxford, United Kingdom

King Merenptah - next time read the entire text before cutting and
pasting,
please! And answer the questions, directly...can you do that?

>
>On 12 Apr 2004 09:51:51 GMT, kingmerenptah@

(King Merenptah) in
>alt.history.ancient-egypt, wrote the following:
>
>>The site was nearly two hundred miles deep in the heart of a

country the
>>Egyptians had called Ta-Seti - "Land of the Bow." Here in this

remote
corner
>of
>>Africa, an elegant and cosmopolitan culture had flourished centuries

before
>the
>>pyramids were built.
>>
>>Discovery of a variety of artifacts led to the startling

conclusions.
>>
>>It had been found by archaeologist Keith C. Seele in 1964.

Originally,

>Qustul

>>was judged to be one of the least promising areas. Seele spent most

of

his

>time

>>in Nubia excavating other areas. When he finally turned his

attention to

>>Qustul, in his very last digging season in Nubia, Seele discovered a

>cemetery

>>of thirty-three tombs.

>>

>>Twelve of the tombs were tremendous, each one large enough to have

served a

>>predynastic Egyptian king.

>>

>>Tombs of this size, wealth and date in Egypt would have been

immediately

>>recognized as royal. Their extraordinarily varied contents would

have

been

>>taken as evidence of a complex culture exposed to wide outside

connections.

>But

>>because the discovery was made in Nubia at a time and place when

kingship

>was

>>thought impossible, further proof of royalty is necessary.

>>

>>What was really surprising was the age of the tombs. The cemetery

clearly

>dated

>>from the time of the so-called A-Group - a prehistoric people

believed

to

>have

>>dominated lower Nubia from about 3800 to 3100 B.C.

>>

>>Of all the numerous items discovered, the most significant were

found in

an

>>A-Group grave site, called Cemetery L, which yielded artifacts that

were

>>created six to seven generations (approximately 200 years) before

the

start

>of

>>the First Dynasty in Egypt, 3150 B.C.

>>

>>All told, more than 1,000 complete and fragmentary painted pots, and

over

>100

>>stone vessels. The range of these and other fragments from the

plundered

>>cemetery began to indicate a wealth and complexity that could only

be

called

>>royal.

>>

>>In addition to huge quantities of native pottery, the tombs were

filled

with

>>bottles, flasks, bowls, and large storage jars from Egypt - many

inscribed

>with

>>hieroglyphs. There were also vessels from Syria-Palestine of a type

that

had

>>never been found in Egypt and that may have indicated a direct trade

link

>>between Nubia and Asia.

>>

>>These findings included five major groups:

>>1 - items probably from Sudan

>>2 - items very similar to a culture previously know as C-Group,

which

was

>found

>>in Nubia and in Egypt up to the New Kingdom (2300 - 1500 B.C.)

>>3 - Egyptian pottery, some of which had early forms of hieroglyphic

writing

>>4 - items from the Levant (Syria and Palestine area)

>>5 - badly damaged objects of Egyptian and Sudanese origin

>>

>>It was in one of these graves - coded "L-24" by the excavators -

that

the

>>mysterious incense burner came to light.

>>

>>An incense burner with crude figures and pictographs gouged deep

into

the

>clay.

>>The inscription showed three ships sailing in procession. The three

ships

>were

>>sailing toward the royal palace. One of the ships carried a lion -

perhaps a

>>diety. This piece had been made no later than 3300 B.C. At that

early

date,

>>there were not supposed to have been any such things as pharaohs or

>pharaohs'

>>palaces. Moreover, the piece had not even been found in Egypt. It

had

come

>from

>>Qustul, located just north of the Sudanese border. The censer, in

short

was

>>Nubian.

>>

>>If Williams's restoration was correct this censer had been inscribed

with

>>nothing less than the earliest known portrait of a pharaoh ever

discovered.

>>Why, then, had it turned up in Nubia rather than Egypt? Such censers

simply

>do

>>not appear in Egypt. Could the earliest pharaoh have actually been

Nubian?

>>

>>This was not Egyptian art. This censer had been found, not in

Egypt, but

>nearly

>>200 miles deep in Nubia. Moreover, for the time the censer was made,

>>archaeologists had found no trace in Egypt of any other inscription

showing

>>such a clear use of royal emblems such as the White Crown, the Horus

falcon,

>>the serekh, and the rosette.

>>

>>□ when the incense burner was reexamined in the light of the

obviously

royal

>>stature of people buried in Cemetery L, the essential restoration

of the

>>missing elements was immediately clear. In the first ship, a

prisoner is

>>kneeling on a palanquin or litter held by a rope in the grasp of a

guard

>with a

>>mace□ the white crown of Upper Egypt clearly stands out above the

ship.

In

>>front of it is the tail of a falcon - another sign of kingship. The

crown

>>indicates that the figure is a king, and the falcon should be seen

as

>perched

>>on a serekh, together a characteristic representation in early

dynastic

>Egypt.

>>In front of the falcon is a rosette, symbol of royalty before the

First

>>Dynasty□

>>

>>Its date provided by context, style and composition, the Qustul

burner

>>furnishes the earliest definite representation of a king in the Nile

Valley

>or

>>anywhere□Perhaps the most troublesome question was why nothing of

this

>>kingdom had been known until now. Actually, the truth is the

evidence,

other

>>than the cemetery at Qustul, has been known for some time but it has

been

>>either ignored or wrongly interpreted and dated.

>>

>>When the Qustul incense burner was subjected to geochemical

analysis, it

was

>>found to be made from a distinctive mineral typically found at

Nubian

sites

>>such as Aswan, Kalabsha, and Meroe. Did it seem plausible that

Egyptians

>would

>>have quarried Nubian stone, transported it back to Egypt, carved it

into

a

>>distinctly Nubian style of incense burner, then export the censer

back

to

>>Nubia? Probably not.

>>

>>But if the Nubians were organized in a kingdom as early as 3300

B.C.,

why

>had

>>no previous evidence been found for this mysterious African state?

In

fact,

>it

>>had. Egyptologists had simply failed to grasp the significance of

this

>>evidence.

>>

>>The Nubian desert, for example abounded with rock drawings from

roughly

the

>>same period as the Qustul incense burner, many showing distinctly

"Egyptian"

>>themes and symbols.

>>

>>Ivory seals from the A-Group period had been found featuring kingly

serekhs.

>A

>>mud seal impression found at Siali - also dating from the A-Group

period

-

>>showed a man saluting a serekh surmounted by a falcon. The serekh

was

>actually

>>labeled with a bow - the hieroglyphic emblem for Ta-Seti, Land of

the

Bow -

>>implying that the man was paying homage to a Nubian state. One bowl

from

>Qustul

>>even showed vultures tearing at a fallen enemy who is labeled with

the

signs

>>for Ta-Shemau - Upper Egypt - possibly indicating that the Nubians

had

>defeated

>>Upper Egypt in battle.

>>

>>Every one of these inscriptions had been found in Nubia. Yet

experts had

>always

>>assumed that they referred to an Egyptian monarchy, rather than a

Nubian

>one.

>>Why, then, should experts assume that every recognizable symbol of

royal

>>authority found in that country would be of foreign origin? Some

critics

>>insisted that the Qustul censer must have been an Egyptian import,

despite

>the

>>fact that it was a typically Nubian object made of indisputably

Nubian

>stone.

>>

>>For nine generations or more, according to the sequence of tombs in

Cemetery

>L,

>>some 12 kings at Qustul participated with other kings in Upper

Egypt in

the

>>creation of a unified culture. For Egypt, they helped fashion

pharaonic

>>civilization and thus a legacy for the First Dynasty which the

world has

>>marveled at for millennia. For Nubia, they established an early

political

>unit

>>and led that country to its first cultural distinction.

>>

>>Seele speculated that the tombs might be royal, evidence of a long-

lost

>dynasty

>>of Nubian kings. Unfortunately, this theory flew in the face of

conventional

>>opinion. Seele's theory was subjected to the worst fate known to

academia -

>the

>>silent treatment.

>>

>>Following his discovery, several major scholarly works were

published on

>>Nubia's A-Group culture. But none made even passing reference to the

>mysterious

>>Cemetery L. For more than ten years, Cemetery L was ignored as

completely as

>if

>>its treasures lay, still unexcavated, at the bottom of Lake Nasser.

>>

>>Seele died of cancer without ever seeing his theory vindicated.

Seele

had

>gone

>>to his grave believing that Nubian kings lay buried in Cemetery L.

But

he

>had

>>never imagined that those kings might have been pharaohs, arraying

>themselves

>>in all the formal regalia of an Egyptian monarch.

>>

>>As a result of the reexamination of data concerning ancient Nubia,

many

>>scholars have concluded that the Nubians were an extremely

sophisticated

>people

>>who built cities, roads, and temples comparable to those of the

people

of

>Egypt

>>in the north. It has even been suggested by one researcher that

there

were

>more

>>pyramids constructed in Nubia than in Egypt.

>>

>>Ivan Van Sertima stated on Williams conclusions:

>>

>>What is equally significant is the more recent discovery that there

was

some

>>pharaonic-type civilization developing parallel to Egypt through the

>centuries.

>>Bruce Williams, in a letter to me in 1984, maintained that a Kushite

>continuity

>>sustained the pharaonic impulse through the ages, from A-group (3300

B.C.)

>>right through to X-Group (550 A.D.). This, to put it in his own

words,

>>'represents a new departure in the examination of Egypt's place in

the

>African

>>context.

>>

>>The rich graves of the A-Group kings contained gold jewelry,

beautiful

>pottery,

>>and stone vessels□that rivaled the wealth of the Egyptian kings.

Many

of

>>these luxury objects were Near Eastern or Egyptian, indicating that

the

>A-Group

>>carried on extensive trade with those areas.

>>

>>In time, the Egyptian and Nubian kingdoms became enemies, and the

Egyptian

>>kings, the same ones who built the pyramids, invaded Nubia. The

Egyptians

>>conquered the A-Group and ruled the 'Land of the Bow' as a colony.

>>

>>However, south of the Third Cataract - beyond the area of Egyptian

control,

>the

>>Nubians remained independent and continued to grow strong.

>>

>>The debate over how old dynastic Egypt was, will continue□but it

is

>important

>>to note two things in this connection. One, it further invalidates

any

claim

>to

>>Sumerian or Mesopotamian primacy or any significant influence on the

>Egyptians

>>of the pyramid age - the earliest hard dating of materials found at

Ur,

the

>>first Sumerian city-state, is 2600 B.C., whereas the most

conservative

date

>for

>>the first Egyptian dynasty is 3100 B.C.

>>

>>Two, it does not affect the dating of the first pharaonic dynasty in

Nubia

>>since the methods used to arrive at that dating would still place

Ta-Seti at

>>least 200 years before the first Egyptian dynasty (whatever that

date

may

>be).

>>Discussion with Dr. Bruce Williams has established that very

clearly.

>>

>>Current evidence indicates that the Nubians and Egyptians may be

ethnically

>the

>>same with cultures coming from similar sources.

>>

>>Unfortunately, the likelihood of further archaeological study at

Qustul,

or

>any

>>other site in Nubia, is all but impossible because many of the

primary

areas

>of

>>investigation now lie under 250 feet of water, at the bottom of Lake

Nasser.

>>This man-made lake covers an area of approximately 1,550 square

miles,

and

>it

>>is the second largest man-made lake in the world.

>>

>>During the construction of the Aswan High Dam (1960 - 1968) and the

>subsequent

>>creation of Lake Nasser, 40 Nubian villages were relocated further

inland.

>>Thousands of Nubians were resettled in and around the city of Aswan

and

in

>>villages further north; however, an untold number drowned when they

refused

>to

>>leave the lands that their ancestors had occupied for more than

5,000

years.

>>

>>[Nubian Rescue by Rex Keating) writes:

>>All 23 temples and shrines were saved and re-erected elsewhere.

Four of

>them,

>>from Egypt, went overseas; the temple of Dendur now stands in New

York's

>>Metropolitan Museum of Fine Art, Taffeh has come to rest in Holland

where it

>>may be seen at Leyden, Ellesyn is in Turin and Debod at Madrid. In

1969

the

>>archaeological survey team working in the Sudan reached the Dal

Cataract,

>the

>>extreme southern limit affected by Lake Nasser. Their work had

ended and

a

>year

>>later the last two expeditions in Sudanese Nubia were forced by the

rising

>>waters to leave. By 1971 Nubia had passed into history. The cost was

>>\$41,774,458. Governments were cajoled while radio and film,

television

and

>the

>>press were tempted into playing their part in the world pattern of

mass

>>persuasion to save Abu Simbel. And it worked.

>>

>>The decision to build the High Dam was basically humanitarian, not

political

>as

>>has been so often represented. The generating capacity of its 12

turbines is

>in

>>excess of Egypt's foreseeable needs for years to come. The reservoir

behind

>the

>>dam (known as Lake Nasser) is long and narrow, covering an area of

three

>>thousand square miles and extending across two hundred miles of

Egyptian

>>territory and a hundred miles over the border into the Sudan, and it

will

>bring

>>two million more acres of land under cultivation.

>>

>>In addition to the displacement of human beings, a total of 18

ancient

>temples

>>were dismantled and relocated. These temples were presented as

gifts to

>those

>>nations that assisted in the construction of the Aswan High Dam.

>>

>>There is no way to estimate the total number of temples and tombs

which

now

>lie

>>at the bottom of Lake Nasser, nor is there any way of knowing the

many

>secrets

>>these structures currently hold. Because of the creation of the

Aswan

Dam,

>the

>>world will never have an opportunity to study the full impact

Africans

from

>the

>>southern Nile Valley had on the development of ancient Egypt and

subsequent

>>civilizations.

>>

>>Sources:

>>African Peoples Contributions to World Civilizations, by Paul L.

Hamilton

>>Nile Valley Contributions to Civilization by Anthony T. Browder

>>The Lost Pharaohs of Nubia by Bruce Williams

>>Black Spark, White Fire by Richard Poe

>>Nubian Rescue by Rex Keating

>>

>>King Merenptah

Your example of the incense burner and its representation is a good

one.

It

clearly shows a pharaoh sitting on a throne facing SOUTH, with a depiction of

Horus too, while the boat in front of him is facing North with two occupants, one sitting and one standing, sailing to a Temple, namely Egypt.

And this was found WHERE? Qustul Nubia, South of Egypt - where the first signs of royalty are now preserved and well documented.

This post creates many problems for the traditional Egyptologists I know.

King Merenptah

| 15060|2004-11-22 13:04:00|saidis_aswan_egy|Canadian dig unearths Sinai desert fortress|
Canadian dig unearths Sinai desert fortress

Associated Press

TORONTO - A Canadian archeological expedition in Egypt has uncovered the remains of a 4,200-year-old fortress near the Red Sea coast in the Sinai Desert, a discovery that sheds some light on life at the time when the Great Pyramids were built.

Details of the discovery will be published soon in the Bulletin of the American School of Oriental Research, and archeologists say it offers important clues on what was going on during the last years of the period in Egypt called the Old Kingdom (2700-2200 BC).

The team first learned of the site two years ago -- and returned this past summer -- while mapping archeological sites in the Sinai Desert. Led by a brief report of ruins in the area of Ras Budran and information from local Bedouin, they went south along the Red Sea coast to the remains of the fort.

Project director Gregory Mumford recalls shrieking: "Wow, this is massive!" when the team first surveyed what was on the surface.

They did not have time to conduct a formal excavation and left after doing a survey of the surface remains with the belief that the ruins dated from no earlier than 1500 BC. But this past summer, the team returned to Ras Budran and excavated the site.

They found that the fortress walls were seven metres thick and had an unusual circular shape that gave the fort a diameter of 44 metres. And the walls were not built with the more commonly used mud brick but with limestone blocks.

Geo-archeologist Dr. Lawrence Pavlish, who was part of the survey team in the summer of 2003, said it made a "good checkpoint" for anyone travelling down the Red Sea coast of the Sinai Peninsula in the ancient world.

The pottery found at the site indicated that it was older than originally thought, dating to around 2250 BC, in the sixth dynasty of Old Kingdom Egypt.

Mumford believes that the construction of the fort was likely an act of desperation by ancient Egypt, which was in a state of war with people who lived in the Sinai at the time called the Bedwin -- direct ancestors of the modern Bedouin.

Egypt was "going on the defensive," he said.

Archeological evidence reveals that the fort was occupied for "perhaps a year" before it was abandoned, Mumford added. He said surveys of the Sinai Peninsula has found evidence of numerous ancient campsites made by the Bedwin.

The existence of the fort, and its short-term occupation, supports a theory popular among Egyptologists that ancient Egypt's war in the Sinai as well as with the Nubians in the modern Sudan was an important factor in the collapse of Egyptian civilization by 2200 BC.

Egypt didn't recover for more than 200 years, and even then never built pyramids or undertook building projects as large as those in the Old Kingdom. The team that excavated the site is one of only two active Canadian archeological expeditions in Egypt. Canada has only a handful of Egyptologists employed in universities across the country.

The Sinai expedition was staffed almost entirely by Canadians with support from the Egyptian Supreme Council of Antiquities. It was funded by the Social Sciences and Humanities Research Council of Canada, the American Research Centre in Egypt and private donors.

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http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/1101050674076_7/?hub=SciTech
| 15061|2004-11-22 13:11:01|Mahari|Re: Debate on Qustul Evidence Group A Nubia.|

Thanks for the post. It was a fun read.

Ha! Ha! She?s a ridiculous trip, ain?t she?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 20

In honor,

HTP,

Mahari

--- On Mon 11/22, tahxjkl987 < tahxjkl987@yahoo.com > wrote:

From: tahxjkl987 [mailto: tahxjkl987@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Mon, 22 Nov 2004 17:12:47 -0000

Subject: [Ta_Seti] Debate on Qustul Evidence Group A Nubia.

>Subject: Re: The artifacts speak: Ancient Qustul (Ta-Seti) - Egypt's
Founder

>From: Katherine Griffis-Greenberg egylist@

>Date: 4/12/2004 2:56 AM Pacific Standard Time

>Message-id: >

>

>The Qustul evidence is very tenuous and highly interpreted, however.

>Most recently, Josef Wegner in his "Interaction by the Nubian A-Group

>and Predynastic Egypt: The Significance of the Qustul Burner", in T.

>Celenko (ed.), Egypt in Africa, (Indianapolis Museum of

>Art:Indianapolis, 1996) saw the evidence of the burner as evidence
of

>trade only, saying:

No, your citation needs updating. The burner as "evidence of trade
only"

is

simply your imagination. There are many other factors to consider to
simply

shrug it off as some indication of trade only. That argument does not
apply

here, and I have you Katherine to thank for leading me to this very important area.

>"...The evidence from Umm el Gabb [Abydos] demonstrates that not only
>pharaonic kingship, but also the primary elements of a centralized state
>system, including writing and a complex administrative and governmental
>apparatus, were evolving in Egypt for several centuries prior to the
>1st Dynasty.

Once again, I think you failed to read the entire post as there are other points to consider. Simply cutting and pasting doesn't count for scholarship, Katherine.

The development of pharaonic iconography and
>symbols, and the hieroglyphic writing system is firmly rooted in
>indigenous cultural and social processes in Egypt. There is thus no
>evidence to support the contention that the A-Group culture was the
>fount of the institutions of pharaonic kingship.

Outdated citation. The development of iconography and symbols found in the tombs of ancient Nubia (Qustul), as well as evidence to support that contention is within the rest of this post. You didn't read it obviously.

>
>

>The participation and political emergence of the A-Group does not,
>however, indicate either the Nubian development of the iconography and
>institution of pharaonic kingship or the A-Group conquest and
>unification of Egypt.

I highlighted the evidence and pointed out the contrary, but you again failed to prove otherwise. You play the "cut-n-past" game.

On the contrary, the Classic/Terminal A-Group
>period in Lower Nubia is the final phase of a long-lived culture that
>had evolved over the course of nearly a thousand years. Contemporary
>with the final unification of Egypt at the beginning of the 1st Dynasty,
>the A-Group disappeared completely -- erased in the prime of its
>development. Lower Nubia was depopulated for over 300 years, until the
>emergence of the C-Group culture...This eradication of the A-Group
>culture becomes extremely difficult to explain if the A-Group kings
>themselves were the cultural progenitors of the pharaonic

civilization."
>(Wegner 1996: 98-99)

Actually, several events took place during the phase of Egypt's first dynasty. Since the Narmer tablet reveals the conquest of an enemy, namely the Nubians during this time documented on the tablet itself, proves another culture existed already, the ancient Nubians of Ta-Seti. Secondly, the ancient Egyptians needed more than anything, a stronger army which they received in victory, among other things. How are you a consultant and don't already know some of these things?

Thirdly, the civilization of Kerma has a link to the A-Group in many similarities, the eradication was not total elimination. Hence the C-Group centuries later. Stronger. No history lessons here though, you know the way to the library.

>Wegner noted in his article on Nubia for the University of Pennsylvania's "Searching for Ancient Egypt" exhibit:
>
>"...Many items of Egyptian as well as Near Eastern origin were found in the tombs indicating that the A-Group had substantial trade links. The classic A-Group kings also made use of Egyptian-style iconography which suggests they interacted with the development of pre-dynastic kingdoms in late Predynastic Egypt." [Searching for Ancient Egypt, David O'Connor and David Silverman [ed.], (Cornell University Press/Dallas Museum of Art, 1997), p. 295.

"...which suggests they interacted with the development of pre-dynastic kingdoms in late Predynastic Egypt." Exactly my point. The A-Group people interacted with the DEVELOPMENT of pre-dynastic kingdoms in late Predynastic Egypt. You finally used a quote that substantiates what I'm saying here.

>
>As O'Connor pointed out, in the section cited by Wegner, about the Qustul burner:
>
>"Williams' theory is exciting, but the evidence for it is not convincing. At the time his theory was published, the Qustul 'royal'

>tombs antedated the earliest royal tombs of Egypt, of Nakada phase IIIb.
>But recently an Abydos royal tomb of IIIA has been found [Tomb of U-j -
>KGG], so Qustul loses chronological primacy.

Katherine. (!!!sigh!!!) The Qustul burner does not lose anything, are you on cough syrup or something? I'll repeat, you did not take the time to consider much of the evidence pointed out here, you simply cut and pasted where you thought it made sense. Good grief, that isn't scholarship.

>There are unusual objects in Egyptian style at Qustul, but they are all
>likely to have been imports from Egypt, not products of Nubia.

By the way Katherine, who are the objects imported to, the enemies? This is funny.

Two
>vessels, for example, have painted designs, according to Williams, the
>conquest of southern Egypt (Ta shemau) and of Hierakanopolis, a town of
>that region; but the worn signs may be misread, and in any case would
>refer to conquests by the Egyptians by Egyptians, since the vases are
>of Egyptian origin.

Katherine, this is sad. Egyptology 101, take it.

>A stone incense burner [the Qustul burner - KGG] is of special
>importance. It was carved with motifs Egyptian in style and content
>(including a depiction of a pharaoh in a traditional crown), yet incense
>burners are typical of Nubia, not Egypt. Surely it, and therefore its
>pharaonic iconography, are Nubian in origin, Williams argued. But it is
>more plausible (because of the thoroughly A-Group or Nubian character of
>the Qustul cemetery) to suggest that the incense burner was made in
>Egypt, or decorated by Egyptian artisans, as a special gift for the
>ruler of Qustul of the day.

A special gift is considered a TRIBUTE to a King or Pharaoh. Here now are the intellectual acrobatics Katherine will now go through to explain their position? Here is where Katherine is going to explain to everyone who the

"ruler of Qustul of the day" is so that we once and for all know who the Pharaoh was in ancient Nubia, or Egypt's founding father of Predynastic Egypt?
Prey tell.

>unification. But compared to contemporary graves in Egypt, this tomb is
>poor indeed and a late expression of emerging social-economic class
>distinctions; and there is clearly an attempt to import the ritual
>paraphernalia already associated with emergent Egyptian kingship
(e.g.,
>the maceheads and palette)." [Hoffman, 1979: 260]

HOFFMAN, Hoffman, Hoffman...you quoted him before. After researching his position, we learn that he states to learn about the Ancient Egyptians, one finds an African substratum. Exactly, Hoffman states that himself. So do you want to continue using this scholar for your references, Katherine?

>Katherine Griffis-Greenberg, MA (Lon)
>Member, International Association of Egyptologists
> American Research Center in Egypt, ASOR, EES, SSEA
>
>Oriental Institute
>Oriental Studies Doctoral Program [Egyptology]
>Oxford University
>Oxford, United Kingdom

King Merenptah - next time read the entire text before cutting and pasting, please! And answer the questions, directly...can you do that?

>
>On 12 Apr 2004 09:51:51 GMT, kingmerenptah@
(King Merenptah) in
>alt.history.ancient-egypt, wrote the following:
>
>>The site was nearly two hundred miles deep in the heart of a country the
>>Egyptians had called Ta-Seti - "Land of the Bow." Here in this remote corner
>of
>>Africa, an elegant and cosmopolitan culture had flourished centuries before
>the
>>pyramids were built.
>>

>>Discovery of a variety of artifacts led to the startling conclusions.
>>
>>It had been found by archaeologist Keith C. Seele in 1964. Originally,
>Qustul
>>was judged to be one of the least promising areas. Seele spent most of his
>time
>>in Nubia excavating other areas. When he finally turned his attention to
>>Qustul, in his very last digging season in Nubia, Seele discovered a
>cemetery
>>of thirty-three tombs.
>>
>>Twelve of the tombs were tremendous, each one large enough to have served a
>>predynastic Egyptian king.
>>
>>Tombs of this size, wealth and date in Egypt would have been immediately
>>recognized as royal. Their extraordinarily varied contents would have been
>>taken as evidence of a complex culture exposed to wide outside connections.
>But
>>because the discovery was made in Nubia at a time and place when kingship
>was
>>thought impossible, further proof of royalty is necessary.
>>
>>What was really surprising was the age of the tombs. The cemetery clearly
>dated
>>from the time of the so-called A-Group - a prehistoric people believed to
>have
>>dominated lower Nubia from about 3800 to 3100 B.C.
>>
>>Of all the numerous items discovered, the most significant were found in
>an
>>A-Group grave site, called Cemetery L, which yielded artifacts that were
>>created six to seven generations (approximately 200 years) before the
>start
>of
>>the First Dynasty in Egypt, 3150 B.C.
>>
>>All told, more than 1,000 complete and fragmentary painted pots, and over
>100

>>stone vessels. The range of these and other fragments from the
plundered
>>cemetery began to indicate a wealth and complexity that could only
be
called
>>royal.
>>
>>In addition to huge quantities of native pottery, the tombs were
filled
with
>>bottles, flasks, bowls, and large storage jars from Egypt - many
inscribed
>with
>>hieroglyphs. There were also vessels from Syria-Palestine of a type
that
had
>>never been found in Egypt and that may have indicated a direct trade
link
>>between Nubia and Asia.
>>
>>These findings included five major groups:
>>1 - items probably from Sudan
>>2 - items very similar to a culture previously known as C-Group,
which
was
>found
>>in Nubia and in Egypt up to the New Kingdom (2300 - 1500 B.C.)
>>3 - Egyptian pottery, some of which had early forms of hieroglyphic
writing
>>4 - items from the Levant (Syria and Palestine area)
>>5 - badly damaged objects of Egyptian and Sudanese origin
>>
>>It was in one of these graves - coded "L-24" by the excavators -
that
the
>>mysterious incense burner came to light.
>>
>>An incense burner with crude figures and pictographs gouged deep
into
the
>clay.
>>The inscription showed three ships sailing in procession. The three
ships
>were
>>sailing toward the royal palace. One of the ships carried a lion -
perhaps a
>>diety. This piece had been made no later than 3300 B.C. At that
early
date,
>>there were not supposed to have been any such things as pharaohs or
>pharaohs'
>>palaces. Moreover, the piece had not even been found in Egypt. It
had
come
>from
>>Qustul, located just north of the Sudanese border. The censer, in

short
was
>>Nubian.
>>
>>If Williams's restoration was correct this censer had been inscribed
with
>>nothing less than the earliest known portrait of a pharaoh ever
discovered.
>>Why, then, had it turned up in Nubia rather than Egypt? Such censers
simply
>do
>>not appear in Egypt. Could the earliest pharaoh have actually been
Nubian?
>>
>>This was not Egyptian art. This censer had been found, not in
Egypt, but
>nearly
>>200 miles deep in Nubia. Moreover, for the time the censer was made,
>>archaeologists had found no trace in Egypt of any other inscription
showing
>>such a clear use of royal emblems such as the White Crown, the Horus
falcon,
>>the serekh, and the rosette.
>>
>>???when the incense burner was reexamined in the light of the
obviously
royal
>>stature of people buried in Cemetery L, the essential restoration
of the
>>missing elements was immediately clear. In the first ship, a
prisoner is
>>kneeling on a palanquin or litter held by a rope in the grasp of a
guard
>with a
>>mace???the white crown of Upper Egypt clearly stands out above the
ship.
In
>>front of it is the tail of a falcon - another sign of kingship. The
crown
>>indicates that the figure is a king, and the falcon should be seen
as
>perched
>>on a serekh, together a characteristic representation in early
dynastic
>Egypt.
>>In front of the falcon is a rosette, symbol of royalty before the
First
>>Dynasty???
>>
>>Its date provided by context, style and composition, the Qustul
burner
>>furnishes the earliest definite representation of a king in the Nile
Valley
>or
>>anywhere???Perhaps the most troublesome question was why nothing of
this

>>kingdom had been known until now. Actually, the truth is the evidence,
other
>>than the cemetery at Qustul, has been known for some time but it has been
>>either ignored or wrongly interpreted and dated.
>>
>>When the Qustul incense burner was subjected to geochemical analysis, it was
>>found to be made from a distinctive mineral typically found at Nubian sites
>>such as Aswan, Kalabsha, and Meroe. Did it seem plausible that Egyptians
>would
>>have quarried Nubian stone, transported it back to Egypt, carved it into
a
>>distinctly Nubian style of incense burner, then export the censer back
to
>>Nubia? Probably not.
>>
>>But if the Nubians were organized in a kingdom as early as 3300 B.C.,
why
>had
>>n o previous evidence been found for this mysterious African state?
In
fact,
>it
>>had. Egyptologists had simply failed to grasp the significance of this
>>evidence.
>>
>>The Nubian desert, for example abounded with rock drawings from roughly
the
>>same period as the Qustul incense burner, many showing distinctly "Egyptian"
>>themes and symbols.
>>
>>Ivory seals from the A-Group period had been found featuring kingly serekhs.
>A
>>mud seal impression found at Siali - also dating from the A-Group period
-
>>showed a man saluting a serekh surmounted by a falcon. The serekh was
>actually
>>labeled with a bow - the hieroglyphic emblem for Ta-Seti, Land of the
Bow -
>>implying that the man was paying homage to a Nubian state. One bowl

from
>Qustul
>>even showed vultures tearing at a fallen enemy who is labeled with
the
signs
>>for Ta-Shemau - Upper Egypt - possibly indicating that the Nubians
had
>defeated
>>Upper Egypt in battle.
>>
>>Every one of these inscriptions had been found in Nubia. Yet
experts had
>always
>>assumed that they referred to an Egyptian monarchy, rather than a
Nubian
>one.
>>Why, then, should experts assume that every recognizable symbol of
royal
>>authority found in that country would be of foreign origin? Some
critics
>>insisted that the Qustul censer must have been an Egyptian import,
despite
>the
>>fact that it was a typically Nubian object made of indisputably
Nubian
>stone.
>>
>>For nine generations or more, according to the sequence of tombs in
Cemetery
>L,
>>some 12 kings at Qustul participated with other kings in Upper
Egypt in
the
>>creation of a unified culture. For Egypt, they helped fashion
pharaonic
>>civilization and thus a legacy for the First Dynasty which the
world has
>>marveled at for millennia. For Nubia, they established an early
political
>unit
>>and led that country to its first cultural distinction.
>>
>>Seele speculated that the tombs might be royal, evidence of a long-
lost
>dynasty
>>of Nubian kings. Unfortunately, this theory flew in the face of
conventional
>>opinion. Seele's theory was subjected to the worst fate known to
academia -
>the
>>silent treatment.
>>
>>Following his discovery, several major scholarly works were
published on
>>Nubia's A-Group culture. But none made even passing reference to the
>mysterious

>>Cemetery L. For more than ten years, Cemetery L was ignored as completely as
>if
>>its treasures lay, still unexcavated, at the bottom of Lake Nasser.
>>
>>Seele died of cancer without ever seeing his theory vindicated.
Seele
had
>gone
>>to his grave believing that Nubian kings lay buried in Cemetery L.
But
he
>had
>>never imagined that those kings might have been pharaohs, arraying
>themselves
>>in all the formal regalia of an Egyptian monarch.
>>
>>As a result of the reexamination of data concerning ancient Nubia,
many
>>scholars have concluded that the Nubians were an extremely
sophisticated
>people
>>who built cities, roads, and temples comparable to those of the
people
of
>Egypt
>>in the north. It has even been suggested by one researcher that
there
were
>more
>>pyramids constructed in Nubia than in Egypt.
>>
>>Ivan Van Sertima stated on Williams conclusions:
>>
>>What is equally significant is the more recent discovery that there
was
some
>>pharaonic-type civilization developing parallel t o Egypt through the
>centuries.
>>Bruce Williams, in a letter to me in 1984, maintained that a Kushite
>continuity
>>sustained the pharaonic impulse through the ages, from A-group (3300
B.C.)
>>right through to X-Group (550 A.D.). This, to put it in his own
words,
>>'represents a new departure in the examination of Egypt's place in
the
>African
>>context.
>>
>>The rich graves of the A-Group kings contained gold jewelry,
beautiful
>pottery,
>>and stone vessels???that rivaled the wealth of the Egyptian kings.
Many
of

>>these luxury objects were Near Eastern or Egyptian, indicating that the
>A-Group
>>carried on extensive trade with those areas.
>>
>>In time, the Egyptian and Nubian kingdoms became enemies, and the Egyptian
>>kings, the same ones who built the pyramids, invaded Nubia. The Egyptians
>>conquered the A-Group and ruled the 'Land of the Bow' as a colony.
>>
>>However, south of the Third Cataract - beyond the area of Egyptian control,
>the
>>Nubians remained independent and continued to grow strong.
>>
>>The debate over how old dynastic Egypt was, will continue???but it is
>important
>>to note two things in this connection. One, it further invalidates any
claim
>to
>>Sumerian or Mesopotamian primacy or any significant influence on the
>Egyptians
>>of the pyramid age - the earliest hard dating of materials found at Ur,
the
>>first Sumerian city-state, is 2600 B.C., whereas the most conservative
date
>for
>>the first Egyptian dynasty is 3100 B.C.
>>
>>Two, it does not affect the dating of the first pharaonic dynasty in Nubia
>>since the methods used to arrive at that dating would still place Ta-Seti at
>>least 200 years before the first Egyptian dynasty (whatever that date
may
>be).
>>Discussion with Dr. Bruce Williams has established that very clearly.
>>
>>Current evidence indicates that the Nubians and Egyptians may be ethnically
>the
>>same with cultures coming from similar sources.
>>
>>Unfortunately, the likelihood of further archaeological study at Qustul,
or
>any
>>other site in Nubia, is all but impossible because many of the primary

areas
>of
>>investigation now lie under 250 feet of water, at the bottom of Lake Nasser.
>>This man-made lake covers an area of approximately 1,550 square miles,
and
>it
>>is the second largest man-made lake in the world.
>>
>>During the construction of the Aswan High Dam (1960 - 1968) and the
>subsequent
>>creation of Lake Nasser, 40 Nubian villages were relocated further inland.
>>Thousands of Nubians were resettled in and around the city of Aswan and
in
>>villages further north; however, an untold number drowned when they refused
>to
>>leave the lands that their ancestors had occupied for more than 5,000
years.
>>
>>[Nubian Rescue by Rex Keating) writes:
>>All 23 temples and shrines were saved and re-erected elsewhere.
Four of
>them,
>>from Egypt, went overseas; the temple of Dendur now stands in New York's
>>Metropolitan Museum of Fine Art, Taffeh has come to rest in Holland where it
>>may be seen at Leyden, Ellesyn is in Turin and Debod at Madrid. In 1969
the
>>archaeological survey team working in the Sudan reached the Dal Cataract,
>the
>>extreme southern limit affected by Lake Nasser. Their work had ended and
a
>year
>>later the last two expeditions in Sudanese Nubia were forced by the rising
>>waters to leave. By 1971 N ubia had passed into history. The cost was
>>\$41,774,458. Governments were cajoled while radio and film, television
and
>the
>>press were tempted into playing their part in the world pattern of mass
>>persuasion to save Abu Simbel. And it worked.
>>
>>The decision to build the High Dam was basically humanitarian, not political
>as

>>has been so often represented. The generating capacity of its 12
turbines is
>in
>>excess of Egypt's foreseeable needs for years to come. The reservoir
behind
>the
>>dam (known as Lake Nasser) is long and narrow, covering an area of
three
>>thousand square miles and extending across two hundred miles of
Egyptian
>>territory and a hundred miles over the border into the Sudan, and it
will
>bring
>>two million more acres of land under cultivation.
>>
>>In addition to the displacement of human beings, a total of 18
ancient
>temples
>>were dismantled and relocated. These temples were presented as
gifts to
>those
>>nations that assisted in the construction of the Aswan High Dam.
>>
>>There is no way to estimate the total number of temples and tombs
which
now
>lie
>>at the bottom of Lake Nasser, nor is there any way of knowing the
many
>secrets
>>these structures currently hold. Because of the creation of the
Aswan
Dam,
>the
>>world will never have an opportunity to study the full impact
Africans
from
>the
>>southern Nile Valley had on the development of ancient Egypt and
subsequent
>>civilizations.
>>
>>Sources:
>>African Peoples Contributions to World Civilizations, by Paul L.
Hamilton
>>Nile Valley Contributions to Civilization by Anthony T. Browder
>>The Lost Pharaohs of Nubia by Bruce Williams
>>Black Spark, White Fire by Richard Poe
>>Nubian Rescue by Rex Keating
>>
>>King Merenptah

Your example of the incense burner and its representation is a good one.

It
clearly shows a pharoah sitting on a throne facing SOUTH, with a
depiction
of
Horus too, while the boat in front of him is facing North with two
occupants,
one sitting and one standing, sailing to a Temple, namely Egypt.

And this was found WHERE? Qustul Nubia, South of Egypt - where the
first
signs
of royalty are now preserved and well documented.

This post creates many problems for the traditional Egyptologists I
know.

King Merenptah

No banners. No pop-ups. No kidding.

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| 15062|2004-11-22 13:29:39|cristofori whitakara|when will african-americans fight back about
hollywood's historical|

Debating Alexander's Great Sex Life

Compiled by the DiversityInc staff

? 2004 DiversityInc.com

November 21, 2004



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| 15063|2004-11-22 13:43:30|Myra Wysinger|Re: when will african-americans fight back about hollywood's histor|

Does anyone have a "reference" to this as evidence?

CANDACE

EMPRESS OF ETHIOPIA (332 B.C.)

Alexander reached Kemet (Ancient Egypt) in 332 B.C., on his world conquering rampage. But one of the greatest generals of the ancient world was also the Empress of Ethiopia. This formidable black Queen Candace, was world famous as a military tactician and field commander. Legend has it that Alexander could not entertain even the possibility of having his world fame and unbroken chain of victories marred by risking a defeat, at last, by a woman. He halted his armies at the borders of Ethiopia and did not invade to meet the waiting black armies with their Queen in personal command.

Myra

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| 15064|2004-11-22 14:00:21|Myra Wysinger|Re: when will african-americans fight back about hollywood's histor|

Alexander's marriages and sexuality

Alexander married several princesses of former Persian territories: [Roxana](#) of [Bactria](#); Statira, daughter of Darius III; and Parysatis, daughter of Ochus. However, his greatest emotional attachment is generally considered to have been to his companion, cavalry commander (*chiliarchos*) and possibly lover, Hephaestion. They had likely been best friends since childhood, for Hephaestion too received his education at the court of Alexander's father. Hephaestion makes his appearance in the histories at the point when Alexander reaches Troy. There the two friends make sacrifices at the shrines of the legendary lovers [Achilles](#) and [Patroclus](#), Alexander honoring Achilles, and Hephaestion, Patroclus.

[Curtius](#) maintains that Alexander also took as a lover Darius' [catamite](#), the eunuch [Bagoas](#). Their relationship seems to have been well known among the troops, as [Plutarch](#) recounts an episode on the way back from India in which his men clamor for him to kiss the young man during some festivities. Alexander's favor to Bagoas is also apparent in his earlier appointment of Bagoas as one of the [trierarchs](#), men of substance appointed to oversee and fund the construction of the navy. Whatever his relationship with Bagoas, it was no impediment to his relations with his queen, as six months after Alexander's death Roxanne gave birth to his son and heir [Alexander IV](#).

The question of whether Alexander was [homosexual](#) or [bisexual](#) in a modern sense is controversial. Many modern Greeks and Macedonians are outraged at such suggestions [1] (<http://uk.news.yahoo.com/041120/325/f70iz.html>). But several ancient sources describe Alexander's relationships with Hephaestion and Bagoas as sexual. They, like all our sources about the life of Alexander, were written many centuries after the fact. Thus some claim that it can never be established what the 'real' relationship between Alexander and his male companions was. However, such questions are considered anachronistic by scholars of the period, who point out that the concept of homosexuality did not exist in antiquity: sexual attraction between males was seen as a normal and universal part of human nature since it was believed that men were attracted to beauty, an attribute of the young, regardless of gender.

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http://en.wikipedia.org/wiki/Alexander_the_Great#Alexander.27s_marriages_and_sexuality

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| 15065|2004-11-22 14:07:54|cristofori whitakara|alexander of hell(as) vs. kentake|

The Candaces of Meroe (332 B.C.- 12 AD).

Most scholars would dismiss the accounts of Herodotus, Strabo, and Diodorus as compelling evidence to support the existence of women warriors in Africa, although all three ancient writers have proved accurate in the great majority of their testable observations about life in the centuries before Christ. As time progresses, the evidence supporting the presence of a tradition of African women warriors grows in its persuasiveness.

An impressive series of Ethiopian warrior queens, queen regents, and queen mothers, known as *kentakes* (Greek: Candace), are only appearing to the light of history through the ongoing deciphering of the Merotic script. They controlled what is now Ethiopia, Sudan, and parts of Egypt. One of the earliest references to the *kentakes* comes from 332 B.C. when Alexander the Great set his sights on the rich kingdom of Ethiopia.

The presiding *kentakes*, known in history as "Black Queen Candace of Ethiopia," designed a battle plan to counter Alexander's advance. She placed her armies and waited on a war elephant for the Macedonian conqueror to appear for battle. Alexander approached the field from a low ridge, but when he saw the Black Queen's army displayed in a brilliant military formation before him, he stopped. After studying the array of warriors waiting with such deadly precision and realizing that to challenge the *kentakes* could quite possibly be fatal, he turned his armies away from Ethiopia toward a successful campaign in Egypt.

Bas-reliefs dated to about 170 B.C. reveal *kentakes* [Shanakdakheto](#), dressed in armor and wielding a spear in battle. She did not rule as queen regent or queen mother but as a fully independent ruler. Her husband was her consort. In bas-reliefs found in the ruins of building projects she commissioned, [Shanakdakheto](#) is portrayed both alone as well as with her husband and son, who would inherit the throne by her passing. The following African queens were known to the Greco-Roman world as the "Candaces": [Amanirenas](#), [Amanishakhete](#), [Amanitore](#), Nawidemak, and Malegereabar.

A hundred and fifty years after Alexander was repelled by the Black Queen, the Romans, under Patronius, the Roman governor of Egypt in 30 B.C., tried to conquer Ethiopia, and again a *kentakes* stopped them. Queen Amanirenas neutralized Patronius's army, defeating his garrison at Cyrene, and drove the Roman legions

northward. Not only did the Romans fail to take her country, Queen Amanirenas took parts of theirs. A wall painting depicts her, armed with bow and arrows and spear, holding a tether attached to seven captives.

The *kentakes* of Ethiopia left many monuments to themselves. [Amanishakhete](#), Amanitore, Nawidemak, and Malegereabar commissioned numerous bas-reliefs in the ancient site at Naqa, picturing them armed with one and two swords, battling lions, and subduing enemy war leaders.

Jones, David E., *Women Warriors: A History*, Brassey's, Inc.; (March 1, 2000)



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Reference:



Nubian Pyramids

o

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| 15066|2004-11-22 18:49:04|saidis_aswan_egy|Canadian dig unearths Sinai desert fortress|
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Associated Press

TORONTO - A Canadian archeological expedition in Egypt has uncovered the remains of a 4,200-year-old fortress near the Red Sea coast in the Sinai Desert, a discovery that sheds some light on life at the time when the Great Pyramids were built.

Details of the discovery will be published soon in the Bulletin of the American School of Oriental Research, and archeologists say it offers important clues on what was going on during the last years of the period in Egypt called the Old Kingdom (2700-2200 BC).

The team first learned of the site two years ago -- and returned this past summer -- while mapping archeological sites in the Sinai Desert. Led by a brief report of ruins in the area of Ras Budran and information from local Bedouin, they went south along the Red Sea coast to the remains of the fort.

Project director Gregory Mumford recalls shrieking: "Wow, this is massive!" when the team first surveyed what was on the surface.

They did not have time to conduct a formal excavation and left after doing a survey of the surface remains with the belief that the ruins dated from no earlier than 1500 BC. But this past summer, the team returned to Ras Budran and excavated the site.

They found that the fortress walls were seven metres thick and had an unusual circular shape that gave the fort a diameter of 44 metres. And the walls were not built with the more commonly used mud brick but

with limestone blocks.

Geo-archeologist Dr. Lawrence Pavlish, who was part of the survey team in the summer of 2003, said it made a "good checkpoint" for anyone travelling down the Red Sea coast of the Sinai Peninsula in the ancient world.

The pottery found at the site indicated that it was older than originally thought, dating to around 2250 BC, in the sixth dynasty of Old Kingdom Egypt.

Mumford believes that the construction of the fort was likely an act of desperation by ancient Egypt, which was in a state of war with people who lived in the Sinai at the time called the Bedwin -- direct ancestors of the modern Bedouin.

Egypt was "going on the defensive," he said.

Archeological evidence reveals that the fort was occupied for "perhaps a year" before it was abandoned, Mumford added. He said surveys of the Sinai Peninsula has found evidence of numerous ancient campsites made by the Bedwin.

The existence of the fort, and its short-term occupation, supports a theory popular among Egyptologists that ancient Egypt's war in the Sinai as well as with the Nubians in the modern Sudan was an important factor in the collapse of Egyptian civilization by 2200 BC.

Egypt didn't recover for more than 200 years, and even then never built pyramids or undertook building projects as large as those in the Old Kingdom. The team that excavated the site is one of only two active Canadian archeological expeditions in Egypt. Canada has only a handful of Egyptologists employed in universities across the country.

The Sinai expedition was staffed almost entirely by Canadians with support from the Egyptian Supreme Council of Antiquities. It was funded by the Social Sciences and Humanities Research Council of Canada, the American Research Centre in Egypt and private donors.

http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/1101050674076_7/?hub=SciTech
| 15067|2004-11-23 08:50:44|Paul Kekai Manansala|Amateur archaeologists curse pharaohs'
guardian|
[http://www.nzherald.co.nz/storydisplay.cfm?](http://www.nzherald.co.nz/storydisplay.cfm?storyID=3612886&thesection=news&thesubsection=world)
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Amateur archaeologists curse pharaohs' guardian

23.11.2004

By ALEX DUVAL SMITH in Paris

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The 57-year-old is secretary-general of Egypt's Supreme Council of Antiquities but, as any Egyptologist will tell you, this is the least of his titles.

The self-styled guardian of the pharaohs, commonly referred to as the "Big Zee", is the minder of 4000 years of history, 500 kings, scores of legends, thousands of tourists and hundreds of competing archaeologists.

Yet the theatrical, outspoken and Stetson-wearing Egyptian with a string of academic credits to his name and the power to dictate what the world is told about Ancient Egypt is being challenged relentlessly by two plucky French amateurs.

Retired estate agent Jean-Yves Verd'hurt and architect Gilles Dormion have for two years been applying for permission to poke a 15mm lens through a floor of the Great Pyramid at Giza.

They believe they will find the burial chamber of Cheops (Khufu), the pharaoh of the Fourth Dynasty who built the seventh wonder of the world, the 150m-high Great Pyramid.

The Frenchmen's challenge to the Big Zee's authority has ruined the image of Egyptology as the gentlemanly pursuit of studied introverts.

What has emerged since the Frenchmen went public in September with their accusations is a backstabbing world of academic ambition, national pride, tourism dollars and television ratings.

"Dr Hawass treats Egypt as his private hunting ground," says Verd'hurt.

"They are speculators, amateurs!" comes the retort from Hawass.

"If we are useless amateurs," says Verd'hurt, "then surely the best way to show us up would be to grant us permission and see us fail."

The two Frenchmen - who for 15 years have spent all their savings

and holiday time on digs in Egypt - were at the podium at the revered Ninth International Congress of Egyptologists in Grenoble, France, in September. Before the congress they outlined their research, based on architectural measurements of the pyramid, described in a book, *La Chambre de Cheops*.

The book suggests that Cheops and his architect spent 20 years building the Great Pyramid and faced a series of structural problems. Eventually they positioned the king's funeral chamber in an as-yet undiscovered part of the structure, beneath the so-called Queen's Chamber.

The Frenchmen say a radar scan of the floor of the Queen's Chamber has revealed a 1m-wide cavity that they believe is a corridor leading to Cheop's own resting place. To prove their claim, Verd'hurt and Dormion say, they would have to make only a tiny incision in the floor of the Queen's Chamber, into which they would feed a 15mm camera lens that would emerge in the cavity.

They used the technique in 2000 at Meidoom Pyramid, where they are credited with discovering a corridor and two chambers.

But at a rowdy press conference in Grenoble during the Egyptologists' congress, Hawass dismissed the findings and said he had hundreds of applications similar to the French pair's to deal with.

"Applications have to come from an institution and they have to be convincing. We Egyptians have to keep our dignity.

"I am the guardian of the pyramids. Egyptian blood was spilled in the building of the pyramids. I cannot allow amateurs to tamper with the blood of Egyptians."

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The French amateur team say Hawass' hostility towards them is principally motivated by his links to National Geographic, which has paid for several of his digs and to which they believe he may have offered filming rights to high-profile digs.

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During the 20th century, Akhenaton went from being heralded as the inventor of monotheism - because only one god, Aton, was worshipped during his reign - to being trashed as a mentally retarded, impotent and blind homosexual.

Much colourful speculation surrounds Rameses II - said to have fathered 100 children, reigned for 66 years, died at the age of 90 and have had red hair.

Acres have been written about Nefertiti; endless speculation surrounds the apparent fairness of her skin. There is the view that she murdered her rival, Kya.

Others say that Kya, not Nefertiti, was the mother of Tutankhamen - a suggestion that could be verified by DNA, if only the Egyptian

authorities would allow it.

For the time being, we will have to be content with a CAT scan of Tutankhamen's head. Hawass announced last week that this would be done by an Egyptian team in hope of establishing whether the king was bludgeoned to death 3000 years ago or whether British archaeologist Howard Carter inadvertently chipped the skull while uncovering his remains in 1922.

One of the dreams of Egyptologists is to find Nefertiti's mummified remains.

Last year the Discovery Channel said Joanne Fletcher, a mummification expert from the University of York, had located Nefertiti among three female mummies found in 1898 by Victor Loret in Amenhotep II's tomb.

Hawass has rejected Fletcher's research as "pure fiction" and the work of "a new PhD recipient".

Rivals suggest she rushed into the claim because Discovery Channel wanted a selling-point for its film.

Amid all the speculation and ratings wars, Jean Leclant, a hieroglyphics expert who has spent 37 years trying to read the writing on Egyptian burial chambers, said: "We are all looking for the pieces of a puzzle which remains a gigantic enigma.

"But you have to tackle Egypt with kid gloves. Too many people cannot see the line between romantic adventure and scientific research."

On his personal website, Hawass - once a Fulbright Scholar who obtained his PhD at the University of Pennsylvania - suggests he wants to give back Egyptology to Egyptians.

Two years ago, almost as soon as he was appointed, Hawass introduced restrictions on foreign teams, including a ban on all new excavation projects from Giza to Abu Simbel.

Verd'hurt said he hoped the French Government would step in so they could proceed with their plan.

But that's the last thing other French scientists want. Jean Yoyotte, of the College de France, said: "I am afraid this sort of pressure will have a negative impact on other applications for digs

from French teams."

- INDEPENDENT

| 15068|2004-11-23 11:35:55|cristofori whitakara|Re: Amateur archaeologists curse pharoahs' guardian|

always wondered that europeans are so fascinated by ancient african culture because they are afraid of what they were doing in europe during this time period? they should do a self study on themselves where they are instead of going 1000s of miles to another continent to study ancient africans. i agree with "Zee", leave africa (egypt) for africans(egyptians) sounds marcus garvey like i suppose?

Paul Kekai Manansala wrote:

<http://www.nzherald.co.nz/storydisplay.cfm?storyID=3612886&thesection=news&thesubsection=world>

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Television producers touting their documentaries know that digging up warts-and-all tid-bits gets them noticed and can even earn them the odd plug in a newspaper.

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Much colourful speculation surrounds Rameses II - said to have fathered 100 children, reigned for 66 years, died at the age of 90 and have had red hair.

Acres have been written about Nefertiti; endless speculation surrounds the apparent fairness of her skin. There is the view that she murdered her rival, Kya.

Others say that Kya, not Nefertiti, was the mother of Tutankhamen - a suggestion that could be verified by DNA, if only the Egyptian authorities would allow it.

For the time being, we will have to be content with a CAT scan of Tutankhamen's head. Hawass announced last week that this would be done by an Egyptian team in hope of establishing whether the king was bludgeoned to death 3000 years ago or whether British archaeologist Howard Carter inadvertently chipped the skull while uncovering his remains in 1922.

One of the dreams of Egyptologists is to find Nefertiti's mummified remains.

Last year the Discovery Channel said Joanne Fletcher, a mummification expert from the University of York, had located

Nefertiti among three female mummies found in 1898 by Victor Loret in Amenhotep II's tomb.

Hawass has rejected Fletcher's research as "pure fiction" and the work of "a new PhD recipient".

Rivals suggest she rushed into the claim because Discovery Channel wanted a selling-point for its film.

Amid all the speculation and ratings wars, Jean Leclant, a hieroglyphics expert who has spent 37 years trying to read the writing on Egyptian burial chambers, said: "We are all looking for the pieces of a puzzle which remains a gigantic enigma.

"But you have to tackle Egypt with kid gloves. Too many people cannot see the line between romantic adventure and scientific research."

On his personal website, Hawass - once a Fulbright Scholar who obtained his PhD at the University of Pennsylvania - suggests he wants to give back Egyptology to Egyptians.

Two years ago, almost as soon as he was appointed, Hawass introduced restrictions on foreign teams, including a ban on all new excavation projects from Giza to Abu Simbel.

Verd'hurt said he hoped the French Government would step in so they could proceed with their plan.

But that's the last thing other French scientists want. Jean Yoyotte, of the College de France, said: "I am afraid this sort of pressure will have a negative impact on other applications for digs from French teams."

- INDEPENDENT

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| 15069|2004-11-23 19:03:03|Amadou Cisse|test - please disregard|

| 15070|2004-11-23 19:27:15|Amadou Cisse|FW: Orangutan Toolmaking and Human Culture|

Ta-Seti,

In view of recent discussion on evolution, heres a technological view of culture slightly at variance with the social intelligence hypothesis.

Regards,

Amadou Cisse

Orangutan Technology How Did The Great Apes Get To Be So Smart?

By Barbara Smuts

Scientific American

December 2004

AMONG ORANGUTANS: RED APES AND THE RISE OF HUMAN CULTURE by Carel van Schaik

Photographs by Perry van Duijnhoven

Harvard University Press, 2004 (\$29.95)

In this book, Carel van Schaik, a highly regarded Dutch primatologist now at Duke University, concludes that 'intelligence is ... socially constructed during development.' This won't surprise you - until you realize that he is referring not to humans but to orangutans, the large red apes of south Asia. Van Schaik proposes that the discovery of orangutan culture can provide a resolution to a long-standing puzzle: Why are apes so smart? Perhaps the complexities of great ape social relationships selected for large brains. But orangutans challenge this 'social intelligence' hypothesis: in the wild, they mostly travel about by themselves, yet they are at least as smart as chimpanzees.

Van Schaik thinks that social factors are indeed pivotal in explaining orangutan intelligence, but not in the way proposed by the social intelligence hypothesis. In a beautifully written, compelling narrative that reads like a detective story, he weaves together several threads of evidence to argue that orangutan intelligence is intimately related to technological innovations that are passed down through social learning.

Before hearing about the details of orangutan culture, we accompany van Schaik into the fetid, mosquito-ridden swamp forests of western Sumatra (succinctly described as human hell-but orangutan heaven). Through the large number of outstanding color photographs, we meet many of the 100 orangutans his team recognized individually. They are handsome creatures with long red hair, expressive faces and round eyes that gaze out of the photographs with keen awareness.

Orangutans do something clever that other great apes don't do: they use leaves to make rain hats and leak proof roofs over their sleeping nests. But until recently, there was scant evidence of other kinds of tool making. At van Schaik's site, tools were common, and he documents in detail how the orangutans fashion tools out of twigs. They use some tools to fish for ants or termites, while they skillfully manipulate others to get at scrumptious seeds protected by razor-sharp hairs. At first glance, these tools do not seem to reflect advanced cognitive skills, but on closer inspection van Schaik found that each tool is carefully crafted to match the precise needs

of a given situation. And like chimpanzees, orangutans sometimes make tools for later use, an apparent example of conscious planning.

How do we know that such feats represent culture? The argument is complex, but in brief, orangutans' use of tools on the islands of Sumatra and Borneo varies geographically in ways that cannot be explained by ecological or genetic differences between populations. Instead these differences are best explained by variation in sociability, as well as by the locations of geographic barriers preventing cultural diffusion between populations.

In most places, intense feeding competition prevents orangutans from forming groups, and in these situations, tool use is rudimentary or absent. But swamp forests are highly productive, allowing van Schaik's orangutans to associate a lot. As a result, youngsters spend many hours closely watching tolerant elders make and use tools. After about seven years of learning and practice, they, too, become skillful tool users.

Because we already knew that material cultures vary among chimpanzee populations, why is the discovery of orangutan culture so important? Van Schaik provides three reasons: First, the existence of culture in orangutans can explain why they are so smart—something the social intelligence hypothesis cannot do. Second, orangutan ancestors split from the great ape lineage as long as 15 million years ago, leading van Schaik to argue that the common ancestor of all great apes (including humans) had culture at least that far back in time. If so, then the roots of human culture are much older than previously thought. Third, if the ancestor of all living great apes had the capacity for material culture, then the origins of culture must be sought in older (nonderived) traits that characterized these ancient apes. This brings us back to the question we began with: How did apes get to be so smart?

Van Schaik finds the answer in a surprising place: the tops of the trees. Because ancestral apes were both large bodied and arboreal, they were much less vulnerable to predation than other mammals of their time. According to life history theory, reduced adult mortality selects for slow life histories, which in turn allow the long investment required to grow large brains and the long adult life span that makes growing them worthwhile. Apes (along with some whales and elephants) have the slowest life histories of any nonhuman mammals, and orangutans are the 'slowest' apes. Infants are not weaned until they are seven, and in the wild, orangutans may live into their sixties.

Thus, apes began as slow-moving, slow-growing, slow-aging animals with quick minds. Once these minds began to invent tools, van Schaik argues, apes became increasingly dependent on culture, and in a recurrent positive feedback loop, selection favored even larger brains, which improved culture, and so on. Van Schaik's answer to the puzzle raised at the beginning, then, is that great apes started out smart because they were safe from predators and ended up even smarter because their large brains and slow life histories allowed culture to develop and flourish. Van Schaik's argument has a few weaknesses—for example, the paucity of evidence for material culture in gorillas and bonobos. But, as he points out, these species have been studied intensively in only a few places, and signs of culture may yet emerge.

Knowledge of great ape culture will continue to expand, however, only if these animals survive in the wild. At the end of the book, van Schaik

describes how the chaos in Indonesia in the late 1990s led to widespread destruction of orangutan habitat (as well as the end of his field study). Despite serious threats, van Schaik thinks the red apes may yet escape extinction, but he is much less sanguine about the survival of their cultures. Sadly, ape cultures may disappear just as they begin to provide vital new insights into human cultural evolution.

Barbara Smuts is a professor in the psychology department at the University of Michigan at Ann Arbor. She is author of *Sex and Friendship in Baboons* (reprinted with a new preface, Harvard University Press, 1999).

| 15071|2004-11-23 19:55:19|Amadou Cisse|FW: Universe is Universal - Our Origin is in the Stars|

Attachments :

Dear Ta-Seti,

While ruminating about the Dogon initiations revealed to French anthropologists in the 1940s I came across the following article by Nasa with not only an evocative title Universe is universal Our origins is in the stars but substantively congruent with Dogon myths of creation. And I thought useful to share with you on account of past discussion and perhaps more. I have been thinking about the Dogon cosmogony and Sigui rituals that take place every 60 years (when Jupiter and Saturn are aligned) and celebrate the connection of Earth to Sirius, and was trying to locate dissenting scientific views on the Dogon Sirius and wondered if anyone may have come across one to share? Thanks for any find.

Regards,

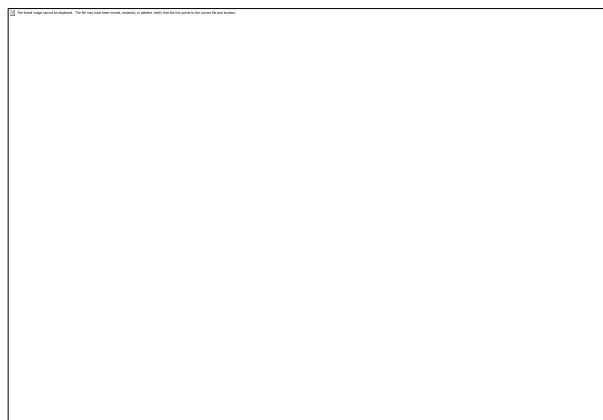
Amadou Cisse

-----Original Message-----

http://science.nasa.gov/headlines/y2000/ast18jul_1m.htm

X-ray Star Stuff

Astronomers using the Chandra X-ray Observatory are seeing how supernovae spray the essential elements of life into interstellar space.



In order to make an apple pie from scratch, you must first create the universe. Carl Sagan

July 18, 2000 -- Pre-med students toiling over their homework in organic chemistry might be excused for day dreaming about a universe without carbon or oxygen. College essentials like spaghetti and potato chips would be unheard of in a carbon-deprived cosmos, but even the toughest

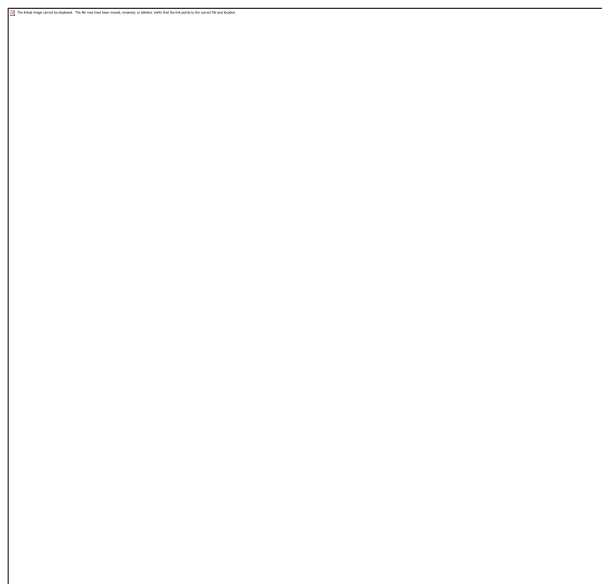
chemistry course would be a snap!

Such a universe existed about 10 billion years ago. According to the Big Bang theory, just before the first stars formed the cosmos was made entirely of the three simplest atoms: hydrogen (H), helium (He) and small amounts of

lithium (Li). It was every beleaguered chemistry student's dream come true. There were no oxygen or carbon atoms or any of the elements that make up the bulk of the periodic table today.

A quick glance around the room is proof that times have changed. Light elements that filled the early universe are rare on Earth, while our planet and we ourselves consist substantially of the heavier atoms, like oxygen and nitrogen, which were missing at the dawn of cosmic history.

What happened between then and now? Star formation.



The first stars that collapsed from primordial gas clouds 10 billion years ago were made of hydrogen and helium. As gravity caused these newborn stars to contract, temperatures near their cores reached levels that triggered nuclear fusion, the same process that powers our Sun today. In a stellar fusion reactor, lightweight atoms like H and He are smashed together to form heavier species. Hydrogen and helium is transmuted to elements like carbon, nitrogen, and oxygen in the cores of mid-sized stars. Stars that are ten times or so more massive than the Sun can assemble atoms as heavy as iron (Fe) before they explode as cataclysmic [supernovae](#). Atoms more massive than Fe form in supernova blast waves

(accounting for useful substances like plutonium and uranium). The debris from supernovae seed interstellar clouds with the raw materials for rocky worlds and carbon-based life.

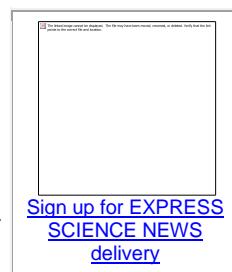
In the immortal words of Carl Sagan, "we are star stuff."

Above: The "CNO cycle," a fusion chain in stars that assembles helium atoms from hydrogen with the aid of carbon as a catalyst. This graphic is based on a diagram from the Lawrence Berkeley Lab's ["Formation of the Heavy Elements"](#) web site.

Scientists using NASA's Chandra X-ray Observatory are enjoying a close up look at star stuff emerging from one of the youngest supernova remnants in our Galaxy. Cassiopeia A - Cas A for short - is the remnant of a star that blew itself apart about 9,400 years ago. It is relatively close - only about 9,100 light years away - so it should have been bright enough to cause a stir when it appeared in the night sky in



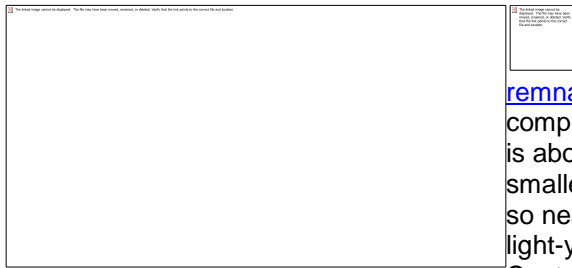
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the mid-1600s, but most astronomers missed the explosion. Sir John Flamsteed, Britain 's Astronomer Royal, may have seen Cas A in 1670. If so, he misidentified it as a star and made no follow-up observations. No other sightings are known.

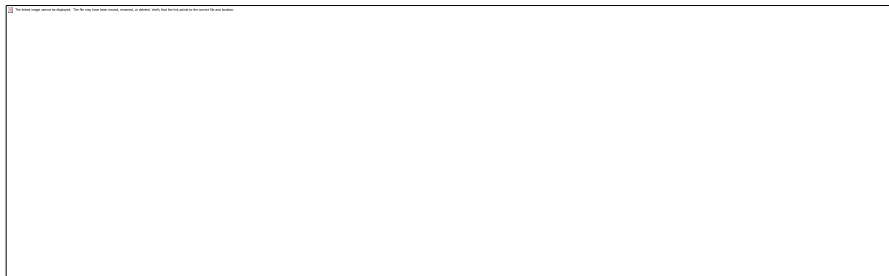
Cas A is very faint when viewed [in visible light](#), but its huge shell (13 light years across) is filled with 30 million K gas that glows brilliantly at x-ray energies. The remnant is big, about one-sixth the width of the full moon as seen from Earth, so it makes an attractive target for the high-powered Chandra X-ray telescope.



Right: A Chandra x-ray image of the [Cas A supernova remnant](#) is inset over a picture of the full Moon to show their comparative sizes. The Moon is 30 arcminutes across; Cas A is about 5 arc minutes wide. The Moon is actually much smaller than Cas A, but appears larger in the sky because it is so nearby. The width of Cas A is more than three times the 4 light-year distance from the Sun to the nearest star, Alpha Centauri .

Chandra carries an instrument called the Advanced CCD Imaging Spectrometer ([ACIS](#)) that can measure the energy of incoming x-ray photons and associate them with specific chemical elements. Using the ACIS, astronomers are taking pictures of Cas A that reveal the distribution of heavy atoms like oxygen, silicon and iron in the supernova's rapidly expanding shell and that show how those elements are mixing into the ambient interstellar medium of gas and dust.

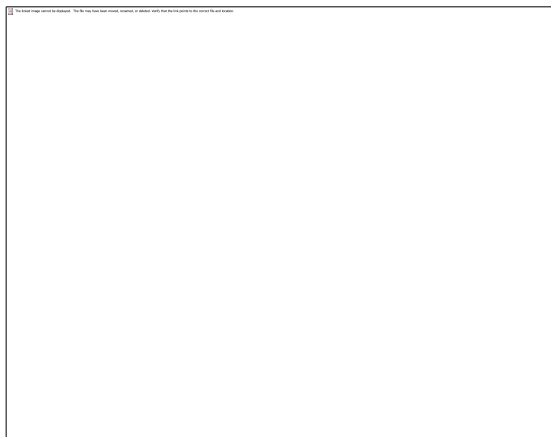
Just last month NASA released new ACIS images of Cas A at x-ray wavelengths emitted by ions of silicon (Si), calcium (Ca), and iron (Fe). On the eastern side of the supernova's shell, Ca and Si images reveal a high speed jet erupting into a relatively low-density region of the interstellar medium. Scientists speculate that the jet might signify an asymmetry in the original supernova explosion. On the opposite side, observations at radio and other wavelengths indicate that Cas A is plowing into an interstellar molecular gas cloud that confines the shell's outward flow.



Above: Chandra X-ray Images of the Cas A supernova remnant. The **silicon** image shows a bright, broad jet breaking out of the upper left side of the remnant, and faint streamers in an opposite direction. The **calcium** image is similar to the silicon image, but less bright and clumpier. The **iron** image is different from the others. Since iron is the heaviest element shown, these maps support the suggestion that the layers of the star were overturned either before or during the explosion. Credits: NASA/GSFC/U. Hwang et al.

There are intriguing differences between the maps of Ca and Si and the map of Fe, which is clumpier and does not show the jet so clearly. Material rich in iron comes from the inner core of the star where fusion temperatures were highest. Scientists have examined these maps carefully and note that iron-containing knots from deepest in the star seem to be nearest the outer edge of the remnant. This means they were flung the furthest by the explosion that created Cas A. [[more information](#)]

Cas A's outer envelope is expanding at 800 km/s (about 1.73 million mph). That's rapid enough that images taken by Chandra over the years will show how knots in the shell change and cool. By monitoring these changes, Chandra scientists hope to learn more about how quickly and in what form different elements are deposited into the interstellar medium.



Left: Cassiopeia A is too faint to view with the unaided eye, but it's easy to see where the remnant is in the northern summer sky. Simply go outside just after sunset and look 45 degrees above the north-north east horizon between the constellations Cepheus and Cassiopeia.

Even after more than 10 billion years of star formation, hydrogen and helium still are overwhelmingly the dominant atoms in the cosmos. Heavier atoms like the ones we see in the shell of Cas A are over represented on Earth because H and He

are volatile gases that solar heating drives from the low-gravity terrestrial planets. Massive Jupiter, on the other hand, is made up almost entirely of hydrogen, as is the Sun.

Heavy elements may be no more than rare cosmic pollutants, but they are exceedingly important to us. Without them, solid, rocky planets would be impossible, and the prospects for Earth-like life would be correspondingly dim. As it is, the iron we see now in Cas A might one day flow as hemoglobin in the blood of some future alien species. Fast moving knots of silicon from the supernova could provide the raw material for sand on otherworldly shores, where crashing waves of H₂O send thunderous sound waves through a nitrogen-rich atmosphere. And just perhaps, on that fanciful alien world, hardworking science students distracted by the beckoning sounds of distant waves might wish for less organic chemistry and more time on the beach.

NASA's Marshall Space Flight Center manages the Chandra program. TRW, Inc., Redondo Beach, CA, is the prime contractor for the spacecraft. The Smithsonian's Chandra X-ray Center controls science and flight operations from Cambridge, MA.

| 15072|2004-11-23 21:27:06|willie bennett|Horus, Heru|
Harambee

This time of year especially brings discussion/debate about Christianity for me. Got a question for the many learned people in here.
I'm looking at the Asar--Auset--Heru vs God--Mary--Jesus theme. Can anyone

tell me the earliest date on record for the Kemetic names?

wb

| 15073|2004-11-23 21:49:30|Myra Wysinger|Review: "Alexander" far from great|

Review: 'Alexander' far from great

By Paul Clinton

For CNN.com

Tuesday, November 23, 2004 Posted: 11:06 PM EST (0406 GMT)

(CNN) -- Oliver Stone's sweeping epic, "Alexander," is a beautifully wrapped package, but open it up and there's nothing there.

This much ballyhooed and long-awaited historical drama starring Colin Farrell as one of the world's greatest warriors, Alexander the Great, could have been entitled "Alexander the Dud."

When Stone, an Academy Award winning writer and director, is good -- with films such as "Born on the Fourth of July" and "Platoon" -- he is very, very good.

But when he's bad, as he has been with movies such as "Nixon" and "Any Given Sunday," it's painfully obvious. To be fair, Stone's artistic aim is always extremely high, but when he misses, he misses big.

Of course, this 2,000-year-old story about a man who conquered 90 percent of the known world by the age of 25 is daunting in scope. Stone, along with screenwriters Christopher Kyle and Laeta Kalogridis, was faced with a truly Herculean task.

In an effort to fill in the many plot gaps they use Anthony Hopkins, playing Alexander's trusted general Ptolemy, as narrator. Forty years after Alexander's death, Ptolemy -- now the elderly Pharaoh of Egypt -- relates the life story of his king to a scribe at the legendary library in Alexandria.

Unfortunately, when you have voice-over and flashback carrying this much of the basic narrative, it usually means trouble with the script.

Sometimes it works -- "Stand by Me" is a case in point. But here, it takes away from the audience's attachment to the main character and fragments his emotional journey. The final product is a ponderous death march of a story that seemingly never ends.

Ptolemy begins his tale when Alexander is a young boy overly attached to his beautiful and manipulative mother, Queen Olympias, played by Angelina Jolie. He's constantly used as a pawn in an ongoing struggle between his mother and his father, King Philip II of Macedonia, played by Val Kilmer.

This kid has major mother issues -- Doctor Phil would have a field day -- and the embarrassingly clunky dialogue doesn't help. At one point, Olympias turns to Alexander and pouts, "What have I done to make you hate me so? Everything I've done, I've done for you!" This is the stuff of soap operas, not Greek tragedy. Both Jolie and Kilmer are woefully miscast -- throw in the trite dialogue and -- Houston, we have a problem.

One positive note: the young actor chosen to play Alexander during his teenage years, 13-year-old Connor Paolo, is a dead ringer for Farrell, and the only piece of casting that really works.

One battle sequence after another

Finally, Alexander grows up and begins conquering the world, but the movie doesn't improve. The unending battle scenes, while chaotic and bloody, have no point of view and it's impossible to know who is who. Eventually, you just stop caring. Again, you lose connection with your main character.

There has been much speculation as to how Stone would deal with Alexander's sexuality, and his love for his lifelong friend, Hephaestion, played by Jared Leto. For the most part Stone handles this issue very straightforwardly (pardon the pun). In the ancient Hellenic world, before the rise of Christianity, contemporary definitions regarding homosexuality, or bisexuality, were meaningless.

The two "love" scenes between Alexander and Hephaestion are strictly verbal and nothing physical occurs. This is probably for the best. Anything graphic would surely have made a great portion of the audience feel uncomfortable and thereby have taken them out of the moment. There are plenty of other mentions of the sexual attitudes of that time period to make the point.

Another problem is Farrell's hair. Sorry, I have to go there.

According to history books, Alexander the Great was a blond; Richard Burton dyed his locks for the 1956 production of the story. But Farrell's naturally dark hair was transformed into a cheap, glaring, bottle blond, while leaving the Irish actor's black caterpillar-like

eyebrows their normal color.

This may be nitpicking -- but for me -- the jarring result is that Farrell's Alexander looks like a Babylonian hooker after a busy Saturday night. The bad dye job also greatly hinders this talented actor from ever achieving the enormous authority needed to carry off this gigantic role.

For the most part this film, while visually stunning, is really just one battle sequence after another. Many scenes, such as the march into Babylon, are breathtaking. The script, however, is totally pedestrian, the casting inept, and the results are disappointing.

I found myself desperately glancing at my watch more than once.

In the end, the only thing that kept me going was the blessed knowledge that Alexander died at the relatively young age of 32. Therefore, I assumed, the movie couldn't possibly go on forever.

Although it certainly felt that way at times.

| 15074|2004-11-24 12:20:14|Manu Ampim|Re: Amateur archaeologists curse pharoahs' guardian|

Greetings,

Hawass is right to make sure that research projects are legitimate, but he goes overboard with his statement,

"I am the guardian of the pyramids. Egyptian blood was spilled in the building of the pyramids. I cannot allow amateurs to tamper with the blood of Egyptians."

Hawass is well aware that there was no slave labor, warfare, or abuse of workers to build the pyramids. Thus, his statement is completely without an historical basis. His position as "guardian of the pyramids" has apparently gone to his head. His stance on protecting the sacred monuments is appreciated, but he often makes emotional statements that defy reason.

Advancing the work,
Manu Ampim

Date: Tue, 23 Nov 2004 11:35:48 -0800 (PST)

From: cristofori whitakara <boogie_down_black@yahoo.com>

Subject: Re: Amateur archaeologists curse pharoahs' guardian

always wondered that europeans are so fascinated by ancient african culture because they are afraid of what they were doing in europe during this time period? they should do a self study on themselves where they are instead of going 1000s of miles to another continent to study ancient africans. i agree with "Zee", leave africa (egypt) for africans(egyptians) sounds marcus garvey like i suppose?

Paul Kekai Manansala <

pmanansala@sbcglobal.net> wrote:
<http://www.nzherald.co.nz/storydisplay.cfm?storyID=3612886&thesection=news&thesubsection=world>

Amateur archaeologists curse pharaohs' guardian

23.11.2004

By ALEX DUVAL SMITH in Paris

Dr Zahi Hawass is one of the most powerful men in history - at least of archaeology - and he is angry.

The 57-year-old is secretary-general of Egypt's Supreme Council of Antiquities but, as any Egyptologist will tell you, this is the least of his titles.

The self-styled guardian of the pharaohs, commonly referred to as the "Big Zee", is the minder of 4000 years of history, 500 kings, scores of legends, thousands of tourists and hundreds of competing archaeologists.

Yet the theatrical, outspoken and Stetson-wearing Egyptian with a string of academic credits to his name and the power to dictate what the world is told about Ancient Egypt is being challenged relentlessly by two plucky French amateurs.

Retired estate agent Jean-Yves Verd'hurt and architect Gilles Dormion have for two years been applying for permission to poke a 15mm lens through a floor of the Great Pyramid at Giza.

They believe they will find the burial chamber of Cheops (Khufu), the pharaoh of the Fourth Dynasty who built the seventh wonder of the world, the 150m-high Great Pyramid.

The Frenchmen's challenge to the Big Zee's authority has ruined the image of Egyptology as the gentlemanly pursuit of studied introverts.

What has emerged since the Frenchmen went public in September with their accusations is a backstabbing world of academic ambition, national pride, tourism dollars and television ratings.

"Dr Hawass treats Egypt as his private hunting ground," says Verd'hurt.

"They are speculators, amateurs!" comes the retort from Hawass.

"If we are useless amateurs," says Verd'hurt, "then surely the best way to show us up would be to grant us permission and see us fail."

The two Frenchmen - who for 15 years have spent all their savings and holiday time on digs in Egypt - were at the podium at the revered Ninth International Congress of Egyptologists in Grenoble, France, in September. Before the congress they outlined their research, based on architectural measurements of the pyramid, described in a book, *La Chambre de Cheops*.

The book suggests that Cheops and his architect spent 20 years building the Great Pyramid and faced a series of structural problems. Eventually they positioned the king's funeral chamber in an as-yet undiscovered part of the structure, beneath the so-called Queen's Chamber.

The Frenchmen say a radar scan of the floor of the Queen's Chamber has revealed a 1m-wide cavity that they believe is a corridor leading to Cheop's own resting place. To prove their claim, Verd'hurt and Dormion say, they would have to make only a tiny incision in the floor of the Queen's Chamber, into which they would feed a 15mm camera lens that would emerge in the cavity.

They used the technique in 2000 at Meidoom Pyramid, where they are credited with discovering a corridor and two chambers.

But at a rowdy press conference in Grenoble during the Egyptologists' congress, Hawass dismissed the findings and said he had hundreds of applications similar to the French pair's to deal with.

"Applications have to come from an institution and they have to be convincing. We Egyptians have to keep our dignity.

"I am the guardian of the pyramids. Egyptian blood was spilled in the building of the pyramids. I cannot allow amateurs to tamper with the blood of Egyptians."

Later, at his presentation at the congress, Hawass announced that he intended to take a National Geographic team with a "pyramid rover" - a camera-mounted robot - into the Great Pyramid next year.

Observers have detected a sense that Hawass is tired of being bullied by foreign archaeologists and perhaps, in particular, the French.

It was Frenchman, Jean-Francois Champollion, who in 1822 deciphered the writing on the Rosetta Stone, found by his countryman Pierre-Francois Bouchard in 1799.

France has considered itself to have a leading role in Egyptology ever since.

Today, Egyptology is a worldwide science and almost 300 digs are under way by archaeologists from 12 countries.

They range from the hot spots of Thebes and Giza to Deir-el-Medina, where French archaeologists believe they have found an artisans' commune that, under Rameses III, staged the first strike for better working conditions.

"There is so much here that there is room for everyone," said Jean-Pierre Corteggiani of the French Institute for Oriental Studies, one of the academics supporting Dormion and Verd'hurt.

The French amateur team say Hawass' hostility towards them is principally motivated by his links to National Geographic, which has paid for several of his digs and to which they believe he may have offered filming rights to high-profile digs.

Television has changed the face of Egyptology through its funding of digs and ability to raise the profile of individual scientists.

TV films mean TV ratings. No longer are we satisfied with gasping at the fabulous gold mask of Tutankhamen or the sublime beauty of Nefertiti.

Television producers touting their documentaries know that digging up warts-and-all tid-bits gets them noticed and can even earn them the odd plug in a newspaper.

During the 20th century, Akhenaton went from being heralded as the inventor of monotheism - because only one god, Aton, was worshipped during his reign - to being trashed as a mentally retarded, impotent and blind homosexual.

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Acres have been written about Nefertiti; endless speculation

surrounds the apparent fairness of her skin. There is the view that she murdered her rival, Kya.

Others say that Kya, not Nefertiti, was the mother of Tutankhamen - a suggestion that could be verified by DNA, if only the Egyptian authorities would allow it.

For the time being, we will have to be content with a CAT scan of Tutankhamen's head. Hawass announced last week that this would be done by an Egyptian team in hope of establishing whether the king was bludgeoned to death 3000 years ago or whether British archaeologist Howard Carter inadvertently chipped the skull while uncovering his remains in 1922.

One of the dreams of Egyptologists is to find Nefertiti's mummified remains.

Last year the Discovery Channel said Joanne Fletcher, a mummification expert from the University of York, had located Nefertiti among three female mummies found in 1898 by Victor Loret in Amenhotep II's tomb.

Hawass has rejected Fletcher's research as "pure fiction" and the work of "a new PhD recipient".

Rivals suggest she rushed into the claim because Discovery Channel wanted a selling-point for its film.

Amid all the speculation and ratings wars, Jean Leclant, a hieroglyphics expert who has spent 37 years trying to read the writing on Egyptian burial chambers, said: "We are all looking for the pieces of a puzzle which remains a gigantic enigma.

"But you have to tackle Egypt with kid gloves. Too many people cannot see the line between romantic adventure and scientific research."

On his personal website, Hawass - once a Fulbright Scholar who obtained his PhD at the University of Pennsylvania - suggests he wants to give back Egyptology to Egyptians.

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- INDEPENDENT

| 15075|2004-11-24 12:39:37|tahxjk1987|Re: Amateur archaeologists curse pharoahs' guardian|

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wrote:

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Historical imperialism.

Through imperialism you steal the land of other people.

Through slavery, and extention of imperialism, you actually steal the people themselves.

Though historical imperialism you steal the legacy, the culture and the very soul of other peoples.

One thing though, I don't think Hawass is a savior of Ancient Egypt. He is very selective and politically biased. He denounces DNA testing, but then uses non peer reviewed tests to discredit findings such as the Fletcher "Nefertiti" mummy whenever such tests are potentially to his advantage. He is just another beaurocrat who let power go to his head.

| 15076|2004-11-24 13:38:46|Nuwaubian Hotep|Re: Amateur archaeologists curse pharoahs' guardian|

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-----Original Message-----

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Sent: Wednesday, November 24, 2004 3:38 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Amateur archaeologists curse pharoahs' guardian

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23.11.2004

By ALEX DUVAL SMITH in Paris

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"Dr Hawass treats Egypt as his private hunting ground," says Verd'hurt.

"They are speculators, amateurs!" comes the retort from Hawass.

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They used the technique in 2000 at Meidoom Pyramid, where they are credited with discovering a corridor and two chambers.

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"Applications have to come from an institution and they have to be convincing. We Egyptians have to keep our dignity.

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"There is so much here that there is room for everyone," said Jean-Pierre Corteggiani of the French Institute for Oriental Studies, one of the academics supporting Dormion and Verd'hurt.

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- INDEPENDENT

| 15077|2004-11-24 14:49:39|Mahari|Re: Amateur archaeologists curse pharoahs' guardian|

I get the feeling that Haw-ass wants it both ways. He knows white Egyptomania brings lots of tourist, academic and research dollars to Egypt and likely into his pockets. This I believe is why he doesn't want to concede that ancient Egypt was solidly based in the Africoid/negroid race and culture. This he fears, I believe, could diminish white interest, fascination and support for Egypt as this assessment would solidly exclude their fanciful narcissistic imaginings of themselves at the center of Egypt's glory.



HAPPY THANKSGIVINGS TO ALL..
IT'S ALWAYS GOOD TO BE THANKFUL
NO MATTER WHAT THE STIMULUS.



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-- Ruth McKenney

Year: 12,950, November 24

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- INDEPENDENT

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 15078|2004-11-24 14:59:29|Mahari|Re: Amateur archaeologists curse pharoahs' guardian|

>>He is just another beurocrat who let
power go to his head.<<

Exactly. And who validates and confirms
that he is powerful? The powerful. And
who is that? The Europeans. So that is
who he is really interested in impressing-
the ones whose approval he needs and wants.
And I'm sure he will not step over the line.
He is a mere arrogant rhetorician.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 24

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Mahari

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him a little - just a little- darder. Also, check out his
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One of the dreams of Egyptologists is to find Nefertiti's mummified

remains.

Last year the Discovery Channel said Joanne Fletcher, a mummification expert from the University of York, had located Nefertiti among three female mummies found in 1898 by Victor Loret in Amenhotep II's tomb.

Hawass has rejected Fletcher's research as "pure fiction" and the work of "a new PhD recipient".

Rivals suggest she rushed into the claim because Discovery Channel wanted a selling-point for its film.

Amid all the speculation and ratings wars, Jean Leclant, a hieroglyphics expert who has spent 37 years trying to read the writing on Egyptian burial chambers, said: "We are all looking for the pieces of a puzzle which remains a gigantic enigma. **"But you have to tackle Egypt with kid gloves. Too many people cannot see the line between romantic adventure and scientific research."**

On his personal website, Hawass - once a Fulbright Scholar who obtained his PhD at the University of Pennsylvania - suggests he wants to give back Egyptology to Egyptians.

Two years ago, almost as soon as he was appointed, Hawass introduced restrictions on foreign teams, including a ban on all new excavation projects from Giza to Abu Simbel.

Verd'hurt said he hoped the French Government would step in so they could proceed with their plan.

But that's the last thing other French scientists want. Jean Yoyotte, of the College de France, said: "I am afraid this sort of pressure will have a negative impact on other applications for digs from French teams."

- INDEPENDENT

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| 15080|2004-11-24 15:45:31|alberto34482@yahoo.com|Re: Amateur archaeologists curse pharoahs' guardian|

Hawass is originally from the Delta region around Daimetta. Daimetta has a long history of infiltration of Arabs that occurred with the Arab invasion of Egypt in 640 AD. Before this the Hyksos and even Berbers have settled in this region. I bet Hawass most likely has an Arab ancestor and probably also an indigenous Fellahin in the Delta.

One thing you will often notice about even fair skinned Egyptians is their facial features are very different from Europeans and even other Arabs. Their nose tends to be wider and their hair tends to be more tightly curled. I notice this a lot with people from northern Egypt.

The more south you go the darker the Egyptian in modern Egypt appears.

The more lower class neighborhoods are full of rural Upper Egyptian people often called Balady. Balady are generally more African in appearance than the average Cairene. You will see them mostly selling fruit in a galabiya.

People from the Delta region are called Bahrawi. People from southern Egypt like me are generally called Sa3eadi. Hawass is a Bahrawi Egyptian.

The stigma with dark skin and Africaness can be blamed mostly on the Arab nature of modern culture in Egypt. People in Egypt that would be considered visibly black in America would never admit to blackness simply because their understandings of color is different than in an American context. They go by Abydan[white], amii[tanned] and Asmar[light to dark brown]. The Southern Sudanese would be iswad[which also can mean dark blue], and most African Americans would be Samar and Asmar.

If you wish to investigate this further I recommend the following article:
Soheir A. Morsy, "Beyond the Honorary 'White' Classification of Egyptians: Societal Identity in Historical Context," *ibid.*, 175-198;

in:

Race By:Steven Gregory; Roger Sanjek Type:English : Book :
Non-fiction Publisher:New Brunswick, N.J. : Rutgers University Press,
1994. ISBN:0813521084 : 0813521092

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15081|2004-11-24 16:31:51|Mahari|Re: Amateur archaeologists curse pharoahs' guardian|

>>and Asmar[light to dark brown]. The Southern Sudanese would be
iswad[which also can mean dark blue],and most African Americans would
be Samar and Asmar. <<

You indicated what color Asmar is,
what color is Samar?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 24

In honor,

HTP,

Mahari

--- On Wed 11/24, < alberto34482@yahoo.com > wrote:

From: [mailto: alberto34482@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Wed, 24 Nov 2004 23:45:17 -0000

Subject: [Ta_Seti] Re: Amateur archaeologists curse pharoahs' guardian

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Daimetta has a long history of infiltration of Arabs that occurred
with the Arab invasion of Egypt in 640 AD. Before this the Hykos and
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Delta.

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in:
Race By:Steven Gregory; Roger Sanjek Type:English : Book :
Non-fiction Publisher:New Brunswick, N.J. : Rutgers University Press,
?1994. ISBN:0813521084 : 0813521092

Your Sa3eadi Egyptian Friend,

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| 15082|2004-11-24 16:54:13|K. Loganathan|BEING is the Destroyer of All Evils but only for the Good|

Dear Ta_Seti

The neglect of SumeroDravidian studies have been something detrimental to a proper understand of the genesis of human civilization and how it is linked with the NKSD cultural complex. The Western culture with its physicalism and positive sciences has led to the negligence of the metaphysical dimensions of existence and along with it depriving man a HELPLINE already available there. In nature itself. There is HELP from BEING so that man can live in good physical and mental health for a long time avoiding untimely death.

But how ? Read on this fascinating verse from one of the most cherished metaphysical treatises in Tamil and which I am sure will strike as something similar to those familiar with African Spirituality.

Loga

Tiruvaasakam

9.TiruPoRcuNNam

18

BEING is the Destroyer of All Evils but only for the Good

BEING is both the regenerator and destroyer and it is only because He destroys ALL that He is Nathan, the Lord who rules all including the various celestial beings. This theme is central in Saiva Metaphysics and because of which He is known as antam-aati , the Power that brings to a closer every presence and because of which He has to be also the one who brings back into presence the whole cosmos that was withdrawn. By whatever name BEING is known Saivism maintains that BEING is SaGkaara KaaraNan, the Power of destruction of all.

However in this verse Manikkavasakar brings out the fact the various destructions BEING effects for those whom He overpowers is all for the good of the anmas thus possessed and that the young ladies and hence all should sing and dance remembering all such heroic feats. People should praise only the glories of BEING and NOT anybody else for enjoying His Grace only which will redeem us.

But what are these heroic acts of BEING that benefits all?

See the comments for the details

18

ayantalai koNdu ceNdu aadal paadi
arakkan eyiRu paRikkap paadi
kayantalaik konRu uri poorttal paadi
kaalanaik kaalal utaittal paadi
iyaintana muupuram eytal paadi
eezai adiyoomai aaNdu koNda
nayantanai paadi ninRu aadi aadi
naataRku cuNNam idittu naamee

Meaning:

O young ladies! Let us pound gold dust singing the glories of Siva dancing away. Now if you ask what glories of BEING to be sung, let me tell you. We have a tendency of enslave ourselves to the scriptures and because of workings of Brahma within us. Now Siva severs the head of this Brahma and frees us from such mental slavery. We have also a tendency of become a tyrant like Ravana, seeking POWER over all and Siva knocks off the teeth of this tyrant within and frees us from such instinctual forces. Now there is also the tusker who remains a block for Siva to access Uma. He kills this tusker and as a sign of it wears the skin on His waist. Now when MarkaNdeya was approached by Yama while he was worshipping the SivalinGkam, Siva kicked away this Yama and avoided untimely death. Now all human beings infected with Mummalam of aaNavam Kanmam and Maayai are prone to create false mental citadels and enjoy false security in the untruths. Now Siva also destroys these castles and put us back on the Way of Truth. All these are done by BEING when He overpowers the humble we and not forgetting the LOVE He has for us, let us in great joy sing His might and dance and dance.

Comments:

In the world processes themselves there are the divine that allows not only a full life where premature death is avoided but also the destruction of many other negative tendencies that we are capable and would us the FALL. We can FALL into the evil ways and BEING-as-the-Destroyer readily comes to our rescue provided we allow Him to possess us and rule us.

First of all we have instinctual tendency to become a slave to some scriptures or other and sojourn with a closed mind where we become blind to the truths in the world. This happens when Brahma within takes possession of our mind. Now Siva cuts off the head of this Brahma and frees our mind so that it can sojourn with an OPENESS of the mind that avoids prejudices of all kinds.

We have also a tendency to become a TYRANT when the evil rakhsasas take possession of our

soul. We seek POWER over the whole world and become even willing to massacre innocent people towards this end. Now BEING makes this TYRANT within bleed by knocking off his teeth so that he cannot bite at all. i.e. powerless commanding no respect at all of the masses.

Now the females set up, out of their feminine arrogance, impediments so that sexual enjoyment becomes impossible for the males. The icon of a tusker serves as the force that does this defense. Now Siva kills this tusker and with that destroys this feminine arrogance wearing the skin as the sing of it.

Now all human beings are infected with the Mummalam, the AaNavam Kanmam and Maayai and because of which they REFUSE to see TRUTH and instead build false metaphysical citadels and enclose themselves in such castles and enjoy a false security. Now Siva burns off these false castles by creating a variety of problems in life and with that makes them move in the way of TRUTH without any fear.

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| 15083|2004-11-24 19:40:47|saidis_aswan_egy|Re: Amateur archaeologists curse pharoahs' guardian|

Samr means the same as asmar. Light to dark brown. Most Nubians in Egypt and Upper Egyptian people are called Samr.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15084|2004-11-24 20:47:55|milton taylor|Re: Review: "Alexander" far from great|

Such is the problem with historical docudrama.

Troy, The Oddysey, The Passion of the Christ, etc.

Historical novels are no different, The Da Vinci Code,

Holy Blood, Holy Grail, etc. The key is to suspend

reality and see/read from a different advantage point.

Image this, Aristotle was Alexander's personal tutor,

Many Greek armies accepted male couples on the idea that it gave the soldiers more to fight over. To conquer 90 percent of the world by age 26-32 can get lost in too much analysis.

Was Da Vinci at the Last Supper?

Namor

--- Myra Wysinger <nmyemail@yahoo.com> wrote:

>
> Review: 'Alexander' far from great
> By Paul Clinton
> For CNN.com
>
> Tuesday, November 23, 2004 Posted: 11:06 PM EST
> (0406 GMT)
>
> (CNN) -- Oliver Stone's sweeping epic, "Alexander,"
> is a beautifully
> wrapped package, but open it up and there's nothing
> there.
>
> This much ballyhooed and long-awaited historical
> drama starring
> Colin Farrell as one of the world's greatest
> warriors, Alexander the
> Great, could have been entitled "Alexander the Dud."
>
> When Stone, an Academy Award winning writer and
> director, is good --
> with films such as "Born on the Fourth of July" and
> "Platoon" -- he
> is very, very good.
>
> But when he's bad, as he has been with movies such
> as "Nixon"
> and "Any Given Sunday," it's painfully obvious. To
> be fair, Stone's
> artistic aim is always extremely high, but when he
> misses, he misses
> big.
>
> Of course, this 2,000-year-old story about a man who
> conquered 90
> percent of the known world by the age of 25 is
> daunting in scope.
> Stone, along with screenwriters Christopher Kyle and
> Laeta

> Kalogridis, was faced with a truly Herculean task.
>
> In an effort to fill in the many plot gaps they use
> Anthony Hopkins,
> playing Alexander's trusted general Ptolemy, as
> narrator. Forty
> years after Alexander's death, Ptolemy -- now the
> elderly Pharaoh of
> Egypt -- relates the life story of his king to a
> scribe at the
> legendary library in Alexandria.
>
> Unfortunately, when you have voice-over and
> flashback carrying this
> much of the basic narrative, it usually means
> trouble with the
> script.
>
> Sometimes it works -- "Stand by Me" is a case in
> point. But here, it
> takes away from the audience's attachment to the
> main character and
> fragments his emotional journey. The final product
> is a ponderous
> death march of a story that seemingly never ends.
>
> Ptolemy begins his tale when Alexander is a young
> boy overly
> attached to his beautiful and manipulative mother,
> Queen Olympias,
> played by Angelina Jolie. He's constantly used as a
> pawn in an
> ongoing struggle between his mother and his father,
> King Philip II
> of Macedonia, played by Val Kilmer.
>
> This kid has major mother issues -- Doctor Phil
> would have a field
> day -- and the embarrassingly clunky dialogue
> doesn't help. At one
> point, Olympias turns to Alexander and pouts, "What
> have I done to
> make you hate me so? Everything I've done, I've done
> for you!" This
> is the stuff of soap operas, not Greek tragedy. Both
> Jolie and

> Kilmer are woefully miscast -- throw in the trite
> dialogue and --
> Houston, we have a problem.
>
> One positive note: the young actor chosen to play
> Alexander during
> his teenage years, 13-year-old Connor Paolo, is a
> dead ringer for
> Farrell, and the only piece of casting that really
> works.
>
> One battle sequence after another
> Finally, Alexander grows up and begins conquering
> the world, but the
> movie doesn't improve. The unending battle scenes,
> while chaotic and
> bloody, have no point of view and it's impossible to
> know who is
> who. Eventually, you just stop caring. Again, you
> lose connection
> with your main character.
>
> There has been much speculation as to how Stone
> would deal with
> Alexander's sexuality, and his love for his lifelong
> friend,
> Hephaestion, played by Jared Leto. For the most part
> Stone handles
> this issue very straightforwardly (pardon the pun).
> In the ancient
> Hellenic world, before the rise of Christianity,
> contemporary
> definitions regarding homosexuality, or bisexuality,
> were
> meaningless.
>
> The two "love" scenes between Alexander and
> Hephaestion are strictly
> verbal and nothing physical occurs. This is probably
> for the best.
> Anything graphic would surely have made a great
> portion of the
> audience feel uncomfortable and thereby have taken
> them out of the
> moment. There are plenty of other mentions of the
> sexual attitudes

> of that time period to make the point.
>
> Another problem is Farrell's hair. Sorry, I have to
> go there.
>
> According to history books, Alexander the Great was
> a blond; Richard
> Burton dyed his locks for the 1956 production of the
> story. But
> Farrell's naturally dark hair was transformed into a
> cheap, glaring,
> bottle blond, while leaving the Irish actor's black
> caterpillar-like
> eyebrows their normal color.
>
> This may be nitpicking -- but for me -- the jarring
> result is that
> Farrell's Alexander looks like a Babylonian hooker
> after a busy
> Saturday night. The bad dye job also greatly hinders
> this talented
> actor from ever achieving the enormous authority
> needed to carry off
> this gigantic role.
>
> For the most part this film, while visually
> stunning, is really just
> one battle sequence after another. Many scenes, such
> as the march
> into Babylon, are breathtaking. The script, however,
> is totally
> pedestrian, the casting inept, and the results are
> disappointing.
>
> I found myself desperately glancing at my watch more
> than once.
>
> In the end, the only thing that kept me going was
> the blessed
> knowledge that Alexander died at the relatively
> young age of 32.
> Therefore, I assumed, the movie couldn't possibly go
> on forever.
>
> Although it certainly felt that way at times.
>

>
>
>
>

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| 15085|2004-11-25 01:34:38|saidis_aswan_egy|What country are these two girls from?|

<http://www.domainnamesanity.com/webumake/wwwsites/www.dreamteament.com/sisters.JPG>

| 15086|2004-11-25 05:31:08|K. Loganathan|Neanderthals and the modern human colonization of Europe|

From: "Robert Karl Stonjek" <stonjek@o...>

Date: ThuNov25,2004 5:31 pm

Subject: Article: Neanderthals and the modern human colonization of Europe



Nature **432**, 461 - 465 (25 November 2004); doi:10.1038/nature03103

Neanderthals and the modern human colonization of Europe

PAULMELLARS

Department of Archaeology, Cambridge University, Downing Street, Cambridge, CB2 3DZ, UK

The fate of the Neanderthal populations of Europe and western Asia has gripped the

popular and scientific imaginations for the past century. Following at least 200,000 years of successful adaptation to the glacial climates of northwestern Eurasia, they disappeared abruptly between 30,000 and 40,000 years ago, to be replaced by populations all but identical to modern humans. Recent research suggests that the roots of this dramatic population replacement can be traced far back to events on another continent, with the appearance of distinctively modern human remains and artefacts in eastern and southern Africa.

The most significant contributions to these issues over the past decade have come from detailed studies of the DNA structure of present-day human populations in different areas of the world, combined with the gradually accumulating recovery of residual traces of 'ancient' DNA extracted from a number of Neanderthal and early anatomically modern human remains. Studies of both mitochondrial and Y-chromosome DNA patterns in modern world populations (inherited respectively through the female and male lineages) point to the genetic origins of all present-day populations within one limited area of Africa somewhere in the region of 150,000 years before present (yr BP), followed by their dispersal to other regions of the world between about 60,000 and 40,000 yr BP¹⁻⁶. These results are further reinforced by recent discoveries of skeletal remains of anatomically modern populations in different areas. Discoveries at Herto in Ethiopia reported just over a year ago⁷ confirm the presence of early forms of anatomically modern humans in Africa by about 160,000 yr BP, whereas the earliest discoveries of distinctively modern populations in both Europe and most parts of Asia can be dated no earlier than 40,000-45,000 yr BP. The one exception is in Israel, where the rich skeletal remains from the Skhul and Qafzeh caves indicate a precocious, and apparently short-lived, incursion of early anatomically modern populations into this region (presumably via the Nile valley) at an early stage in the last glaciation, around 100,000 yr BP⁸.

In Europe, the most dramatic support for these patterns has come from the recovery of a number of relatively well-preserved sequences of mitochondrial DNA from a number of actual skeletal finds of Neanderthals and early anatomically modern humans. Analyses of seven separate Neanderthal specimens (including those from the Neanderthal type-site itself) yielded segments of mitochondrial DNA that are radically different from those of all known present-day populations in either Europe or other parts of the world, and that are equally different from those recovered from five early specimens of anatomically modern populations from European sites^{9, 10}. The conclusion is clear that there was either very little, if any, interbreeding between the local Neanderthals and the intrusive modern populations in Europe, or that if such interbreeding did take place, all genetic traces of this interbreeding were subsequently eliminated from the European gene pool. The mitochondrial DNA evidence recovered from the Neanderthal specimens further suggests that the initial evolutionary separation of the Neanderthals from the populations which eventually gave rise to genetically modern populations must reach back at least 300,000 yr (ref. 9) - a finding that is in good agreement with the surviving fossil evidence from Africa and Europe¹. Whether this evidence is sufficient to indicate that the Neanderthals belonged to an entirely separate biological species from modern humans is at present more controversial^{1, 2}.

The archaeological record

One important issue in current research is exactly what patterns of culture and technology were

associated with the initial dispersal of anatomically and genetically modern populations across Europe^{11, 12}. The general assumption in the past has been that this dispersal is represented by the widespread distribution of the 'Aurignacian' technologies, which can be traced continuously from the adjacent areas of the Near East (Israel, Lebanon, Syria and so on) through most areas of eastern and central Europe, to the Atlantic coasts of France and Spain?broadly within the time range from around 40,000 to 35,000yr BP in conventional (that is, uncalibrated) radiocarbon terms^{4, 6, 8, 11-16} (see [Fig. 1](#)). Significantly, the Aurignacian period shows an apparently sudden flowering of all the most distinctive features of fully 'modern' (or, in archaeological terms, Upper Palaeolithic) cultural behaviour. Such features include: the first complex and carefully shaped bone, antler and ivory tools; a sudden proliferation of perforated animal teeth, far-travelled marine shells, carefully shaped stone and ivory beads and other forms of personal ornaments; and (at least in sites in central and western Europe) remarkably varied and sophisticated forms of both abstract and figurative art?ranging from engraved outlines of animals, to representations of both male and female sex organs, to the remarkable ivory statuettes of animal and human figures from southern Germany ([Fig. 2](#)) and the elaborate cave paintings of the Chauvet cave in southeastern France¹⁴⁻¹⁷. Collectively, this reflects an explosion in explicitly symbolic behaviour among the Aurignacian populations of Europe and western Asia that is conspicuously lacking from the preceding Middle Palaeolithic Neanderthal communities of the region^{18, 19}. It is generally agreed that symbolic communication and expression at this level of complexity would be almost inconceivable in the absence of complex language systems and in the absence of brains structured very similarly, if not identically, to our own²⁰⁻²³. If we add to this the evidence for the striking uniformity of these Aurignacian technologies across Europe, the sharp break occurring between the earliest Aurignacian and the immediately preceding technologies in the different regions, and the apparent chronological cline in the progressive appearance of this technology from east to west across the continent ([Fig. 1](#)), the archaeological evidence alone suggests strongly that the Aurignacian period was that of the initial dispersal of anatomically and behaviourally modern populations across central and western Europe^{8, 13, 15, 24}.

Figure 1 Apparent dispersal routes of the earliest anatomically and behaviourally modern populations across Europe, as reflected in the archaeological data. [Fulllegend](#)

[High resolution image and legend](#) (88k)

Figure 2 Early Aurignacian carved ivory animal and human figures from sites in southern Germany. [Fulllegend](#)

[High resolution image and legend](#) (123k)

Full Text at Nature

Posted by
Robert Karl Stonjek

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| 15087|2004-11-25 07:09:44|milton taylor|Re: What country are these two girls from?|

They look American.

--- saidis_aswan_egy <saidis_aswan_egy@yahoo.com>

wrote:

>
>

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| 15088|2004-11-25 08:29:23|clyde winters|Re: What country are these two girls from?|

Hi

Are they Egyptian?

--- milton taylor <namor_90002@yahoo.com> wrote:

> They look American.

> --- saidis_aswan_egy <saidis_aswan_egy@yahoo.com>

> wrote:

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>

Do you Yahoo!?
The all-new My Yahoo! - What will yours do?
<http://my.yahoo.com>
| 15089|2004-11-25 11:22:51|alberto34482@yahoo.com|Happy Thanksgiving Ta-Seti|
I would like to wish everybody and their family a happy
thanksgiving. Regardless if you celebrate this holiday or not. Have a
nice and safe holiday

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 15090|2004-11-25 13:23:56|Manu Ampim|Re: Amateur archaeologists curse pharoahs'
guardian|
alberto34482@yahoo.comwrote:
>The more south you go the darker the Egyptian in modern Egypt
>appears.

I have not found this to be the case at all unless you are talking about the Egyptian northern coastal area. I have spent considerable time in large cities such as Cairo, and in small and large towns in middle and southern Egypt, and I have visited several cities in the northern Delta. I have traveled from north to south in Egypt by bus, taxi, train, boat, and by plane and I have not seen any general rule that the further south you go the darker the people appear. Even as far south as Luxor, Esna, Al-Kab, Silsileh, and Kom Ombo, etc. there are not too many people that are darker than most northerners. There is not a dramatic change in complexion until you get as far south as Aswan, where there are many Nubians. The small number of darker skin people that I have seen and talked to in the middle and southern areas (north of Aswan) make up a tiny percentage of the general population.

Advancing the work,
Manu Ampim

| 15091|2004-11-25 14:52:40|Paul Kekai Manansala|Re: Happy Thanksgiving Ta-Seti|
Happy thanksgiving, Alberto. Btw, where are the sisters from?

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>
>
>
> I would like to wish everybody and their family a happy
> thanksgiving. Regardless if you celebrate this holiday or not. Have a
> nice and safe holiday

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>
>
> Your Sa3eadi Egyptian Friend,

>
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>
>
> Saidis_Aswan_Egy

| 15092|2004-11-25 16:36:25|saidis_aswan_egy|Re: Happy Thanksgiving Ta-Seti|
The two girls in the photo are from Egypt.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15093|2004-11-25 16:43:46|saidis_aswan_egy|Re: Amateur archaeologists curse pharoahs' guardian|

That's because of some mixture from the Horbot and Arabs in Middle Egypt. The lighter people generally in the Luxor area are Christians from the north. Edufu, Esna and Kom Ombo have Ja'afra Arab groups that came into Egypt at a much later time period during the Middle Ages. Christians from the north tend to reside in monasteries across Sa3ead.

Also because many Sa3eadi from the southern regions have moved into the cities.

Some Nubians are not that dark at all either such as the ones who live in Dahmit. You ever seen the Nubian singer Mohammed Mounir? The Magraab Nubians are the result of misegenation between Albanians, Turks, and other Nubian groups.

The Christian populations in Egypt are foreginers!

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15094|2004-11-25 17:18:19|Sptpy@aol.com|A major find of intact tombs to be flooded?|
God's peace.

When I was buying groceries yesterday, my cashier said that he saw footage on PBS of a major find of intact tombs recording the glorious past of ancient Africa. I was in Egypt in July but wasn't aware of the discovery. He told me that the area of the find will be flooded and that an archaeologist is desperately pleading to save the site to no avail. He didn't remember the name of the archaeologist but said the site is somewhere near Abu Simbel which was pictured on the jigsaw puzzle box I bought as a gift. Does anyone have information regarding a recent find of intact tombs in an area of the Nile Valley, probably Sudan, that will be flooded?

Tyrone Thornton
| 15095|2004-11-25 20:38:20|blackcrafters|OT - Christmas|
Unique handpainted Afrocentric ornaments

http://bcrafters.com/market/christmas_ornaments.html

| 15096|2004-11-25 21:06:25|Manu Ampim|A major find of intact tombs to be flooded?|

Tyrone Thornton wrote:

God's peace.

When I was buying groceries yesterday, my cashier said that he saw footage on PBS of a major find of intact tombs recording the glorious past of ancient Africa. I was in Egypt in July but wasn't aware of the discovery. He told me that the area of the find will be flooded and that an archaeologist is desperately pleading to save the site to no avail. He didn't remember the name of the archaeologist but said the site is somewhere near Abu Simbel which was pictured on the jigsaw puzzle box I bought as a gift. Does anyone have information regarding a recent find of intact tombs in an area of the Nile Valley, probably Sudan, that will be flooded?

Tyrone Thornton

Htp Tyrone,

The site that the person is referring to is the great area of Merowe near the 4th cataract in the Sudan. Currently there are more than thirty international archaeological teams working in the little-studied area of Merowe (a major center of ancient Nubia), before the completion of the major dam that is projected to create a huge reservoir of 170 kilometers in length (and 4 km in width) by 2008.

This Merowe dam project, when completed in late 2007, will effectively destroy the archeological areas around Merowe. Nearby sites include Nuri, Jebel Barkal, El Kurru, etc. This is a major tragedy as this dam will do exactly what the Aswan High Dam did in Egypt when it was built between 1960-1970, that is dislocate tens of thousands of people and destroy a rich archeological region before it can be studied. As a result of the Merowe Dam, about 50,000 people are expected to be relocated and the damage to the ancient Nubian archeological area is beyond calculation.

The discovery of royal tombs that your cashier is referring to are those discovered in Jan. 2003 by Dr. Charles Bonnet and his team working in the Kerma area near the 3rd cataract. Although the reservoir is not expected to flood the important Kerma region, it is interesting that with little outcry the international community allowed the Sudanese government to contract with Chinese agencies to create this dam project only six months after this major archeological discovery of royal tombs.

The Merowe dam project, which will cause additional social upheaval in an already war-torn country, supports the argument that I have maintained since 1994. For the past 10 years I have argued that the enemies of classical African civilizations are focused on destroying all (or as much) of the physical evidence of classical African high culture as humanly possible.

Advancing the work,

Manu Ampim

| 15097|2004-11-26 07:26:04|Djehuti Sundaka|Re: Happy Thanksgiving Ta-Seti|

A History of Thanksgiving

<http://tinyurl.com/5r8rj>

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>

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> I would like to wish everybody and their family a happy
> thanksgiving. Regardless if you celebrate this holiday or not. Have
a
> nice and safe holiday
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> Your Sa3eadi Egyptian Friend,
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> Saidis_Aswan_Egy
| 15098|2004-11-26 08:30:14|Paul Kekai Manansala|Re: Happy Thanksgiving Ta-Seti|
Thanks for the insightful information especially on the indigenous
American sensitivity issues, Djehuti.

For me, I was born on Thanksgiving (Keepunumuk) and it has been
family tradition to celebrate my birthday on that day(rather than on
the calendar date) for simplicity sake.

In Tahiti, the indigenous people celebrate their largest fete, the
Heiva festival, which culminates on Bastille Day.

Here in northern California the Native Hawaiian community has co-
opted this and hold a week-long Tahiti Fete during the first week of
July including, of course, the 4th. The festival attracts people
from all over the state and beyond.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

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> A History of Thanksgiving
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> > Your Sa3eadi Egyptian Friend,
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> >
> > Saidis_Aswan_Egy

| 15099|2004-11-26 11:31:23|Sptpy@aol.com|Re: A major find of intact tombs to be flooded?|
Manu wrote,

"The discovery of royal tombs that your cashier is referring to are those discovered in Jan. 2003 by Dr. Charles Bonnet and his team working in the Kerma area near the 3rd cataract. Although the reservoir is not expected to flood the importantKerma region, it is interesting that with little outcry the international community allowed the Sudanese government to contract withChinese agencies to create this damproject only six months after this major archeological discovery of royal tombs."

Thanks for your informative response Manu. I'll see where this leads me.

Happy Birthday Paul.

Tyrone

| 15100|2004-11-26 13:32:18|Emeagwali, Gloria (History)|Re: Amateur archaeologists curse pharoahs' guardian|

This is a little off topic but I noticed during my recent travels to Malaysia and Singapore that persons who would definitely be seen as African are actually classified as 'Arab' or 'Indian' in the airports and museums. It seems also that many of the original Malay were also Africoid.

Gloria Emeagwali

-----Original Message-----

From: alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

Sent: Wednesday, November 24, 2004 6:45 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Amateur archaeologists curse pharoahs' guardian

Hawass is originally from the Delta region around Daimetta. Daimetta has a long history of infiltration of Arabs that occurred with the Arab invasion of Egypt in 640 AD. Before this the Hykos and even Berbers have settled in this region. I bet Hawass most likely has an Arab ancestor and probably also an indigenous Fellahin in the Delta.

One thing you will often notice about even fair skinned Egyptians is their facial features are very different from Europeans and even other Arabs. Their nose tends to be wider and their hair tends to be more tightly curled. I notice this alot with people from northern Egypt.

The more south you go the darker the Egyptian in modern Egypt appears.

The more lower class neighborhoods are full of rural Upper Egyptian people often called Balady. Balady are generally more African in appearance than the average Cairene. You will see them mostly selling fruit in a galabiya.

People from the Delta region are called Bahrawi. People from southern Egypt like me are generally called Sa3eadi. Hawass is a Bahrawi Egyptian.

The stigma with dark skin and Africaness can be blamed mostly on the Arabh nature of modern culture in Egypt. People in Egypt that would be considered visably black in America would never admit to blackness simply because their understandings of color is different than in an American context. They go by Abydan[white], amii[tanned] and Asmar[light to dark brown]. The Southern Sudanese would be iswad[which also can mean dark blue],and most African Americans would be Samar and Asmar.

If you wish to investigate this further I recommend the following article:

Soheir A. Morsy, ?Beyond the Honorary `White? Classification of Egyptians: Societal Identity in Historical Context,? ibid., 175-198;

in:

Race By:Steven Gregory; Roger Sanjek Type:English : Book : Non-fiction Publisher:New Brunswick, N.J. : Rutgers University Press, 1994. ISBN:0813521084 : 0813521092

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

Yahoo! Groups Links

| 15101|2004-11-26 16:19:41|saidis_aswan_egy|Gypsies in Egypt,Israel,Jordan and Northern Africa|

I never knew there were gypsies in Egypt untill I did some more invesigation. These gypsies tend to look very different from the indigenous Upper Egypt being that gypsy women can grow longer hair than the average Sa3eadi and have finer features. Their pressence might also explain why there is Asiatic markers in the Upper Egyptian population.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

see the following link:

<http://www.domresearchcenter.com/>

| 15102|2004-11-26 19:35:34|K. Loganathan|The Hermeneutic Logic of the SumeroDravidians and the Notion of Obj|

This is a a partial response to message:

<http://groups.yahoo.com/group/Tolkaappiyar/message/2784>

The Hermeneutic Logic of the SumeroDravidians and the Notion of Objectivity

Dear Dr BVK Sastry

Thank you so much for at least agreeing partly with me and restating my views as a summary so that other scholars too can keep up h the exchanges. It provides the necessary continuity for our deliberations. Now I want to take up your view that Tol and NS may tap upon a common tradition that perhaps antedates not only these texts but also Rig Veda and so forth. I want to show this common tradition is essentially SumeroDravidian where the notion of Hermeneutic Logic was worked to a recognizable degree.

This is in response to your views as below:

>>>>>>>>>>

Regarding freedom from prejudice, the objectivity takes out the prejudice. If we say that the word is 'Table' and then the language is 'english' and the context is 'food serving' then the word 'Table' has a specific connotation and communication. If the context is changed and the language is changed say to religious context -Jewish background Hebrew, the word would represent getting ready for the conjugal union. That is the objectivity in setting the linguistic explanation. Instead of this, if the reading goes to say that 'Table', which needs to be phonetically read as 'ta-bl-a'. means a 'chair' in 'X' language not specified, and 'Y' context constructed, the communication is neither objective or complete. Clarifications are sought in that context. The hermeneutic science is not the need, the need is language -dictionary-grammar-historicity-usage.

>>>>>>>>>>

Now I want mention the following in connection with this .

1

There is a sense of objectivity within the tradition of Hermeneutic Logic that is Mey NeRittu, directed towards seeking truth-experiences. Each truth-experience enjoyed has the effect of destroying the DIRT within and thus purify the soul and in that also makes the soul shine forth as PURE and CLEAN and hence without any prejudices. Thus the Mey NeRi, the way of truth, the Way of Hermeneutic Sciences is a peculiar kind of tradition it is a tradition that de-traditionalizes an individual and make him see everything as it is and hence without DISTORTING the seeing . Such a seeing breeds an understanding that is truly OBJECTIVE, an understanding that understands the things as they are in themselves. This is the ?vinaiyin niiGki viLagkiya aRivu? of Tol and which has served as the foundational notion in the development of the various branches of Dravidian philosophies and as various kinds of Hermeneutic Sciences.

2.

Now the next state of development comes with Tirumular who ventures to go deeper into the possibilities of truth-experiences as such and which belongs to SEEIING as such and not just to REASONING. While Punitavati notes that it is Arul that rules the world (aruLee ulakellaam aaLvippatu) Tirumular notes more specifically that ?aruLee aLavaiaavatu yaarum aRiyaar? , that it is a form of Arul that provides the measure of truth and which notion was later described as CiRSakti. Now we may note here that even in Rig Veda we may have this notion as Brahmanoagni (piramaaNaa Agni) where it is a compound which when expanded will be Brahmanasya Agni, the Fire that affords the experiences of axiomatic truths. (brahmaNa = Ta. piramaaNam : axiomatic truth) Certainly while this notion of BrahmanoH has become distorted

and translated into a caste category in the Vedic Tradition, the Dravidian folks through Tol and so forth have retained the original sense of Rig Veda (as it is also the case in many other issues.)

3. I want to point out that the notion of CiRSakti, AruLoLi, MeyyoL,. Njaanacuuriyan, Civappirakasam, Brahmanoagni and so forth go back to SumeroDravidian beginnings of Hermeneutic Logic. In the lines below this Njanacuuriayan is identified as the Utu or Sun within or Meru-kar (> Ta. murukar). The following lines are taken from En Meru-kar and Aratta (c. 2300 BC)

The full article can be accessed at:

<http://members.tripod.com/loga/radian.htm>

>>>>>

Without going into a detailed and lengthy etymological, and linguistic analysis , we would like to point out that the Su. *Merkar* or *me-er-kar* is in fact the Ta. *murukan*, *muruka*,; a deity that is worshipped to this day particularly by the Tamils. The Su. *Utu*, the sun is identical with Tainil *Ut'*-, to arise as in *uta-y-am* : sun rise. In the *Cankam* period (300 B.C - 200 A.D.) we have one Utiyan Ceralitan meaning the -Atan belonging to the country where the sun (utiyam) sets (ceral). Here Utiyan obviously means the sun. EnMerkar when said to be the *son* of the Deity Utu, we have an interpretation of one deity in terms of another one in which a filial relationship is brought in to explain the relatedness. The relation is that Merkar is also 'a spark of light, a brilliance that streams forth, blazes forth out into the world. In Ta. *meruku* means brilliance, radiance and *muruku* is a variant of this. Thus the linguistic affinities and meanings point to the fact that the Sumerian deity 1 king EnMerkar and the Tamil deity Veel Murukar are identical and that this is a deification of streams of radiance, rays of light that beam into the world. That both, in addition to lighting up the physical universe, also light up the inner world of 'the human psyche are evident from the following lines.

500. <i>da-ga-ni mah-am sa-bi su-su~-am</i>	His speech was (now) great, its contents expanded
501. <i>Kin-gi~a ka-ni dugud su nu-mu-un-an-gi-gi</i>	The emissary, his mouth(being) heavy, was not able to repeat it
502. <i>bar-kin-gi-a ka-ni dugud su nu-mu-un-da-an-gi~gi-da-ka</i>	Because the emissary, his mouth (being) heavy, was not able to repeat it.
503. <i>en-kul-aba~a-ke im-e Su bi-in-ra inim dub-gin bi-in-gub</i>	The lord of Kulaba patted clay and wrote the message like (on a present-day) tablet
504. <i>u-bi-a inim im-ma gub-bu nu-ub-ta-gal-la</i>	Formerly, the writing of messages on clay was not established
505. <i>i-ni-se Utu ude-a ur he~n-na-nam-ma-am</i>	Now, with Utu's bringing forth the day, verily, this was so.

These few lines in addition to throwing immense light on the origin of Sumerian writing system, in fact on the origin of the art of writing itself, also disclose how this unknown

poet connects the origin of this invention not only with EriMerkar (or *En kulaba*) but also dinger .Utu, the sun Deity. The lines 504 & 505 are very important in conjunction with this. The poet is aware of a time where the literary productions were mainly oral, recited, memorized and repeated. But now however thanks to the brilliance of EnMerkar, the art of writing has come to prevail. But how was EnMerkar able to accomplish this? The answer is given by the poet himself in line 505. Today the inner sun has arisen and brought forth day or *clarity* and on account of this inner illumination, the art of writing exists (*ur*; Ta. *uRu*) thus (*he-en-na-nam-ma*: verily Ta. *innanamma* (*ingnganam*) : thus). The *utu* here is not only the physical sun that brings forth daylight but also the inner radiance that illuminates the mind and drives away ignorance and incompetence. EnMerkar is the person or king or deity in whom this inner illumination is disclosed, shows itself in an intellectual accomplishment of a magnificent kind.

>>>>>>>>

The following lines are immensely interesting for they are definitely recognizable as good Tamil even now?

504. u-bi-a inim im-ma gub-bu nu-ub-ta-gal-la

Ta. uubiya enem iyyamma kuppu naa uptu kaalla

???? ???? ???? ??? ?? ??? ???? ?

505. i-ni-se Utu ude-a ur hen-na-nam-ma-am

Ta inikkee Utu utiya uRu innanam aam

????? ?? ???? ?? ?????? ??

We can also link up the notion of Utti with the notion of Utu or Uti as that which causes the emergence of the inner sun , the Brahmanoagni and so forth , the Light within that affords clarity of perception or seeing so that truth-experiences are enjoyed.

4.

Now the birth of such notions can be linked also with some lines in Suruppak that I have mentioned several times where he calls for Me-kal-kal, the learning of truths and which also is seen as that which makes a persons eyes shine bright and so forth. It is this tradition of Utti, that provides the continuity of the Dravidian Hermeneutic Logic such as in Tol and which may also be the presupposition of Artha Sastra Cisurta samhita and so forth. However even given this I still think that NS is indebted to Tol for the various details of NS are quite impossible outside of Tol particularly that of PoruLatikarram. I

hope to show all these later by taking NS for more detailed studies.

Loga

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| 15103|2004-11-26 22:36:55|Mahari|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

I read somewhere that the word "gypsy" comes from the word "egyptian" implying that they could be nomadic former egyptians. Does anyone know for sure? It is of course possible that they were just nomads who may have traveled through Egypt on their way to Europe thus acquiring or adopting the name or it could be due to their darker complexions.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 26

In honor,

HTP,

Mahari

--- On Fri 11/26, saidis_aswan_egy < saidis_aswan_egy@yahoo.com > wrote:

From: saidis_aswan_egy [mailto: saidis_aswan_egy@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: Sat, 27 Nov 2004 00:19:36 -0000

Subject: [Ta_Seti] Gypsies in Egypt,Israel,Jordan and Northern Africa

I never knew there were gypsies in Egypt untill I did some more invesigation. These gypsies tend to look very different from the indigenous Upper Egypt being that gypsy women can grow longer hair than the average Sa3eadi and have finer features. Their pressence might also explain why there is Asiatic markers in the Upper Egyptian population.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

see the following link:

<http://www.domresearchcenter.com/>

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| 15104|2004-11-27 08:30:57|Paul Kekai Manansala|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> I read somewhere that the word "gypsy" comes from the

word "egyptian" implying that they could be nomadic former
egyptians. >

Directly from "egipcien" although the Gypsy language is classified
as one of the Indo-aryan languages of India. I believe it is thought
to have split from one of the Prakrit languages which would mean
that the Gypsies left India some time ago.

Regards,

Paul Kekai Manansala

| 15105|2004-11-27 23:04:03|Nuwaubian Hotep|Re: What country are these two girls from?|
[America?](#)

-----Original Message-----

From: saidis_aswan_egy [mailto:saidis_aswan_egy@yahoo.com]

Sent: Thursday, November 25, 2004 4:34 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] What country are these two girls from?

<http://www.domainnamesanity.com/webumake/wwwsites/www.dreamteament.com/sisters.JPG>

| 15106|2004-11-28 09:51:41|Paul Kekai Manansala|A diagnosis for a biblical plague?|
http://www.sltrib.com/faith/ci_2475207

A diagnosis for a biblical plague?

Tomb could hold clue to Moses legend

By Charles M. Sennott

The Boston Globe

LUXOR, Egypt - Out of the blinding light of a fall morning here in the Valley of the Kings, American archaeologist Kent Weeks led the way down a narrow, stone passageway and into the entrance of a tomb. Weeks peered with his flashlight into the enveloping darkness of "the hidden tomb," as he calls it, and pressed on through the damp, winding passages toward what may be his archaeological team's most significant find after years of methodical digging, scraping and brushing.

At the end of a long hallway a human skull rested, propped up in a wooden box and framed in the bleak light of a bare bulb powered by a generator that rumbled through the stony silence of the tomb.

This skull - Weeks believes, and new scientific evidence suggests - may be that of the oldest son of Rameses II, the pharaoh who most historians agree was the ruler of ancient Egypt more than 3,000 years ago at the time of the biblical story of the Exodus.

If so, this is the skull of a man who the Hebrew Bible says was killed by the 10th of the horrible plagues God sent to persuade the pharaoh to free the Hebrew slaves. And if so, it contains an important new piece of forensic evidence: The skull has a depressed fracture on the left side which pathologists say clearly occurred at the time of death.

In other words, Weeks' discovery could have profound implications for understanding a biblical narrative that is at the core of Judaism, and part of the foundation of Christianity and Islam. It raises the question as to whether the oldest son of the pharaoh of the Exodus was struck down not by the hand of God, as the Bible says, but by the hand of man. And if that is true, perhaps the 10th plague became a metaphor for the early death that befell the pharaoh's oldest son.

Weeks this fall secured permission from Egyptian authorities to clean and examine this skull and three others that - because of their position in the tomb and writing on the walls - he believes are also sons of Rameses II. Weeks' team has used the latest scientific techniques in forensics and computer imaging to try to match the skulls to their probable father, Rameses II.

"Careful scientific analysis of the human remains we have found in KV 5 can help us to determine if they are, in fact, the crown prince's," said Weeks, who lives on a houseboat along the Nile at Luxor and who has devoted his life to fulfilling a boyhood dream of becoming an Egyptologist. "New technologies are letting Egyptologists explore areas that just a few years ago we thought impossible. They offer methodologies that might help us determine at what point this person was killed and how."

Weeks' archaeological work and the forensic study of it are part of a broad movement to understand the Bible and the historical context in which its stories took place by employing not just faith,

but science.

Pitting hard questions against long-held assumptions, respected practitioners of biblical archaeology are often quick to point out that their intention is not to prove - or disprove - the Bible, but rather to shed more light on the context in which the biblical stories occurred.

A lost tomb uncovered: The story of how Weeks found this skull and three others in a deep burial chamber begins in the 1980s. He was conducting a project mapping the area of ancient Thebes, including the Valley of the Kings, a vast ancient burial ground of the pharaohs that was first discovered in the 19th century.

As he toiled away to update the 19th-century mapping system, he realized the maps indicated an entrance to a tomb known as "KV5," which had been covered over with debris by excavation work through the decades. He sought to rediscover that entry and see where it led. He had no idea his work would lead him to stumble upon one of the great archaeological prizes of the past half-century and the fulfillment of a lifetime of work.

In 1995, he and his team uncovered a tiny portal that archaeologists and tourists had been walking past for nearly 175 years, never bothering to take notice.

Using pick axes, the team chipped away until it found a small crawl space that led to a long hallway. He and his team soon realized they had discovered a vast, underground labyrinth of burial chambers and corridors that had been hidden by the silt and sediment of centuries of flooding in the valley.

The more than 100 chambers formed a family burial plot for at least 20 sons of Rameses II, the vain and powerful pharaoh who presided over the greatest building projects of any pharaoh, who sired more than 100 children with at least 20 wives, and who eventually proclaimed himself a living god.

As he began further excavations, Weeks and his team discovered a wall inscription dedicated to Amun-her-khepeshef, the first-born son of Rameses II, as well as four intact human skulls, including the one with the fracture. That skull was positioned at the entryway, near a relief picturing Rameses II leading his oldest son to the afterlife.

The discovery of the "lost tomb," or KV5, was widely regarded as the greatest archaeological find since King Tutankhamen, and it received worldwide media attention when it was first announced.

But it was not until this fall that Weeks was permitted by the Egyptian Antiquities Ministry to begin scientific tests on the skull - a first chance to test his theory that it may be the oldest son of Rameses II.

Using a forensic technique known as craniometrics, which relies

on statistical measurements of parts of a skull to establish genetic connections and matches to another skull, Caroline Wilkinson of Manchester University has reported surprising similarities between three of the four skulls - including the one that may be Amun-her-khepeshef's - and the skull of Rameses II himself, which is housed in the mummy room of Cairo Museum.

"They've all got very similar morphology - very similar features to their faces, similar noses, similar long thin faces, similar long skulls in profile. They do look like they are of a type, certainly," said Wilkinson, adding that she felt there was a high statistical probability that the skulls are from the same family.

Explaining the 10th plague: Archaeologists, historians and ecologists who study the Nile have pieced together an explanation of the biblical plagues in the story of Exodus in a way that makes them seem historically possible, even if perhaps the time sequence in which they occurred was compressed to fit the biblical narrative.

The first nine plagues - the Nile turned red, frogs, flies, gnats, pestilence killing cattle, boils appearing on the skin, hail, locusts, and the sun being blotted out - could all be seen, according to leading British Egyptologist and Rameside expert Kenneth Kitchen, as natural phenomena that have been recorded through Egyptian history.

But the 10th plague, the death of the first-born sons, would seem to defy scientific explanation.

Exodus 11:4-6 states: "This saith the Lord, at the hour of midnight I will go out into the midst of Egypt: And all of the firstborn in the land of Egypt shall die from the first-born of pharaoh who sits upon the throne . . ."

If indeed the skull discovered by Weeks is that of the crown prince of Rameses II, historians and archaeologists are left to ponder how the deep fracture in his skull occurred.

The many depictions of Amun-her-khepeshef as a general marching into military campaigns suggest that it was possible he was killed by an enemy in battle, or perhaps in a fall from a chariot.

Some historians had long thought that perhaps he was killed in battle against a slave revolt by the Hebrews, but there is no historical record to back up the theory.

Others suggest that perhaps the crown prince was killed in a conspiracy - a power struggle within the royal court. Historians paint a backdrop of a court that may have been suffering from a series of misfortunes along the Nile, which was then, as now, the lifeblood of Egypt.

Is it possible that Moses was in fact a rival prince struggling against a crown prince, who had set out to erase what he saw as a heretical belief in one god instead of many? The Hebrews, whose

faith is based on the belief in one God, and some Egyptian priests and families within the court clung to the rebellious beliefs of an earlier and fallen pharaoh known as Akhenaten. That pharaoh, who placed the idea of one god above the other Egyptian gods, spurred a revolution, only to see monotheism pushed underground and wiped out of recorded history by subsequent rulers including Rameses II.

The search continues: Weeks does not consider it his task to make such guesses, but only to keep digging, trying to uncover more pieces of the forensic puzzle to where they lead him, and what new questions they may pose. DNA testing may hold the ultimate key to establishing the paternity line, but "We're not quite ready for that," he said, citing the need for official approval of the testing, and concerns that 3,000-year-old samples may not be reliable.

Weeks sees value in the journey toward discovery, and seems to enjoy each step along the way.

"Well, we can't prove that there was an Exodus or there was not. But I think we have provided something - we fleshed out old bones - we have made them more meaningful and more significant in the lives of modern man," he said.

| 15107|2004-11-28 13:31:44|saidis_aswan_egy|Re: What country are these two girls from?|
The two girls are from Egypt.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_egy

| 15108|2004-11-29 06:07:19|roikwabena|as long as celebrates the nubian/murrish heritage|
new poetry by roi kwabena

"as long as"

Introduced by Lennox raphael

Afterword by Dr Eric Doumerc

Pbk PUBLICATION release date April 2005

CD/spokenword & music: MURRISH DANCING

available January 2005

do preview the website> an online collection

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this publication will be available internationally via most book distributors & sellers

best wishes

| 15109|2004-11-29 06:43:49|solomon_abdulrahman|Re: What country are these two girls from?|
WOW!

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"
wrote:

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> The two girls are from Egypt.

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> Your Sa3eady Egyptian Friend,

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> Saidis_Aswan_egy

| 15110|2004-11-29 08:51:28|Manu Ampim|A diagnosis for a biblical plague?|

Let's wait for *evidence* and test results. This biblical plague speculation is simply Hollywood fantasy and drama that help certain people continue to make money and boost their careers.

Advancing the work,

Manu Ampim

http://www.satrib.com/faith/ci_2475207

A diagnosis for a biblical plague?

Tomb could hold clue to Moses legend

By Charles M. Sennott

The Boston Globe

LUXOR, Egypt - Out of the blinding light of a fall morning here in the Valley of the Kings, American archaeologist Kent Weeks led the way down a narrow, stone passageway and into the entrance of a tomb. Weeks peered with his flashlight into the enveloping darkness of "the hidden tomb," as he calls it, and pressed on through the damp, winding passages toward what may be his archaeological team's most significant find after years of methodical digging, scraping and brushing.

At the end of a long hallway a human skull rested, propped up in a wooden box and framed in the bleak light of a bare bulb powered by a generator that rumbled through the stony silence of the tomb.

This skull - Weeks believes, and new scientific evidence suggests - may be that of the oldest son of Rameses II, the pharaoh who most historians agree was the ruler of ancient Egypt more than 3,000 years ago at the time of the biblical story of the Exodus.

If so, this is the skull of a man who the Hebrew Bible says was killed by the 10th of the horrible plagues God sent to persuade the pharaoh to free the Hebrew slaves. And if so, it contains an important new piece of forensic evidence: The skull has a depressed fracture on the left side which pathologists say clearly occurred at the time of death.

In other words, Weeks' discovery could have profound implications for understanding a biblical narrative that is at the core of Judaism, and part of the foundation of Christianity and Islam. It raises the question as to whether the oldest son of the pharaoh of the Exodus was struck down not by the hand of God, as the Bible says, but by the hand of man. And if that is true, perhaps the 10th plague became a metaphor for the early death that befell the pharaoh's oldest son.

Weeks this fall secured permission from Egyptian authorities to clean and examine this skull and three others that - because of

their position in the tomb and writing on the walls - he believes are also sons of Rameses II. Weeks' team has used the latest scientific techniques in forensics and computer imaging to try to match the skulls to their probable father, Rameses II.

"Careful scientific analysis of the human remains we have found in KV 5 can help us to determine if they are, in fact, the crown prince's," said Weeks, who lives on a houseboat along the Nile at Luxor and who has devoted his life to fulfilling a boyhood dream of becoming an Egyptologist. "New technologies are letting Egyptologists explore areas that just a few years ago we thought impossible. They offer methodologies that might help us determine at what point this person was killed and how."

Weeks' archaeological work and the forensic study of it are part of a broad movement to understand the Bible and the historical context in which its stories took place by employing not just faith, but science.

Pitting hard questions against long-held assumptions, respected practitioners of biblical archaeology are often quick to point out that their intention is not to prove - or disprove - the Bible, but rather to shed more light on the context in which the biblical stories occurred.

A lost tomb uncovered: The story of how Weeks found this skull and three others in a deep burial chamber begins in the 1980s. He was conducting a project mapping the area of ancient Thebes, including the Valley of the Kings, a vast ancient burial ground of the pharaohs that was first discovered in the 19th century.

As he toiled away to update the 19th-century mapping system, he realized the maps indicated an entrance to a tomb known as "KV5," which had been covered over with debris by excavation work through the decades. He sought to rediscover that entry and see where it led. He had no idea his work would lead him to stumble upon one of the great archaeological prizes of the past half-century and the fulfillment of a lifetime of work.

In 1995, he and his team uncovered a tiny portal that archaeologists and tourists had been walking past for nearly 175 years, never bothering to take notice.

Using pick axes, the team chipped away until it found a small crawl space that led to a long hallway. He and his team soon realized they had discovered a vast, underground labyrinth of burial chambers and corridors that had been hidden by the silt and sediment of centuries of flooding in the valley.

The more than 100 chambers formed a family burial plot for at least 20 sons of Rameses II, the vain and powerful pharaoh who presided over the greatest building projects of any pharaoh, who sired more than 100 children with at least 20 wives, and who

eventually proclaimed himself a living god.

As he began further excavations, Weeks and his team discovered a wall inscription dedicated to Amun-her-khepeshef, the first-born son of Rameses II, as well as four intact human skulls, including the one with the fracture. That skull was positioned at the entryway, near a relief picturing Rameses II leading his oldest son to the afterlife.

The discovery of the "lost tomb," or KV5, was widely regarded as the greatest archaeological find since King Tutankhamen, and it received worldwide media attention when it was first announced. But it was not until this fall that Weeks was permitted by the Egyptian Antiquities Ministry to begin scientific tests on the skull - a first chance to test his theory that it may be the oldest son of Rameses II.

Using a forensic technique known as craniometrics, which relies on statistical measurements of parts of a skull to establish genetic connections and matches to another skull, Caroline Wilkinson of Manchester University has reported surprising similarities between three of the four skulls - including the one that may be Amun-her-khepeshef's - and the skull of Rameses II himself, which is housed in the mummy room of Cairo Museum.

"They've all got very similar morphology - very similar features to their faces, similar noses, similar long thin faces, similar long skulls in profile. They do look like they are of a type, certainly," said Wilkinson, adding that she felt there was a high statistical probability that the skulls are from the same family.

Explaining the 10th plague: Archaeologists, historians and ecologists who study the Nile have pieced together an explanation of the biblical plagues in the story of Exodus in a way that makes them seem historically possible, even if perhaps the time sequence in which they occurred was compressed to fit the biblical narrative.

The first nine plagues - the Nile turned red, frogs, flies, gnats, pestilence killing cattle, boils appearing on the skin, hail, locusts, and the sun being blotted out - could all be seen, according to leading British Egyptologist and Rameside expert Kenneth Kitchen, as natural phenomena that have been recorded through Egyptian history.

But the 10th plague, the death of the first-born sons, would seem to defy scientific explanation.

Exodus 11:4-6 states: "This saith the Lord, at the hour of midnight I will go out into the midst of Egypt: And all of the firstborn in the land of Egypt shall die from the first-born of pharaoh who sits upon the throne . . ."

If indeed the skull discovered by Weeks is that of the crown prince of Rameses II, historians and archaeologists are left to

ponder how the deep fracture in his skull occurred.

The many depictions of Amun-her-khepeshef as a general marching into military campaigns suggest that it was possible he was killed by an enemy in battle, or perhaps in a fall from a chariot.

Some historians had long thought that perhaps he was killed in battle against a slave revolt by the Hebrews, but there is no historical record to back up the theory.

Others suggest that perhaps the crown prince was killed in a conspiracy - a power struggle within the royal court. Historians paint a backdrop of a court that may have been suffering from a series of misfortunes along the Nile, which was then, as now, the lifeblood of Egypt.

Is it possible that Moses was in fact a rival prince struggling against a crown prince, who had set out to erase what he saw as a heretical belief in one god instead of many? The Hebrews, whose faith is based on the belief in one God, and some Egyptian priests and families within the court clung to the rebellious beliefs of an earlier and fallen pharaoh known as Akhenaten. That pharaoh, who placed the idea of one god above the other Egyptian gods, spurred a revolution, only to see monotheism pushed underground and wiped out of recorded history by subsequent rulers including Rameses II.

The search continues: Weeks does not consider it his task to make such guesses, but only to keep digging, trying to uncover more pieces of the forensic puzzle to where they lead him, and what new questions they may pose. DNA testing may hold the ultimate key to establishing the paternity line, but "We're not quite ready for that," he said, citing the need for official approval of the testing, and concerns that 3,000-year-old samples may not be reliable.

Weeks sees value in the journey toward discovery, and seems to enjoy each step along the way.

"Well, we can't prove that there was an Exodus or there was not.

But I think we have provided something - we fleshed out old bones - we have made them more meaningful and more significant in the lives of modern man," he said.

| 15111|2004-11-29 11:58:04|cristofori whitakara|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

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Regards,
Paul Kekai Manansala

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| 15112|2004-11-29 13:28:45|Paul Kekai Manansala|OT: The last crusade of the Templars|
Off-topic although there is a link between the Templars and Gnostic Christianity of Egypt.

The last crusade of the Templars
By Ruth Gledhill

The knights want a Papal apology nearly 700 years after they were disbanded and hounded into exile

THE VATICAN is giving "serious consideration" to apologising for the persecution that led to the suppression of the Knights Templar. The suppression, which began on Friday , October 13, 1307, gave Friday the Thirteenth its superstitious legacy.

A Templar Order in Britain that claims to be descended from the original Knights Templar has asked that the Pope should make the apology.

The Templars, based in Hertford, are hoping for an apology by 2007, the 700th anniversary of the start of the persecution, which culminated with the torture and burning at the stake of the Grand Master Jacques de Molay for heresy and the dissolution of the Order by apostolic decree in 1312.

The letter, signed by the Secretary of the Council of Chaplains on behalf of the Grand Master of the Poor Fellow Soldiers of Jesus Christ and the Temple of Solomon Grand Preceptory, with a PO box address in Hertford, formally requests an apology "for the torture and murder of our leadership", instigated by Pope Clement V.

"We shall witness the 700th anniversary of the persecution of our order on 13th October 2007," the letter says. "It would be just and

fitting for the Vatican to acknowledge our grievance in advance of this day of mourning."

Apologies have already been made by the Roman Catholic Church for the persecution of Galileo and for the Crusades. The Templars hope that these precedents will make their suit more likely to succeed.

Hertford Templar Tim Acheson, who is descended from the Scottish Acheson family that has established Templar links and whose family lived until recently in Bailey Hall, Hertford, said: "This letter is a serious attempt by a Templar group which traces its roots back to the medieval Order to solicit an apology from the Papacy."

He added: "The Papacy and the Kingdom of France conspired to destroy the Order for reasons which modern historians judge to be primarily political. Their methods and motives are now universally regarded as brutal, unfair and unjustified.

"The Knights Templar officially ceased to exist in the early 1300s, but the order continued underground. It was a huge organisation and the vast majority of Templars survived the persecution, including most of their leaders, along with much of their treasure and, most importantly, their original values and traditions."

The Hertford Mercury newspaper has reported newly discovered Templar links with Hertford, including a warren of tunnels beneath the town. At the heart of the maze of tunnels is Hertford Castle, where in 1309 four Templars from Temple Dinsley near Hitchin were imprisoned after their arrest by Edward II, who believed that they were holding a lost treasure. The treasure was never found.

When Subterranea Britannica, a group of amateur archaeologists, expressed an interest in investigating Hertford's tunnels last month, they received anonymous threats telling them not to.

The Templars captured Jerusalem during the Crusades and were known as "keepers of the Holy Grail", said to be the cup used at the Last Supper or as the receptacle used by Joseph of Arimathea to catch Christ's blood as he bled on the Cross, or both.

Interest in the Templars and the Holy Grail is at an unprecedented high after the success of books such as *The Da Vinci Code*, by Dan Brown, and the earlier *Holy Blood Holy Grail*, by Michael Baigent, Richard Leigh and Henry Lincoln, which claimed that Jesus survived the crucifixion and settled in France.

The Knights Templar were founded by Hugh de Payens, a French knight from the Champagne area of Burgundy, and eight companions in 1118 during the reign of Baldwin II of Jerusalem, when they took a perpetual vow to defend the Christian kingdom. They were assigned quarters next to the Temple. In 1128, they took up the white habit of the Cistercians, adding a red cross. The order knights, sergeants, farmers and chaplains amassed enormous wealth.

In Rome, a Vatican spokesman said that the demand for an apology would be given "serious consideration". However, Vatican insiders said that the Pope, 84, was under pressure from conservative cardinals to "stop saying sorry" for the errors of the past, after a series of papal apologies for the Crusades, the Inquisition, Christian anti-Semitism and the persecution of scientists and "heretics" such as Galileo.

| 15113|2004-11-29 13:28:58|Paul Kekai Manansala|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

Roma is the ancient Indian name for Alexandria, so that *might* give some indication of where the European Gypsies came from directly.

Regards,
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| 15114|2004-11-29 13:41:49|Paul Kekai Manansala|Endurance running is in east Africans'
genes|
What about the West African sprinting gene .

Regards,
Paul Kekai Manansala

Endurance running is in east Africans' genes

10:15 29 November 04

The long-distance running prowess of Ethiopia's elite male athletes is partly dictated by their genes.

Researchers have established that such athletes are more likely to have certain variants of four Y chromosome genes compared with other Ethiopians. No one knows what the genes do, or how influential they are, but they are the first to be linked to east Africans' outstanding ability for endurance events.

Ethiopian and Kenyan athletes have run 37 of the 40 fastest times recorded over 10,000 metres. Alongside dedication and training, there is no doubt that social and geographic factors, such as having to run long distances to school at high altitudes, contribute to their success.

To find out if genes also play a significant role, Yannis Pitsiladis of the International Centre for East African Running Science at the University of Glasgow in the UK and colleagues studied the Y chromosomes of elite athletes, city dwellers and other non-athletes from the Ethiopian region of Arsi, where many runners originate.

Four gene variants were clearly more common among the athletes, and one was less common. No mutation was unique to the athletes, however, suggesting that it is the combination of certain gene types that makes the difference.

"The athletes do show differences from the population as a whole," says Pitsiladis. "But they are not so overwhelming to say that this is the reason for their success," he says, and no single gene for endurance running emerged.

The team, whose results will be published in Human Genetics, are hoping to bolster their findings by analysing Kenyan endurance athletes in the same way.

| 15115|2004-11-29 14:21:14|alberto34482@yahoo.com|Population Demographics for modern Egypt|

The population of Egypt is relatively homogenous.

The overwhelming majority[over 90%] are Arabic speaking Sunni Muslims.

However,about 6-10% of the national population profess Christianity ,and they are indistinguishable in other respects from the Muslims.

There are small linguistic minorities ,of which the largest is the Nubians,who speak two languages[Kenuz and Mahas] related to the Nilo-Saharan languages of Sudan.

They represent less than 1% of Egypt's population,and are concentrated around Aswan.

In the most recent decennial census in Egypt,taken in 1996,the total population was 61,452,382 of whom about 2,180,000 considered to be

living abroad temporarily, presumably mostly in the oil countries of the Arab Gulf but also including some in the West.

In 2003 normal growth would have brought that population to about 70 million, nearly double the population from the 1976 census.

The 1996 population represented a 21.7% increase over the 1986 population.

The growth rate was calculated at 21%, down from 2.8% in the previous intercensal period of 1976-1986.

According to the Egyptian Human Development Report, in 1997-1998, life expectancy at birth was 67 years, up from 55 years in 1976.

Infant mortality was 29 per 100 live births in 1996.

Just over one-third of the population was below the poverty line based on consumption needs, as calculated officially in Egypt. Males were 51.2 % of the total population, contrary to the demographic norm that portulates more women than men.

There are, therefore, "missing women".

The level of education is increasing since those over the age of 10 who were literate increased from 50% in 1986 to 61% in 1996.

The number of those holding a higher degree increased from 4.3 % to 7.3% in the same period.

The rural population was 57% in 1996, compared to 56% in 1986, but this misleading figure includes some people living in settlements of 20,00 or more.

A settlement is defined as urban according to its administrative function.

Upper Egypt has nearly one-third of Egypt's population.

In the 1996's census, the eight governorates south of Cairo and Giza governorate has a total population of 16,861,788, or about 31% of the national total.

By 2002, the population has probably grown to nearly 20 million. The urban population has between 20% and 25% of Upper Egypt which is lower proportion than in the country as a whole.

Like the country as a whole, this population has more males than females.

The sex ratio is nearest equality in Aswan, which may reflect different circumstances among the Nubians.

Fertility rates are higher in Upper Egypt than further north. Thus in the 1990's the rural valley had the highest fertility rate, at 5.19 children per woman lifetime, compared to a replacement rate of 2.1 and a national rate of 3.3. The urban valley was also high at 3.80 while the rural Delta had 3.45 and the Urban Delta has 2.66 [Fargues 1997:129].

On the most demographic and economic indicators, Upper Egypt lags behind Lower Egypt and the urban areas.

Upper Egypt is the historic center of Egypt's Christian population [see Hulsmann below].

Currently at least half of Egyptian Christians live in Upper Egypt, and the other live largely in the major cities.

Thus almost all rural Christians live in Upper Egypt.

In the 1986 census, Christians were 16.5 % of the urban population, and 9.2 % of the rural population.

Overall, this population a proportion of about 11% of Christians in Upper Egypt, compared to about 6-10% in Egypt as a whole.

The greatest concentration of Christians in Upper Egypt is found in Asyut governorate, [about 20-25% of the total, followed by Minya and the Sohag governorate [each about 15-20%].

In 1986 Qena governorate ranked fourth with an urban population that was 14.7% Christian.

page 10-12

Upper Egypt: Life Along the Nile

edited by Nicholas S Hopkins

| 15116|2004-11-29 20:27:04|Mahari|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

Could this be another connection between India and Kemet/Afrika?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, November 29

In honor,

HTP,

Mahari

--- On Sat 11/27, Paul Kekai Manansala < pmanansala@sbcglobal.net > wrote:

From: Paul Kekai Manansala [mailto: pmanansala@sbcglobal.net]

To: Ta_Seti@yahoogroups.com

Date: Sat, 27 Nov 2004 16:30:36 -0000

Subject: [Ta_Seti] Re: Gypsies in Egypt,Israel,Jordan and Northern Africa

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

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| 15117|2004-11-29 23:27:26|Divine Ruler Equality Allah|Mr (pyramid) text study, utterance 25|
From "The Pyramid Texts" Translation by Samuel A. B. Mercer

Utterance 25.

17a. He who goes, goes with his ka: Horus goes with his ka; Set goes with his ka;

17b. Thot goes with his ka; the god goes with his ka; Osiris goes with his ka;

17c. M?nti-'irti goes with his ka; thou also goest with thy ka.

18a. O N., the hands of thy ka are before thee; O N., the hands of thy ka are behind thee;

18b. O N., the feet of thy ka are before thee; O N., the feet of thy ka are behind thee.

18c. Osiris N., I have given to thee the eye of Horus, so that thy face may be equipped with it.

18d. Let the odour of the eye of Horus adhere to thee. To be said four times: Fire of incense.

From "The Ancient Egyptian Pyramid Texts" translated by R.O Faulkner

Utterance 25

Someone has gone with his double,(1)

Horus has gone with his double

Seth has gone with his double

Thoth has gone with his double,

Dwn-nwy has gone with his double,(2)

Osiris has gone with his double

Hnt-irty has gone with his double,

You also having gone(3) with your double.

O King, the arm of your double is in front of you!

O King, the arm of your double is behind you!

O King, the foot of your double is behind you!

O King, the foot of your double is behind you!(4)

O Osiris the King I give to you the Eye of Horus, that your face may be

provided with it; the perfume(5) of the Eye of Horus is diffused over you--
incense and fire.

The initiate's "double" or "ka" is the GENERAL CONSCIOUSNESS or Awareness of the initiate. The first statement "someone has gone with his double(ka)" indicates that initiates before have come into the realization of their awareness of this particular instruction and observation. Hrw, St, Djhty, Dwn-nwy, Wsr, and Hnt-yrty represent different perspectives of observation in ASTRONOMY. Djhty being the Office responsible for Astronomy and Hrw (East), St (West), Dwn-nwy (Meridian), Hnt-yrty (Poles) and Wsr (Nadir) as the variety of astronomical parameters.

The man holding, drawing or prescribing the MERIDIAN, called Dwn-nwy, is "he who unfolds two wings," A Meridian is the circle drawn through the north and south poles, that intersects the zenith or even nadir (anti-zenith) of the observer. This means in this education, there is awareness of the curvature of the planet's surface and ultimately the spherical nature of the planet. The Nadir (Zenith) again identifies the candidate as Wsr, being that the Nadir, associated with Wsr, is a point directly formed from the coordinate of the observer. The Nnt-irty represents the two poles (North and South) also the north and south ends of the Hpy (Nile) river. Hrw is associated with the East because of Sunrise and the representation of the candidate in Youth and growth in a cycle. Set is associated with the West because of Sunset and the representation of the candidate approaching terminality and recession in a cycle.

The phrases dealing with the hands and the feet represent locomotion and the awareness that the candidate, although stationary on the planet's surface when in observation, is in motion because of the rotation of the earth's surface.

The Wdjt (Udjat) or Eye of Horus, symbolized by the Celestial Sun, REPRESENTS the focal point of consciousness in the initiate, with center of "concentration" in the proximity of the pineal gland. The perfumes used in the rite, represent the hormones secreted by the pineal gland and other glands in the endocrine system to facilitate growth, development, and awareness. The fire represents light or enlightenment, and vitality.

| 15118|2004-11-29 23:37:34|alberto34482@yahoo.com|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

The Gypsies followed Alexander the Great to Alexandria. Most were blacksmiths by caste and trade. Even in modern Egypt the gypsies across Egypt are assigned a certain caste which in Upper Egypt goes along with a trade. You barely ever see gypsies in Upper Egypt as farmers which is usually reserved to the lowest caste. The lowest caste in Upper Egypt is usually the indigenous Fellahin.

See the following link:

http://www.chgs.umn.edu/Educational_Resources/Curriculum/Gypsies_of_Kosova/History/history.html

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15119|2004-11-30 09:49:04|cristofori whitakara|Re: Gypsies in Egypt,Israel,Jordan and Northern Africa|

sincerely appreciated the details Mr. Manansala. and i know we will not see that in the film.

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| 15120|2004-11-30 10:00:32|cristofori whitakara|Re: OT: The last crusade of the Templars|

if the papacy apologizes will they return the loot?

Paul Kekai Manansala wrote:

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The last crusade of the Templars
By Ruth Gledhill

The knights want a Papal apology nearly 700 years after they were disbanded and hounded into exile

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When Subterranea Britannica, a group of amateur archaeologists, expressed an interest in investigating Hertford's tunnels last month, they received anonymous threats telling them not to.

The Templars captured Jerusalem during the Crusades and were known as "keepers of the Holy Grail", said to be the cup used at the Last Supper or as the receptacle used by Joseph of Arimathea to catch Christ's blood as he bled on the Cross, or both.

Interest in the Templars and the Holy Grail is at an unprecedented high after the success of books such as *The Da Vinci Code*, by Dan Brown, and the earlier *Holy Blood Holy Grail*, by Michael Baigent, Richard Leigh and Henry Lincoln, which claimed that Jesus survived the crucifixion and settled in France.

The Knights Templar were founded by Hugh de Payens, a French knight from the Champagne area of Burgundy, and eight companions in 1118 during the reign of Baldwin II of Jerusalem, when they took a perpetual vow to defend the Christian kingdom. They were assigned quarters next to the Temple. In 1128, they took up the white habit of the Cistercians, adding a red cross. The order knights, sergeants, farmers and chaplains amassed enormous wealth.

In Rome, a Vatican spokesman said that the demand for an apology would be given "serious consideration". However, Vatican insiders said that the Pope, 84, was under pressure from conservative cardinals to "stop saying sorry" for the errors of the past, after a series of papal apologies for the Crusades, the Inquisition, Christian anti-Semitism and the persecution of scientists and "heretics" such as Galileo.

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| 15121|2004-11-30 15:38:44|Alex van Deelen|Re: Endurance running is in east Africans' genes|

> Message: 5
> Date: Mon, 29 Nov 2004 21:41:43 -0000
> From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>
> Subject: Endurance running is in east Africans' genes
>

Hi Paul,

We've been here before...

> What about the West African sprinting gene .

Or the mutually exclusive Quarterback Gene?

Maybe they will find that they go with the ambition gene, the "lived all my life at high altitude and now my lungs are made of leather" gene, "I was raised so poor that running 26 miles and hoping to place first seems more realistic than that accounting gig" gene.

The refrain is pretty familiar by now - they don't actually isolate any specific gene, but assert that "there must be" other genes involved then.

There was this guy a couple of years back who wrote a book about Black American athletes, and how it is taboo to talk about race, etc. I think we had that discussion pretty much by then.

Alex

> Regards,
> Paul Kekai Manansala
>
> ---
> Endurance running is in east Africans' genes
>
>
> 10:15 29 November 04
>
> The long-distance running prowess of Ethiopia's elite male athletes
> is partly dictated by their genes.
>

- > Researchers have established that such athletes are more likely to
- > have certain variants of four Y chromosome genes compared with other
- > Ethiopians. No one knows what the genes do, or how influential they
- > are, but they are the first to be linked to east Africans'
- > outstanding ability for endurance events.
- >
- > Ethiopian and Kenyan athletes have run 37 of the 40 fastest times
- > recorded over 10,000 metres. Alongside dedication and training,
- > there is no doubt that social and geographic factors, such as having
- > to run long distances to school at high altitudes, contribute to
- > their success.
- >
- > To find out if genes also play a significant role, Yannis Pitsiladis
- > of the International Centre for East African Running Science at the
- > University of Glasgow in the UK and colleagues studied the Y
- > chromosomes of elite athletes, city dwellers and other non-athletes
- > from the Ethiopian region of Arsi, where many runners originate.
- >
- > Four gene variants were clearly more common among the athletes, and
- > one was less common. No mutation was unique to the athletes,
- > however, suggesting that it is the combination of certain gene types
- > that makes the difference.
- >
- > "The athletes do show differences from the population as a whole,"
- > says Pitsiladis. "But they are not so overwhelming to say that this
- > is the reason for their success," he says, and no single gene for
- > endurance running emerged.
- >
- > The team, whose results will be published in Human Genetics, are
- > hoping to bolster their findings by analysing Kenyan endurance
- > athletes in the same way.

| 15122|2004-11-30 19:41:09|K. Loganathan|The Verses of the Snake Charmer- 21|

The Verses of the Snake Charmer- 21

The Meaning of the Animal Icons

The NKSD cultures have a unique essence of their own and which has to be recovered to put back the metaphysical life of man in the right track. This basic essence can be seen as the practice of various kinds of Hermeneutic Sciences consistent with Hermeneutic Logic and which is the Logic of metaphysical illuminations through gaining truth-experiences. In the limit it leads to the theoretical framework of Mantrayana and the Siddhas are specially noted for their Mantrayana Thinking and which became very well developed in the Tirumantiram of Tirumular.

Now within Mantrayana Thinking all objects are categorized into Mantras, Tantras and Yantras or what is the same any object can be seen as a mantra-complex , which has its functions and thus a yantra and which brings about various kinds of processes in the world and hence a tantra.

The word ?tantiram? in Tamil means a strategy, a skill and so forth.

Now in this verse the Snake Charmer appropriates some of the metaphysical objects as animal icons such as the leopard, elephant, sphinx-bird, lion and so forth. We can certainly add to this list tiger, peacock, swan, wolf, dog and so forth. As metaphysical objects they are NOT the natural animals but rather the objects perhaps HIDDEN in such natural objects resembling in some ways the natural lion tiger elephant and so forth. These are the mantra-yantra-tantra complexes and where BEING pervades them and in which pervasion He is recognized by the metaphysical human mind as a god. Thus god is not simply an idea, a mental construct as the Vedanties are so fond of saying (kaRpitam ; a mental construction) but rather BEING himself but witnessed as inhering in a mantra-yantra-tantra filter that may take the shape of an animal. Now the presence of non-natural creatures like sphinx-bird and so forth show that they are metaphysical and objects witnessed in dream-like experiences, objects of transductive perception, the Yogak Kaadci and so forth

From Kemetian and Sumerian literature we have abundance of evidence of such appropriation of the metaphysical world. Thus we have In-Anna riding over a tiger (ur u-a> uur oova) and so forth.

What the snake charmer here emphasizes is that by making such gods love them and PLAY with them they can channel the metaphysical processes so that they are beneficial to them. The metaphysical secrets are hidden as mantras and by divining them through trance-experiences yoga exercises and so forth these mantras they can REGUKLATE the basic metaphysical processes but only with LOVE unto the gods. They cure various kinds of diseases and most importantly defeat the processes of premature death by such games.

34.

**ciRupuli yaanai yaaLi ciGkam mutalaaya
ciRRadik kuRReeval ceyyac colluvoom
viiRuperuG kadavulai enGkalUdanee
vilayaadac ceyvoo enRu aadu paampee!**

Meaning:

The universe of oblasts can be classified into Mantras Yantras and Tantras and in which in order to affect the various kinds Tantras or metaphysical processes, we have the Yantras in animal shapes like leopard, elephant, sphinx-bird lion and so forth. We the Siddhas will divine the secret mantras of theses animal icons and make them serve our purposes. Now these Yantras are also the tools of various gods. We shall by the same method makes these gods befriend us and play with us, O my soul the snake! Understanding all these possibilities, dance without ever loosing confidence!

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| 15123|2004-12-01 07:17:03|Paul Kekai Manansala|Re: Endurance running is in east Africans' genes|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

> > Message: 5

> > Date: Mon, 29 Nov 2004 21:41:43 -0000

> > From: "Paul Kekai Manansala"

> > Subject: Endurance running is in east Africans' genes

> >

>

> Hi Paul,

>

> We've been here before...

>

Yes, the same old song. It's interesting how genetics seem to have a positive connotation when suggesting innate superiority in things like IQ tests, but a negative one when applied to sports.

It seems that when genetics is applied to blacks in sports, it always has the form of an excuse that downplays the accomplishment.

Regards,

Paul Kekai Manansala

| 15124|2004-12-01 07:49:10|Paul Kekai Manansala|Re: The Verses of the Snake Charmer- 21|

--- In Ta_Seti@yahoogroups.com, "K. Loganathan"

wrote:

> Now in this verse the Snake Charmer appropriates some of the

metaphysical objects as animal icons such as the leopard, elephant, sphinx-bird, lion and so forth. We can certainly add to this list tiger, peacock, swan, wolf, dog and so forth.

>

You can also add to this the human icon. After all, when Siva is portrayed in human form is this not merely an iconic representation, no different than portraying Siva as a dog or Visnu as a fish.

Regards,

Paul Kekai Manansala

| 15125|2004-12-01 08:20:21|Ask me|Re: Endurance running is in east Africans' genes|

Good observations Paul. It's funny how this article is titled "Endurance running is in east Africans' genes" when the scientist found no single gene for endurance. Besides, it's only natural for people who share a geographic history to be genetically similar.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> wrote:

> > Message: 5

> > Date: Mon, 29 Nov 2004 21:41:43 -0000

> > From: "Paul Kekai Manansala"

> > Subject: Endurance running is in east Africans' genes

> >

> >

> > Hi Paul,

> >

> > We've been here before...

> >

>

> Yes, the same old song. It's interesting how genetics seem to have

> a positive connotation when suggesting innate superiority in things

> like IQ tests, but a negative one when applied to sports.

>

> It seems that when genetics is applied to blacks in sports, it

> always has the form of an excuse that downplays the accomplishment.

>

> Regards,

> Paul Kekai Manansala

| 15126|2004-12-01 09:29:13|Paul Kekai Manansala|Centre for Computer-aided Egyptological Research (CCER) back online|

The Centre for Computer-aided Egyptological Research (CCER) is back online.

<http://www.ccer.nl/>

Regards,

Paul Kekai Manansala

| 15127|2004-12-01 12:16:09|Mahari|Re: Endurance running is in east Africans' genes|

One of the sad (of many very sad things) about the effects of racism on the black community, in particular, is the fear of being different. This

is especially true in the area of genetics.
I believe the fear is that if there is some
difference between blacks and whites,
then that difference could be an inferior
difference; therefore, we are all the
same thus there can't be any inferiority
between the races. It strikes me as
likely that there is some difference.
After all, we are separated by thousands
of years of evolution.
The possibility of difference between the
races does not frighten me in the least.
I know the deal. I am black,
live with blacks, have lived with whites
and almost always worked with whites.
And I can tell you that blacks are not
inferior to whites in any way. There is
a difference in manifest actions and outcomes,
however.
And the difference is ALL social and
cultural. In every way whites have the
advantage so naturally the likely outcome
is and will be that they tend to win out.
If there is any inferiority it is not blacks.

Free India's Blacks.....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, November 30
In honor,
HTP,
Mahari

--- On Wed 12/01, Paul Kekai Manansala < pmanansala@sbcglobal.net > wrote:

From: Paul Kekai Manansala [mailto: pmanansala@sbcglobal.net]
To: Ta_Seti@yahooogroups.com
Date: Wed, 01 Dec 2004 15:14:34 -0000
Subject: [Ta_Seti] Re: Endurance running is in east Africans' genes

--- In Ta_Seti@yahooogroups.com, "Alex van Deelen"
wrote:
> > Message: 5
> > Date: Mon, 29 Nov 2004 21:41:43 -0000
> > From: "Paul Kekai Manansala"
> > Subject: Endurance running is in east Africans' genes
> >
>
> Hi Paul,
>
> We've been here before...
>

Yes, the same old song. It's interesting how genetics seem to have a positive connotation when suggesting innate superiority in things like IQ tests, but a negative one when applied to sports.

It seems that when genetics is applied to blacks in sports, it always has the form of an excuse that downplays the accomplishment.

Regards,
Paul Kekai Manansala

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| 15128|2004-12-01 17:20:30|ulagankmy|Re: The Verses of the Snake Charmer- 21|

Yes Paul you are very right here. BEING is wholly INDETERMINATE with respect to shapes and hence every shape that he preseents Himself including the human are just icons each with its own specifics.

Loga

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "K. Loganathan"

> wrote:

>

>

>

> > Now in this verse the Snake Charmer appropriates some of the
> metaphysical objects as animal icons such as the leopard, elephant,
> sphinx-bird, lion and so forth. We can certainly add to this list
> tiger, peacock, swan, wolf, dog and so forth.

> >

>

> You can also add to this the human icon. After all, when Siva is
> portrayed in human form is this not merely an iconic reprsentation,
> no different than portraying Siva as a dog or Visnu as a fish.

>

> Regards,

> Paul Kekai Manansala

| 15129|2004-12-01 20:27:11|K. Loganathan|Mantrayana of Metatheism|

The Mantrayana of Tirumular- 71

Mantrayana of Metatheism

Mantrayana Thinking constitutes the final phase of metaphysical thinking and after which

thinking itself is transmuted into the practice of Deep Silence, the Moonam which along with Mudra, the Cin Muttirai becomes the only mode of understanding and communication. The Mantra Understanding is the most fundamental Theoretic Understanding of the Hermeneutic Sciences where understanding enjoys the deepest illuminations.

Now in this verse Tirumular seeks to provide the Mantrayana Understanding of Metatheism, the understanding that it is same BEING wholly indeterminate with respect to His essence presents Himself in so many icon forms both human and animal. A Mantrayana understanding brings in the Six Atara Cakras- the Mulataaram and so forth and which are Mantra Worlds hierarchically organized where a soul located in one world moves into the higher only after having exhaustively understood everything of that world. For example the Swatisdanam stands as the World of scholarship and where in order to promote and sustain this dynamics, BEING presents Himself in the human icons of Brahma and Saraswatya and animal icon of the white Swan. Unless scholarship particularly the scriptural scholarship is mastered to a sufficient degree, a soul cannot move onto the MaNipuurakam, the world of VishNu and Laxmi and enjoy the ARituyil, transductive perceptions through a higher kind of dreaming.

Now we should also note here that the stepped Six Atara Cakras is also the Kailash as much as the Metaphysical Pyramid common to all the NKSD cultures. So presumably the Kemetian Hekaism may also contains such Mantrayana views as Tirumular here.

Here the point is that it is BEING who is totally ABOVE and transcendent to all(Param) is also all these icons or archetypes and with which He promotes metaphysical odysseys of the soul till they reach the Realm of the Lotus of Thousand Petals, the Brahma Rantiram , the TiruciRRambalam, the realm of Njaanam, Pure Brilliance , of Pure Consciousness and so forth.

Among the various of meditations the greatest is that which brings about this understanding that BEING is One and that He presents Himself and on His own accord as many but all only for taking the souls towards the realm of Absolute Understanding, the Njaanam and enjoying which also constitutes enjoying Moksa.

Those who have tasted this become the Mumuksu, persons desiring only Moksa and nothing else and who because of that fuse themselves with BEING to enjoy more and more the attributes of BEING. This also disposes them to TALK of BEING and nothing else.

989

**paddana maatavam aaRum paraaparam
viddanar tammai vikirtaa nama enpar
eddanai yaaninum iican tiRattiRam
odduvan peecuvan onRaRiyeenee**

Meaning:

BEING while totally ABOVE all i.e. param but also stands with all as if itself i.e.aparam. Such a

BEING presents Himself in various shapes and installs Himself as such in the hierarchically organized Six Atara Cakras in order to urge the creatures on towards higher metaphysical reaches. To understand that it is the SAME BEING who presents himself thus and understand the UNITY behind the seeming diversity and difference, is the greatest of tavams i.e. meditations. Those who have freed themselves of the binding dirt within and become Pure and Clean will exclaim : Oh the Uncanny, Praise to you! Now in whatever task I am involved, I shall never fail to conjoin myself to BEING so that all the attributes of BEING also become that of mine. I shall also speak only of this not knowing what else to say.

Comments

Among the many metaphysical insights available here we should not fail to note the meaning of Bakti as such and within Mantrayana. Bakti is certainly LOVE unto BEING but there is a special meaning and metaphysical function to it viz. that of assimilating the attributes of BEING as one's own. This is the strategy of destroying the inherent Pacuttuvam, finitude and baseness and assimilate more and more the Sivattuvam- purity and hence the divine qualities. The soul is not only a snake that can self-renew its body but also the Pygmalion, that can transmute itself into the Pure and Clean. One becomes what one LOVES and loving BEING makes one become like BEING - Pure Clean Compassionate and Caring. This is one of the meanings of Bakti and which transcends mere thinking including the metaphysical.

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| 15130|2004-12-02 05:28:28|noirfist|Re: Tetiankh-Kem (Tetiankh the Black)|

Greetings, sir,

I am interested in the etymological structure of the name Mentu in this dynastic line, as it seems a possible cognate of the "Bantu-central African" word MUNTU (designating Africans as the people or 1st people, something along those lines; likewise is a comparison of the words kemit, khemit and the equivalent, other African words Khami, Khemu, et al-further, in such names as Tutunkhamon and Tutukwamina).

Food for thought?

And, yes, CONTINUE TO ADVANCE THE WORK, PLEASE!!

Best Regards, Dr. Ampim!!

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> Greetings,

>

> There is nothing strange about the indigenous Black people of KMT using names such as Kemsit ("black lady") or with depicting themselves as a *jet black* color.

>

> Pharaoh Mentuhotep II was the first king in the 11th dynasty to reunify all of Kemet and firmly establish one united rulership. The Mentuhotep rulership was established in southern Kemet (Waset, "Thebes") and Kemsit and other royal wives were sometimes painted as *jet-black* just like Mentuhotep II is also sometimes depicted as jet black. It is incorrect to assume that all the people in Kemet were black people during the 11th dynasty, because there were many old and new foreigners in Kemet during the chaotic First Intermediate Period (dynasties 7-10), which immediately preceded the rule of the powerful Mentuhotep dynasty.

>

> The Mentuhotep family, with its southern roots, subdued the foreigners and other insurgents and re-established indigenous black rule. It is not odd at all that the indigenous African rulers would sometimes have themselves painted as a full *black* color and use names such as Kemsit to refer to their blackness.

>

> There are many First Intermediate Period (FIP) images in various museums which depict foreign-looking people that look nothing like the Africoid Mentuhotep ruling family. I made this same point inside the British Museum a couple weeks ago during my London visit as I led about 40-50 people through the Egyptian gallery. In fact, anyone relatively competent in ancient Egyptian art can see the obvious differences in quality and appearance of the images when comparing the FIP images to the 11th dynasty black royal family.

>

> Advancing the work,

>

> Manu Ampim

> <http://www.ManuAmpim.com>

| 15131|2004-12-02 08:00:18|Alex van Deelen|Re: Endurance running is in east Africans' genes|
Message: 7

Date: Wed, 1 Dec 2004 15:15:41 -0500 (EST)

From: "Mahari" <mahari@myway.com>

Subject: Re: Endurance running is in east Africans' genes

> One of the sad (of many very sad things) about the effects of racism
> on the black community, in particular, is the fear of being different.

Keep on trolling.

Alex

| 15132|2004-12-02 08:49:13|Myra Wysinger|Rameses on Discovery Channel|
Rameses -- Wrath of God or Man?

<http://dsc.discovery.com/convergence/rameses/rameses.html?>

through=campaign|rameses|yahoochat

| 15133|2004-12-02 10:04:46|Paul Kekai Manansala|Re: Rameses on Discovery Channel|
Interesting that while the Week's reconstructions are definitely more
Caucasian-looking, the Discovery models for Ramses II used on
various pages of the site continue to look more Africoid albeit with
cream added.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Myra Wysinger"
wrote:

>

> Rameses -- Wrath of God or Man?

>

> <http://dsc.discovery.com/convergence/rameses/rameses.html?>

> through=campaign|rameses|yahoochat

| 15134|2004-12-02 12:21:52|Mahari|Re: Rameses on Discovery Channel|

Gotta appease the white folks, ya know.

At least, the person portraying Ramesses looks

Afrikan - that is Afrikan-Am., etc.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, December 2

In honor,

HTP,

Mahari

--- On Thu 12/02, Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

From: Paul Kekai Manansala [[mailto: pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)]

To: Ta_Seti@yahoogroups.com

Date: Thu, 02 Dec 2004 18:04:31 -0000

Subject: [[Ta_Seti](mailto:Ta_Seti@yahoogroups.com)] Re: Rameses on Discovery Channel

Interesting that while the Week's reconstructions are definitely more
Caucasian-looking, the Discovery models for Ramses II used on
various pages of the site continue to look more Africoid albeit with

cream added.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:
>
> Rameses -- Wrath of God or Man?
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> [http://dsc.discovery.com/convergence/rameses/rameses.html?](http://dsc.discovery.com/convergence/rameses/rameses.html?through=campaign|rameses|yahoochat)
> through=campaign|rameses|yahoochat

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| 15135|2004-12-02 17:14:06|Derrick, Alexander|Rameses II -- (again :)|

Attachments :
.....

--- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:

> Rameses -- Wrath of God or Man?

> > <http://dsc.discovery.com/convergence/rameses/rameses.html?through=campaign|rameses|yahoochat>

Greetings,

Those drawings done by Dr. Caroline Wilkinson are interesting. When I get some time I will post images that parallel her images for comparisons.

In short, Dr. Wilkinson appears to have created her drawings and 3d model based upon cephalometric information received from Kent Weeks, while I worked with cephalometrics studies from Elliot Smith, and Jim Harris (X-Ray Atlas of the Royal Mummies). I also studied 3 different sets of Xrays, again provided by Jim Harris and University of Michigan. I also developed a musculature to help refine my forms in addition to tissue depth. Maybe that was over kill, seeing as both King Tutankhamen and Rameses and his supposed son were developed from the less sophisticated American forensic methodology.

Curiously, it never mentions what kind of Doctorate Mrs. Wilkinson holds? Graphics, Forensics, Illustration who knows?

I am not so sure why her reconstructed Rameses nose is so long and pointy. From all the measurements that I have conducted from 3 different sets of x-rays I was not able to develop a similar nasal structure, nor is Rameses depicted by Egyptian artists with a straight nose **ever?**, but rather a curved nasal structure that is reflected in the mummy, although the structure of the said mummies nose has been compromised further by the bandages and mummification.

I tried using negroid and caucasoid elements in my evaluation, but later discovered that *Rameses II, Seti I, Merneptah* had a **Negroid** body plan, which was very similar to African Americans. Which made me opt

for using a Negroid tissue evaluation on top of the schematic muscles application I developed based upon the Russian and American forensic models.

Regarding the Negro body plan see:

- ROBINS, G. & SHUTE, "Living Stature of the New Kingdom Pharaohs." *Journal of Human Evolution*. **12**
C.C.D. 1983:455-465.
ROBINS, G. "Natural and canonical proportions in ancient Egyptians." *Gottinger Miszellen*
61:17-25.
ZAKRZEWSKI, S. "Variation in ancient Egyptian stature and body proportions." *American Journal of*
Physical Anthropology. March 2003.

You can see what RII, might have looked like compared to a finely executed statue on my website:

http://highculture.8m.com/r2_adndm1.html

It is my belief the Ancient Egyptians were relatively similar to the modern Egyptians so I have included a photo of a modern Egyptian with the Ramesid features.

http://highculture.8m.com/r2_addendum3.html

Portraits of Rameses II with a rich brown skin color can be found here.

http://highculture.8m.com/r2_adndm3_1.html

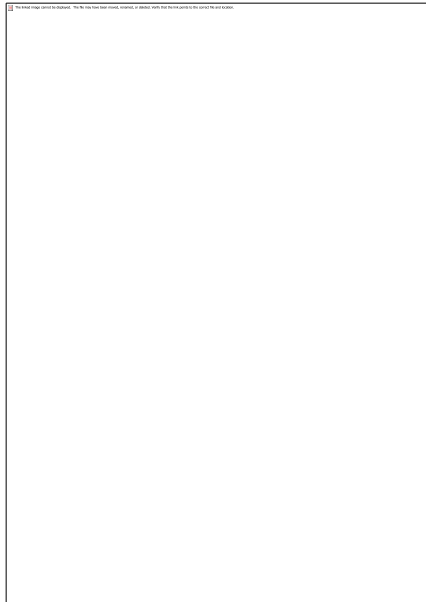
http://highculture.8m.com/r2_adndm3_2.html

http://highculture.8m.com/r2_adndm3_3.html

Please show Rameses with white skin, if it exist.



or



I see many similarities in both reconstructions, minus skin color. 😊

All of these different reconstructions I am seeing, make me wonder how and why forensic reconstruction could be applied to archeology and egyptology.

Obviously, a Europoid rendition of rameses does not fit with any historical or archeological evidence presented by the Egyptians themselves. And I believe the German Egyptologist H. Zimmer said that we should examine the Egyptian art on its own terms.

That being said, this pink skinned reconstruction is being show cased on Discovery.com. I feel confused, as I see the Egyptian art is depicting Egyptians as red-brown which does match the color of modern Egyptians.

I talked with many co-workers who think skin color should not be of a consideration in archeology, but they seem to think that the discovery channel version is more accurate simple because it is not dark skinned. WOW!!! I think this reveals something about the American psyche.

Should we trust the Egyptians arts?

*One fact remains, however, and that is the continued existence in Egypt, as in Nubia, of a certain physical type which it would be vain to call a race, since it varies slightly according to whether we are concerned with Lower or Upper Egypt. Darker in the south than in the north, it is in general darker than in the rest of the Mediterranean basin, including North Africa. The hair is black and curly and the face, rather round and hairless, is in the Old Kingdom sometimes adorned with a moustache. Relatively slim as a rule, it is the human type that the frescoes, bas-reliefs and statues of the Pharaohs have made familiar to us; and **we must not forget that these were portraits, as Egyptian funerary beliefs demanded, since it was the individual himself, not an abstract notion, that survived beyond the tomb.***

-History Of Africa

MOHKTAR,G. (ed.) General History of Africa II, Ancient Civilizations of Africa. Unabridged University of California Press,

Hmmmmmmmmmmmmmmmmmmmmmmmm.

-Alex Derrick

<http://www.highculture.8m.com/r2.htm>

----- Vivendi Universal Games- <http://www.vugames.com>
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| 15136|2004-12-02 18:17:12|Mahari|Re: Endurance running is in east Africans' genes|

Alex,

What is "trolling"?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, December 2

In honor,

HTP,

Mahari

--- On Thu 12/02, Alex van Deelen <avdeelen@wanadoo.nl> wrote:

From: Alex van Deelen [<mailto:avdeelen@wanadoo.nl>]

To: Ta_Seti@yahoogroups.com

Date: Thu, 2 Dec 2004 16:50:29 +0100

Subject: [Ta_Seti] Re: Endurance running is in east Africans' genes

Message: 7

Date: Wed, 1 Dec 2004 15:15:41 -0500 (EST)

From: "Mahari"

Subject: Re: Endurance running is in east Africans' genes

> One of the sad (of many very sad things) about the effects of racism
> on the black community, in particular, is the fear of being different.

Keep on trolling.

Alex

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 15137|2004-12-02 18:59:48|saidis_aswan_egy|Re: Rameses II -- (again :)|

Believe it or not, many of the actors in the Rameses II documentary are native Egyptians. I believe it might have been suggested to Weeks to use real Egyptians in the role instead of the typical Western/Northern European types as used in the past.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15138|2004-12-02 19:23:57|Mahari|Re: Rameses II -- (again :)|

Just from looking at the photos I thought that the person playing Ramesses was an Afrikan-American.
Is he Kemau?

That frees them from having to explain why they would use an Afrikan-Am to get the correct look - that is if they did not use Egyptian Arabs in a lot of the parts.

Free India's Blacks.....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, December 2

In honor,
HTP,
Mahari

--- On Thu 12/02, saidis_aswan_egy < saidis_aswan_egy@yahoo.com > wrote:

From: saidis_aswan_egy [mailto: saidis_aswan_egy@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: Fri, 03 Dec 2004 02:59:46 -0000

Subject: [Ta_Seti] Re: Rameses II -- (again :)

Believe it or not, many of the actors in the Rameses II documentary are native Egyptians. I believe it might have been suggested to Weeks to use real Egyptians in the role instead of the typical Western/Northern European types as used in the past.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 15139|2004-12-02 19:59:54|alberto34482@yahoo.com|Re: Rameses II -- (again :)|

I was told by a person close to Kent R. Weeks that most of the actors are rural people in modern day Egypt. The Fellahin and Sa3eadi in Upper Egypt are closer to the ancient Egyptians out of all the modern populations in modern Egypt. Kent R. Weeks knows this as do most respectable Egyptologist.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15140|2004-12-02 20:58:36|K. Loganathan|Saktaism in Sumeria-2|

Saktaism in Sumeria-2

The temple-centered Agamic Hinduism is a development of the basic metaphysical impulses of the NKSD cultural complexes and in which the literature of the Sumerians is a very useful source of information. A study of these texts in SumeroTamil discloses amazing continuity with the present day Hindu ethos showing that Vedic centrism is quite false. Millenniums before the Vedas, we have already Agamic Hinduism well developed even in philosophy so that the living Agamism is just simply a foot note to that of the Sumerian and so forth.

Now we have seen that one line of development is what is called Saktaism, the worship of BEING as a Woman, a Mother and this because of the recognition of the tireless creativity of nature where both at the microscopic and macroscopic levels there are BIRTHS of the novel in a bewildering array dumbfounding the fragile human mind. Thus we have the cosmos understood as In-Anna (sin- siin> Ta. iin: to yield) and who is more specifically understood by Warad Suen as ? Nin-in-si-na nin-gal ama-kalam-ma? i.e. Nin-siin-a who is the Mother of the Land, The Tamil character of these lines should be quite obvious to anyone who knows a bit of Tamil unless they to remain blind.

Now Warad Suen claims that he is the savior of the people and the nation only because he is blessed by this Nin-siin-a , the Creatrix of the World.

The Worship of Mother and Economic Prosperity

Now as further political and metaphysical understanding related to this capture of the cosmos as the infinitely fecunditive Woman who tirelessly keeps on giving birth to all kinds of things, we have Woman of such creative potentials also the Source of the economic prosperity of the land. This relates to the theme of Mahalaxmi, said to be the female part of VishNu but the source of all riches in the world. The economic and all other kinds of prosperities of the world are a matter of Laxmi Kadaadcam, a blessings of BEING-as-Mahalaxmi.

The following line is very interesting for here occurs the word ?ar? the root of Arya that has been so misused in later times especially by the various neighboring tribes who borrowed this word from the SumeroTamil. The ?temen ar? is Ta. TemmaN aar; the fertile and prosperous land and where the word ?temen ?itself is to be derived from ?se-man? (=Ta. semmaN: good land, soil etc). This ?ar? as an attribute to a land cannot have any racial connotations but only that of ?radiant, brilliant, prosperous? and so forth and which links up well with Ta. aar: to radiate out and hence also the brilliant sun. Derivatively the one who shines out with radiant brilliance has to be also the glorious, the great and so and which meaning we see in the phrase? ar-mu?, my greatness glory and so forth

16.

ar-mu (my glory)ag-ag-de (to celebrate)temen-ar-nam-nun-na-ma (the foundation(which proclaims) the glory of my majesty)

Ta.

Aarmoo aag.aagidee temmaN aar nAam nunna- (em)ma (myaariyan) fertile land proclaims my Aryan glories)

???????.???????????????????? (??)?

ar.mu: Ta.aar : to radiate out like the sun rays, brilliant , glorious

ar.mu> Ta.aarmoo : Here?moo? stands for?I? though inCaGkam classics it stand for the second person singular as in?kaamanj ceppaatu kaNdatu mozi.moo? etc.

Now the question arises here: given such a metaphysical understanding what can be he STRAGY for the economic prosperity of the nation? The lines below disclose the answer: it involves

building a temple for the Woman and maintaining it as the most beautiful place so that She would come and stay there.

13.

ki-bi (its place) he-im-mi-gi (I restored) ki-dur-sag-dug-na ((in) her dwelling of heart's content)

Ta.Kiizbi immee miiL kiztuRai saangka ungna(I restored her place immediately so that her place was foremost and beautiful)

????????????????????

14.

gal-li-es (mightly)he-im-mi-dur (have I made to dwell)mu-nam-lugal-la-ma (the name of my royalty)

Ta.kaLLiyisuimmeetuRai moonAamulukaLLa ma (Greatly I made her dwell here so that the name of my royalty)

???????????????????? (??)?

15.

du-ri-su to eternity)he-im-ma -gal(have I made to endure)egirud-da-as(afterwards unto the future)

Ta.Tuurisuimmakaaletiruudayisu(last for long even in the future times)

????????????????

Warad Suen restores the temple (earlier built by his father so that it becomes **?ki-dur-sag-dug-na (kiiz turai saaGa tuGana?** i.e. a place of residence the most divine and beautiful. Thus a temple must be Clean Pure and the Most Beautiful so that the Goddess would love to take her residence there. And when the temple is kept always as such, generation after generation by rebuilding and renewing, the residence of the Goddess there is assured and with that also the glories of the dynasty that does this o eternity.

The Depth Psychology Implicit

But is this political or economic theory just silly where no one can see any visible connections between the wealth of the nation with the qualities of temples? For the physical eyes, the relationship may not be visible but not for the metaphysical eyes. Let us recall the famous words of Tirumular where he says that the human body is potentially a temple and where the gods can take residence. This whole concept is implicit in the whole of the NKSD cultures conditioning their politics, economics and health sciences. Against this we can see that if there were a temple in the nation clean and divinely beautiful so can be the body and mind of the individuals who worship the gods in the temple and transform their body and mind into something Clean Pure and Beautiful. Such individuals who would have the gods within themselves and especially Ninsin-a will be honest true and very creative and productive indeed. Thus investing in such a majestic temple is in fact investing on the quality of individuals who make up the society.

The decline of the temple with the priests becoming corrupt and filthy will mark the decline of the nation as well for it would cease to produce individuals who are Pure Clean and Honest. A society of corrupted individuals can never be creative and productive and hence prosperous.

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| 15141|2004-12-03 09:53:41|Paul Kekai Manansala|Keita: Exploring northeast African metric craniofacial variation|

Am J Hum Biol. 2004 Nov-Dec;16(6):679-89.

Exploring northeast African metric craniofacial variation at the individual level: a comparative study using principal components analysis.

Keita SO.

National Human Genome Center at Howard University, Anthropology Department, Smithsonian Institute, Washington, DC 20060, USA.

A principal components analysis was carried out on male crania from the northeast quadrant of Africa and selected European and other African series. Individuals, not predefined groups, were the units of study, while nevertheless keeping group membership in evidence. The first principal component seems to largely capture "size" variation in crania from all of the regions. The same general morphometric trends were found to exist within the African and European crania, although there was some broad separation along a cline. Anatomically, the second principal component captures predominant trends denoting a broader to narrower nasal aperture combined with a similar shape change in the maxilla, an inverse relation between face-base lengths ("projection") and base breadths, and a decrease in anterior base length relative to base breadth. The third principal component broadly describes trends within Africa and Europe: specifically, a change from a combination of a relatively narrower face and longer vault, to one of a wider face and shorter vault; it shows the northeast quadrant Africans along a cline with the other Africans. Stated in relative terms, the northeastern Africans tend to exhibit narrower bases in relationship to more projecting faces, and broader nasal areas than Europeans, although there is range of variation. Relative to the other African groups, they have narrower nasal areas and narrower faces in relationship to vault length. The crania from the northeast quadrant of Africa collectively demonstrate the greatest pattern of overlap with both

Europeans and other Africans. Variation was found to be high in all series but greatest in the African material as a whole. Individuals from different geographical regions frequently plotted near each other, revealing aspects of variation at the level of individuals that is obscured by concentrating on the most distinctive facial traits once used to construct "types." The high level of African interindividual variation in craniometric pattern is reminiscent of the great level of molecular diversity found in Africa. These results, coupled with those of Y chromosome studies, may help generate hypotheses concerning the length of time over which recent craniometric variation emerged in Africa.

| 15142|2004-12-03 10:46:44|saidis_aswan_egy|Fiction is knowledge|
Fiction is knowledge

The famous Story of Sinuhe is regarded as the most accomplished piece of prose literature to have survived from Ancient Egypt.

Jill Kamil talks to a Czech scholar who has brought its male protagonist to life

[Click to view caption](#)

Osirid statue of Amenemhet I's son Senwosret I; Depiction of a typical Asiatic (Palace of Ramses II Tell Al-Yehudieh); Ancient harbour town of Tyre in Upper Retjenu (Lebanon); Miroslav Barta

Egyptologist and associate professor at Charles University in Prague, Miroslav Barta has been excavating in Egypt since 1991. "One of my professors, Leopold Pospisil, once said that if you cannot explain scientific facts simply, then you are not a good scientist," Barta tells me when we meet.

This search for a way to share the results of his many years of study directly with the general reader led Barta to the idea for his latest book. "The idea of using a piece of ancient fiction first came to me when I realised how remarkably close to reality so many of the details embedded in the Story of Sinuhe were." The text is not only historically sound and archaeologically correct, it also fits very closely with what modern scholars now know about the Ancient Egyptian state, its philosophy and its physical environment, as well as with our understanding of the way of life of the nomads in Sinai and the Levant. Reviewing the story, Barta soon realised that it could be used to cast a bright light on the history of Egypt and the region of Syria-Palestine in the 19th and 20th centuries BC -- the time of the Patriarchs and the earliest period covered by the Old Testament.

The Sinuhe that Barta chose to study should not be confused with his

namesake who was made famous by the Finnish writer Mika Waltari in his fictional account, first published in 1945, entitled *Sinuhe the Egyptian*. Waltari's *Sinuhe* is a pure figment of the novelist's imagination -- a physician who lived in the time of Akhenaten at the beginning of the 20th century BC. Barta's newly- published study, *Sinuhe, the Bible, and the Patriarchs*, on the other hand, is a serious archaeological study, based not on modern fantasies, but on an ancient piece of fiction.

Generations of scholars have studied the *Story of Sinuhe*, which was written by author or authors unknown. The text recounts the life of a fictitious character who lived during the 19th and 20th centuries BC. "It's a long and fascinating story," says Barta, "over 300 lines." Its hero is a court official who flees Egypt and takes up residence in the Levant -- two areas where Barta himself has carried out extensive archaeological research. It was this confluence of factors which inspired the Czech scholar to use a story that is almost 4000 years old to give modern readers an insight into life under one of the vanished states of antiquity.

What Barta has achieved in his three years of research is something that is all too rare these days: a scholarly work written in an easily comprehensible form, that allows us to penetrate the thinking, culture and times of a specific period of ancient history in depth.

While his professional interests lie in history and archaeology, as Barta pursued his search for the realities behind the *Story of Sinuhe* in Egypt, Lebanon, Jordan, Syria and Israel between 1999 and 2001, he found himself drawn ever deeper into trying to understand how the societies around him functioned. He travelled to the areas described in the story to observe the nomadic way of life still practised there, particularly around the Egyptian settlements in Southern Palestine, and traced possible references to the history of the Levant during the period in which the story of *Sinuhe* was written. This led him to try and untangle a complex web of social values, political loyalties, religious beliefs, and concepts concerning life after death.

"I cannot escape the feeling that these days we Egyptologists tend to lock ourselves up in ivory towers of scholarship, and neglect the world of which we are an integral part," Barta muses. This sense of a larger world outside the narrow alleys of erudition led him to reconsider the purpose of his discipline. "Is this field of scholarship the exclusive domain of several hundred privileged individuals? Or should we be communicating our knowledge and our passion to the general public?"

If you examine the mass of literature on Ancient Egyptian civilisation that has been published over the last five years, you will see that most of these texts have been written by scholars, for scholars. They aim to satisfy the interests of the professional, rather than the common reader. Barta, however, wanted to get through to people outside his discipline. That was where Sinuhe came in, providing him with a way to write about Middle Kingdom society through a narrative of intrigue, adventure, loyalty and redemption.

The hero of one of the earliest short stories in human history, Sinuhe appears to have been a well-to-do administrator. He was allegedly an official of the harem of Pharaoh Amenemhet I (1991-1976 BC), whose rule witnessed the expansion of the Egyptian sphere of influence in the Sinai and the area of Syria-Palestine, and heralded a time of great building activity, as well as a literary and artistic revival.

Sinuhe overheard royal envoys plotting to assassinate the Pharaoh while his son Senwosret I was leading a military campaign against tribes in the Western desert. Fearing that he would be considered among those responsible for the crime ("My heart grew confused, my arms spread out, trembling befell all my limbs"), he rapidly made his escape, taking a circuitous route through the Nile valley and Delta, and then across Sinai towards Syria: " I set out southward ... I travelled over the Lake of Maat in the vicinity of the Sycamore, and reached the Island of Sneferu... I set out on the road again, going northwards, I reached the Walls of the Ruler which were built to ward off Asiatics and trample the Bedouin. I crouched behind a bush out of fear that the watch of the day standing on the battlements would see me."

Barta sought to determine Sinuhe's most likely itinerary using existing records. These included Ahmed Fakhri's 1940 studies of the Darb Al-Hagg Al- Mararbe, an ancient pilgrim route between Giza and Wadi Natrun, which he claimed was started in the reign of Amenemhet I; and an ancient text known as the Prophecy of Nerferti, which explicitly states that the Walls of the Ruler (a set of fortress walls in the Eastern Delta) were built to prevent an influx of Asiatics via the Delta. He then traced Sinuhe's journey across northern Sinai along the Ways of Horus, and was even able to establish the time of the year at which he travelled.

"I became more and more surprised at how much of the ancient tale fitted with the physical and historic evidence on hand," Barta recalls. "I found the details in the narrative to be so correct, the events so closely corresponding to contemporary archaeological and written evidence of Ancient Egypt, Sinai, and Syria-Palestine during the period, as to be truly remarkable. This accuracy even extended to

the social customs of the different peoples."

The Story of Sinuhe has survived in numerous fragmentary copies. The principal manuscripts are in Berlin and in the Ashmolean Museum, Oxford. The rambling text has been translated, studied, and commented on by generations of scholars, including Barns, Blackman, Edel, Erman, Gardiner, Grapow and Posener. The first scholars to delve into the ancient story regarded it as the work of Amenemhet I himself, composed after he had escaped an attempt on his life. The currently prevailing view, however, is that the Pharaoh did not escape, but was in fact assassinated, and that the text was composed by a royal scribe at the behest of the new king, his son Senwosret I, who enjoyed a long and prosperous reign from 1971 to 1928 BC.

Sinuhe crosses the border into Syria-Palestine. Later, when Amenemhet's son Senwosret I has ascended the throne of Egypt, he is summoned by the ruler of Upper Retjenu (often identified with the area around Tyre in today's Lebanon on the basis of later parallels). Perhaps the local chieftain, Amunenshi, who had been to Egypt, was uncertain of the new Pharaoh's attitude towards his Asiatic neighbours and thought that Sinuhe could inform him. Be that as it may, he soon received assurances that friendly relations between the two countries would continue, and invited Sinuhe to stay with his tribe. Amunenshi soon developed a real affection for Sinuhe: he married his daughter to him and assigned him part of his tribe and territory: " He placed me at the head of his children, and married to me his eldest daughter. He let me choose... from the choicest of his possession, at the border with another country. This country was good... there were figs there and grapes, it had more wine than water, a lot of honey and oil beyond measure. All kinds of fruit were growing on its trees; there was barley and wheat, and all kinds of cattle without limit."

Sinuhe was successful in the foreign missions with which Amunenshi entrusted him, and he prospered. His children grew up. He faithfully defended his adopted tribe, and was highly respected. "I let everyone stay with me. I gave water to the thirsty, placed the one who went astray on the road, I rescued the robbed one... When the Asiatics had to mobilise to oppose the rulers of the hill-countries, I gave them advice in their proceeding."

There came a day when Sinuhe's life and that of his family were put in danger by the arrival of a giant of a man: "Came the strongman of Retjenu and challenged me in my tent. He was a hero without equal, he had subdued the entire land... He said he would fight with me. He thought he could defeat me, and planned to seize my cattle for the benefit of his tribe."

Barta divides Sinuhe's duel into six stages: the challenge; his counsel with the ruler Amunenshi; preparing his weapons; the verbal clash with his opponent; the duel proper; and Sinuhe's victory and his seizure of the possessions of his opponent.

"I spent the night stretching my bow and preparing my arrows. I sharpened my dagger and polished my weapons," states the text. With these traditional Egyptian weapons, Sinuhe sets out to defend his position and his tribal land by fighting an almost hopeless dual. "I avoided his weapons and let his arrows pass me by, one after the other, until none of them remained. When he attacked me, I shot him; my arrow stuck in his neck. He screamed and fell on his nose (and) I slew him with his own axe. I raised a war cry on his back, while all the Asiatics were shouting with pleasure." According to some scholars, this story is one of the origins of the biblical tale of David and Goliath, which dates from almost a century later.

Eventually old age descended upon Sinuhe: "...my eyes are heavy, my arms feeble, my legs are unable to follow. The heart is weary, I am close to death." He yearns for his homeland, and prays to the god Montu of Thebes, who had aided him in battle against the powerful enemy, to "let me see the place where my heart dwells". In the end, encouraged by "His Majesty, King of Upper and Lower Egypt, Kheperkare, the justified," the aged Sinuhe returns to Egypt where he is welcomed, and a tomb is built for him on the necropolis, thus ensuring his existence in the afterlife.

The Story of Sinuhe provided Barta with unique material from which he could construct for the modern lay reader something very close to direct communication with the past. Nor does the author impose his own interpretation and conclusions. With a copy of Sinuhe, the Bible, and the Patriarchs in hand, the reader has all the tools on which to base an independent theory of how the Story of Sinuhe was conceived by its author(s). For the motivation behind the narrative is by no means certain. Some scholars see it as a political statement -- the legitimisation of the reign of Amenemhet I's son Senwosret I after the violent death of his father. But, as Barta points out, the narrative may equally have been written as an instructional text, to provide a detailed model of the right relationship between a ruler and his officials.

"The relationship between the ruling Pharaoh and his officials was particularly fragile in the first half of the 20th Dynasty," Barta explains. "So this story may have been written to be read aloud for entertainment and, at the same time, to gradually condition the

listeners to comprehend and accept the ideal setup of the Egyptian state: with loyalty being rewarded by a patron of the afterlife."

Barta himself is of the opinion that there may have been no single reason for writing the work. For him, Sinuhe's story was conceived above all as a political composition intended to clear Amenemhet's son and successor of all possible charges of involvement in the assassination of his father. The key passages then would be those in which Senwosret declares himself innocent and the chieftain of Retjenu accepts his claim. Barta also points out that a large part of the value of the story today lies in the valuable information it contains concerning the relationship between Ancient Egypt and her Near Eastern neighbours. At approximately the time of Sinuhe's stay in Syria-Palestine, Abraham (still known as Abram, prior to his covenant with God) was leading his people on their migration to Egypt.

The book begins with a full translation of the Story of Sinuhe based on the hieroglyphic translations of two papyri in Berlin, which were acquired in Egypt by Karl Lepsius in 1842-45. This is followed by a commentary on the story. The next two chapters explain the political history of Egypt and Syria-Palestine so as to elucidate the background to Sinuhe's flight. Further chapters set out the latest developments in archaeological exploration in these regions -- including contemporary epigraphic sources -- and their interpretation by various scholarly disciplines, including Egyptology, cuneiform studies, the archaeology of the Ancient Near East, and the anthropology of nomadic populations.

Sinuhe's story, although a work of fiction, is nevertheless a major contribution to our knowledge of his time, the beginning of the second millennium BC -- a period that has left a lasting imprint on the modern world. Barta's book is worthy of its subject: it is written in a lively and engaging manner, and is full of fascinating details.

Sinuhe, the Bible, and the Patriarchs, by Miroslav Barta, translated into English by Renata Landgrafova: forthcoming from American University in Cairo Press. First published in Czech in Prague, 2003.

<http://weekly.ahram.org.eg/2004/719/he1.htm>

| 15143|2004-12-03 12:18:33|Myra Wysinger|Ancient Map Request|
Where can I find a map showing the location
of the cities(?)that is mentioned on this stele?
Who are the Nine Bows?

19th dynasty Merenptah Victory Stele:

"The princes are prostrate saying: "Shalom!"
Not one of the Nine Bows lifts his head:
Tjehenu is vanquished, Khatti at peace,
Canaan is captive with all woe.
Ashkelon is conquered, Gezer seized,
Yanoam made nonexistent;
Israel is wasted, bare of seed,
Khor is become a widow for Egypt.
All who roamed have been subdued.
By the King of Upper and Lower Egypt, Banere-meramun,
Son of Re, Merenptah, Content with Maat,
Given life like Re every day."

Myra

| 15144|2004-12-03 14:54:38|Derrick, Alexander|Ancient Egyptian Stone Quarries|

Might be of interest to some.

http://www.eeescience.utoledo.edu/Faculty/Harrell/Egypt/Quarries/Quarries_Menu.html

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| 15145|2004-12-03 15:11:16|Derrick, Alexander|Ancient AIDS in Africa??? AAA = poison semen ???|

.....
Attachments :
.....

I snatched this from the EEF news.





For those interested in health and disease in the African community I thought this might be interesting to some.

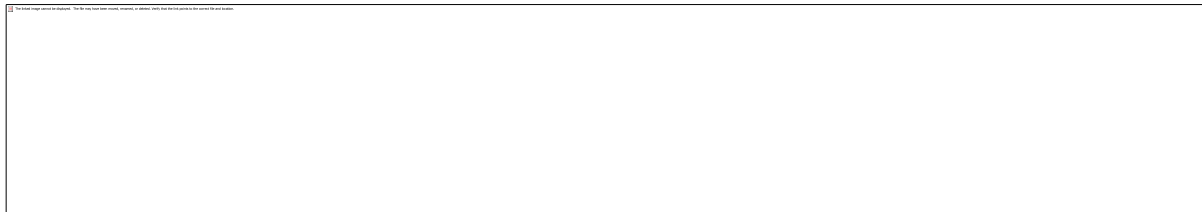
-Alex Derrick


Without further archeological evidence, it seems AIDS was not present in Nubian Egypt.

AIDS: 瘧 Vu in Ancient Egypt?

To the Editor: The recent letter by Olson et al. (1) on the plague of Athens and the reemergence (?) of Ebola virus prompts brief reiteration of an earlier communication (2) placing human immunodeficiency virus (HIV) back in history, possibly in the time of the pharaohs.

Translations of the Papyrus Ebers from ancient Egyptian literature repeatedly make reference to difficulties in the diagnosis of conditions under the names disease, *uxedu-disease*, and *uha-disease* (3). The interpretation of these diseases has been inconclusive among Egyptologists. However, the many remedies proposed for the ravages of , whether by itself or complicated by *uxedu-* or *uha-disease*, brand it as a scourge of first magnitude. is mentioned 50 times in four papyri (28 times in Papyrus Ebers, 12 times in Papyrus Berlin, 9 times in Papyrus Hearst, and once in the London Papyrus [4]). The hieroglyphic symbol for  (5) is shown below.



The hieroglyphic symbol for disease, translated as "semen" or "poison" (From: Von Deines and Westeneorf (5)).

Could this be documentation of HIV, or more accurately its prototype, occurring in Egypt during the time of the pharaohs?

Richard J. Ablin, Ph.D.

Innapharma, Inc.

Suffern, New York, USA



References





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2. Ablin RJ, Immerman RS, Gonder MJ. AIDS: a disease of ancient Egypt? NY State J Med 1985;85:2001.
3. Bryan CP, Smith GE. The , In: Ancient Egyptian medicine: the Papyrus Ebers. Chicago: Ares Publishers, 1924:11923.
4. **Ghalioungui P. Magic and medical science in ancient Egypt. London, UK: Hodder and Stoughton, 1963. (Good book!!!)**
5. Von Deines H, Westeneorf W. W□□buch der medizimischen texte. Berlin, Germany: AkademieVerlag, 1961;7,Part 1:129.

A response.

Ancient Egypt and Today: Enough Scourges to Go Around

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To the Editor: In a recent letter (1), Ablin conjectures that translation of the hieroglyphic symbol for  in many ancient Egyptian papyri (Ebers, Berlin, Hearst, London, and Kahum), may be suggesting the existence of human immunodeficiency virus (HIV) or its prototype during the time of the pharaohs. While hieroglyphic interpretations remain challenging, the symbol cited in his letter has most commonly been translated as hematuria (2-4) and has most often been related to schistosomiasis haematobia. This infection, caused by the helminth *Schistosoma haematobium*, has been shown to have occurred in Egypt from early pharaonic times (3200 B.C.), by the demonstration of schistosome eggs (5) and circulating schistosome antigens (6,7) in mummies. Remedies for hematuria were recorded in papyri from many centuries (9 in Hearst, 11 in Berlin, 20 in Ebers), perhaps implying that the condition was serious and widespread. In giving one of the remedies in the Ebers papyrus (circa 1500 B.C.), the text actually mentions worms in the body (although it seems to state that the worms are caused by  disease, perhaps inverting the true order of causality). In the Hearst papyrus one of the remedies cited for hematuria is antimony disulfide. Until only 25 years ago, antimonial compounds were the most effective drugs for schistosomiasis chemotherapy.

It seems likely that, over a period of many centuries in ancient Egypt,  disease was a widespread condition of sufficient severity to require medical attention. I concur with many others in proposing that the translation of  disease is hematuria, and that the relationship drawn between  and worms in the body, antimonial-based remedies, and the knowledge that *S. haematobium* infections were widely present at that time provide strong evidence that  disease refers to schistosomiasis haematobia.

Schistosomiasis is still with us. In fact, through dispersions of both human populations and specific fresh-water snails (the intermediate hosts for schistosomes), this disease now infects some 200 million persons and is responsible for an estimated 800,000 deaths per year (8). While clearly ancient, schistosomiasis can emerge as a new infectious disease in a given location under certain man-made changes in environmental conditions and economic- or war-related migrations of people. For example, in the Senegal River basin, estuarine dams, irrigation systems, and an influx of people to work irrigation-intensive crops led, over a period of only 3 years, to an increased prevalence of *S. mansoni* infection from 0% to >95% of the population of >50,000 (9). Even in modern-day Egypt, such interventions as the Aswan High Dam have significantly altered patterns of schistosomiasis (2,10). The Ministry of Health and Population of Egypt and the U.S. Agency for International Development are addressing this ancient scourge through the Schistosomiasis Research Project, a national schistosomiasis research and control program that attacks the disease with available tools, while it presses forward with research on much needed new tools, such as vaccines.

Daniel G. Colley

Centers for Disease Control and Prevention, Atlanta, Georgia, USA

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[end of page 362]

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Next response.

AIDS and 瘧 瘧 in Egypt?

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To the Editor: A recent letter concerning Egyptian hieroglyphs on the disease 瘧 瘧 asks if this disease could be AIDS or an HIV-associated condition prevalent in Egypt during the time of the pharaohs (1). We believe this possibility is highly unlikely. Aside from conflicts with current thought on the origin and evolution of lentiviruses, there is a problem of linguistic interpretation. The initial hieroglyph in the series of hieroglyphs comprising the word 瘧 瘧, a picture of a discharging phallus, is a "determinative," indicating the class or category to which the word belongs. Although scholars once took this determinative to indicate a phallic connection with disease, even suggesting that 瘧 瘧 meant hematuria, consistent with schistosomiasis (2,3), it was later proposed that the determinative meant semen or poison, reflecting the Egyptian concept that diseases may be transmitted by an evil spirit in the form of an incubus, impregnating a victim

with poisonous semen. This interpretation is now generally accepted (4,5). The phallus-with-discharge thus came to indicate a deadly disease, and a poisonous disease-causing substance introduced into the body by magic. The word is used elsewhere in the Egyptian medical papyri in other contexts, such as " of the heart" and " of the belly and heart," and is not known to have been used in connection with the bladder or genitalia. While the determinative meaning may not be absolutely established, it is clear from its usage in other contexts that the phallus-with-discharge determinative can indicate fatal or serious illness. The notion that the phallus-with-discharge determinative refers to sexually transmitted disease is not consistent with its usage. To further argue that represents AIDS or HIV disease is not justified by the linguistic evidence. Without further archaeologic or inscriptional evidence, we would doubt that HIV circulated in ancient Egypt.

Robert J. Littman and David M. Morens

University of Hawaii, Honolulu, Hawaii

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| 15146|2004-12-03 20:20:32|K. Loganathan|The Verses of the Snake Charmer 22|

The Verses of the Snake Charmer 22

The Philosophical Arguments of the Siddhas

The Snakes and the Shape of Energies

Now begins what is called Siddhar Samvaatam, the philosophical arguments of the Siddhas that begin with the depth psychological accounts of the worship of the snakes in various shapes. While there are many uncertainties in relation to what kinds of powers are described by the snake

icons, I have given the meanings based upon the names and which have to be confirmed further by the study of the various kinds of puraNas in which these snakes figure.

Overall it can be said that the Siddhas recognized various kinds of snakes and which parallel those in the Sumerian and Egyptian cultures. We can also include here the cultures of the SEAsian countries China and the Far East where snake worship is also well established to this day.

The snake Vaasuki is probably the transform of Ta. Baa-suki where ?baa? is to give and ?suki? is pleasure. Thus this snake is probably that which provides the sexual libido, the source of not only sexual pleasures but all pleasures and joys.

Now Patuman which has the root ?pattu? (ten) as its roots suggests that it is a ten-headed snake but normally represented as five-hooded Cobra. In relation to the snake of sexual libido of the creatures, this Patuman must be the very source of such sexual libido itself replenishing it each time it is exhausted and because of which it is kept along side.

The snake Takkan should be related to the puraNic Daksha who defied Siva Himself and perhaps the Fire Emitting snake where the word ?teecu? means here the fire. This Fire-Spitting snake is that which provides the power to DEFY and hence combat bravely the evil powers and hence something to be maintained as part of self itself. The meaning of ?tanRi? is uncertain but I have taken it as ?tan-i? and so ?tanRikku? as a variant of ?tanakku?. This makes sense as the ?ceppatu manai? is the golden abode, the Paradise of the NKSD cultures where they beautified the sanctum sanctorum of the temples with Gold and as it has been done even in the Siva Temple in Chidambaram.

Now ?anantan? is derived from the Su. Naa-antam meaning endless, no ending and hence possibly the Egyptian ouroboros, the tail biting snake and which it shows the recirculation of ENERGY so that as energy as a whole is conserved. Now ?kuLikan? as the name suggests in that which COOLS and hence a power that refreshes and replenishes and because of which soul has to remain united with it.

Now ? kanaG koNda kaarkoodan?, the snake full of brilliant radiance is that which eliminates the ?kaar, the DARKNESS of Ignorance and hence the Pure Light of metaphysical illuminations that purifies and cleanses the soul. It is this snake which is also kaaNak kaaddum i.e. shows the truths for the seeing of the souls.

Now it is only at this point the soul can seek to be a true Siddha, the one who can witness the snake CaGkabaalan, the snake of immense Power. The word ?baalan? means the youth or the very powerful and ?caGka? means great, foremost etc. Now this may be the same as Atiseedan , the snake on which Vishnu reposes and which is held on the waist of Siva as an ornament and which when appears in the body of anyone, removes the deposits of old age and recovers the youthful vitality including sexual virility. There is a desire for sexual union with young maidens among many old men who have lost their sexual virility. While the ordinary folks are NOT blessed with this snake and hence allowed to die of old age and so forth, the Siddhas are favored by this snake and because of which they renew their life and enjoy another lease of youthful life.

Perhaps it is these Siddhas who are genuinely the twice-born - having reached the old age they are blessed with a new youthful body along with sexual virility, another lease of life and hence longevity as well

85

**vaasukiyai orupakkam anna niRutti
makattaana patumanai maRupakkam niRutti
teeculavu takkanait tanRikkiR ceer
ceppatu manaikoL cittanaaree**

Meaning:

O my soul that is capable of becoming a Siddha! You must keep by one side the snake Vaasuki, the giver of pleasures with keeping Patuman, the ten-headed snake on the other side. Then conjoin with your soul the fire emitting Takkan that allows you to defy bravely the evil forces. If you thus burn off all the dirt within and become pure and clean, you can aspire to enter the Golden Abode or the Paradise of eternal happiness.

86.

**anatanai oru pakkamaaka niRutti
atan pakkam kuLikanai yaNdac ceeru
kanaG koNda kaarkoodakan kaaNak kaaduG
kadunj caGkabaalnait taa cittanaaree!**

Meaning:

O my soul that is capable of becoming a Siddha! Keeping Anantan, the snake that bites its own tail, keep also the snake of KuLikan conjoining it with the soul so that it gets cooled and refreshed. Then emerges the Kaarkoodan the snake of brilliant Pure Light that illuminates the mind and eliminates all the darkness of ignorance within and which will show the soul to see and be one with the CaGkabaalan, that which recovers youthful vitality and virility by combating with elements that bring about senility.

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| 15147|2004-12-03 22:43:21|saidis_aswan_egy|Re: Ancient Map Request|

The Nine bows were traditional enemies of the ancient Egyptians. They included a confederation of tribes and groups that disrupted the order of ancient Kmt. Some scholars believe the rekhyt birds shown in the Narmer palette are the proto-type of the later nine-bows of the ancient Egyptians.

Your Sa3eadi Egyptian Friend

Saidis_Aswan_Egy

| 15148|2004-12-03 22:45:25|saidis_aswan_egy|Migration of Arabs and Turks into Nubia|

The region had been Christian for less than a century when the Arab armies invaded Egypt in 640 AD. On

year later those armies reached Aswan, where the Islamic tide was stemmed, and the first cataract remained

the southern frontier of Islamic Egypt and the northern frontier of Christian Nubia for several centuries.

During the medieval times Christian Nubia flourished . It was united under the king of Makuria and enjoyed

a "Classical Christian" period between 850 and 1100 AD. Arabs had been penetrating the area at various times for centuries,however, as

peaceful settlers, as traders, and as raiders. Some came as tribal remnants of defeated Caliphates, such as

the Abbassids. During the Fatimid Caliphate [969-1161 A.D.] there were many Arab trading expeditions along

the Nile, dealing particularly in slaves[Hassan 1969]. Many Arab tribal leaders married into leading Nubian

families and after that the Nubian kingship system was gradually

converted from one tracing relatives

matrilineally to one tracing them patrilineally[from Ibn Khaldun cities in Hassan 1967,pg. 127]. Islamic

religious doctrine and legal practices also became more and more widespread through the intermarrying

process.

The Muslim conversion of Nubia thus seems to have been gradual ,covering

several centuries ,though in the late phases military were defensive. Salah-al-Din [the famous Salah-al-Din]

defeated a Nubian army that invaded Egypt in 1171,for example, and at various times unruly Arab tribes

from Upper Egypt pillaged the area. Christianity held on in many parts of Nubia untill the fourteenth

century,however, when Islamic raiders coming from the south,in what is know the Sudan,looted churches

and finally completed the long process of conversion [Adams 1967,pg15] Christian Nubian pilgrims were

noted in the holy places of Palestine as late as the Fifteenth century[Hassan 1967 pg. 125],but by the end of

the fourteenth century the vast majority of the Nubians had become staunch Muslims, as they are today.

From 1517, when the Turkish Sultan Selim sent Hassan Koosy to take over governorship of the area, all

through the Ottoman period,and up to the present century,much of Egyptian Nubia was ruled or dominated

by descendants of this family of Turkish petty gentry. Members of the Koosy family married into local

lineages and resulting aristocracy became known as the kushaf. The descendants of this ruling family still

regard themselves as superior class among the Nubians.

During the Turkish period conditions of relative anarchy alternated with those of local tyranny, and

military forces frequently swept devastatingly in the area.

pages 6,7,8

Nubian Ceremonial Life

Joseph Kennedy

Nubian Ceremonial Life Studies in Islamic Syncretism and Cultural Change
by John G. Kennedy

* SBN: 0520027485

| 15149|2004-12-03 22:52:05|Blair Parkinson|Re: Ancient Map Request|

the nine bows represented the nine traditional enemies of Egypt...pharaoh was often depicted smiting the nine bows...by placing his foot on them...they represent the peoples subject to his rule...the places mentioned below fell under Egypt's sphere of influence...in fact I seem to remember that Canaan was sort of a buffer state between Egypt and Hatti that paid tribute to Egypt...the Menephtah Victory Stele is also the first time that Israel is mentioned as a nation...but unfortunately I can't at this stage help you with the whereabouts of a reliable map... hope this helps...blair

>From: "Myra Wysinger"

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Ancient Map Request

>Date: Fri, 03 Dec 2004 20:18:05 -0000

>

>

>Where can I find a map showing the location

>of the cities(?) that is mentioned on this stele?

>Who are the Nine Bows?
 >
 >19th dynasty Merenptah Victory Stele:
 >
 >"The princes are prostrate saying: "Shalom!"
 >Not one of the Nine Bows lifts his head:
 >Tjehenu is vanquished, Khatti at peace,
 >Canaan is captive with all woe.
 >Ashkelon is conquered, Gezer seized,
 >Yanoam made nonexistent;
 >Israel is wasted, bare of seed,
 >Khor is become a widow for Egypt.
 >All who roamed have been subdued.
 >By the King of Upper and Lower Egypt, Banere-meramun,
 >Son of Re, Merenptah, Content with Maat,
 >Given life like Re every day."
 >
 >Myra
 >
 >
 >
 >

| 15150|2004-12-03 23:45:10|Imnrnre|Re: Ancient Map Request|
 Myra Wysinger" <nmyemail@yahoo.com> writes:

>19th dynasty Merenptah Victory Stele:

>"The princes are prostrate saying: "Shalom!"
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 >Tjehenu is vanquished, Khatti at peace,
 >Canaan is captive with all woe.
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 >Khor is become a widow for Egypt.
 >All who roamed have been subdued.
 >By the King of Upper and Lower Egypt, Banere-meramun,
 >Son of Re, Merenptah, Content with Maat,
 >Given life like Re every day."

I count only 8 bows here; one seems to be missing.
 The bow in the first line seems to be duplicated later as Israel.
 Where is the 9th bow?

Regards,

Raymond Davis

| 15151|2004-12-05 08:23:43|Paul Kekai Manansala|A 5,500 year old artificial human tooth from Egypt: a historical note|
Int J Oral Maxillofac Implants. 2004 Sep-Oct;19(5):645-7.

A 5,500 year old artificial human tooth from Egypt: a historical note.

Irish JD.

Department of Anthropology, University of Alaska, Fairbanks, Alaska
99775-7720, USA. ffjdi@uaf.edu

Archaeological excavations at a Neolithic cemetery near Gebel Ramlah, Egypt yielded, among other finds, a life-size shell carving of a human tooth. Based on its spatulate crown and large conical root, the tooth most closely emulates a maxillary incisor. The crown's lingual and labial surfaces are suggestive of a left central incisor, whereas the occlusal view is more reminiscent of a left lateral incisor. The present report details the tooth's appearance and provides several interpretations concerning its function, including the possibility that it was intended to be a dental implant.

Regards,

Paul Kekai Manansala

| 15152|2004-12-06 08:07:55|cristofori whitakara|Re: A 5,500 year old artificial human tooth from Egypt: a historical

being that specialization began in ancient Kemet could i suppose that this is the reason for the ancient kemet civilization lasting so long; as specialized knowledge is handed down from generation to generation, skills within a particular field can develop stronger because of thatfocus on a particular subject?

Paul Kekai Manansala wrote:

Int J Oral Maxillofac Implants. 2004 Sep-Oct;19(5):645-7.

A 5,500 year old artificial human tooth from Egypt: a historical note.

Irish JD.

Department of Anthropology, University of Alaska, Fairbanks, Alaska
99775-7720, USA. ffjdi@uaf.edu

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Ramlah, Egypt yielded, among other finds, a life-size shell carving of a human tooth. Based on its spatulate crown and large conical root, the tooth most closely emulates a maxillary incisor. The crown's lingual and labial surfaces are suggestive of a left central incisor, whereas the occlusal view is more reminiscent of a left lateral incisor. The present report details the tooth's appearance and provides several interpretations concerning its function, including the possibility that it was intended to be a dental implant.

Regards,
Paul Kekai Manansala

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| 15153|2004-12-06 08:49:12|noirfist|Re: Fiction is knowledge|
It would appear that the ancients of Kemit did what peoples did the world over: they tend to depict foreigners in with appropriate "skin tones" while, nevertheless, showing them with the features of the artist's(s) place of origin.

In otherwords, Far Eastern Asians have characteristically depicted Sidharta Gautama as "Mongoloid" in appearance; Europeans from the 14th Century onward have depicted Africans, Native-"American," Polynesians, et al, as "dark skinned" Caucasoids.

This adds further indication as to the African nature of the ancient Kemitans.

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

>

> Fiction is knowledge

>

> The famous Story of Sinuhe is regarded as the most accomplished

piece

> of prose literature to have survived from Ancient Egypt.

>

> Jill Kamil talks to a Czech scholar who has brought its male

> protagonist to life

>

> Click to view caption

> Osirid statue of Amenemhet I's son Senwosret I; Depiction of a

typical

> Asiatic (Palace of Ramses II Tell Al-Yehudieh); Ancient harbour town

> of Tyre in Upper Retjenu (Lebanon); Miroslav Barta

>

> Egyptologist and associate professor at Charles University in

Prague,

> Miroslav Barta has been excavating in Egypt since 1991. "One of my

> professors, Leopold Pospisil, once said that if you cannot explain

> scientific facts simply, then you are not a good scientist," Barta

> tells me when we meet.

>

> This search for a way to share the results of his many years of

study

> directly with the general reader led Barta to the idea for his

latest

> book. "The idea of using a piece of ancient fiction first came to me

> when I realised how remarkably close to reality so many of the

details

> embedded in the Story of Sinuhe were." The text is not only

> historically sound and archaeologically correct, it also fits very

> closely with what modern scholars now know about the Ancient

Egyptian

> state, its philosophy and its physical environment, as well as with

> our understanding of the way of life of the nomads in Sinai and the

> Levant. Reviewing the story, Barta soon realised that it could be

used

> to cast a bright light on the history of Egypt and the region of

> Syria-Palestine in the 19th and 20th centuries BC -- the time of the

> Patriarchs and the earliest period covered by the Old Testament.

>

> The Sinuhe that Barta chose to study should not be confused with his

> namesake who was made famous by the Finnish writer Mika Waltari in

his

> fictional account, first published in 1945, entitled Sinuhe the

> Egyptian. Waltari's Sinuhe is a pure figment of the novelist's

> imagination -- a physician who lived in the time of Akhenaten at the
> beginning of the 20th century BC. Barta's newly- published study,
> Sinuhe, the Bible, and the Patriarchs, on the other hand, is a

serious

> archaeological study, based not on modern fantasies, but on an

ancient

> piece of fiction.

>

> Generations of scholars have studied the Story of Sinuhe, which was

> written by author or authors unknown. The text recounts the life of

a

> fictitious character who lived during the 19th and 20th centuries

BC.

> "It's a long and fascinating story," says Barta, "over 300 lines."

Its

> hero is a court official who flees Egypt and takes up residence in

the

> Levant -- two areas where Barta himself has carried out extensive

> archaeological research. It was this confluence of factors which

> inspired the Czech scholar to use a story that is almost 4000 years

> old to give modern readers an insight into life under one of the

> vanished states of antiquity.

>

> What Barta has achieved in his three years of research is something

> that is all too rare these days: a scholarly work written in an

easily

> comprehensible form, that allows us to penetrate the thinking,

culture

> and times of a specific period of ancient history in depth.

>

> While his professional interests lie in history and archaeology, as

> Barta pursued his search for the realities behind the Story of

Sinuhe

> in Egypt, Lebanon, Jordan, Syria and Israel between 1999 and 2001,

he

- > found himself drawn ever deeper into trying to understand how the
- > societies around him functioned. He travelled to the areas described
- > in the story to observe the nomadic way of life still practised

there,

- > particularly around the Egyptian settlements in Southern Palestine,
- > and traced possible references to the history of the Levant during

the

- > period in which the story of Sinuhe was written. This led him to try
- > and untangle a complex web of social values, political loyalties,
- > religious beliefs, and concepts concerning life after death.
- >
- > "I cannot escape the feeling that these days we Egyptologists tend

to

- > lock ourselves up in ivory towers of scholarship, and neglect the
- > world of which we are an integral part," Barta muses. This sense of

a

- > larger world outside the narrow alleys of erudition led him to
- > reconsider the purpose of his discipline. "Is this field of
- > scholarship the exclusive domain of several hundred privileged
- > individuals? Or should we be communicating our knowledge and our
- > passion to the general public?"
- >
- > If you examine the mass of literature on Ancient Egyptian

civilisation

- > that has been published over the last five years, you will see that
- > most of these texts have been written by scholars, for scholars.

They

- > aim to satisfy the interests of the professional, rather than the
- > common reader. Barta, however, wanted to get through to people

outside

- > his discipline. That was where Sinuhe came in, providing him with a
- > way to write about Middle Kingdom society through a narrative of
- > intrigue, adventure, loyalty and redemption.
- >
- > The hero of one of the earliest short stories in human history,

Sinuhe

- > appears to have been a well-to-do administrator. He was allegedly an
- > official of the harem of Pharaoh Amenemhet I (1991-1976 BC), whose

> rule witnessed the expansion of the Egyptian sphere of influence in
> the Sinai and the area of Syria-Palestine, and heralded a time of
> great building activity, as well as a literary and artistic revival.
>
> Sinuhe overheard royal envoys plotting to assassinate the Pharaoh
> while his son Senwosret I was leading a military campaign against
> tribes in the Western desert. Fearing that he would be considered
> among those responsible for the crime ("My heart grew confused, my
> arms spread out, trembling befell all my limbs"), he rapidly made

his

> escape, taking a circuitous route through the Nile valley and Delta,
> and then across Sinai towards Syria: " I set out southward ... I
> travelled over the Lake of Maat in the vicinity of the Sycamore, and
> reached the Island of Sneferu... I set out on the road again, going
> northwards, I reached the Walls of the Ruler which were built to

ward

> off Asiatics and trample the Bedouin. I crouched behind a bush out

of

> fear that the watch of the day standing on the battlements would

see me."

>

> Barta sought to determine Sinuhe's most likely itinerary using
> existing records. These included Ahmed Fakhri's 1940 studies of the
> Darb Al-Hagg Al- Mararbe, an ancient pilgrim route between Giza and
> Wadi Natrun, which he claimed was started in the reign of Amenemhet

I;

> and an ancient text known as the Prophecy of Neferti, which
> explicitly states that the Walls of the Ruler (a set of fortress

walls

> in the Eastern Delta) were built to prevent an influx of Asiatics

via

> the Delta. He then traced Sinuhe's journey across northern Sinai

along

> the Ways of Horus, and was even able to establish the time of the

year

> at which he travelled.

>

> "I became more and more surprised at how much of the ancient tale
> fitted with the physical and historic evidence on hand," Barta
> recalls. "I found the details in the narrative to be so correct, the
> events so closely corresponding to contemporary archaeological and
> written evidence of Ancient Egypt, Sinai, and Syria-Palestine during
> the period, as to be truly remarkable. This accuracy even extended

to

> the social customs of the different peoples."

>

> The Story of Sinuhe has survived in numerous fragmentary copies. The
> principal manuscripts are in Berlin and in the Ashmolean Museum,
> Oxford. The rambling text has been translated, studied, and

commented

> on by generations of scholars, including Barns, Blackman, Edel,

Erman,

> Gardiner, Grapow and Posener. The first scholars to delve into the
> ancient story regarded it as the work of Amenemhet I himself,

composed

> after he had escaped an attempt on his life. The currently

prevailing

> view, however, is that the Pharaoh did not escape, but was in fact
> assassinated, and that the text was composed by a royal scribe at

the

> behest of the new king, his son Senwosret I, who enjoyed a long and
> prosperous reign from 1928 to 1878 BC.

>

> Sinuhe crosses the border into Syria-Palestine. Later, when
> Amenemhet's son Senwosret I has ascended the throne of Egypt, he is
> summoned by the ruler of Upper Retjenu (often identified with the

area

> around Tyre in today's Lebanon on the basis of later parallels).
> Perhaps the local chieftain, Amunenshi, who had been to Egypt, was
> uncertain of the new Pharaoh's attitude towards his Asiatic

neighbours

> and thought that Sinuhe could inform him. Be that as it may, he soon
> received assurances that friendly relations between the two

countries

> would continue, and invited Sinuhe to stay with his tribe. Amunenshi
> soon developed a real affection for Sinuhe: he married his daughter

to

> him and assigned him part of his tribe and territory: " He placed me
> at the head of his children, and married to me his eldest daughter.

He

> let me choose... from the choicest of his possession, at the border
> with another country. This country was good... there were figs there
> and grapes, it had more wine than water, a lot of honey and oil

beyond

> measure. All kinds of fruit were growing on its trees; there was
> barley and wheat, and all kinds of cattle without limit."
>
> Sinuhe was successful in the foreign missions with which Amunenshi
> entrusted him, and he prospered. His children grew up. He faithfully
> defended his adopted tribe, and was highly respected. "I let

everyone

> stay with me. I gave water to the thirsty, placed the one who went
> astray on the road, I rescued the robbed one... When the Asiatics

had

> to mobilise to oppose the rulers of the hill-countries, I gave them
> advice in their proceeding."
>
> There came a day when Sinuhe's life and that of his family were put

in

> danger by the arrival of a giant of a man: "Came the strongman of
> Retjenu and challenged me in my tent. He was a hero without equal,

he

> had subdued the entire land... He said he would fight with me. He
> thought he could defeat me, and planned to seize my cattle for the
> benefit of his tribe."
>
> Barta divides Sinuhe's duel into six stages: the challenge; his
> counsel with the ruler Amunenshi; preparing his weapons; the verbal
> clash with his opponent; the duel proper; and Sinuhe's victory and

his

> seizure of the possessions of his opponent.
>

> "I spent the night stretching my bow and preparing my arrows. I
> sharpened my dagger and polished my weapons," states the text. With
> these traditional Egyptian weapons, Sinuhe sets out to defend his
> position and his tribal land by fighting an almost hopeless dual. "I
> avoided his weapons and let his arrows pass me by, one after the
> other, until none of them remained. When he attacked me, I shot him;
> my arrow stuck in his neck. He screamed and fell on his nose (and) I
> slew him with his own axe. I raised a war cry on his back, while all
> the Asiatics were shouting with pleasure." According to some
> scholars, this story is one of the origins of the biblical tale of
> David and Goliath, which dates from almost a century later.

>
> Eventually old age descended upon Sinuhe: "...my eyes are heavy, my
> arms feeble, my legs are unable to follow. The heart is weary, I am
> close to death." He yearns for his homeland, and prays to the god
> Montu of Thebes, who had aided him in battle against the powerful
> enemy, to "let me see the place where my heart dwells". In the end,
> encouraged by "His Majesty, King of Upper and Lower Egypt,

Kheperkare,

> the justified," the aged Sinuhe returns to Egypt where he is

welcomed,

> and a tomb is built for him on the necropolis, thus ensuring his
> existence in the afterlife.

>

> The Story of Sinuhe provided Barta with unique material from which

he

> could construct for the modern lay reader something very close to
> direct communication with the past. Nor does the author impose his

own

> interpretation and conclusions. With a copy of Sinuhe, the Bible,

and

> the Patriarchs in hand, the reader has all the tools on which to

base

> an independent theory of how the Story of Sinuhe was conceived by

its

> author(s). For the motivation behind the narrative is by no means
> certain. Some scholars see it as a political statement -- the
> legitimisation of the reign of Amenemhet I's son Senwosret I after

the

- > violent death of his father. But, as Barta points out, the narrative
- > may equally have been written as an instructional text, to provide a
- > detailed model of the right relationship between a ruler and his
- > officials.

>

- > "The relationship between the ruling Pharaoh and his officials was
- > particularly fragile in the first half of the 20th Dynasty," Barta
- > explains. "So this story may have been written to be read aloud for
- > entertainment and, at the same time, to gradually condition the
- > listeners to comprehend and accept the ideal setup of the Egyptian
- > state: with loyalty being rewarded by a patron of the afterlife."

>

- > Barta himself is of the opinion that there may have been no single
- > reason for writing the work. For him, Sinuhe's story was conceived
- > above all as a political composition intended to clear Amenemhet's

son

- > and successor of all possible charges of involvement in the
- > assassination of his father. The key passages then would be those in
- > which Senwosret declares himself innocent and the chieftain of

Retjenu

- > accepts his claim. Barta also points out that a large part of the
- > value of the story today lies in the valuable information it

contains

- > concerning the relationship between Ancient Egypt and her Near

Eastern

- > neighbours. At approximately the time of Sinuhe's stay in Syria-
- > Palestine, Abraham (still known as Abram, prior to his covenant with
- > God) was leading his people on their migration to Egypt.

>

- > The book begins with a full translation of the Story of Sinuhe based
- > on the hieroglyphic translations of two papyri in Berlin, which were
- > acquired in Egypt by Karl Lepsius in 1842-45. This is followed by a
- > commentary on the story. The next two chapters explain the political
- > history of Egypt and Syria-Palestine so as to elucidate the

background

- > to Sinuhe's flight. Further chapters set out the latest developments
- > in archaeological exploration in these regions -- including
- > contemporary epigraphic sources -- and their interpretation by

various

> scholarly disciplines, including Egyptology, cuneiform studies, the
> archaeology of the Ancient Near East, and the anthropology of

nomadic

> populations.

>

> Sinuhe's story, although a work of fiction, is nevertheless a major

> contribution to our knowledge of his time, the beginning of the

second

> millennium BC -- a period that has left a lasting imprint on the

> modern world. Barta's book is worthy of its subject: it is written

in

> a lively and engaging manner, and is full of fascinating details.

>

> Sinuhe, the Bible, and the Patriarchs , by Miroslav Barta,

translated

> into English by Renata Landgrafova: forthcoming from American

> University in Cairo Press. First published in Czech in Prague, 2003.

>

>

>

> <http://weekly.ahram.org.eg/2004/719/he1.htm>

| 15154|2004-12-06 10:49:40|m_ampim|Re: Tetiankh-Kem (Tetiankh the Black)|

Greetings,

Yes, there is much linguistic and fieldwork that needs to be done to
continuing completing the historical experience on the African
continent. There is a need for young Black scholars to acquire the
necessary training to continue to advance your work.

Manu Ampim

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>

> Greetings, sir,

>

> I am interested in the etymological structure of the name Mentu in

> this dynastic line, as it seems a possible cognate of the "Bantu-

> central African" word MUNTU (designating Africans as the people or

> 1rst people, something along those lines; likewise is a comparison

of

> the words kemit, khemit and the equivalent, other African words

> Khami, Khemu, et al-further, in such names as Tutunkhamon and

> Tutukwamina).

>

> Food for thought?

>

> And, yes, CONTINUE TO ADVANCE THE WORK, PLEASE!!

>

> Best Regards, Dr. Ampim!!

>

> --- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> > Greetings,

> >

> > There is nothing strange about the indigenous Black people of KMT

> using names such as Kemsit ("black lady") or with depicting

> themselves as a *jet black* color.

> >

> > Pharaoh Mentuhotep II was the first king in the 11th dynasty to re-

> unify all of Kemet and firmly establish one united rulership. The

> Mentuhotep rulership was established in southern Kemet

> (Waset, "Thebes") and Kemsit and other royal wives were sometimes

> painted as *jet-black* just like Mentuhotep II is also sometimes

> depicted as jet black. It is incorrect to assume that all the people

> in Kemet were black people during the 11th dynasty, because there

> were many old and new foreigners in Kemet during the chaotic First

> Intermediate Period (dynasties 7-10), which immediately preceded the

> rule of the powerful Mentuhotep dynasty.

> >

> > The Mentuhotep family, with its southern roots, subdued the

> foreigners and other insurgents and re-established indigenous black

> rule. It is not odd at all that the indigenous African rulers would

> sometimes have themselves painted as a full *black* color and use

> names such as Kemsit to refer to their blackness.

> >

> > There are many First Intermediate Period (FIP) images in various

> museums which depict foreign-looking people that look nothing like

> the Africoid Mentuhotep ruling family. I made this same point inside

> the British Museum a couple weeks ago during my London visit as I led

> about 40-50 people through the Egyptian gallery. In fact, anyone

> relatively competent in ancient Egyptian art can see the obvious

> differences in quality and appearance of the images when comparing
> the FIP images to the 11th dynasty black royal family.

> >

> > Advancing the work,

> >

> > Manu Ampim

> > <http://www.ManuAmpim.com>

| 15155|2004-12-06 15:46:19|Brian|KMT Training|

Hi, I wanted to ask if anyone knew of any progressive training/classes in the study of Ancient KMT spirituality/religion here in New York I know "Per-Ank Academy" has a 14 wk Kemetics 101 program which I took, there is also one online "Het-Heru" (I think) that trains in AE ritual/magic but the founder is european and takes a sort of attitude tha AE should be seen as a raceless conglomerate of all nation that integrated into AE, then there is the Lyceium which is also very euro-"Isis" in it's approach.

I guess I'm looking for African run sort of training.

Nubian Heritage Bookstore dips into a training I think also but any others?

yohey

| 15156|2004-12-06 16:30:33|Paul Kekai Manansala|Egypt Live Week|

The Discovery Channel will start Egypt Live Week tonight with live openings of tombs in Egypt.

For those who saw the Rameses show last night it indeed was quite a Hollywood production that reminded me of The Ten Commandments with all the special effects.

Regards,

Paul Kekai Manansala

| 15157|2004-12-06 16:54:44|Asar Imhotep|Re: Egypt Live Week|

I definently was disappointed, but not surprised.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> The Discovery Channel will start Egypt Live Week tonight with live
> openings of tombs in Egypt.

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> Hollywood production that reminded me of The Ten Commandments with

all

> the special effects.

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> Regards,

> Paul Kekai Manansala

| 15158|2004-12-06 16:56:55|Asar Imhotep|Re: KMT Training|

I would suggest you try to get in contact with the camp of Dr. Yosef Ben Jochannan or even holler at professor James Smalls. I will leave it at that.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Brian" wrote:

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> others?

>

> yohey

| 15159|2004-12-06 17:09:13|anthony clements|Re: KMT Training|

Thank you!

Asar Imhotep wrote:

I would suggest you try to get in contact with the camp of Dr. Yosef Ben Jochannan or even holler at professor James Smalls. I will leave it at that.

Asar Imhotep
<http://www.mochasuite.com>

```
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>
> yohey
```

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| 15160|2004-12-06 18:47:36|Imnrnnre|Re: KMT Training|
Brian,

Thought I should mention the Asar/Aset Society since it's
based in Brooklyn. They have a program that trains
initiates for the Kmtc priesthood and authorizes them to
establish their own "clans." Here's their link:

http://www.geocities.com/roots_n_rooted/ausar_aset.htm

Perhaps you might attend one of their meetings and check
things out for yourself. You know; look, listen, ask questions.

Best wishes,
Raymond Davis
| 15161|2004-12-06 20:22:51|nefer_seba|Ancient history website|

Hi everybody,
I would like to show you my webpage: <http://nefer-seba.net/>
The topics are both ancient history (mostly Greece and Rome) and
Latin language.
Let me know what you think about it.

Lyana
| 15162|2004-12-06 21:24:14|newyorkchango|Praising Myra's Nubia Pages|
Shalom Y'all,

I did not plan to post for a while, but Myra W.'s pages on Nubia are
wonderful.

<http://www.homestead.com/wysinger/nubianwomen.html>

<http://www.homestead.com/wysinger/ethiopianqueens.html>

And she has more pages. The one thing she said before explained
something which puzzled me since I first saw pics of the Roman Empire
years ago in school as a young reader.

She said the Romans could not defeat the Nubians in battle that's why
the Roman Empire stopped at Kemet. OH!!!!!!That's It!

This was somethin I never understood. Rome had Brittania to India to
Egypt, but not Nubia. I was got the impression Nubia wasn't apart of
the civilization because they were weird or whatever.

No, it was the strength and swiftness of the tall,dark,smooth skinned
archers as described in Isaiah 18 which could not be overrun.

Charles
| 15163|2004-12-06 21:25:49|newyorkchango|For Raymond - Garifunas|
[http://aolsvc.news.aol.com/special4/article.adp?](http://aolsvc.news.aol.com/special4/article.adp?id=20041126164609990001)
id=20041126164609990001

Black Caribs celebrate slave ancestry in Guatemala
By Frank Jack Daniel, Reuters

LIVINGSTON, Guatemala (Reuters) - Coming from as far away as New
York, hundreds of people celebrated the Black Carib Garifuna culture
in this tiny Guatemalan port town Friday, dancing in an annual
tribute to the courage of escaped slaves.

After an all night party, a three-day festival peaked Friday with a
dawn reenactment of the Garifuna's arrival in Guatemala by dugout

canoe.

People danced through the streets to rapid drum rhythms, drinking homemade liquor and singing call-and-answer songs about the hardships of their forefathers.

The Garifuna are descendants of escaped slaves who mingled with Carib Indians on the Caribbean island of St. Vincent.

They speak a language which blends words and grammar from West Africa with the Caribbean's Arauak as well as French, English and Spanish.

"For me this symbolizes the problems that my ancestors went through and every year I remember those that spearheaded our migration," said Alvin Laredo, 38, who came by boat from Belize for the celebration, accompanied by his two sisters, who wore traditional gingham cotton dresses.

Fearful of this hybrid people's alliances with their French colonial rivals, in 1797 the British deported them to an uninhabited island near Honduras.

They rapidly spread out along the Atlantic coast of Central America, settling in Nicaragua, Honduras, Guatemala and Belize. The port town of Livingston is one of their strongholds.

Now almost half of the estimated 200,000 Garifuna live in the United States, mostly in New York City but also in Miami and Los Angeles.

Many older Garifuna say their lifestyle -- based on their language, food, fishing and farming traditions -- is being lost although younger members see the festivals in Livingston and Belize, which began just a few years back, as a way of connecting with their roots.

Prudence Miranda, 23, moved from Belize to Los Angeles three years ago and joined the U.S. Navy. She has served in Pakistan and the Persian Gulf but says she comes home every year to celebrate the festivals.

"It helps us stay in touch because they celebrate it nowadays -- it reminds us," Miranda said.

11/26/04 16:43 ET

| 15164|2004-12-06 22:00:41|anthony clements|Re: KMT Training|
Thank you Raymond,

I Appreciate it have you ever visited them?
Brian

Imnrnnre wrote:

Brian,

Thought I should mention the Asar/Aset Society since it's based in Brooklyn. They have a program that trains initiates for the Kmtc priesthood and authorizes them to establish their own "clans." Here's their link:

http://www.geocities.com/roots_n_rooted/ausar_aset.htm

Perhaps you might attend one of their meetings and check things out for yourself. You know; look, listen, ask questions.

Best wishes,
Raymond Davis

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| 15165|2004-12-06 23:49:15|Imnrnnre|Re: For Raymond - Garifunas|
Hola Hermano Charles,

Thanks for the excellent noticia about the Garifuna celebration in Guatemala. I have this fantasy of traveling along the plantation coast visiting as many of these communities as possible and then continuing as far towards Colombia as possible. There's a book in that somewhere, and one hell of an adventure.

I once took a plantation workers' train from the town of Almirante (Panama) across the border into Costa Rica. It was interesting to see lines of shacks along the way each with its own outhouse and television antennae beyond which lay row upon row of banana or cocoa trees. There is also a waiting-to-be told story about the hemp (fiber) plantations owned by Americans and Europeans and about the treatment of workers. Man, did I get an earful on that train! Ooooooh the things they had to say about the "boss-man" (as they put it).

I'm surprised that the Garifuna festival is relatively new since street carnivals are a very old tradition in Central America, and elsewhere among our folks. Something to look forward to someday for sure.

Your friend,
Raymond

| 15166|2004-12-07 00:04:03|K. Loganathan|Evolution and Transcendence|

The Mantrayana of Tirumular- 72

Evolution and Transcendence

BEING in Itself is wholly indeterminate where we cannot attribute any shape at all. We cannot even say that He is SaguNa - full of divine and pleasant attributes (kalyana guNam) or even NirguNa, free of all theses guNas. As vaakku n\manaatiita koosaram, just a divine movement (koo saram) but beyond the reach of words and thinking (vaakku manaatiitam) and hence what we can say is that He is wholly determinate at this level.

But then He is not the Brahman who remains uninvolved with the world processes but rather the Mutalvan, the Cause who has no causes behind Him - He is the cause unto Himself the being who can self-destroy (withdraw) and self-present (manifest) and hence the TaRparan

Now it is because of His various kinds of presentations and all prompted by LOVE for the creatures that there are evolutionary processes in the world where the creatures in evolving also become more and more divine. BEING imparts divinity to the creatures so that as they evolve they become less and less bestial and more and more divine.

For this purpose BEING brings about the Six Atara Cakras and which can be viewed both at the cosmic and personal level. And in each of these Cakras BEING installs Himself in various kinds Iconic forms Braha- Saraswathy, VishNu-Laxmi Ridra-Rudri and so forth. Built into this is also a hierarchy, with later Cakras constituting the higher Cakras with creatures in these cakras more evolved than those below. The highest is the Sahasra Talam, the realm of the Lotus of Thousand Petals where BEING is encountered by the souls as the Pure Light and along with BEING as Free from the various iconic forms.

It is for installing and running this evolutionary machinery that BEING becomes the mum muurti Brahma Vishnu and Rudra and the five Primordial deities withIiswara and Cataciva added.

But how are these icon forms generated and later transcended?

There are Siva Tatvas Natam and Bindu where BEING with Natam becomes the various male deities and with Bindu the female deities and where in each Cakra we have being as a species of male-female pairs. Now BEING neither male nor female and only when FREE of these Siva Tatvas that we witness Him as this. This happens in the Sahasra Talam where BEING is witnessed just simply as Pure Light , the common experience of all genuine mystics throughout the world and in all religions. In Mantrayana this is the experience of the soul when it is informed only by the AUM, the Primordial Logos ABOVE all the other mantras including the Na-Ma-Si-Vaa-Ya and so forth

BEING remains wholly transcendental to all these processes managing all as the Lord of Tillai

just simply with His Will, CaGkaRpam.

990.

**civan mutal muuvaroodu aivar ciRanta
avai mutal aaRu iraNdu onRodu onRaana
avai mutal vintuvum naatamum ooGkac
cavai mutal caGkaran tanpeyar taanee**

Meaning:

BEING in Itself is wholly indeterminate with respect to form, however presents Himself as the Trimurti - Brahma VishNu and Rudra and the FIVE with Maheswara and Cataciva added remaining Himself as to what He is as the Lord of Tillai, the primordial Ground . Now He also brings into the presence the Six Atara Cakras to set going the evolutionary movements of the creatures, dirty and filthy inherently so that they can become Pure and Clean and in that more and more divine. For this BEING by conjoining with Natam and Bindu assumes many male and female forms such as Brahma-Saraswathy, VishNu-Laxmi, Rudra-Rudri and so forth. However in the limit and at the Realms of the Lotus of Thousand Petals, He discloses Himself as the Pure Light and hence FREE of any icon forms. It is at this point that BEING is known as SaGkaaran, the Lord of the Assembly of TiruCiRRambalam, the realm of Civanjaanam

Comments

This verse answers the question about the SAMENESS of the Mystical experience of Pure Light that has been recorded in the personal experiences of all mystics throughout the world whatever the religion and culture. This experience of Pure Light is the highest spiritual experience possible for man and which experience brings to a close being born again and again and hence experience also deaths.

Now it is just on the way that there are many deities and where the human mind captured by these icons becomes religious and cultic with PASSIONS and Bakti for a deity. Here also lies the sources of the conflict among the various religious groups. The deities POSSESS the souls and force them into a certain way of life, the practice of certain rituals and in that also avoiding the worship of other deities. However as one matures spiritually, it is also understood that there is NO PLACE for quarrels at all for all deities are just different presentational forms of one and same BEING and who remains the deepest deep within all icons.

In the limit BEING discloses Himself as Pure Light and at which point the soul also becomes FREED of its cultic identities and begins to see the unity underlying all religions

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| 15167|2004-12-07 00:10:27|Imnrnnre|Re: KMT Training|

You're welcome Brian.

The Society had a chapter that met in a storefront in the city where I live (SF Bay Area), and I knew some of their members fairly well. I did not attend a meeting but they were well thought of here.

I have to confess that I'm a bit of a purist when it comes to Kmtc spirituality and prefer that it not be mixed with other traditions, however noble the attempt might be. Their publications tend to mix Dravidian spirituality, Hindu Tantra, the Hebrew Cabalah and Kemetic traditions, which while fine with some folks, doesn't appeal to me. As you can see from the Website info, they appear to be doing quite well anyway. I believe the New York chapter holds an annual public celebration, as I recall in late spring or early summer.

I've heard Ra Un Nefer Amen, their leader speak, and found him to be less than candid about the group's beliefs and practices. However, you can learn much about them by reading his publications entitled Metu Neter. I'm sure you can purchase them on the Web or by calling the bookshop which might still be located at 140 Buckingham Road in Brooklyn.

Peace,

Raymond

| 15168|2004-12-07 06:45:18|Asar Imhotep|Re: KMT Training|

The thing about the Asar/Aset society is that it is a culture created here in the states. Not that anything is wrong with that, but they really don't have the african connections as some of the people I have mentioned. Dr. Ben in the early 30's went to Kmt under the priesthood there to study, and eventually became an elder in recent years. Believe it or not, the early Kemi had "chapters/lodges" in various parts of Africa including South and West Africa.

When I first started to study Netcher and Kemetic spirituality, Dr. Ben and Professor Smalls had me study the Yoruba. It will all unfold in time. All I am saying is be weary of societies that were created here and they don't have those connections with the various priesthoods in Africa itself. There are various chapters throughout

the united states and it's just a matter of seeking. But only if you are serious.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

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>

> Peace,

> Raymond

| 15169|2004-12-07 08:43:08|willie bennett|Re: KMT Training|
Why Yoruba? Has it helped you understand Kmt?

wb

>From: "Asar Imhotep" <etamu06@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: KMT Training

>Date: Tue, 07 Dec 2004 14:45:14 -0000

>

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>
>Asar Imhotep
><http://www.mochasuite.com>

>
>
>--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:
>> You're welcome Brian.

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>> Peace,

>> Raymond

>

>

>

| 15170|2004-12-07 08:48:08|anthony clements|Re: KMT Training|

Thank you both Raymond and Asar,

I guess what I am looking for is a sort of non obligatory strictly learning situation that offers me opportunity to have knowlege before any committment and from yur tone Asarmy guess is this doesn't exist it seems it's an all or nothing situation.

In all honesty I wonder...we of the diaspora are so far removed I think from such stringent "law" it would seem the ancestors would somehow offer us asort of "break" being we are so far from their perfection.

It bothers me that there seems to be the same old discriminatory stuff surrounding the learning of Kemetics....granted it was "secret" but aren't those secrets used by our oppressors against us anyway?

And I also wonder in this day of different sexual orientations.....does Kemetetic study include the exclusion of differing orientations?

hotep

Asar Imhotep wrote:

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When I first started to study Netcher and Kemetetic spirituality, Dr. Ben and Professor Smalls had me study the Yoruba. It will all unfold in time. All I am saying is be weary of societies that were created here and they don't have those connections with the various priesthoods in Africa itself. There are various chapters throughout

the united states and it's just a matter of seeking. But only if you are serious.

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Honestly I wonder how does a "Shango" or "Obatala" relate to an "Aset" or "Heru", "Asar"?

And how are these spirits connected to Ancient Kem arent they post Kem?

arent these all completely different lines of cosmologies?

I like one of the respondants always felt I'd rather keep the focus on AE.

Hotep

willie bennett wrote:

Why Yoruba? Has it helped you understand Kmt?

wb

>From: "Asar Imhotep"

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: KMT Training

>Date: Tue, 07 Dec 2004 14:45:14 -0000

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| 15172|2004-12-07 09:05:22|Imnrnnre|Re: KMT Training|

Thank you for those insights Asar.

Raymond

| 15173|2004-12-07 09:22:29|Asar Imhotep|Re: KMT Training|

Yes I actually learned alot. What most people seem to think is that the best of the philosophy which began in the Nile Valley reached its "height" in Kmt. But I personally think otherwise. If we look at the development of the teachings, you see certain things changed over time. For instance, back in the days of the pyramid text, they would encourage you to "eat" the Gods (like with the Christian concept of the Eurchurist). By the time of the 19th Dynasty and with the scribe Ani, you were to declare that you were, in fact, the various Neteru, and didn't have to "eat" the Gods. This gave a different and profound way in viewing who they were in relation to the Nebedjer (the all encompassing one God). The method changed, but the underlying realization stayed the same.

The same can be said with the various priesthoods that exist in west

Africa. Names change, but the concepts stay the same. It would be nice to see a study on South African religions and priesthods since, according to Dr. Ben in Black Man of the Nile, Kmt had a lodge in Monamatapa. Want to see what the similarities are there. I just spoke with Dr. Malidoma Some (so-meh) with the Dagara priesthood in Burkino Faso. The stuff that he was explaining as to the rituals, concepts and philosophies of the Dagara, are in fact, that of the early priesthods in Kmt. Same with the Dogon. I would like to sit down with Naba Lamoussa Morodenibig, a Gourmantche from Fada N'Gourma, a city East of Ouagadougou in Burkina Faso, and talk to him also about the priesthood. You should read up on him. He is of the dogon too and the claims is that the teachings from Memphis and Thebes.

This is no different than what Diop has been saying for the longest: to understand Kmt, you must understand the cultures of the rest of "Black" Africa.

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| 15174|2004-12-07 09:28:09|Myra Wysinger|General History of Africa: Ancient Civilizations of Africa, Vol 2|

Reference: The UNESCO Series

G. Mokhtar, General History of Africa: Ancient Civilizations of Africa, Vol. 2, Berkeley: University of California Press, 1990

Kush (Nubia) Mineral Resources:

During antiquity the Kingdom of Kush, it is said, was one of the richest countries of the known world. This was due more to the mineral wealth of the border lands to the east of the Nile than to the core of the kingdom itself.

Kush was one of the main gold-producing areas in the ancient world. Gold was mined between the Nile and the Red Sea, mostly in the part to the north of the eighteenth parallel, where traces of ancient mining are to be found. Excavations at Meroe and Musawwarat es-Sufra have revealed temples with walls and statues covered by gold leaf. Gold and its export not only were one of the main sources of the wealth and greatness of the kingdom, but greatly influenced foreign relations with Egypt and Rome. It has been computed that during antiquity Kush produced about 51,440,000 ounces of pure gold, worth over \$22 billion at today's value.

The eastern desert was rich in various precious and semi-precious stones such as amethyst, carbuncle, hyacinth, chrysolite, beryl and others. Even if these mines were not all controlled by the Meroitic kingdom, in the last resort all their products went through Meroitic trade channels, and so increased the fame of Meroe as one of the richest countries in the ancient world.

Crafts and Trade:

The Meroitic towns were also important centers of craft and trade. The existing evidence indicates a high technological and artistic level of crafts. Although in the earlier period Egyptian influence is unmistakable, from the third century before the Christian era, Meroitic craftsmen and artists created a highly original and independent artistic tradition.

Pottery is the best-known of all the products of the Meroitic civilization and owes its fame to its quality both of texture and of decoration. There are two distinct traditions: the hand-made pottery made by women which shows a remarkable continuity of form and style and reflects a deep-rooted African tradition, and the wheel-turned ware made by men which is more varied and responsive to stylistic changes.

Jewellery was another highly developed craft. It has been found in considerable quantities, mostly in royal tombs. As with other artifacts, the earlier jewellery was closely modeled on Egyptian styles and only later examples are characteristically Meroitic in style and ornamentation. The main materials were gold, silver and semi-precious stones, and the range of artifacts goes from plaques to necklaces, bracelets, ear-rings and finger-rings.

Cabinet-makers produced various kinds of furniture, especially beds, but also wooden caskets, strong-boxes and even musical instruments. Weavers made cotton and linen textiles. Tanners processed hides and leather.

All this indicates that in Meroe there existed a comparatively large class of craftsmen to which belonged also artists, architects and sculptors. How these crafts were organized is so far unknown, as the names of crafts in Meroitic inscriptions remain undeciphered.

The Kingdom of Kush formed an ideal entrepot for the caravan routes between the Red Sea, the Upper Nile and the Nile-Chad savannah. It is therefore not surprising that foreign trade played an important role in the Meroitic economy as well as in its politics. Foreign trade was directed mainly to Egypt and the Mediterranean world and later perhaps to southern Arabia. The chief trade route went along the Nile, although in some parts it crossed the savannah, for instance, between Meroe and Napata, and Napata and Lower Nubia. The Island of Meroe must have been crisscrossed by many caravan routes and it was also the starting-point for caravans to the Red Sea region, northern Ethiopia, Kordofan and Darfur. The control of this large network of routes was a constant worry to the Meroitic kings, for the nomadic

peoples very often raided the caravans. The rulers built fortresses at strategic points in the Bajude steppe - between Meroe and Napata, for instance - to protect the trade routes and also dug wells along them.

| 15175|2004-12-07 11:36:57|cristofori whitakara|Re: KMT Training|

is their a linguistic connection between Orisha and Heru and from the looks of the word obatala oba=father ta'ala=most high father? a shemitic term?

anthony clements wrote:

Yes Yoruba

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Honestly I wonder how does a "Shango" or "Obatala" relate to an "Aset" or "Heru", "Asar"?

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| 15176|2004-12-07 14:59:22|Alex van Deelen|Re: Endurance running is in east Africans' genes|
Message: 3

Date: Wed, 01 Dec 2004 15:14:34 -0000

From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>

Subject: Re: Endurance running is in east Africans' genes

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

> > Message: 5
> > Date: Mon, 29 Nov 2004 21:41:43 -0000
> > From: "Paul Kekai Manansala"
> > Subject: Endurance running is in east Africans' genes
> >

>
> Hi Paul,
>
> We've been here before...
>

> Yes, the same old song. It's interesting how genetics seem to have
> a positive connotation when suggesting innate superiority in things
> like IQ tests, but a negative one when applied to sports.
>
> It seems that when genetics is applied to blacks in sports, it
> always has the form of an excuse that downplays the accomplishment.
>
> Regards,
> Paul Kekai Manansala

Just looking back, the book was Taboo by John Entine.
<http://www.amazon.com/exec/obidos/ASIN/158648026X/ref=nosim/>

If one can say anything, at least he had the guts to defend
his hypothesis in public and I remember exchanging posts with him.

Alex
| 15177|2004-12-07 15:35:51|Derrick, Alexander|Modern Egyptians.|

For those interested, here are some photos of modern Egyptians.
<http://www.asc.upenn.edu/usr/cassidy/pix/travel/egypt-11-2001/people.html>

<http://www.asc.upenn.edu/usr/cassidy/pix/travel/egypt-11-2001/face1.jpg>

Looks a lot like the mummified remains of Rameses 3.
<http://www.secker.fsbusiness.co.uk/Assets/mummies/mrameses3.jpg>

hotep,

-Alex

----- Vivendi Universal Games- <http://www.vugames.com>
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Anthony,

Before, there was Kemet, there was the Sahara! From the Rock Art covering the area from Senegal/Mauretania to the Nile Region and north to the Mediteranean Sea the spiritual ideas of our ancestors are written out in beautiful lithographs for all to see.

From this matrix our ancestors went east, west, north and south. Some became Egyptians, some became Nubians, some became Yoruba, some became Mande, some became Akan, some became some became Fon, etc. The ideas flowed like water into the various ethnic groups and are hidden in different languages.

Before the was the Sahara, there was Southern Africa!!! Footprints dating 100,000 years old exist in the earth of South Africa. The Rock Art of Southern Africa is older than the Sahara. The ancestors of all humans wrote out beautiful lithographs for all to see.

Are you looking for a book? Perhaps, it has not been written yet. The archaeologists have revealed that TaSeti is older than Kemet. Why do you look in Kemet for what was born in TaSeti. The Western Occult Tradition knows that "Ethiopia" is the origin of the mysteries.

The Indians(Hindus) know that there is an AKASHIC RECORD, the true history of all things encoded in the spiritual world. Before you look up Kemetics, KNOW THYSELF. The mystic of any tradition knows the ways to knowledge are all the same. So, they know that you can "go anywhere" without leaving your home. There is a spiritual Internet. Purify your self, love your relatives, neighbors and enemies. Then ask the wind your questions and the Egyptian/Nubian knowledge will be explained to you through dreams as it is part of the AKASHIC RECORD.

Where were you before you were born? Did you come across the Middle Passage in a ship? Did you walk across the land straddling the Senegal, Niger, Benue, Congo, and Nile rivers. The answer to our questions is within you and your DNA. The Double Snake - Double Helix speaks the language of Kemet. LISTEN TO YOUR KA, BA, CHI.... Do you hear?

Look over our posts for the last few months. Saidis is a native Egyptian. He is the native expert. The ancestors sent him here to teach us. Kemet, the state is dead. But, the Upper Egyptians retain the knowledge.

The religion practiced by the Yoruba is practiced today by the Upper Egyptians, Nubians, Ethiopian Christians and Jews, Moroccans, Senegalese, and all Africans and even others around this blue ball of life. The priests of Kemet wore white linen in their priesthood. The Hebrews took the same white linen for their priesthood. The Essenes used the same white linen for their priesthood. The Ethiopian Copts and Jews again. In West Africa, cotton is the plant most similar to linen. So, the Yoruba spiritual founder, Obatala, "God of the White Cloth[Cotton or Linen]" is the ultimate high priest of purity.

Ironically, many African Americans were enslaved to pick this very cotton, the symbol of Obatala.

The "Orishas" of Ile Ife are called "Bori" by the Hausa-Zarma in Niger and "Zar" along the Nile today. It's all the same. The Wolof call them "Ndoep". So, Jamaicans today have duppy spirits. There are many names for it. The Sephiroth of the Cabala or KA-BA-RA as "R" = "L" in many African/Asian languages is the same as the Chakras along the Kundalini Snake Path. There 7 Chakras are multiplied into 21 "holders" as The Yoruba trickster Eshu/Elegba is master of the 21 paths. Same concepts different countries and languages.

Yeshe'u Ha Mashiach (Jesus, the Messiah) said in Matthew 10:16 [in Basic English] "See, I send you out as sheep among wolves. Be then as wise as snakes, and as gentle as doves."

After you have your dreams and the ancestors show you what you want to know or need to know, understand that all of the collected knowledge of Kemet and TaSeti and other societies has not been released to the public. Items lay hidden in basements of museums and private collections for only the most adept magicians to see. Nevertheless, the Upper Egyptians exist.

Chanukah Tovah = Happy Chanukah,
(A Celebration of Cultural Heritage and Identity)

Charles

| 15179|2004-12-07 18:30:43|newyorkchango|West Africa - The Cradle|
Baruch HaShem (Praise The Lord),

On this first night of Chanukah, I want to show you in a few post some things.

<http://www.un.org/Pubs/chronicle/2003/issue4/0403p68.asp>

ESSAY

Languages as Historical Archives

Implications for Agriculture and Development

By Christopher Ehret

A sorghum field, with houses and hills behind, in Mandara Mountains, Cameroon

In the eighteenth century, the British New World colony of South Carolina prospered from the raising and exporting of rice. What does this have to do with linguistics, agriculture and development in the modern day? The answer is a salutary warning against unexamined assumptions: African agricultural technology created the prosperity of colonial Carolina.

Many centuries before, peoples of the Guinea Coast of Africa evolved a sophisticated and highly efficient technology for growing abundant crops of African rice, *Oryza glaberrima*. Taking advantage of the tidal estuaries of rivers flowing into the Atlantic, they built levees and channels to redirect the ebb and flow of the tides onto their fields.

Before the planting season, African farmers channeled to their fields salty seawater flowing into the estuaries at high tide. Some days or weeks later, they let fresh water flow onto the plots: the salty water had killed the weeds and seeds, and then the fresh water washed away the salty water and leached the salt from the soil. At the same time, it deposited a fresh layer of silt, enriching the soil for the rice crop to be planted.

Carolina planters gained access to this technology in the eighteenth century by importing experts from the Guinea Coast. But unlike modern-day expatriate advisers, these experts crossed the Atlantic not as a privileged group but as slaves, and so their seminal role in colonial Carolina agriculture long remained unnoticed. Only in the past twenty years, through the work of scholars, such as Professor Judith Carney and Dr. Edda Fields, has their contribution finally begun to gain the recognition it has long deserved.

The story of the Guinea Coast rice farmers is simply one example of the immense diversity of African agricultural inventiveness over the long course of history-and a relatively late example at that. We now know that the history of cultivation and livestock-raising in Africa extends almost 11,000 years ago. By 8500 BCE, at about the same time as peoples in the Middle East began for the first time to cultivate wheat and barley, African communities living more than 1,000 kilometres to the south separately and independently became the earliest known raisers of cattle in the world. By around 7000-6000 BCE, the descendants of these first cattle keepers started also to cultivate crops. The early staple of their "Sudanic" agriculture was sorghum, now a crop of almost worldwide importance (see photos, courtesy of the author).

Still another independent invention of agriculture took place in West Africa among early inhabitants speaking languages of the Niger-Congo family. The West African cultivation ideas are also very old, possibly dating as long ago as 9000-7000 BCE. The early staple of this agriculture was probably the Guinea yam, but West African farmers also domesticated a number of other crops, now well known outside Africa, including okra and black-eyed peas (cow-peas). Over the past 4,000 years in the more western parts of West Africa, another crop, African rice, replaced yams in importance.

Archaeology provides part of our knowledge of this history, but a great many areas of Africa remain still poorly known to archaeologists. So, in African historical studies, scholars have turned increasingly to linguistic reconstruction of the past.

How does language evidence reveal history? Every language, by its very nature, is a historical archive. The documents in this archive are the words that make up the vocabulary of the language and each word has a history of its own. A particular word may have been in use through many ancestral stages in the language's history, or it may have come into use only at some intermediate stage. In that case, it might derive from an existing older word in the language: for example, in English, "worker" was coined by adding a suffix to the much older verb, "work". Alternatively, a word might first have come into use as a word borrowed (adopted) from another language.

Every language has a huge vocabulary capable of expressing the full range of the knowledge and culture of its speakers. If, for example, we can show that a word meaning "cow" goes far back in a language's history, we then know that the people have known about cows for all that time. Conversely, when a word is borrowed from one language to another, the reason may be that the item named by the word is also new. For instance, the English term banana was borrowed from Portuguese, which in turn came from one of several African languages of the Guinea Coast that have this word. The history of the word banana reveals the route of the spread of the fruit: from West Africa via the Portuguese to the English and other Europeans. The job of the linguistically-trained historian is to uncover large numbers of such individual word histories and then meld their testimony into a coherent story about the past.

Let us turn back to African rice. Botanists tell us that the cultivated kinds of *Oryza glaberrima* originated in the regions of the Inland Delta of the Niger River, in modern-day Mali. On the linguistic side, the oldest root words for rice cultivation in West Africa go back to the proto-Mande language. "Proto-Mande" is our name for the common ancestor language of the widespread Mande branch of the Niger-Congo family. Modern-day Mande languages include Kpelle in Liberia, Mende in Sierra Leone, and Bamana, Malinke and Soninke in Mali. Scholars believe that the proto-Mande language was spoken by a society that lived somewhere in or close to the Inland Delta, just where rice cultivation originated.

Sorghum is a major African contribution to world agriculture.

The overall history of rice in West Africa went something like this. In around the third millennium BCE, the proto-Mande people greatly enhanced their agricultural productivity by domesticating African

rice, indigenous to the wetland environments of the Inland Delta. With this economic advantage, the proto-Mande society grew in numbers and territory. Gradually, after 2000 BCE, the society broke apart into a number of daughter societies, as the descendants of the proto-Mande spread wider and wider southward, bringing rice cultivation into new areas. In the hinterland of the Guinea Coast, local peoples who were not of the Mande group adopted rice growing from their Mande neighbours. But because they lived in a much different kind of wetland environment along the estuaries, they set about inventing a new technology to make cultivation possible. Much later, in the seventeenth and eighteenth centuries, their de-scendants took that technology with them to North America.

African agricultural history offers salutary insights to those interested in agricultural development in any part of the world, not just in Africa. It reminds us that people everywhere possess thousands of years of accumulated expertise on domestic animals, crops, soils and climate, and on appropriate technologies. Expanding the productivity of agriculture will work best if the full body of local knowledge informs the application of outside expertise. The most successful projects are likely to be those that begin with a component that elicits local bodies of knowledge. For Africa, the growing literature on agricultural history written by linguistic-historical scholars provides a valuable deep-time perspective. Equally important, learning from local people is likely to better engage those people themselves in the project and enlist their interest in its solutions.

Christopher Ehret is a professor at the University of California in Los Angeles (UCLA). A historian and historical linguist, with particular interest in early African and human history and in the development of linguistic methods of historical reconstruction, he has carried out research in several African countries and engaged in field studies of more than fifty African languages. Mr. Ehret has written over sixty articles and published eight books, the most recent being "The Civilizations of Africa: A History to 1800".
| 15180|2004-12-07 18:49:33|clyde winters|Re: West Africa - The Cradle|
Hi

The idea of a Niger Delta origin for rice and other cultivated crops is untenable. This idea began with Murdock in the 1950's. Archaeological evidence make it clear that this area was not inhabited until after 1000 BC. Yet we see from the archaeological evidence a steady migration of the Mande speaking people from the Fezzan, westward into the Niger Delta

The linguistic evidence make it clear that the Dravidians and Mande shared similar terms for cattle, sorghum, yam, and rice by the time the speakers of these languages migrated into Iran and Central Asia. This makes it clear that the domestication of these crops began in the highlands of the Sahara, not the Niger Delta.

Clyde

--- newyorkchango <newyorkchango@yahoo.com> wrote:

>
> Baruch HaShem (Praise The Lord),
>
> On this first night of Chanukah, I want to show you
> in a few post
> some things.
>
>

<http://www.un.org/Pubs/chronicle/2003/issue4/0403p68.asp>

>
> ESSAY
> Languages as Historical Archives
> Implications for Agriculture and Development
> By Christopher Ehret
>
>
> A sorghum field, with houses and hills behind, in
> Mandara Mountains,
> Cameroon
>
>
>
> In the eighteenth century, the British New World
> colony of South
> Carolina prospered from the raising and exporting of
> rice. What does
> this have to do with linguistics, agriculture and
> development in the
> modern day? The answer is a salutary warning against
> unexamined
> assumptions: African agricultural technology created
> the prosperity

> of colonial Carolina.
>
> Many centuries before, peoples of the Guinea Coast
> of Africa evolved
> a sophisticated and highly efficient technology for
> growing abundant
> crops of African rice, *Oryza glaberrima*. Taking
> advantage of the tidal
> estuaries of rivers flowing into the Atlantic, they
> built levees and
> channels to redirect the ebb and flow of the tides
> onto their fields.
> Before the planting season, African farmers
> channeled to their fields
> salty seawater flowing into the estuaries at high
> tide. Some days or
> weeks later, they let fresh water flow onto the
> plots: the salty
> water had killed the weeds and seeds, and then the
> fresh water washed
> away the salty water and leached the salt from the
> soil. At the same
> time, it deposited a fresh layer of silt, enriching
> the soil for the
> rice crop to be planted.
>
> Carolina planters gained access to this technology
> in the eighteenth
> century by importing experts from the Guinea Coast.
> But unlike modern-
> day expatriate advisers, these experts crossed the
> Atlantic not as a
> privileged group but as slaves, and so their seminal
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- > courtesy of the author).
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- > In that case, it
- > might derive from an existing older word in the
- > language: for
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>
>
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>

==== message truncated ====

Do you Yahoo!?

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| 15181|2004-12-07 19:00:20|clyde winters|Re: KMT Training|

Hi

These are all valid points. Its better to learn

knowledge on your own instead of joining a cult. Many of these Kemetic/Akan/Yoruba religious groups established in America, are nothing more than cults, that mix a little truth with a Big Lie.

Clyde

--- newyorkchango <newyorkchango@yahoo.com> wrote:

>
> --- In Ta_Seti@yahooogroups.com, anthony clements
>
> wrote:
> > Thank you both Raymond and Asar,
> >
> > I guess what I am looking for is a sort of non
> obligatory strictly
> learning situation that offers me oppotunity to have
> knowlege before
> any committment and from yur tone Asar my guess is
> this doesn't exist
> it seems it's an all or nothing situation.
>
> Anthony,
>
> Before, there was Kemet, there was the Sahara! From
> the Rock Art
> covering the area from Senegal/Mauretania to the
> Nile Region and
> north to the Mediteranean Sea the spiritual ideas of
> our ancestors
> are written out in beautiful lithographs for all to
> see.
>
> From this matrix our ancestors went east, west,
> north and south. Some
> became Egyptians, some became Nubians, some became
> Yoruba, some
> became Mande, some became Akan, some became some
> became Fon, etc. The
> ideas flowed like water into the various ethnic
> groups and are
> hidden in different languages.
>
> Before the was the Sahara, there was Southern
> Africa!!! Footprints

- > dating 100,000 years old exist in the earth of South
- > Africa. The Rock
- > Art of Southern Africa is older than the Sahara. The
- > ancestors of all
- > humans wrote out beautiful lithographs for all to
- > see.
- >
- > Are you looking for a book? Perhaps, it has not been
- > written yet. The
- > archaeologists have revealed that TaSeti is older
- > than Kemet. Why do
- > you look in Kemet for what was born in TaSeti. The
- > Western Occult
- > Tradition knows that "Ethiopia" is the origin of
- > the mysteries.
- >
- > The Indians(Hindus) know that there is an AKASHIC
- > RECORD, the true
- > history of all things encoded in the spiritual
- > world. Before you look
- > up Kemetics, KNOW THYSELF. The mystic of any
- > tradition knows the ways
- > to knowledge are all the same. So, they know that
- > you can "go
- > anywhere" without leaving your home. There is a
- > spiritual Internet.
- > Purify your self, love your relatives, neighbors and
- > enemies. Then
- > ask the wind your questions and the Egyptian/Nubian
- > knowledge will
- > be explained to you through dreams as it is part of
- > the AKASHIC
- > RECORD.
- >
- > Where were you before you were born? Did you come
- > across the Middle
- > Passage in a ship? Did you walk across the land
- > straddling the
- > Senegal, Niger, Benue, Congo, and Nile rivers. The
- > answer to our
- > questions is within you and your DNA. The Double
- > Snake - Double Helix
- > speaks the language of Kemet. LISTEN TO YOUR KA, BA,
- > CHI.... Do you
- > hear?
- >

- > Look over our posts for the last few months. Saidis
- > is a native
- > Egyptian. He is the native expert. The ancestors
- > sent him here to
- > teach us. Kemet, the state is dead. But, the Upper
- > Egyptians retain
- > the knowledge.
- >
- > The religion practiced by the Yoruba is practiced
- > today by the Upper
- > Egyptians, Nubians, Ethiopian Christians and Jews,
- > Moroccans,
- > Senegalese, and all Africans and even others around
- > this blue ball of
- > life. The priests of Kemet wore white linen in their
- > priesthood.
- > The Hebrews took the same white linen for their
- > priesthood. The
- > Essenes used the same white linen for their
- > priesthood. The Ethiopian
- > Coptics and Jews again. in West Africa, cotton is
- > the plant most
- > similar to linen. So, the Yoruba spiritual founder,
- > Obatala, "God of the White Cloth[Cotton or Linen]"
- > is the ultimate
- > high priest of purity.
- >
- > Ironically, many African Americans were enslaved to
- > pick this very
- > cotton, th symbol of
- > Obatala.
- >
- > The "Orishas" of Ile ife are called "Bori" by the
- > Hausa-Zarma in
- > Niger and "Zar" along the Nile today. It's all the
- > same. The Wolof
- > call them "Ndoep". So, Jamaicans today have duppy
- > spirits. There are
- > many names for it. The sephiroth of the Cabala or
- > KA-BA-RA
- > as "R" = "L" in many African/Asian languages is the
- > same as the
- > Chakras along the Kundalini Snake Path. There 7
- > Chakras are
- > multiplied into 21 "holders" as The Yoruba trickster
- > Eshu/Elegba

> is master of the 21 paths. Same concepts different
> countries and
> languages.
>
> Yeshu'a Ha Mashiach (Jesus, the Messiah) said in
> Matthew 10:16 [in
> Basic English] "See, I send you out as sheep among
> wolves. Be then as
> wise as snakes, and as gentle as doves."
>
> After you have your dreams and the ancestors show
> you what you want
> to know or need to know, understand that all of the
> collected
> knowledge of Kemet and TaSeti and other societies
> has not
> been released to the public. Items lay hidden in
> basements of museums
> and private collections for only the most adept
> magicians to see.
> Nevertheless, the Upper Egyptians exist.
>
> Chanukah Tovah = Happy Chanukah,
> (A Celebration of Cultural Heritage and Identity)
> Charles
>
>
>
>
>
>
>
>

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| 15182|2004-12-07 19:10:39|newyorkchango|Wolof, Mende, Fulani, in America etc. and back to the Nile.|

TaSeti,

Like Raymond, I recall my relatives relating to me how i was part

Native American and I remember the strange facial features of the old ones. However, I think one of my ancestors must have been a giraffe. This must also be the case for the people along the Sahel, those who are now called Wolof, Mande, Fulani, Krio, Serer, etc who ended up on the slave auction blocks of Charleston to plant rice, lift stuff and spread out across the American south and some ended up in the NBA. Man, too bad I had two left feet.

Anyway, recall this DNA article.

<http://genetics.faseb.org/genetics/ashg02s/f73.htm>

it points to Sierra Leone and Senegal.

This is about the Gullah.

<http://www.gcrc.musc.edu/sugar/Gullah.html>

Mojo Etymology: probably of African origin; akin to Fulani moco'o medicine man --a magic spell, hex, or charm; broadly, magical power

We've spoke about the Mande/Bambara, but who or where are the Fulani?

http://www.gateway-africa.com/tribe/fulani_tribe.html

http://www.ksafe.com/profiles/p_code4/505.html

http://www.ksafe.com/profiles/p_code1/239.html

<http://www.fulani-ministries.org/culture.htm>

http://www.slaveryinamerica.org/narratives/bio_ibrahima.htm

Now, what i was surprised to understand is that along the Nile there are Fulanis. They are called Fellata. but, that's another story.

http://www.metmuseum.org/toah/hd/fula/hd_fula.htm

http://www.metmuseum.org/toah/hd/fula/hd_fula_2.htm

<http://www.languages-on-the-web.com/links/link-fulani.htm>

And finally look at this page with graphs.

<http://www.sil.org/silesr/2003/silesr2003-009.htm>

The Fulanis reverence for cattle is the precursor to cattle worship in Kemet! The shield of Ephraim grandson Jacob(Israel) was a bull on a black background.

Shalom,

Charles

| 15183|2004-12-07 20:48:01|K. Loganathan|The Verses of the Snake Charmer 23|

The Verses of the Snake Charmer 23

The Philosophical Arguments of the Siddhas The Sadhanas of the Siddhas

These three verses are connected to each other and describe the technology for bringing into service the eight different kinds of snakes described above and where we have to add the Atiseedan, the huge snake with a thousand heads and on which BEING-as-VishNu reposes and which forms the bed floating in the Milk of Ocean. This form of KuNdalini, the shape of Maha KuNdalini is in fact the Woman, the Sakti, the In-anna or Nin-in-sina of the Sumerians and perhaps also the Nubians and Egyptians. This Atiseedan may be a later rendering of the Sumerian Usumgal, the huge Dragon that was associated with An (Siva) and Enlil (VishNu)

The technology consists of drawing out the akkaraccakaras - the wheels of mantras representing the whole of cosmos and filing the various squares within with aksaras so that they become efficacious in reaching these Nagas. Now just drawing such cakkaras is not sufficient - these mantras must be recited continuously with the utmost concentration and dedication, always however praying towards BEING for His grace. Such a sadhana in itself is not efficient- unless BEING graces the soul, the snakes of KuNdalini will not be in service for the benefit of the soul.

Now what it means to be in service to the soul?

The continuous and ardent recitation of these mantras not only install but also make them present actively in the mind and body. These snakes being everywhere are also in the DEPTHS of the soul and the ardent , intensive and continuous recitation of the appropriate mantras succeed in making them manifest themselves and be present actively in the soul.

But what do they do in addition to supplying the psychic energy so that the soul remains active and virile?

The snake charmer mentions that these snakes can be made to spill out the poison within the body so that the mind and body of a person becomes Clean and Pure. It is here the Saiva ritual of smearing with ashes and spreading it in all directions is seen as significant. Withdrawing the senses into oneself, one must seek the grace of BEING to burn all the filth and dirt in the body. At this moment the snakes within become the machineries that will collect together all the death-bringing elements already in the body and remove them, spilling them out as the snakes would the poison so that they escape along with the bodily excretions

87.

**addatikkunj cakkaraGkaLaakak kiiRi
akkooNa nilaikaLil akkaranj ceeru
tiddamudan mantirattai cepittu nillu
cittam tadumaRaatee cittanaaree!**

Meaning:

O my soul that is capable of becoming a Siddha! In order to bring into service the eight snakes of KuNдалиni mentioned above, draw out the Wheels of Mantras for all directions and in their cells insert the various aksaras so that they emerge as Tiruvambala Cakkaram, Civacakkaram and so forth. Then without faltering and with absolute concentration keep on reciting these mantras continuously!

88.

**addatikkunj cakkaraGkaL amaittuviddoo
avvavaRRiRku cakkarangkaL amaittuviddoo
eddu naakaGkaL irukkinRa idattil viddoo
ini enna ceyvatu cittanaaree**

Meaning:

Well my soul that is capable of becoming a Siddha! I have created the various Wheels of Mantras and have inserted into them the aksaras that are specific to each one of these Nagas. I have also installed them in the metaphysical space where reside these Nagas. Now having done these and reciting the mantras as indicated, what else remains to be done in order to rise up as the Siddha?

89.

**naduvaaka aaticeedan tanaik kaddu
naanku tikkum mantirattai niiRu tuuru
kadu visham kakkavee kadcevikaLaik (kaddi?)
kai eduttu aaduGkaL cittanaaree**

Meaning:

Now in your mantra recitations and deep meditations upon these KuNдалиni snakes, keep the Atiseedan, the most primordial of all these snakes right in the centre. Then invoke the blessings of BEING to singe to ashes all the evil forces in all the directions by scattering the ash in these directions. Then in order for these snakes to emerge in the body, collect all the poisons and spill them out, keep on praying to BEING with raised hands and withdrawing all your senses from physical commerce.

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| 15184|2004-12-07 20:51:27|Asar Imhotep|Re: KMT Training|

I am in no way saying to join a "cult" (not saying you said that) or anything. Just that if you truly want to understand the depths of African spirituality, you have to be in contact with Africans who are members of the various priesthoods.

Although a lot of societies have good intent here in the states, their knowledge is based on reading books from people with surface knowledge of the early priesthoods and their interpretations.

A lot of things was codified and knowing African priest, they didn't dispel all of the "secrets" to just anyone. So if you are reading the Pale Fox for example, remember the Dogon, just like the Kemetic priest, had a 40-45 year initiation process. If Griule and Dieterlen only spent 16 years (and correct me if I'm wrong) amongst them, then they don't even have half the knowledge that the priesthood knows. So if anyone for instance, wanted to try and make a priesthood here in the states, and didn't go through the 40 year process in Africa, then you will in fact get a watered down version, because their information is based on the limited knowledge of authors who were not initiated.

The same for Kmt. I think someone explained already that there are civilizations older than Kmt and Kmt was the height. Kmt is an amalgamation of various African countries and peoples. So you will see similarities and concepts in almost all the major systems.

It's just like Hip Hop. Hip Hop wasn't just a culture that started in the Bronx New York. It had it's elements from various different cultures from across the states and abroad in Jamaica, which are older than Hip Hop. They just came together beautifully in the mid 70's. Breakin comes from Capoeira which was brought here to the states by peoples from Brazil. The Capoeira was mixed with the electric boogaloo dances and dancers famous on Soul Train (Which Micheal Jackson borrowed the Moon Walk from) from some dancers in California. Davey D. was telling me that RAP really is an acronym for Rhetoric Assisted Poetry (or something like that) which was later used as a word for the style of poetry over the beats. This is in the era of Be Bop, Jazz Scatting and the Beat Nik poetry age. There is a lot more to it, but this is only to show that what became Hip Hop was an amalgamation of cultures which just so happen to incubate in the Bronx.

The same with Kmt. By all means, study as much as you can on your

own, but try to get in contact with priest from the continent because they will be able to present information not contained in the books.

> It bothers me that there seems to be the same old discriminatory

stuff surrounding the learning of Kemetics....granted it was "secret" but aren't those secrets used by our oppressors against us anyway?

>>>>>

Also, keep in mind the concept that Kmt had mysteries and secrets is a misunderstanding. They had advanced teachings that you could explain unless you knew the basics. I remember Dr. Ben saying that, "When you were little and your mama gave you mush instead of meat, you didn't say she was keeping secrets (meat) from you. She understood that at your current state, you couldn't handle meat. But now that you have grown you can handle meat...."

The same should be understood about African methods of teaching. The African method of teaching is initiation and that's just how it is.

> And I also wonder in this day of different sexual

orientations.....does Kemetic study include the exclusion of differing orientations?

>>>>>>

For the most part, Yes.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, anthony clements wrote:

> Thank you both Raymond and Asar,

>

> I guess what I am looking for is a sort of non obligatory strictly

learning situation that offers me oppotunity to have knowlege before any committment and from yur tone Asar my guess is this doesn't exist it seems it's an all or nothing situation.

>

> In all honesty I wonder ...we of the diaspora are so far removed I

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> are serious.

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> Asar Imhotep

> <http://www.mochasuite.com>

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> --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

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>> at 140 Buckingham Road in Brooklyn.

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>> Peace,

>> Raymond

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| 15185|2004-12-07 23:34:47|saidis_aswan_egy|Re: KMT Training|
The region was inhabited but not by the current ancestors of modern
Western Africans. The Central and Southern Sahara did not begin to
desiccate until a much later time period around 1500 B.C. when the
first attestable agriculture appears in Western Africa known as the
Kintampo culture. One similarity I notice between Kmt and Djenne was
the ancestor busts found in the homes of regular Kemetians match that
of Djenne.

The Saharan rock art shows similarities with modern cattle
rituals amongst the Fulani pastoralists. The hairstyles on the
artwork and scarification upon the body also show a resemblance to
many Western and Central African people.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 15186|2004-12-08 11:16:18|noirfist|Re: KMT Training|
Greeting All,

The Kemetic spiritual tradition, if it continues at all in

modern "Egypt," will be found only among the indigenous peoples such as those representative of forum member Saidis.

I would caution against interpretations of these traditions from a foreign, Western, non-African reference point.

Unless this tradition's continues there, it will be highly unlikely for any group/individual to accurately represent ("resurrect")this ancient tradition.

Thanks

--- In Ta_Seti@yahoogroups.com, anthony clements wrote:

> Thank you both Raymond and Asar,

>

> I guess what I am looking for is a sort of non obligatory strictly

learning situation that offers me oppotunity to have knowlege before any committment and from yur tone Asar my guess is this doesn't exist it seems it's an all or nothing situation.

>

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| 15187|2004-12-08 13:00:19|Emeagwali, Gloria (History)|Re: West Africa - The Cradle|

West Africa was not inhabited until 1000BC? So what do you make of the artifacts
of Dharr Tichitt in Mauretania dated 7000BC and those of Iwo Eleru in south
west Nigeria 7200BCE. We have pots in Niger dated 9000BCE. The famous Nigeria
boat in the Northeast dates to 8000 BCE. See "africahistory.net."

I consider these areas and artifacts as the transitional zones and
bases to the later kingdoms and empires that emerged in West Africa.

Rice production is diversified. We have the rice of the swamps and that
of the hilly areas.

Gloria Emeagwali

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Tuesday, December 07, 2004 9:49 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] West Africa - The Cradle

Hi

The idea of a Niger Delta origin for rice and other cultivated crops is untenable. This idea began with Murdock in the 1950's. Archaeological evidence make it clear that this area was not inhabited until after 1000 BC. Yet we see from the archaeological evidence a steady migration of the Mande speaking people from the Fezzan, westward into the Niger Delta

The linguistic evidence make it clear that the Dravidians and Mande shared similar terms for cattle, sorgum, yam, and rice by the time the speakers of these languages migrated into Iran and Central Asia. This makes it clear that the domestication of these crops began in the highlands of the Sahara, not the Niger Delta.

Clyde

--- newyorkchango <newyorkchango@yahoo.com> wrote:

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<http://www.un.org/Pubs/chronicle/2003/issue4/0403p68.asp>

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> ESSAY

- > Languages as Historical Archives
- > Implications for Agriculture and Development
- > By Christopher Ehret
- >
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- > Many centuries before, peoples of the Guinea Coast
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- > advantage of the tidal
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> The story of the Guinea Coast rice farmers is simply
> one example of
> the immense diversity of African agricultural
> inventiveness over the
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> at that. We now
> know that the history of cultivation and
> livestock-raising in Africa
> extends almost 11,000 years ago. By 8500 BCE, at
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> time to cultivate
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> earliest known raisers of cattle in the world. By
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> (see photos,
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- > another crop, African rice, replaced yams in
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- > Archaeology provides part of our knowledge of this
- > history, but a
- > great many areas of Africa remain still poorly known
- > to
- > archaeologists. So, in African historical studies,
- > scholars have
- > turned increasingly to linguistic reconstruction of
- > the past.
- >
- > How does language evidence reveal history? Every
- > language, by its
- > very nature, is a historical archive. The documents
- > in this archive
- > are the words that make up the vocabulary of the
- > language and each
- > word has a history of its own. A particular word may
- > have been in use
- > through many ancestral stages in the language's
- > history, or it may
- > have come into use only at some intermediate stage.
- > In that case, it
- > might derive from an existing older word in the
- > language: for
- > example, in English, "worker" was coined by adding a
- > suffix to the
- > much older verb, "work". Alternatively, a word might
- > first have come
- > into use as a word borrowed (adopted) from another
- > language.
- >

- > Every language has a huge vocabulary capable of
- > expressing the full
- > range of the knowledge and culture of its speakers.
- > If, for example,
- > we can show that a word meaning "cow" goes far back
- > in a language's
- > history, we then know that the people have known
- > about cows for all
- > that time. Conversely, when a word is borrowed from
- > one language to
- > another, the reason may be that the item named by
- > the word is also
- > new. For instance, the English term banana was
- > borrowed from
- > Portuguese, which in turned came from one of several
- > African
- > languages of the Guinea Coast that have this word.
- > The history of the
- > word banana reveals the route of the spread of the
- > fruit: from West
- > Africa via the Portuguese to the English and other
- > Europeans. The job
- > of the linguistically-trained historian is to
- > uncover large numbers
- > of such individual word histories and then meld
- > their testimony into
- > a coherent story about the past.
- >
- > Let us turn back to African rice. Botanists tell us
- > that the
- > cultivated kinds of *Oryza glaberima* originated in
- > the regions of the
- > Inland Delta of the Niger River, in modern-day Mali.
- > On the
- > linguistic side, the oldest root words for rice
- > cultivation in West
- > Africa go back to the proto-Mande language.
- > "Proto-Mande" is our name
- > for the common ancestor language of the widespread
- > Mande branch of
- > the Niger-Congo family. Modern-day Mande languages
- > include Kpelle in
- > Liberia, Mende in Sierra Leone, and Bamana, Malinke
- > and Soninke in
- > Mali. Scholars believe that the proto-Mande language
- > was spoken by a

- > society that lived somewhere in or close to the
- > Inland Delta, just
- > where rice cultivation originated.
- >
- >
- > Sorghum is a major African contribution to world
- > agriculture.
- >

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| 15188|2004-12-08 13:26:16|clyde winters|Re: West Africa - The Cradle|

Hi

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1000BC, not all of West Africa.

Clyde

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> Sent: Tuesday, December 07, 2004 9:49 PM

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] West Africa - The Cradle

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| 15189|2004-12-08 13:44:16|Emeagwali, Gloria (History)|Re: West Africa - The Cradle|
Noted.

GE

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From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Wednesday, December 08, 2004 4:26 PM

To: Ta_Seti@yahoogroups.com

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Do you Yahoo!?
Yahoo! Mail - Find what you need with new enhanced search.
http://info.mail.yahoo.com/mail_250

Yahoo! Groups Links
| 15190|2004-12-08 14:39:55|Paul Kekai Manansala|OT: For astrologers -- Birth Month Seen
Linked to Multiple Sclerosis|
Birth Month Seen Linked to Multiple Sclerosis Risk

Mon Dec 6, 7:03 PM ET Health - Reuters

By Patricia Reaney

LONDON (Reuters) - People born in May in the northern hemisphere have a higher than average risk of developing multiple sclerosis, researchers said on Tuesday.

An analysis of data from studies of more than 42,000 people in Canada, Britain, Denmark and Sweden showed that May babies have a 13 percent increased chance of suffering from the illness later in life, but that having a November birthday decreased the average odds by 19 percent.

"If you are born in May, your risk is higher than any other month

and if you are born in November your risk is lower than any other month," Professor George Ebers, of Radcliffe Infirmary at the University of Oxford, said in an interview.

The effect was similar in all the countries but most prominent in Scotland which has the highest rate of multiple sclerosis (MS) in the world, according to Ebers.

Although the scientists cannot explain the correlation between birth month and MS, they suspect it could be linked to exposure to sunlight and the mother's vitamin D levels, which could influence the child's development.

Shorter days during the winter months in the northern hemisphere limit the amount of sunlight women are exposed to during pregnancy. The body makes vitamin D from sunlight. Foods such as oily fish and egg yolk are rich in the vitamin.

"It looks like something must be happening very early, either in gestation or around the time of birth, that determines one's subsequent risk of getting MS," Ebers added.

MS occurs when immune system cells attack and destroy the myelin sheath that protects the nerve cells in the brain and spinal cord. The cause of the illness is unclear. Scientists believe it may be due to a combination of genetic, dietary and environmental factors.

The illness is rare in Africa and most common in people living in colder countries. Most people are diagnosed with the disorder between the ages of 20-50.

More women than men suffer from MS, which can be difficult to diagnose because symptoms such as tingling, fatigue, loss of balance and slurred speech are intermittent.

Ebers and his colleagues compared birth months of 17,874 patients in Canada and 11,502 in Britain with their unaffected siblings and the general population.

They pooled their findings with data from studies in Denmark and Sweden.

"The risk factors responsible for the effect of timing of birth must vary seasonally and probably interact with development of the central nervous system or immune system, or both," they said in a report published online by the British Medical Journal.

They added that the findings could partly explain the increased risk of MS in second generation Asian and Caribbean migrants to the United Kingdom.

| 15191|2004-12-08 16:07:11|newyorkchango|Re: West Africa - The Cradle|
Dr. Winters,

After all this time we finally disagree on something. It's my humble opinion if humans reached Europe and Asia perhaps by 60,000 and 40,000 years ago you can believe somebody reached all the rivers, deltas, lakes and coastlines of the African continent and I'm not waiting for the archaeological report.

<http://maliba.8m.com/Musee/prehist.htm>

But, I will check and check :-)

Charles

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> I said the Niger Delta was not inhabited until after
> 1000BC, not all of West Africa.
>
> Clyde
>
> --- "Emeagwali, Gloria (History)"
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> > West Africa was not inhabited until 1000BC? So what
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> > of Dharr Tichitt in Mauretania dated 7000BC and
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> > I consider these areas and artifacts as
> > the transitional zones and
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> >
> >
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> >
> > Gloria Emeagwali
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> > -----Original Message-----
> > From: clyde winters [mailto:olmec982000@y...]
> > Sent: Tuesday, December 07, 2004 9:49 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: Re: [Ta_Seti] West Africa - The Cradle
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> | 15192|2004-12-08 16:39:01|newyorkchango|Re: West Africa - The Cradle|
Dr. Winters,

I just read pages on the History of Mali to go along with the Maliba page and they say the Saharians crossed the River Niger by the 3rd Millennium meaning by 3000 B.C. they reached the Niger Delta (the Area between R. Bani and R. Niger)

But, I have a strong feeling Southern Africans could have come up much earlier.

Charles

--- In Ta_Seti@yahoogroups.com, "newyorkchango" wrote:

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> After all this time we finally disagree on something. It's my humble
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>>> Gloria Emeagwali

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>>> -----Original Message-----

>>> From: clyde winters [mailto:olmec982000@y...]

>>> Sent: Tuesday, December 07, 2004 9:49 PM

>>> To: Ta_Seti@yahoogroups.com

>>> Subject: Re: [Ta_Seti] West Africa - The Cradle

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>> <http://www.un.org/Pubs/chronicle/2003/issue4/0403p68.asp>

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>>>> ESSAY

>>>> Languages as Historical Archives

>>>> Implications for Agriculture and Development

>>>> By Christopher Ehret

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| 15193|2004-12-08 18:10:56|clyde winters|Re: West Africa - The Cradle|
Hi

I looked at the site you listed:

<http://maliba.8m.com/Musee/prehist.htm>

None of the sites mentioned are in the Niger Delta.

According to McIntosh and McIntosh (1979,1983) the Niger Bend was probably uninhabited until after 500BC , because of the presence of diseases detrimental to cattle and humans. The earliest archaeological evidence suggest that the Bozo and Manding began to enter the area around 500BC. The Bowl designs from the Niger Delta date to 250 BC and are analogous to pottery from the southern Sahara. See: S.K McIntosh & R. McIntosh, Initial perspectives on prehistoric subsistence in the Inland Niger Delta Mali. World Archaeology 2(2),(1979) 227-243; McIntosh & McIntosh, Forgotten Tells of Mali, Expedition,(1983) 35-47. These papers are old, so please provide citations supporting the antiquity of Niger Delta sites.

Clyde

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>>>> Sent: Tuesday, December 07, 2004 9:49 PM
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Do you Yahoo!?

Read only the mail you want - Yahoo! Mail SpamGuard.

http://promotions.yahoo.com/new_mail

| 15194|2004-12-08 19:12:29|alberto34482@yahoo.com|Has anybody read this book? Biological Anthropology and the Study of

Biological Anthropology and the Study of Ancient Egypt
(W. Vivian Davies and Roxie Walker)

ISBN 0714109673

1993, British Museum Press

[Order This Book From Amazon.com]

From the book cover : "Medical analysis of the mummified bodies of the pharaohs has been described in many books. However this volume shows that the same techniques can be used to study ordinary Egyptians as well. The twenty-one papers in this volume were presented at a British Museum conference in 1990 by leading authorities in paleopathology, molecular archaeology, archaeobotany and archaeozoology. From the diseases that plagued Egyptians to the potential that ancient DNA analysis offers for recreating family relationships, this volume shows the extraordinary potential modern techniques for revealing ancient lives."

___Has anybody read this book?

| 15195|2004-12-08 22:53:28|saidis_aswan_egy|Camel talk Timelessness of flesh and blood|
Camel talk Timelessness of flesh and blood

Joris Van Winckel Special to the Middle East Times

The cliché romantic image of the Arab world is one of busy markets and fragrant souqs, camels in the barren desert, bearded men with

fiery eyes and a curved dagger in the belt of their long robes. Whoever comes chasing this idea in Cairo, between the Hilton and McDonald's, might be in for a disappointment.

Let a visit to the camel market comfort him. The timelessness of the camel market lies in the way of life of man and beast: it is timelessness of flesh and blood.

For ages the Sudanese Bedouin have been making the Darb Al Arba'in, the 40-day road-trip from Western Sudan to Egypt. In the older days the caravans transported gold, slaves and spices; now it's all about the camels themselves.

An average caravan boasts roughly 100 to 150 camels, with four camel drivers under the directions of a khabir, an expert who knows the route and the wells along the road. The journey is not without risks. Wells can dry up or their use can be prohibited by the local tribe. Sometimes heavily armed gangs are out to steal the camels.

In the past, the caravans carried on the trek much further into Egypt, to join the Nile valley at Assiut. Today, all beasts mount a truck at Abu Simbel for the last 1,200 kilometers of their journey. With their haughty gaze, they see the Nile valley pass by, their necks swinging to the rhythm of the holes in the road.

The camel market used to be in Imbaba, a crowded suburb in the west of Cairo, but was moved two years ago to Birqash, a village in the Delta at the edge of the desert. The official reason for the move was the lack of space, but the fact that tourists now don't have any business anymore in Imbaba must have played a role too, in view of the image Cairo wants to present of itself.

The marketplace is a big rectangular area, surrounded by offices for the brokers, dorms for the camel drivers and corrals for the different herds. It's the biggest camel market in the Middle East, with about 250,000 camels sold each year for their meat or as a beast of burden.

A camel is very useful on the narrow paths between the fields, impassable for a donkey cart. And in Egypt, camel meat is the preferred meat for making air-dried basturma (pastrami). The Sudanese at the market insist that camel liver is a delicacy.

At dawn, the camels are let out of the corrals and the buyers arrive in their pickups. Most have one leg hobbled so they can't stray too far. They jump around grotesquely, their necks stretched forward, almost like kangaroos. If an interested customer wants to inspect

their gait, they are allowed to walk a bit under the threat of a stick.

A camel's health is determined by the size of his hump, its age by its teeth. Prices range from E1,200 for a young animal to E4,000 for a well-trained sturdy beast of burden. The trade is controlled by samasra, or brokers who bring buyer and seller closer together, or keep them apart if they start hitting each other, which makes every negotiation a spectacle in itself.

In order to preserve the breeding of camels at home, Sudan exports almost exclusively males, most of them castrated. The export of females has recently been made illegal. Still, Sudanese smugglers throw more and more of them on the Egyptian market.

I get talking to Sherif, a Sudanese camel driver. He's just about to tell me his story when a bunch of Egyptians unload a camel from a pickup by hanging onto its tail. With a great deal of noise the beast bites the dust.

"Arabs," says Sherif. "They're madmen, maganiin all of them. God will punish them for this, just wait and see. You can't treat an animal that way and certainly not a camel."

Sherif continues, "What would have become of the Arabs, if it weren't for the camel? God has foreseen everything."

Sherif does offer some food for thought. Without this extraordinary animal, the Arabs never could have survived in the desert. A little respect won't harm. Old Arab poetry sings the praises of the camel's endurance and pride. Classical Arabic knows more than 300 words for camel, differentiated according to age, sex and use.

A camel can manage between 10 and 25 days without drink or food, depending on the heat and the burden on its back. After such an ordeal, it has lost a quarter of its weight and it can drink up to 100 liters of water. In order to dehydrate as little as possible, camels let their body temperature fluctuate between 34 and 40.7 Celsius.

They come in two designs: single- or double-humped. The double-humped, or Bactrian camel, lives in the deserts of Central Asia, a climate with extreme differences in weather. The Arab world knows only the single-humped one, or dromedary for the intimates. The hump doesn't store water but fat, with a high degree of humidity.

Though a camel barely runs faster than 25 kilometers per hour, over long distances it is up to three times faster than a horse. So classic

Arab armies traveled by camel to spare their unloaded horses for the final attack.

Forgetting about all this armchair learning, I start talking to Salah, another Sudanese at the market. His family roams the mountains of the Darfur in western Sudan with their herds and from time to time sends camels along with a risala, or caravan. Salah himself has lived at the camel market for four years to look after these animals and sell them. After their arrival, he keeps them in the corral for some time to let them recover from the journey, feeding them corn, clover and hay, a diet costing him E5 per camel per day.

Over the necessary cups of tea, he initiates me into the art of camel maintenance. He even confides some of the obscure tricks, the use of which isn't entirely clear to himself either. He says they're just part of tradition.

For instance, it is considered very healthy to rub half an onion or some tar-like mixture of spices on a newborn camel's nose. Letting it suckle at a goat supposedly performs miracles as well.

Moreover, at the age of eight months, a wooden peg is inserted into a camel's nose, designed to irritate the mother's udder, to make her chase away her young into the bushes.

As for procreation, only a few males are chosen for the sacred task; the testicles of the others are crushed between two pebbles before they reach adulthood. This avoids the spilling of blood between stallions in heat.

Doesn't Salah, who has been living at the market among his camels for four years, ever get bored? "That's OK," he says, "I might even marry an Egyptian."

He invites me along on a risala from Darker. I don't promise him anything, but he does make me dream. This young man leads a life the way his ancestors did. He knows century-old camel poetry by heart, singing the praises of a camel's eyes, breast, hips and loins, as if they were a woman's.

<http://www.metimes.com/issue19/commu/01camels.htm>

| 15196|2004-12-09 13:18:59|Paul Kekai Manansala|Radiologists help provide worldwide access to ancient art|

Radiologists help provide worldwide access to ancient art

http://www.eurekalert.org/pub_releases/2004-11/rson-rhp112204.php

Radiologists help provide worldwide access to ancient art
CHICAGO ? Using computed tomography (CT) and 3-D modeling, radiologists are assisting in the restoration and display of a 5,300-year-old Egyptian mummy mask. This is the first time that CT and 3-D modeling were used to study, preserve and display an antiquity with an outer and inner surface, according to research presented today at the annual meeting of the Radiological Society of North America (RSNA).

"Previously, radiologists have focused on the mummy itself," said Douglas D. Robertson, M.D., Ph.D, associate professor of radiology and director of the musculoskeletal imaging and biomechanics lab at the University of Pittsburgh. "With this project, we focused on the mask as a work of art. We hoped not only to conserve the mask, but also to create a virtual reality replica that would allow worldwide access via the Internet."

The mask, owned by the Saint Louis Art Museum in Missouri, is from the mummy of an Egyptian noblewoman and is constructed of gauze, bitumen, gold, glass, wood and paint. It depicts the image of a woman's face and upper body. Her arms appear to be folded, and she holds two amulets.

Dr. Robertson and his team performed volumetric CT imaging on the mask. The researchers were able to identify previously unknown aspects of the mask's composition, including the number of wood pieces used to create the amulets. In addition, texture mapping revealed that surfaces, such as the bead details, previously thought to be flat were actually embossed.

More importantly, the CT images allowed the researchers to locate internal and external damage not visible to the naked eye. Using rapid prototyping software, the researchers then compiled the CT images into a 3-D replica of the mask, which was used to assist in the repairs.

The 3-D computer model of the mask allows viewing from any angle, including an inside view--impossible with traditional museum displays. It also allows global access to the mask, because the museum could provide the virtual reality version on its Web site.

"The museum was very excited about using radiology scans to re-create items, and the possibility of using this as a new form of art conservation," Dr. Robertson said.

Co-authors of the study are William Gene Totty, M.D., Gulshan B.

Sharma, M.S., Sidney Goldstein, Ph.D., Kirk Smith and Suzanne Hargrove.

###

Note: Copies of RSNA 2004 news releases and electronic images will be available online at RSNA.org/press04 beginning Monday, Nov. 29.

RSNA is an association of more than 37,000 radiologists, radiation oncologists and related scientists committed to promoting excellence in radiology through education and by fostering research, with the ultimate goal of improving patient care. The Society is based in Oak Brook, Ill.

Between 11/27/04 and 12/03/04, contact the RSNA Newsroom at 312-949-3233.

| 15197|2004-12-09 17:03:48|newyorkchango|Re: West Africa - The Cradle|
Dr. Winters,

I will look into two francophone books that may or may not have the answer you are looking for.

Charles

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> I looked at the site you listed:
> <http://maliba.8m.com/Musee/prehist.htm>
> None of the sites mentioned are in the Niger Delta.
> According to McIntosh and McIntosh (1979,1983) the
> Niger Bend was probably uninhabited until after 500BC
> , because of the presence of diseases detrimental to
> cattle and humans. The earliest archaeological
> evidence suggest that the Bozo and Manding began to
> enter the area around 500BC. The Bowl designs from the
> Niger Delta date to 250 BC and are analogous to
> pottery from the southern Sahara. See: S.K McIntosh &
> R. McIntosh, Initial perspectives on prehistoric
> subsistence in the Inland Niger Delta Mali. World
> Archaeology 2(2),(1979) 227-243; McIntosh & McIntosh,
> Forgotten Tells of Mali, Expedition,(1983) 35-47.
> These papers are old, so please provide citations
> supporting the antiquity of Niger Delta sites.
>

> Clyde
>
> --- newyorkchango wrote:
>
> >
> > Dr. Winters,
> >
> > I just read pages on the History of Mali to go along
> > with the Maliba
> > page and they say the Saharians crossed the River
> > Niger by the #rd
> > Millenium meaning by 3000 B.C. they reached the
> > Niger Delta (the Area
> > between R. Bani and R. Niger)
> >
> > But, I hav a strong feeling Southern Africans could
> > have came up much
> > earlier.
> >
> > Charles
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "newyorkchango"
> >
> > wrote:
> > >
> > > Dr. Winters,
> > >
> > > After all this time we finally disagre on
> > something. It's my humble
> > > opinion if humans reached Europe and Asia perhaps
> > by 60,000 and
> > > 40,000 years ago you can believe somebody reached
> > all the rivers,
> > > deltas, lakes and coastlines of the African
> > continent and I'm not
> > > waiting for the archaeological report.
> > >
> > > <http://maliba.8m.com/Musee/prehist.htm>
> > >
> > > But, I will check and check :-)
> > >
> > > Charles
> > >
> > >
> > >

>>>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>
>>> wrote:
>>>> Hi
>>>> I said the Niger Delta was not inhabited until
>> after
>>>> 1000BC, not all of West Africa.
>>>>
>>>> Clyde
>>>>
>>>> --- "Emeagwali, Gloria (History)"
>>>> wrote:
>>>>
>>>>> West Africa was not inhabited until 1000BC? So
>> what
>>>>> do you make of the artifacts
>>>>> of Dharr Tichitt in Mauretania dated 7000BC
>> and
>>>>> those of Iwo Eleru in south
>>>>> west Nigeria 7200BCE. We have pots in Niger
>> dated
>>>>> 9000BCE. The famous Nigeria
>>>>> boat in the Northeast dates to 8000 BCE. See
>>>>> "africahistory.net."
>>>>> I consider these areas and
>> artifacts as
>>>>> the transitional zones and
>>>>> bases to the later kingdoms and empires that
>> emerged
>>>>> in West Africa.
>>>>> Rice production is diversified. We have the
>> rice of
>>>>> the swamps and that
>>>>> of the hilly areas.
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>> Gloria Emeagwali
>>>>>
>>>>> -----Original Message-----
>>>>> From: clyde winters [mailto:olmec982000@y...]

>>>> Sent: Tuesday, December 07, 2004 9:49 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: Re: [Ta_Seti] West Africa - The
>> Cradle
>>>>
>>>>
>>>>
>>>> Hi
>>>> The idea of a Niger Delta origin for rice and
>> other
>>>> cultivated crops is untenable. This idea began
>> with
>>>> Murdock in the 1950's. Archaeological evidence
>> make
>>>> it
>>>> clear that this area was not inhabited until
>> after
>>>> 1000 BC. Yet we see from the archaeological
>> evidence
>>>> a
>>>> steady migration of the Mande speaking people
>> from
>>>> the
>>>> Fezzan, westward into the Niger Delta
>>>> The linguistic evidence make it clear that
>> the
>>>> Dravidians and Mande shared similar terms for
>>>> cattle,
>>>> sorghum, yam, and rice by the time the speakers
>> of
>>>> these languages migrated into Iran and Central
>> Asia.
>>>> This makes it clear that the domestication of
>> these
>>>> crops began in the highlands of the Sahara,
>> not the
>>>> Niger Delta.
>>>>
>>>> Clyde
>>>>
>>>>
>>>>
>>>> --- newyorkchango wrote:
>>>>
>>>>
>>>>> Baruch HaShem (Praise The Lord),

>>>>>
>>>>> On this first night of Chanukah, I want to
>> show
>>>>> you
>>>>> in a few post
>>>>> some things.
>>>>>
>>>>>
>>>>
>>>>
>>
> <http://www.un.org/Pubs/chronicle/2003/issue4/0403p68.asp>
>>>>>
>>>>> ESSAY
>>>>> Languages as Historical Archives
>>>>> Implications for Agriculture and Development
>>>>> By Christopher Ehret
>>>>>
>>>>>
>>>>> A sorghum field, with houses and hills
>> behind, in
>>>>> Mandara Mountains,
>>>>> Cameroon
>>>>>
>>>>>
>>>>>
>>>>> In the eighteenth century, the British New
>> World
>>>>> colony of South
>>>>> Carolina prospered from the raising and
>> exporting
>>>>> of
>>>>> rice. What does
>>>>> this have to do with linguistics,
>> agriculture and
>>>>> development in the
>>>>> modern day? The answer is a salutary warning
>>>>> against
>>>>> unexamined
>>>>> assumptions: African agricultural technology
>>>>> created
>>>>> the prosperity
>>>>> of colonial Carolina.
>>>>>
>>>>> Many centuries before, peoples of the Guinea
>> Coast

>>>>> of Africa evolved
>>>>> a sophisticated and highly efficient
>> technology
>>>>> for
>>>>> growing abundant
>>>>> crops of African rice, *Oryza glaberima*.
>> Taking
>>>>> advantage of the tidal
>>>>> estuaries of rivers flowing into the
>> Atlantic,
>>>>> they
>>>>> built levees and
>>>>> channels to redirect the ebb and flow of the
>> tides
>>>>> onto their fields.
>>>>> Before the planting season, African farmers
>>>>> channeled to their fields
>>>>> salty seawater flowing into the estuaries at
>> high
>>>>> tide. Some days or
>>>>> weeks later, they let fresh water flow onto
>> the

>>

> === message truncated ===

>

>

>

>

>

> Do you Yahoo!?

> Read only the mail you want - Yahoo! Mail SpamGuard.

> http://promotions.yahoo.com/new_mail

| 15198|2004-12-09 17:06:15|newyorkchango|Re: Has anybody read this book? Biological
Anthropology and the Stu|

Alberto,

There are many books on AE that have been published that I never got
a chance to read yet. Maybe, I can find that one on the shelf.

Interesting Came story.

Charles

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>

>

>
 > Biological Anthropology and the Study of Ancient Egypt
 > (W. Vivian Davies and Roxie Walker)
 > ISBN 0714109673
 > 1993, British Museum Press
 >
 > [Order This Book From Amazon.com]
 > From the book cover : "Medical analysis of the mummified bodies of
 the
 > pharaohs has been described in many books. However this volume shows
 > that the same techniques can be used to study ordinary Egyptians as
 > well. The twenty-one papers in this volume were presented at a
 British
 > Museum conference in 1990 by leading authorities in paleopathology,
 > molecular archaeology, archaeobotany and archaeozoology. From the
 > diseases that plagued Egyptians to the potential that ancient DNA
 > analysis offers for recreating family relationships, this volume
 shows
 > the extraordinary potential modern techniques for revealing ancient
 > lives."
 >
 >
 > ___Has anybody read this book?
 | 15199|2004-12-09 19:19:15|:-:)))))|Re: KMT Training|
 In response to anthony clements:

> > And I also wonder in this day of different sexual
 > orientations.....does Kemetic study include the exclusion of
 > differing orientations?

Asar Imhotep wrote:

> For the most part, Yes.

Alafia & Hotep, Brothers & Sisters!

Casual homophobic bigotry has become such standard fair in African communities worldwide since European Christian and Arab Moslem slavers arrived with their "new" "improved" religions.

We allow ourselves to forget that these same dogma's of contempt that lead us to dismiss our very own brothers and sisters, our own parents, and indeed our very children who are Same Gender Loving, African to African, led Our Ancestors to be enslaved and the slavers

to casually dismiss their chattel slavery.

The "primitive" ones kidnaped and brutalized were heathen and less than human to begin with. Right? Does not the Bible speak of the curse of Ham? Does not the Koran say that a Moslem man may do as one wishes with the Infidel and the seed of his/her loins? Thankfully most Sons and Daughters of Kemet have grown past that part of rigorously evangelized hatred.

Dr Malidoma Some, a straight Dagara Priest already quoted in this thread, speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti.

Before we continue to casually dismiss our Same Gender Loving community members (or worse) AND the gifts of Spirit these ones are born with to share with Our Loved Ones, Our People! perhaps those of you subscribing to Our Traditional Beliefs might consider what Baba Malidoma learned during his own initiatory training. For those here unfamiliar with the traditional roles same gender loving people play in African Traditional Religions yet openminded and open hearted, links to the Some's observations and others are listed below.

Odabo
Ifatola, Bodeme

West Africa:

Guardians of the Gates:
<http://www.menweb.org/somegay.htm>

Homosexuality: The Gatekeepers
<http://w3.ime.net/~bmhc/soulvp03.htm>

Southern Africa

Traditional Healing "Ubungoma"
<http://www.ukblackout.com/africa/prudence.html>

Everything Must Come To Light:
<http://www.frif.com/new2002/must.html>

P.S.

Brother Bodeme, Herukhuti Khepera Ra Amen is a fully initiated KMT Priest and a Same Gender Loving Brother. Any SGL Brother or Sister interested in initiating into KMT in an affirming environment is welcome to apply:

From blackfunk.org:

http://www.blackfunk.org/funk/modules.php?name=Founders_Bio

priest/shaman/bodeme. At the age of 13, Genghis Nor, musician, composer, teacher, and Sufi master became Hameed's spiritual mentor/father. That relationship continued until Genghis' death a few years ago. At 14, Hameed Sharif Williams became Herukhuti Amen when he was initiated into Seshini Hetch Ha Nub Kera Amen Ra or The Temple of the White and Gold Lotus and Shrine of Amen Ra, a modern priesthood dedicated to rediscovering the power of Ab Ha Ntr Rkh Khmti (ancient Egyptian spirituality). Heru remained a member of the priesthood for nearly ten (10) years during which he became the hem neter tepi or high priest of the priesthood's satellite in Los Angeles. As a priest, Heru officiated at wedding and naming ceremonies, birth celebrations, and rituals as well as provided pastoral counseling through oracle divination and astrological readings.

In December of 2003, Heru began training with Dr. Malidoma Som^頼n Dagara cosmology and spirituality. The Dagara people live in Burkina Faso and Ghana, West Africa. During the training, Heru was recognized as a bodeme or "gatekeeper" of the fire clan/shrine. The bodeme are members of the Dagara community which maintain gates between this world and other worlds. The bodeme are known for their spiritual gifts to the community and represent an important society of secrets among the Dagara. The bodeme practice same-sex desire and ritualized sex in the fulfillment of their spiritual responsibilities/role to the community.

Herukhuti: heru@blackfunk.org, (718)636-0345
<http://www.blackfunk.org/>

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> I am in no way saying to join a "cult" (not saying you said that)
or

> anything. Just that if you truly want to understand the depths of
> African spirituality, you have to be in contact with Africans who

- > are members of the various priesthoods.
- >
- > Although a lot of societies have good intent here in the states,
- > their knowledge is based on reading books from people with surface
- > knowledge of the early priesthoods and their interpretations.
- >
- > A lot of things was codified and knowing African priest, they didn't
- > dispel all of the "secrets" to just anyone. So if you are reading
- > the Pale Fox for example, remember the Dogon, just like the Kemetic
- > priest, had a 40-45 year initiation process. If Griule and Dieterlen
- > only spent 16 years (and correct me if I'm wrong) amongst them, then
- > they don't even have half the knowledge that the priesthood knows.
- > So if anyone for instance, wanted to try and make a priesthood here
- > in the states, and didn't go through the 40 year process in Africa,
- > then you will in fact get a watered down version, because their
- > information is based on the limited knowledge of authors who were
- > not initiated.
- >
- > The same for Kmt. I think someone explained already that there are
- > civilizations older than Kmt and Kmt was the height. Kmt is an
- > amalgamation of various African countries and peoples. So you will
- > see similarities and concepts in almost all the major systems.
- >
- > It's just like Hip Hop. Hip Hop wasn't just a culture that started
- > in the Bronx New York. It had it's elements from various different
- > cultures from across the states and abroad in Jamaica, which are
- > older than Hip Hop. They just came together beautifully in the mid
- > 70's. Breakin comes from Capoeira which was brought here to the
- > states by peoples from Brazil. The Capoeira was mixed with the
- > electric boogaloo dances and dancers famous on Soul Train (Which
- > Micheal Jackson borrowed the Moon Walk from) from some dancers in
- > California. Davey D. was telling me that RAP really is an acronym
- > for Rhetoric Assisted Poetry (or something like that) which was
- > later used as a word for the style of poetry over the beats. This is
- > in the era of Be Bop, Jazz Scatting and the Beat Nik poetry age.
- > There is a lot more to it, but this is only to show that what became
- > Hip Hop was an amalgamation of cultures which just so happen to
- > incubate in the Bronx.

>

> The same with Kmt. By all means, study as much as you can on your
 > own, but try to get in contact with priest from the continent
 > because they will be able to present information not contained in
 > the books.

>

> > It bothers me that there seems to be the same old discriminatory
 > stuff surrounding the learning of Kemetics....granted it
 > was "secret" but aren't those secrets used by our oppressors
 against
 > us anyway?

> >>>>>

>

> Also, keep in mind the concept that Kmt had mysteries and secrets
 is
 > a misunderstanding. They had advanced teachings that you could
 > explain unless you knew the basics. I remember Dr. Ben saying
 > that, "When you were little and your mama gave you mush instead of
 > meat, you didn't say she was keeping secrets (meat) from you. She
 > understood that at your current state, you couldn't handle meat.
 But
 > now that you have grown you can handle meat...."

>

> The same should be understood about African methods of teaching.
 The
 > African method of teaching is initiation and that's just how it is.

>

> > And I also wonder in this day of different sexual
 > orientations.....does Kemetic study include the exclusion of
 > differing orientations?

> >>>>>>

>

> For the most part, Yes.

>

>

> Asar Imhotep
 > <http://www.mochasuite.com>

>

>

> --- In Ta_Seti@yahoogroups.com, anthony clements

> wrote:

> > Thank you both Raymond and Asar,

> >

> > I guess what I am looking for is a sort of non obligatory
 strictly

> learning situation that offers me oppotunity to have knowlege
 before
 > any committment and from yur tone Asar my guess is this doesn't
 > exist it seems it's an all or nothing situation.
 > >
 > > In all honesty I wonder ...we of the diaspora are so far removed
 I
 > think from such stringent "law" it would seem the ancestors would
 > somehow offer us a sort of "break" being we are so far from their
 > perfection.
 > >
 > > It bothers me that there seems to be the same old discriminatory
 > stuff surrounding the learning of Kemetics....granted it
 > was "secret" but aren't those secrets used by our oppressors
 against
 > us anyway?
 > >
 > > And I also wonder in this day of different sexual
 > orientations.....does Kemetic study include the exclusion of
 > differing orientations?
 > >
 > > hotep
 > >
 > >
 > >
 > > Asar Imhotep wrote:
 > >
 > > The thing about the Asar/Aset society is that it is a culture
 > > created here in the states. Not that anything is wrong with
 that,
 > > but they really don't have the african connections as some of
 the
 > > people I have mentioned. Dr. Ben in the early 30's went to Kmt
 > under
 > > the priesthood there to study, and eventually became an elder in
 > > recent years. Believe it or not, the early Kemi
 > > had "chapters/lodges" in various parts of Africa including South
 > and
 > > West Africa.
 > >
 > > When I first started to study Netcher and Kemetic spirituality,
 > Dr.
 > > Ben and Professor Smalls had me study the Yoruba. It will all
 > unfold
 > > in time. All I am saying is be weary of societies that were
 > created

> > here and they don't have those connections with the various
> > priesthoods in Africa itself. There are various chapters
> throughout
> > the united states and it's just a matter of seeking. But only if
> you
> > are serious.
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> >
> > --- In Ta_Seti@yahoogroups.com, Imnrnre wrote:
> > > You're welcome Brian.
> > >
> > > The Society had a chapter that met in a storefront in
> > > the city where I live (SF Bay Area), and I knew some
> > > of their members fairly well. I did not attend a meeting
> > > but they were well thought of here.
> > >
> > > I have to confess that I'm a bit of a purist when it comes
> > > to Kmtc spirituality and prefer that it not be mixed with
> > > other traditions, however noble the attempt might be.
> > > Their publications tend to mix Dravidian spirituality,
> > > Hindu Tantra, the Hebrew Cabalah and Kemetic tradi-
> > > tions, which while fine with some folks, doesn't appeal
> > > to me. As you can see from the Website info, they
> > > appear to be doing quite well anyway. I believe the
> > > New York chapter holds an annual public celebration,
> > > as I recall in late spring or early summer.
> > >
> > > I've heard Ra Un Nefer Amen, their leader speak, and
> > > found him to be less than candid about the group's
> > > beliefs and practices. However, you can learn much
> > > about them by reading his publications entitled Metu
> > > Neter. I'm sure you can purchase them on the Web or
> > > by calling the bookshop which might still be located
> > > at 140 Buckingham Road in Brooklyn.
> > >
> > > Peace,
> > > Raymond
> >
> >
> >
> >
> > Yahoo! Groups SponsorADVERTISEMENT
> >

> >
> > -----
> > Yahoo! Groups Links
> >
> > To visit your group on the web, go to:
> > http://groups.yahoo.com/group/Ta_Seti/
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoogroups.com
> >
> > Your use of Yahoo! Groups is subject to the Yahoo! Terms of
> Service.
> >
> >
> >
> > -----
> > Do you Yahoo!?
> > Meet the all-new My Yahoo! ? Try it today!
| 15200|2004-12-09 22:32:02|Blair Parkinson|Re: KMT Training|

Ankh!Udja!Seneb!

I would like to say a big thank you to the member who posted this.

As a same-sex gender loving man who has strong Kemetic beliefs, I have always refused to accept the common held notion that gay and lesbian people have no valuable role in society, be it our modern one or that of ancient Kemet.

It saddens me to think that not only are we persecuted and vilified by mainstream society but alsowithin our ownminority groups.To meit is time that we all realise that by judging others not only by their ethnicity, religion but by thier sexual orientation makes us as bad as our oppressors.

Thank you once again for strengthening my resolve and making me understand that I have chosen the right path.

Senebty,

Blair

>From: ":-)))))"
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: KMT Training
>Date: Thu, 09 Dec 2004 23:34:56 -0000
>
>

>

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>Odabo

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>West Africa:

>

>Guardians of the Gates:

><http://www.menweb.org/somegay.htm>

>

>Homosexuality: The Gatekeepers

><http://w3.ime.net/~bmhc/soulvp03.htm>

>

>

>Southern Africa

>

>Traditional Healing "Ubungoma"

><http://www.ukblackout.com/africa/prudence.html>

>

>Everything Must Come To Light:

><http://www.frif.com/new2002/must.html>

>

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>P.S.

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>Brother Bodeme, Herukhuti Khepera Ra Amen is a fully initiated KMT

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>http://www.blackfunk.org/funk/modules.php?name=Founders_Bio

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>

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| 15201|2004-12-10 00:42:09|anthony clements|Re: KMT Training|

Brother Thank you TOO!

Mother Aset sent me the partner I asked her for I know the depth of her love and no one can come between the love she has for me or you or any of us.

That is the main reason why I seek to honor her cause she is the only deity that sent love to my life I don't care what anybody says I KNOW who I prayed to and I know who answered me!

I still can hardly believe it but I am in love!

We just have to make our own way brother and that's OK!

You are not alone!

I praise and honor the ancestors that you spokethis is what I'm talking about the Gods are nigh man I know it!

Amen

Blair Parkinson wrote:

Ankh!Udja!Seneb!

I would like to say a big thank you to the member who posted this.

As a same-sex gender loving man who has strong Kemetic beliefs, I have always refused to accept the common held notion that gay and lesbian people have no valuable role in society, be it our modern one or that of ancient Kemet.

It saddens me to think that not only are we persecuted and vilified by mainstream society but also within our own minority groups. To me it is time that we all realise that by judging others not only by their ethnicity, religion but by their sexual orientation makes us as bad as our oppressors.

Thank you once again for strengthening my resolve and making me understand that I have chosen the right path.

Senebty,

Blair

>From: ":-))))))"

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: KMT Training

>Date: Thu, 09 Dec 2004 23:34:56 -0000

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| 15204|2004-12-10 01:45:25|K. Loganathan|The Verses of the Snake Charmer 23|

The Verses of the Snake Charmer 23

The Philosophical Arguments of the Siddhas Overcoming Desires for Wealth

The Meditations on Death and Their Effect

The human beings are notoriously projective and all out of an egotism. Not accommodating itself to reality, it enters into a world of fantasies and seeks enormous wealth and political power with an assembly of armies of all kinds. It is pushed into seeking to become the richest the most powerful and so forth. Such tendencies also creep into the religious where religion itself becomes a tool for amassing wealth and political power. This is the root cause of human conflicts - economic political and religious wars that have resulted in the death of millions.

Now what is the technology suitable to bring out the true spirituality in man?

The meditation upon death, says this Snake Charmer. This is surprising for so far he has been describing the essence of longevity, of retaining youthful vitality and virility and so forth. In this turn to the Mediation of Death, it is realized that the vitality and virility of the Snake KuNдалиni can be MISUSED as it has been by the kings and god-men in the past. The acquisition of KuNдалиni Sakti must be accompanied with KILLING the desires for economic wealth and political power, the curse of even the religious.

Now DEATH is a fact and it hovers there as a certainly though with uncertainty as to exactly when it come and deprive the continued existence of the soul in the body. However meditation of this eventuality and unavailability will bring home to the mind the FACTICAL nature of human existence and as embodiment- it cannot think away that DEATH as a Mythiya as the Vedanties are prone to think. Death is NOT an imagination, a fiction a KaRpitam, a concoction of the bewildered mind like seeing the rope as a snake and so forth. It is NOT a bramai- the seeing of an aberrant mind, a dream-like experience that one can push aside simply as the strange workings of a mind full of stress and seeks to escape from that by such cognitive machinations.

DEATH is REAL and with that also the fact also the embodied nature of self. It is also the fact that death deprives one the body and hence embodied existence. Now whether this is releasement into the authentic form of the soul as the ancients Egyptians thought or not, it is clear it is a LOSS of a fundamental kind in which existence itself is lost. Now living is no more. And when this fact hits hard the soul, then all its economic and political desires simply evaporate at the realization that wealth and political power do not help at all in the avoidance of premature death.

Then what happens?

The soul becomes truly religious seeking the blessings of Siva who discloses Himself as One who has the power over many kinds of snakes. He can, with His snakes, come to the rescue of the soul at the point of premature death and chase away the Yamen, the God of Death. This is just a metaphorical way of putting the fact that the soul is saved from the onslaughts of aaNavam, the Killer Energy that according to the Siddhas reside in the spinal column of all, jumping at the brain and killing it when energies available dwindle and become insufficient to keep the life processes go on as usual.

How does this happen>

As the Siddhas also say, it is the Light of Njaanam that is capable of entering the spinal cord by descending from the brain and CLEANSE that area of this Killer. It is out of this kind of understanding of how death comes about and how Njaanam overcomes it, that the snake charmer also recommends a life of Njaanam over and above the life economic and political pursuits.

40.

**naadu nakar viidu maadu naRporuL ellaam
naduvan varumpozutu naadi varumoo
kuudupoona pinbu avaRRaal koL payan ennoo
kuuttan pataG lkuRittu aadaay paambee!**

Meaniing

Moved by patriotic feelings you claim this is my country, this is my city and so forth. You also accumulate enormous wealth in terms of houses properties and so forth giving in to the acquisitive pressures. Now tell me, when the God of Death comes to snatch away your body, will these wealth and properties come to your rescue and serve as the medicine to drive away the approaching death? They will not . Now after loosing this body that has served as a cage for the soul, what is the use of all these? Nothing at all. So the best thing to do is to worship Siva , the Dancer who wears the snake of KuNdalini as His ornaments so that , He can bless you with the psychic energy that can fight back with the against the approach of DESTH. So my soul the snake, dance and dance standing in front of this Dancer Supreme.

41.

**yaanai ceenai teerp pari yaavum aNiyaay
yaman varumpootu tuNaiyaamoo vaRiyaay
njaananj caRRu niLlaata naaykadm kup putti
naadi varum padi ninRu aadu paambee**

Meaning:

Now one can rise as a great king with well organized armies of elephants, soldiers, chariots, horses and so forth. But at the point when the God of Death approaches, will these powerful armies provide any kind of defense against it ? Certainly not. Now you who goes about seeking such political powers and wealth remain a poor man when it comes to metaphysical wisdom. So my soul the snake! Dance and dance in the assembly of Siva so that metaphysical illuminations burst into the mind of even lowly creatures like dogs so ignorant.

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[Yahoo! Mail](#) - You care about security. So do we.

| 15205|2004-12-10 01:53:21|anthony clements|Re: KMT Training|

Hey bro I didn't see this before!

I appreciate your words and insight!

I mean if the Gods are in us we have a choice love or bigotry

I would like to talk more about Malidoma when you get a chance!

Peace.

-@yahoo.com, UNEXPECTED_DATA_AFTER_ADDRESS@.SYNTAX-ERROR., ":-))))))"
wrote:

In response to anthony clements:

> > And I also wonder in this day of different sexual
> orientations.....does Kemetic study include the
exclusion of
> differing orientations?

Asar Imhotep wrote:

> For the most part, Yes.

Alafia & Hotep, Brothers & Sisters!

Casual homophobic bigotry has become such standard fair in
African
communities worldwide since European Christian and Arab
Moslem
slavers arrived with their "new" "improved" religions.

We allow ourselves to forget that these same dogma's of
contempt
that lead us to dismiss our very own brothers and sisters,
our own

parents, and indeed our very children who are Same Gender Loving, African to African, led Our Ancestors to be enslaved and the slavers to casually dismiss their chattel slavery.

The "primitive" ones kidnaped and brutalized were heathen and less than human to begin with. Right? Does not the Bible speak of the curse of Ham? Does not the Koran say that a Moslem man may do as one wishes with the Infidel and the seed of his/her loins? Thankfully most Sons and Daughters of Kemet have grown past that part of rigorously evangelized hatred.

Dr Malidoma Some, a straight Dagara Priest already quoted in this thread, speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti.

Before we continue to casually dismiss our Same Gender Loving community members (or worse) AND the gifts of Spirit these ones are born with to share with Our Loved Ones, Our People! perhaps those of you subscribing to Our Traditional Beliefs might consider what Baba Malidoma learned during his own initiatory training. For those here unfamiliar with the traditional roles same gender loving people play in African Traditional Religions yet openminded and open hearted, links to the Some's observations and others are listed below.

Odabo
Ifatola, Bodeme

West Africa:

Guardians of the Gates:
<http://www.menweb.org/somegay.htm>

Homosexuality: The Gatekeepers
<http://w3.ime.net/~bmhc/soulvp03.htm>

Southern Africa

Traditional Healing "Ubungoma"

<http://www.ukblackout.com/africa/prudence.html>

Everything Must Come To Light:

<http://www.frif.com/new2002/must.html>

P.S.

Brother Bodeme, Herukhuti Khepera Ra Amen is a fully initiated KMT Priest and a Same Gender Loving Brother. Any SGL Brother or Sister interested in initiating into KMT in an affirming environment is welcome to apply:

From blackfunk.org:

[http://www.blackfunk.org/funk/modules.php?name=Founders Bio](http://www.blackfunk.org/funk/modules.php?name=Founders_Bio)

priest/shaman/bodeme. At the age of 13, Genghis Nor, musician, composer, teacher, and Sufi master became Hameed's spiritual mentor/father. That relationship continued until Genghis' death a few years ago. At 14, Hameed Sharif Williams became Herukhuti Amen when he was initiated into Seshini Hetch Ha Nub Kera Amen Ra or The Temple of the White and Gold Lotus and Shrine of Amen Ra, a modern priesthood dedicated to rediscovering the power of Ab Ha Ntr Rkh Khmti (ancient Egyptian spirituality). Heru remained a member of the priesthood for nearly ten (10) years during which he became the hem neter tepi or high priest of the priesthood's satellite in Los Angeles. As a priest, Heru officiated at wedding and naming ceremonies, birth celebrations, and rituals as well as provided pastoral counseling through oracle divination and astrological readings.

In December of 2003, Heru began training with Dr. Malidoma Som? in Dagara cosmology and spirituality. The Dagara people live in Burkina Faso and Ghana, West Africa. During the training, Heru was recognized as a bodeme or "gatekeeper" of the fire clan/shrine. The

bodeme are members of the Dagara community which maintain gates between this world and other worlds. The bodeme are known for their spiritual gifts to the community and represent an important society of secrets among the Dagara. The bodeme practice same-sex desire and ritualized sex in the fulfillment of their spiritual responsibilities/role to the community.

Herukhuti: heru@blackfunk.org, (718) 636-0345
<http://www.blackfunk.org/>

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
>
> I am in no way saying to join a "cult" (not saying you said that)
or
> anything. Just that if you truly want to understand the depths of
> African spirituality, you have to be in contact with Africans who
> are members of the various priesthoods.
>
> Although a lot of societies have good intent here in the states,
> their knowledge is based on reading books from people with surface
> knowledge of the early priesthoods and their interpretations.
>
> A lot of things was codified and knowing African priest, they didn't
> dispel all of the "secrets" to just anyone. So if you are reading
> the Pale Fox for example, remember the Dogon, just like the Kemetic
> priest, had a 40-45 year initiation process. If Griule and Dieterlen
> only spent 16 years (and correct me if I'm wrong) amongst them, then
> they don't even have half the knowledge that the priesthood knows.
> So if anyone for instance, wanted to try and make a priesthood here
> in the states, and didn't go through the 40 year process in Africa,
> then you will in fact get a watered down version,

because their
> information is based on the limited knowledge of authors
who were
> not initiated.
>
> The same for Kmt. I think someone explained already that
there are
> civilizations older than Kmt and Kmt was the height. Kmt
is an
> amalgamation of various African countries and peoples.
So you will
> see similarities and concepts in almost all the major
systems.
>
> It's just like Hip Hop. Hip Hop wasn't just a culture
that started
> in the Bronx New York. It had it's elements from various
different
> cultures from across the states and abroad in Jamaica,
which are
> older than Hip Hop. They just came together beautifully
in the mid
> 70's. Breakin comes from Capoeira which was brought here
to the
> states by peoples from Brazil. The Capoeira was mixed
with the
> electric boogaloo dances and dancers famous on Soul
Train (Which
> Micheal Jackson borrowed the Moon Walk from) from some
dancers in
> California. Davey D. was telling me that RAP really is
an acronym
> for Rhetoric Assisted Poetry (or something like that)
which was
> later used as a word for the style of poetry over the
beats. This
is
> in the era of Be Bop, Jazz Scatting and the Beat Nik
poetry age.
> There is a lot more to it, but this is only to show that
what
became
> Hip Hop was an amalgamation of cultures which just so
happen to
> incubate in the Bronx.
>
> The same with Kmt. By all means, study as much as you
can on your
> own, but try to get in contact with priest from the
continent
> because they will be able to present information not
contained in
> the books.
>
> > It bothers me that there seems to be the same old
discriminatory
> stuff surrounding the learning of Kemetics....granted it

> was "secret" but aren't those secrets used by our
 oppressors
 against
 > us anyway?
 > >>>>
 >
 > Also, keep in mind the concept that Kmt had mysteries
 and secrets
 is
 > a misunderstanding. They had advanced teachings that you
 could
 > explain unless you knew the basics. I remember Dr. Ben
 saying
 > that, "When you were little and your mama gave you mush
 instead of
 > meat, you didn't say she was keeping secrets (meat) from
 you. She
 > understood that at your current state, you couldn't
 handle meat.
 But
 > now that you have grown you can handle meat...."
 >
 > The same should be understood about African methods of
 teaching.
 The
 > African method of teaching is intiation and that's just
 how it is.
 >
 > > And I also wonder in this day of different sexual
 > orientations.....does Kemetic study include the
 exclusion of
 > differing orientations?
 > >>>>>
 >
 > For the most part, Yes.
 >
 >
 > Asar Imhotep
 > <http://www.mochasuite.com>
 >
 >
 > --- In Ta_Seti@yahoogroups.com, anthony clements

 > wrote:
 > > Thank you both Raymond and Asar,
 > >
 > > I guess what I am looking for is a sort of non
 obligatory
 strictly
 > learning situation that offers me oppotunity to have
 knowlege
 before
 > any committment and from yur tone Asar my guess is this
 doesn't
 > exist it seems it's an all or nothing situation.
 > >
 > > In all honesty I wonder ...we of the diaspora are so

far removed
I
> think from such stringent "law" it would seem the
ancestors would
> somehow offer us a sort of "break" being we are so far
from their
> perfection.
> >
> > It bothers me that there seems to be the same old
discriminatory
> stuff surrounding the learning of Kemetics....granted it
> was "secret" but aren't those secrets used by our
oppressors
against
> us anyway?
> >
> > And I also wonder in this day of different sexual
> orientations.....does Kemetic study include the
exclusion of
> differing orientations?
> >
> > hotep
> >
> >
> >
> > Asar Imhotep wrote:
> >
> > The thing about the Asar/Aset society is that it is a
culture
> > created here in the states. Not that anything is wrong
with
that,
> > but they really don't have the african connections as
some of
the
> > people I have mentioned. Dr. Ben in the early 30's
went to Kmt
> under
> > the priesthood there to study, and eventually became
an elder in
> > recent years. Believe it or not, the early Kemiu
> > had "chapters/lodges" in various parts of Africa
including South
> and
> > West Africa.
> >
> > When I first started to study Netcher and Kemetic
spirituality,
> Dr.
> > Ben and Professor Smalls had me study the Yoruba. It
will all
> unfold
> > in time. All I am saying is be weary of societies that
were
> created
> > here and they don't have those connections with the
various

> > priesthoods in Africa itself. There are various chapters
> throughout
> > the united states and it's just a matter of seeking.
But only if
> you
> > are serious.
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> >
> > --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
> > > You're welcome Brian.
> > >
> > > The Society had a chapter that met in a storefront in
> > > the city where I live (SF Bay Area), and I knew some
> > > of their members fairly well. I did not attend a meeting
> > > but they were well thought of here.
> > >
> > > I have to confess that I'm a bit of a purist when it comes
> > > to Kmte spirituality and prefer that it not be mixed with
> > > other traditions, however noble the attempt might be.
> > > Their publications tend to mix Dravidian spirituality,
> > > Hindu Tantra, the Hebrew Cabalah and Kemetic traditions,
> > > which while fine with some folks, doesn't appeal
> > > to me. As you can see from the Website info, they
> > > appear to be doing quite well anyway. I believe the
> > > New York chapter holds an annual public celebration,
> > > as I recall in late spring or early summer.
> > >
> > > I've heard Ra Un Nefer Amen, their leader speak, and
> > > found him to be less than candid about the group's
> > > beliefs and practices. However, you can learn much
> > > about them by reading his publications entitled Metu
> > > Neter. I'm sure you can purchase them on the Web or
> > > by calling the bookshop which might still be located
> > > at 140 Buckingham Road in Brooklyn.
> > >
> > > Peace,
> > > Raymond
> >
> >
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> >
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> > Yahoo! Groups Links

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> >
> > To visit your group on the web, go to:
> > http://groups.yahoo.com/group/Ta\_Seti/
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoogroups.com
> >
> > Your use of Yahoo! Groups is subject to the Yahoo!
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> > Meet the all-new My Yahoo! ? Try it today!
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Do you Yahoo!?

[Yahoo! Mail](#) - You care about security. So do we.

| 15206|2004-12-10 09:05:06|David|Africamaa.com a good french website.
This is a French website that deal with Ta Seti.
You can translate this website with some tool of the world and give
your contribution to this website.

<http://africamaat.com/>

| 15207|2004-12-10 11:55:05|Millennium Twain|Sacred "Hidden" Secret of the Millineum,
Millennium?|

--- In LeagueOfTheLastDays, BlueStar wrote:

~~~  
~~~~~

"God Is A Woman", by I. Scott Chase.
Greyden Press Publishers

[http://www.amazon.com/exec/obidos/ASIN/1570744092/
ref%3Dpd%5Fcp%5Fec%5Fbk%5Fa/104-6252050-1283147](http://www.amazon.com/exec/obidos/ASIN/1570744092/ref%3Dpd%5Fcp%5Fec%5Fbk%5Fa/104-6252050-1283147)

"Egyptians said the primeval sea womb was the Goddess Nun,

[or Nwt] who gave birth to the Sun and all the gods. [In China She was named NuWa.] In Sumeria, She was Nammu, who created the sky and the earth. [For the Dogon, She was Nommu.] In Babylon, She was Tiamat, the Deep, who gave birth to all the deities. In Greece She was the primal Goddess Gaea, who gave birth to the sky, Uranus. Assyria told of the wise Goddess Mami, who made human beings out of the clay that was part of her womb."

"In 2100 BC, the ziggurat which dominated Ur (Iraq) was built to honor the Goddess Nanna, Innana."

"The oldest statuary found, dating from as early as 250,000 BC, is invariably female."

"Yahweh was first depicted [as a woman] with Ram's horns, but later these horns were assigned to the devil." [Y, of Yahweh, for Yoni.]

"In Arabia [She was signified by the V or vulva] ... the three Lunar Goddesses, under the names of Al-Uzza, Manat, and Al-Lat [Allah.]"

Al-Lah meaning She was gives milk, the creator, the nurturer.

ALL (ALL-LAH) Divine ...

Millennium

...

..

.

| 15208|2004-12-10 12:30:57|Vernessa McVay|Re: Sacred "Hidden" Secret of the Millineum, Millennium?|

That was beautiful...a sista really needed that today.

--- Millennium Twain <yonibluestar@yahoo.co.uk> wrote:

>

> --- In LeagueOfTheLastDays, BlueStar wrote:

>

>

>

> ~~~

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> "God Is A Woman", by I. Scott Chase.

> Greyden Press Publishers

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> [http://www.amazon.com/exec/obidos/ASIN/1570744092/](http://www.amazon.com/exec/obidos/ASIN/1570744092/ref%3Dpd%5Fcp%5Fec%5Fbk%5Fa/104-6252050-1283147)

> ref%3Dpd%5Fcp%5Fec%5Fbk%5Fa/104-6252050-1283147

>

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> [or Nwt] who gave birth to the Sun and all the gods.

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> was named NuWa.] In Sumeria, She was Nammu, who

> created the

> sky and the earth. [For the Dogon, She was Nommu.]

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> She was Tiamat, the Deep, who gave birth to all the

> deities. In

> Greece She was the primal Goddess Gaea, who gave

> birth

> to the sky, Uranus. Assyria told of the wise Goddess

> Mami, who

> made human beings out of the clay that was part of

> her womb."

>

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> was built

> to honor the Goddess Nanna, Innana."

>

> "The oldest statuary found, dating from as early as

> 250,000 BC,

> is invariably female."

>

> "Yahweh was first depicted [as a woman] with Ram's
> horns, but
> later these horns were assigned to the devil." [Y,
> of Yahweh, for Yoni.]
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> the three Lunar
> Goddesses, under the names of Al-Uzza, Manat, and
> Al-Lat [Allah.]"
>
> Al-Lah meaning She was gives milk, the creator, the
> nurturer.
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> ALL (ALL-LAH) Divine ...
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| 15209|2004-12-10 12:55:32|Imnrnnre|Re: Camel talk Timelessness of flesh and blood|
Saidis,

Enjoyed the article. The routes traveled by camel herders and traders between present-day Sudan and Egypt proper must be quite ancient. Does anyone know when camels were introduced into the lands south and southwest of Egypt?

Raymond

| 15210|2004-12-10 14:38:26|alberto34482@yahoo.com|Re: Camel talk Timelessness of flesh and blood|

The camel was introduced into other regions of Africa they claim about the time of the Roman period. Some speculate the Garamantes introduced the camel into other areas of Africa. It was not widely used until the Islamic era around 700 AD.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15211|2004-12-10 14:47:56|Imnrnnre|Re: Camel talk Timelessness of flesh and blood|
Thanks Saidis,

Now that I think of it, I do not recall having seen a camel depicted on the ancient petroglyphs that Charles shared with us some time ago. A giraffe, yes, but no camels. Charles will correct me if I'm wrong.

Raymond

| 15212|2004-12-10 18:39:29|newyorkchango|Re: Camel talk Timelessness of flesh and blood|
Raymond and Saidis,

Raymond you are right about the camels. The great beast that traveled
the Sudan was the bull/cow.

Charles

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Thanks Saidis,

>

> Now that I think of it, I do not recall having
> seen a camel depicted on the ancient petroglyphs
> that Charles shared with us some time ago. A giraffe,
> yes, but no camels. Charles will correct me if I'm
> wrong.

>

> Raymond

| 15213|2004-12-10 18:59:01|newyorkchango|Re: KMT Training|
To Blair, Qedesh (meaning holy!!!), Anthony, and Vernessa,

You are all new posters. Here are my thoughts:

Vernessa, I am glad to see another woman here. There are topics that
we can discuss that pertain to women to a greater degree I have many
ideas.

Blair these websites are an abomination. You can be gay if you want,
but I find that radical activist gays are trouble. I looked at a
couple of pages on blackfunk.org and was horrified. Yesu'a(Jesus)
was not gay. Nor were the talmidim(disciples). They followed Torah
and the Neviim (the Law and the Prophets: i.e. the Jewish prophets.
Prostitutes, adulterers and homosexuals were stoned! The Essenes and
the Nazarenes did not allow for homosexuality and neither did the
Ancient Egyptians. The Canaanites and Greeks did all that.

Today, NYC is one of the main places for AIDS in the USA. Brooklyn
has 31% of NYC's AIDS cases. What saddens me deeply is to see all the
young men wearing feminine hairstyles, wearing earrings and long
dresslike T-shirts. We are being destroyed through the breakdown of
the family. 70% of our kids are basically fatherless. I do not know
what sociological effect this will have long term.

Many of the young women I know are not marrying or having kids. Are
numbers are shrinking. Do not bring this curse on us. I see the
Hispanic community in NYC and around the country growin due to large
families and early marriage. We are being wiped out and homosexuality

and AIDS is part of the problem. Bisexual men who sleep with women transfer AIDS to women and children, so now the Black women are the biggest victims. Southern Africa which had so much promise is being wiped out. THIS IS GENOCIDE.

STOP ENCOURAGING HOMOSEXUALITY!!! IT IS OUR DESTRUCTION!!!

We need the true understanding of MAAT and the knowledge that it takes a man and a woman to make a marriage. ADAM AND EVE not ADAM and STEVE.

Thank God for Women,
Charles

--- In Ta_Seti@yahoogroups.com, ":-))))))" wrote:

>

>

> In response to anthony clements:

>

> > > And I also wonder in this day of different sexual

> > orientations.....does Kemetic study include the exclusion of

> > differing orientations?

>

| 15214|2004-12-10 21:39:40|Aih Djehuti Herukhuti Khepera Ra Temu Se|Re: KMT Training|

Charles,

THANK YOU, THANK YOU, THANK YOU. You have opened my eyes and my heart. I make this oath to you, a solemn promise: This weekend I will purge this homosexual desire from my spirit. It will be gone this weekend, never to return. And if I am not successful at it, I will kill myself on Monday so that I will no longer be such a destructive force, a killing machine in our beautiful black community. Thank you again brother Charles, you great and mighty king, symbol of our greatness, provider of divine wisdom, collaborator with the Gods. Im sure if we dont meet in this life time (because of my having killed myself to save our community) I will see you on the other side.

Your ignorant but humble student,

Inpu-Sebek

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Friday, December 10, 2004 9:59 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: KMT Training

To Blair, Qedesh (meaning holy!!!), Anthony, and Vernessa,

You are all new posters. Here are my thoughts:

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Blair these websites are an abomination. You can be gay if you want, but I find that radical activist gays are trouble. I looked at a couple of pages on blackfunk.org and was horrified. Yeshu'a (Jesus) was not gay. Nor were the talmidim (disciples). They followed Torah and the Neviim (the Law and the Prophets: i.e. the Jewish prophets. Prostitutes, adulterers and homosexuals were stoned! The Essenes and the Nazarenes did not allow for homosexuality and neither did the Ancient Egyptians. The Canaanites and Greeks did all that.

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> > orientations.....does Kemetic study include the exclusion of

> > differing orientations?

>

| 15215|2004-12-10 23:34:55|Manu Ampim|Re: KMT Training|
gedesh@yahoo.comwrote:

>Dr Malidoma Some, a straight Dagara Priest already quoted in this
>thread, speaks eloquently of the sacred role Same Gender Loving Men
>& Women play in African Traditional Beliefs derived from Kemet &
>TaSeti.

Greetings,

You failed to show any evidence for this claim. Please provide *primary sources*to support your claim of male and female homosexuality being "derived from Kemet & Ta-Seti."

Advancing the work,

Manu Ampim

www.ManuAmpim.com

| 15216|2004-12-11 00:28:32|anthony clements|Re: KMT Training|

Charles Bro,

I can't explain it completely but I know there is something about the sincerity of your post that speaks to me.

You are being vulnerable and you are speaking what you truly feel.

No disrespect but guys like me, I feel, can only be sensitive to what you express because we spend a great deal of our lives searching for the truth to our existence.

Aman as myself has always sought to reconcile and come to terms with my emotions my feelings and where my heart beats it's deepest truth.

I have no magicwords to say, but I promise you brother not ALL gay men are what you describe not ALL gay men wish to parade and "take over the straight world"....we are only human beings living in our bodies but we don't want to lie to ourselves or to a woman or God forbid any children being in jeopardy.

What I want to express brother is we do not create ourselves, we come from YOU!

I had two straight parents they did not intend to raise a gay child but they did, they are not to blame and I feel by being true to myself, I am not at blame either.

Brother please hear me if just once, I was molested at least one time that I can remember, it was at "that" age where it made an impression.

The man who did this is my cousin he is now married with children....what I am saying my brother is I am only ONE example, for every 10 boys (that experiences some form of male to male sexuality is my added twist)it was once estimatedthat ONE of these boys/young men will be affected enough by his experience to become homosexual.

What I am saying is gay men as far as I am concerned are an extension of the straight man at play shall we say.

Brother don't this sound familiar though?

Isn't just like most of us men to want to play but not have to pay?

But SOMEBODY will pay whether it be a disillusioned wife, a sulking mistress, a rape victim, or a now violated young man or boy whose sex is imposed upon.

This is part of the nature of **straight** males...perhaps to a [*lesser*](#) degree males in general! (I say lesser because I honestly don't believe gay men desire boys the reason being many of us were imposed upon by men so our orientation leans toward men, this is my opinion)

There is movie titled "**Chuck and Buck**" that speaks a little of this dilemma it is usually in blockbuster...it is interesting because it addresses the straight males part in a gay mans life that many never see....the gay character seems spacey BUT he is dealing with his reality as only he knows how and he feels abandoned and alone...so for that reason this movie touched me a great deal I saw a little of myself there though (myself) not as severe.

My main sorrow is that this type of man makes no differentiation between boys or men when they are at "play".

I live as a gay man I swear to you my brother I have no reason to lie cuz I am speaking truth most men do not want to hear as it is....

I have NEVER desired to be with a boy I have ALWAYS set my sails toward men of age.....that is why I know what my life has become is partly a result of men I feel who express sexuality as a force they have no control over. If it makes them to include young boys/men then they have no respect of sexuality period it is completely an "I need to get off come hell or high water" type of deal.

As men, I feel it is our duty to OWN this as an occurrence among men even though we do not agree with it we are ALL men.

The sooner we take responsibility for ourselves the sooner we will address issues NOT with fear, wrath of God judgement or bigotry BUT with all the humanity we can find in our beings I think this is the principle behind:

:

"Loving your neighbor as you love yourself"

The idea being you are presumably NOT going to want an expedient condemnation for YOURSELF no matter what you did....you may very well seek any salvation you can find FOR YOURSELF!

We are admonished to feel the same for one another!

Brother I have strived to live my life the best possible way I could I searched my soul at an age I should have been searching my wild oats...it was delayed cuz I had serious BUSINESS to attend to.

I needed to decide this one particular day if I wanted to live or if I wanted to die!

I knew at that point what the road ahead of me might look like....

I was not too thrilled to say the least....still my brother I chose my life!

The rays of Ra himself blazed down on my natural body & soul that day and I made an oath to the god in me.

I said if I should take my life today I will not see another day as brilliant as this sunlight that kissed my body and my eyes, & I promised myself I never would (take my life).

Now in my Kemetic knowledge I smile to myself because I truly believe now that it was not Jesus who saved me that day....

It was the brilliant Ra himself looking directly at me that day becoming my soul to live...to make a path for brethren who may need to follow my path and KNOW that I made it to life!

Oh Amen Ra praise and honor to you most high & sweet Aset! who guided me!

Brother as I live there is something inside of you and I that goes far beyond who we share love with....for Set and Heru are sides of me and you too.

There is a fine line where these two reconcile and live as one ...OH MIGHTY GODS speak through me if you will!!!!

Yes my brother I am excited I made it through at least this hurdle I am inspired to see it to THE END!

With all respect to you my brother NO ONE WILL DETER ME NO FORM OF Human shortcoming will put any fear in my heart not anymore. I shall one day stand boldly before the Gods who have brought me through so SOME of my brothers, because NO two straight people are alike and neither are any two Gay or Bisexual men alike either this is my firm belief....we won't be judged alike I believe.

I don't live my life for purely sex purposes, this is how the gods/ancestors and I got acquainted because I simply was not ACCEPTING what was thrown at me as ALL there was.

What was thrown at me?

SEX,SEX SEX SEX SEX SEX SEX SEX SEX SEX SEX SEX SEX SEX and more SEX!

Every where I went for love I found sex and I guess it was supposed to wear me down and out....or show myself and the gods who I really was and what I really wanted....It was the most excruciating times of my life because I liked SEX but I wanted and needed LOVE as well.

To make a long story short one day while walking over to the only "love" nest I could get a shot of instant love from.....I had become a peep/porno/sex booth addict for a time.

While on my addiction way I just suddenly stopped and threw myself against a street lamp on West Highway as the rain beat down on my uncovered headmy tears began to fall as well. It hit me and I realized I had fallen. I was out of control and I had lost my vision and goal for the life I wanted and had began to settle for my addiction instead.

I cried out to the heavens above me I asked God to stop me and help me cuz I couldn't stop myself and I knew it that very moment.

I believe in miracles cuz whatever force was controlling me from that night on was now controlled BY ME!

I believe that the Gods gave me dominion that very night.

Brother what I am saying is the Gods don't fear me like many straight men may think I am human in form and my spirit is God inside the form...

LOVE rules my life not sex and that is the point.

I have a love for men because I saw my own vulnerabilities & felt a compassion for men as well as my attraction for them and well ...I was dumped by a female who must have sensed who I really was. I remember thinking wow some guy has had these sad feelings I am having, I feel for him.

My life has never been lived without my connecting with the Gods or seeking help from the Gods despite what horrible things get tagged onto men who are sensitive to the vibration of other men. My brother not everyman was meant to father a child or husband a woman.

Or else it would be so we are not animals I think we are to own our humanity as well as that of our fellow human beings.

Your life experiences are different from mine if God is a god of "salvation" why should we be different?

They showed me a way to salvage my own life and live by a standard.

That is my sex was not meant to be a stumbling block in my journey nor was it meant to end my journey or be used as if I am a robot or an animal without feelings and sensitivities.

I can "love" empathize and tolerate because I am a god.

So can you!

hotep

newyorkchango wrote:

To Blair, Qedesh (meaning holy!!!), Anthony, and Vernessa,

You are all new posters. Here are my thoughts:

Vernessa, I am glad to see another woman here. There are topics that we can discuss that pertain to women to a greater degree I have many ideas.

Blair these websites are an abomination. You can be gay if you want, but I find that radical activist gays are trouble. I looked at a couple of pages on blackfunk.org and was horrified. Yeshe'a (Jesus) was not gay. Nor were the talmidim (disciples). They followed Torah and the Neviim (the Law and the Prophets: i.e. the Jewish prophets). Prostitutes, adulterers and homosexuals were stoned! The Essenes and the Nazarenes did not allow for homosexuality and neither did the Ancient Egyptians. The Canaanites and Greeks did all that.

Today, NYC is one of the main places for AIDS in the USA. Brooklyn has 31% of NYC's AIDS cases. What saddens me deeply is to see all the young men wearing feminine hairstyles, wearing earrings and long dresslike T-shirts. We are being destroyed through the breakdown of the family. 70% of our kids are basically fatherless. I do not know what sociological effect this will have long term.

Many of the young women I know are not marrying or having kids. Are numbers are shrinking. Do not bring this curse on us. I see the Hispanic community in NYC and around the country growin due to large families and early marriage. We are being wiped out and homosexuality and AIDS is part of the problem. Bisexual men who sleep with women transfer AIDS to women and children, so now the Black women are the

biggest victims. Southern Africa which had so much promise
is being
wiped out. THIS IS GENOCIDE.

STOP ENCOURAGING HOMOSEXUALITY!!! IT IS OUR DESTRUCTION!!!

We need the true understanding of MAAT and the knowledge
that it
takes a man and a woman to make a marriage. ADAM AND EVE
not ADAM and
STEVE.

Thank God for Women,
Charles

--- In Ta_Seti@yahoogroups.com, ":-)))))" wrote:

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Do you Yahoo!?

[Yahoo! Mail](#) - You care about security. So do we.

| 15217|2004-12-11 00:44:27|Herukhuti|Re: KMT Training|
Peace Qedesh and Manu,

If I can add to the dialogue (homosexuality derived from Kemet And Ta-Seti) you two are about to get into, let me say that I believe proving or disproving such a claim is structurally problematic because of the anachronism fostered in the formation of the hypothesis. "Homosexuality" is both a word (semantic) and a concept (semiotic/symbolic). Both the word and the concept are not ahistorical. They have a birth in time and place. So before we can go to proving or disproving the hypothesis we have to first ask ourselves what "homosexuality" are we talking about because in fact there is not a homosexuality that has existed over time but various homosexualities that have existed over time. In addition to that reality, there have been homointimate, homosocial, and

homopassionate practices that various peoples on the continent have practiced that can not be proven to have been based in what we in the contemporary West currently call "sexuality". So by ascribing our culturally and temporally based concepts and definitions to practices from other time periods and in other contexts is anachronistic and ethnocentric.

This is not just limited to the word/concept "homosexuality". The same is true of the word/concept "heterosexuality". The practices of "homosexuality" and "heterosexuality" have varied throughout time and cultural context. And there was a time when neither words/concepts existed. So those people who seek to find heterosexuality throughout all time and in every human context hold an equally weak theoretical/epistemological position as those who seek to find homosexuality throughout all time and in every human context.

The next problem is more of a paradigmic issue. For those who wish to take a "purist" approach to practicing culture, i.e., those who would say that if the ancients didn't do it then we shouldn't be doing it, there is a impossible slippery slope that is created by their position. One because it means they shouldn't be reading this email because if they are they are using a computer and the ancients didn't use computers. Two because it assumes that cultures never evolve, remain stagnant no matter how developed they are. I love, trust, and know my ancestors well enough to know that they developed cultures that were capable of further development. So the absence or presence of something in the past doesn't automatically discredit or privilege it, for me. I want to, as did my ancestors, make sure that any practice handed down remains useful, applicable, and relevant to the current conditions. I also want to KHEPERA, to create what hasn't existed prior because of the needs of the moment. Yes, I get to pick and choose what cultural resources, norms, practices of my ancestors are relevant to my life in this era and which aren't. Part of the cultivation of the soul is to foster a sense of mastery of self (personal self and immediate environment) and to liberate the self from the slavery of ignorance, superstition, and fear.

Finally, I've seen some of the online argument for what I choose to call evidence of homosocial/homopassionate/homointimate practice between two men of ancient Khem:

http://www.egyptology.com/niankhkhnum_khnumhotep/ and http://users.bigpond.net.au/bstone/sex_and_egypt.htm . I don't place any added value to them based upon my beliefs as articulated above. I should say that I am critical of most "egyptology" both the ASCAC version and the Eurocentric version because many scholars don't do

enough reflection on how the Eurocentric socialization they've consumed as a product of their living in the Colonial/Neocolonial, European Hegemonic Era may affect their practice of interpretation.

We can each work to prove our individual existence in the ashes of our ancestors and discredit the existence of each other in their ashes or we can use those ashes to protect the ways we treat each other today. I choose the latter.

Peace Pleasure and Passion,
Herukhuti
www.blackfunk.org

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

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>

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> www.ManuAmpim.com

| 15218|2004-12-11 07:39:05|Arthur Coleman|Re: KMT Training|

??????????????

Aih Djehuti Herukhuti Khepera Ra Temu Seti wrote:

Charles,

THANK YOU, THANK YOU, THANK YOU. You have opened my eyes and my heart. I make this oath to you, a solemn promise: This weekend I will purge this homosexual desire from my spirit. It will be gone this weekend, never to return. And if I am not successful at it, I will kill myself on Monday so that I will no longer be such a destructive force, a killing machine in our beautiful black community. Thank you again brother Charles, you great and mighty king, symbol of our

greatness, provider of divine wisdom, collaborator with the Gods. I'm sure if we don't meet in this life time (because of my having killed myself to save our community) I will see you on the other side.

Your ignorant but humble student,

Inpu-Sebek

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]

Sent: Friday, December 10, 2004 9:59 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: KMT Training

To Blair, Qedesh (meaning holy!!!), Anthony, and Vernessa,

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| 15219|2004-12-11 11:24:18|Paul Kekai Manansala|'Answer' found to riddle of Sphinx|
'Answer' found to riddle of Sphinx
By Ciar Byrne, Media Correspondent
11 December 2004

The riddle of the Sphinx has confounded generations of tourists and experts alike. Who built it, why, and what does it mean? Now a leading Egyptologist believes that he has pieced together the puzzle.

After researching the pyramids of the Giza Plateau and their imposing half-human, half-animal guardian for 20 years, Vassil

Dobrev of the French Archaeological Institute in Cairo has concluded that the Sphinx was the work of a forgotten pharaoh.

For many years, it has been held that Khafre, a king of the Fourth Dynasty whose pyramid sits behind the Sphinx, built the monument in his own likeness.

But Mr Dobrev believes the Sphinx was in fact created more than four and a half thousand years ago by Djedefre, Khafre's half brother and the son of Khufu, the builder of the Great Pyramid at Giza.

When Khufu died, the people of ancient Egypt were weary, having spent decades building pyramids, says Mr Dobrev. He argues that Djedefre, who succeeded Khufu as pharaoh, built the monument in the image of his father, identifying him with the sun god Ra, as a piece of propaganda to restore respect for the dynasty.

In a documentary for television channel Five, Secrets of the Sphinx, to be shown next Tuesday, Mr Dobrev challenges the accepted version of the origins of the Sphinx and the reign of Djedefre, who came close to being written out of ancient history. "This is the first time it has been proposed that the Sphinx has been built after the death of Khufu by his son Djedefre," said Mr Dobrev.

While Khufu and Khafre constructed towering pyramids at Giza, Djedefre built a smaller pyramid several kilometres away at Abu Roash.

This led the American archaeologist, George Reisner, who excavated the Giza Plateau in the 1930s and wrote the definitive book about the site, to portray Djedefre as an outcast who murdered his elder brother, the heir to the throne. "We have absolutely no evidence to support this, but it was written in a very famous book - and slowly it became the rule," Mr Dobrev said.

Unlike modern-day tourists, who approach the Giza Plateau from the east, from Cairo, ancient Egyptians would have come to the site from the south from Memphis, the capital of the old kingdom, Mr Dobrev argues. From this direction, it is seen in profile, with Khufu's Great Pyramid behind it.

Djedefre was the first pharaoh to insert the name of the sun god Ra in his own cartouche, supporting the theory that he built the Sphinx to represent his father as the deity. Mr Dobrev also believes that the discovery in 1955 of two dismantled wooden boats, buried beside the Great Pyramid beneath stones bearing Djedefre's name, show that

he was an important and long-lived ruler who wished to ease his father's passage through the afterlife.

"I think some scholars will have mixed reactions," Mr Dobrev said. "People will be surprised that we can still have something new to say about Djedefre. His reign has to be completely reviewed. It was a longer reign and a more important reign than we thought."

Robert Partridge, the editor of Ancient Egypt magazine and a lecturer at Manchester University, believes that while Mr Dobrev puts forward a logical argument, there is insufficient evidence to prove his theory.

"The fact that Djedefre's name is found at Giza is not surprising. It was the duty of a son to complete the burial of his father," Mr Partridge said. He favours a theory published in the latest edition of Ancient Egypt by the geologist Colin Reader, who argues that the Sphinx was built before the Great Pyramid and therefore could not be the work of Khufu, Khafre or Djedefre.

11 December 2004 11:20

| 15220|2004-12-11 11:27:55|Paul Kekai Manansala|The lake's progress|

The lake's progress

<http://weekly.ahram.org.eg/2004/720/heritage.htm>

In ancient times Lake Mareotis was a pleasure resort and watering spot surrounded by market gardens. Jenny Jobbins considers the fertile past of an area that is now desert

Western Alexandria was once heavily populated in the Greek and Roman eras. Leucaspis, a residential seaport, is among the few surviving remains. Note Lake Mareotis in the background

When the Greek colonisers and Roman cohorts -- and, later, the Persians and Arabs -- marched to and from Cyrenaica along Egypt's northern coast they all had one aim in mind -- to hold and control North Africa.

The road they followed was inland from today's coastal road -- this was not built until World War II. The older road has left an echo in the route of the modern railway line, which links the towns that thrived along the way. Many of these towns have roots embedded

deeply in the past.

Hundreds of years ago the landscape of the north Egyptian coast was very different from the barren desert of today. The region was correspondingly fairly well populated. Neolithic flints have been found dating from 9000 to 6000 BC, and first- and 10th-dynasty records tell us that the surrounding grasslands supported vast herds of cattle.

The immense Lake Mareotis (Maryut) stretched for some days' journey east to west, its waters fed by the most westerly branch of the Nile. The Ancient Egyptians called the lands and the people west of the fertile Nile valley and Lake Mareotis the Tehenu (Land of the Olive), while the eastern part of the lake was in the Kingdom of the Harpoon. The latter was noted for possessing a Mediterranean sea port, probably at Maks.

The two kingdoms were subjugated in about 3400 BC when Menes unified Egypt, but while the Kingdom of the Harpoon was assimilated into the new empire, Tehenu's ties were weaker. From the first dynasty onwards there are records of "Libyan" invasions into unified Egypt, both military and economic, which posed a constant threat to peace and stability. For a time Ramses II subdued the area, but incursions resumed after his death and by the 22nd dynasty peaceful, or economic, Libyan infiltration had reached a point where Libyans were dominant in the region.

In the seventh century BC Greek migrants appeared in Libya, and in 637 BC they founded the town of Cyrene. The Libyans, alarmed at this clear and audacious colonisation, appealed for help to the Pharaoh Apries, but the Greeks defeated an Egyptian expedition sent against them. Greek traders soon began to enter Egypt, threatening the "Libyan" supremacy of the region. The Greeks founded their first colony in Egypt at Naukratis, which stood in the Delta on the Canopic branch of the Nile. Naukratis soon became the most important commercial town in the Delta, and traces remain of temples and a seventh-century BC scarab factory, as well as pottery.

The nome (province) of Mareotis, like the rest of Lower Egypt, continued to prosper. In 525 BC King Cambyses of Persia defeated Pharaoh Psammetichus III at Pelusium, the ancient port on the north Sinai coast, and thus founded the 27th Dynasty. Mareotis became a petty kingdom, with the Canopic Nile as its eastern boundary and its western edge roughly where Al-Alamein stands now. The capital was Marea, or Mareotis, but it later moved to Taposiris Magna (Abu Sir).

West of Mareotis was the nome of Libya, with its capital at Paraetionium (Marsa Matrouh). Still further west were the important towns of Marmarika and Cyrene, capital of Cyrenaica. Today it seems hard to believe that there were once 48 towns around Lake Mareotis and strung along the north coast between Canopus and the frontier of Cyrenaica.

An attempt to oust the Persians from Egypt was launched from Marea in 455 BC by the nationalist hero Inaros. Aided by Greeks, he mounted a force against Artaxerxes I and marched south to besiege Memphis. The uprising ended in failure and Inaros was put to death.

From this point Mareotis seems to have entered a political decline, which clearly affected its prosperity. By the end of the fourth century BC the Greeks settling into the new city of Alexandria considered it a region full of wild herdsmen. But the Ptolemaic regime would change all that. From the nearby metropolis came a demand for fresh produce and new farms and villages appeared; the cultivation of vines, olives, and market garden produce reached its height. With the annexation of the rival province of Cyrenaica by the Ptolemies in 321 BC came an age of peace and prosperity for Mareotis.

There was now a well-cultivated spit of land stretching for 60 kilometres from the Moon Gate of Alexandria to the western end of Lake Mareotis. It was highly populated, and was renowned for the excellence of its wine, which Virgil described as pressed from grapes that were "uniformly white". South of the lake were several towns, including Marea, and behind them stretched uplands cultivated with grain, olives, fruit, and vines. There were oil presses and breweries, papyrus beds, and an abundance of fish in the sea and the lake. Quarrying and glass blowing, which had developed in Egypt sometime in the Late Dynastic period, were established industries.

When Strabo came to Alexandria towards the end of the first century BC he recounted that the citizens of the coastal Egyptian capital spent holidays on the lake in houseboats, while boating parties called at inns on the islands and around the banks. Rich Greeks settled in villas on the lakeshore, and sailed across the lake from Alexandria's Portus Mareotis to Marea and Taposiris Magna. The comfortable ferry across the lake was probably the preferred route from east to west as well as north to south, and numerous jetties that can still be traced in the mud show that much traffic plied to and forth.

During the Christian period of Roman rule churches and monasteries

were founded and flourished. The most important was at Abu Mina (St Menas) where a large town grew up around the basilica of the saint, a Roman officer who was martyred in 309 -- just three years before the Emperor Constantine's conversion to Christianity.

St Menas is still a popular patron in Egypt, but he was once so famous that the church built over his grave was one of the most significant places of global Christian pilgrimage after Jerusalem and Rome. The cult was founded on the cures brought about by drinking the holy water from a well, which brought pilgrims flocking to the site. Towards the end of the fourth century a cathedral was built, and a town grew up around it to minister to pilgrims with the provision of hotels, bathhouses, and shops. To prove they had been there, pilgrims took home a small clay flagon of water from the holy well, and these little souvenirs, stamped with an image of St Menas beside two kneeling camels, have been found across the Old World.

Not only did it cater to foreign pilgrims, but the monastery, like similar institutions the world over, provided a range of social services to local people. The monks dispensed spiritual guidance for the devout and the perplexed, food for the needy, herbal and folk remedies for the sick and employment for servants and guards.

The glorious days the Greeks and Romans bestowed on the north coast lasted for almost 1,000 years. But eventually climatic and political changes compounded to bring about the gradual decline of Mareotis. As the power of the Roman Empire in North Africa dwindled, there was a breakdown in the executive and legal systems; infrastructure was not maintained and bandits overran the provinces. The Canopic branch was neglected and silted up, and fresh water ceased to flow into the lake. Meanwhile the coastal fringe began to sink, and a series of earthquakes hit the region. As the lake dried into a salty, marshy swamp the surrounding hills were bared when the thinly rooted vegetation was washed away by rains.

In 619 the Persian army of Chosroe II swept along the coast, causing devastating farms and villages as they went. Twenty years later came the Arabs, who filled in the Roman wells (placed at two-day intervals) to thwart a relief force in case any was sent from Byzantium. The Romans surrendered North Africa with hardly a struggle: the sickly Emperor Heraclius was engaged in fighting off the Persians and had insufficient resources to come to the aid of the rest of his empire.

The Arab conquerors founded a new capital at Fustat on the outskirts of modern Cairo, and severely neglected Alexandria and its regions.

Bedouin tribesmen settled and mixed with Libyans and Berbers, and the farmers whose produce had filled the Greek and Roman tables moved to nearby towns. The remaining wells were neglected and villages deserted. There was no law and order. The town of Abu Mina was destroyed in the eighth or ninth century, although the basilica was left standing among the ruins and Al-Bakr, an Arab traveller who visited the site in 1086, saw lamps burning there night and day and a statue of St Menas over a great marble tomb with his feet resting on two kneeling camels. By the end of the 10th century the district of Mareotis west of Taposiris and Abu Mina was abandoned.

By the second century AD the town of Marea had been reduced to only a village, but as such it survived at least until 1400 when the Arab chronicler Maqrizi visited it. Maqrizi reported that it was a market garden supplying Alexandria, from where it was administered. Marea was abandoned soon after the Turks occupied Egypt in 1517. By that time the lake was a swamp, and by the 18th century it was dry. Yet a vestige of grassland must have remained, for in 1852 an official reported that 2,000 female camels belonging to the viceroy were stationed to graze at Maryut to supply milk for the Arab foals at his stud farm. To this day, Bedouin who have settled in scattered homes throughout the area known as Bahig graze camels, sheep and goats.

From the Middle Ages on Mareotis may have been out of mind, but it was not out of sight. On the approach to the village of Abu Sir -- ancient Taposiris Magna -- a ruined tower guards the skyline. It stands on a limestone ridge on the left-hand side of the road, and until recently was thought to have been a lighthouse. It's now believed it was a tomb that the owner modelled as a miniature replica of the Pharaohs and which, visible as it was out to sea, may have served the dual purpose of a beacon. This and the nearby remains of the Ptolemaic temple dedicated to Osiris, whose stone walls loom so incongruously on the modern roadside, are almost all that remain of a once-important town probably inhabited from the pre-dynastic period.

The first storey of the tower is square, the second octagonal, and the third cylindrical: its base is partly buried and its top has fallen, but on the whole it is remarkably well preserved, and in its contours, if in our mind's eye we magnify them 10 times, we can see how the legendary lighthouse of Alexandria would have appeared. The door is above ground and can only be reached by ladder, just as Ibn Battuta described the entrance to the Pharaohs.

This monument was referred to as Burg Al-Arab (the Arabs' Tower) and

it was after this that the citadel of Burg Al-Arab (built nearby in the first half of the 19th century as an administration centre for the Bedouin) was named. In the 15th century there was a fanciful legend that the beautiful Blanchefleur was locked up here, an offering to the sultan of Egypt, and that her lover Floris mounted to her room in a basket of roses.

The tower featured in the General Eaton's famous march on Tripoli in 1805, in what was the first foreign intervention by land in American military history. William Eaton, formerly the American consul in Tunis, wanted to end piracy of American ships off the Libyan coast of the Mediterranean. At the "Arab's tower", on the very day that Thomas Jefferson took his oath as president of the United States and swore to support American allies, Eaton signed a treaty with Hamid Karamanli that would install the latter as pasha of Tripoli in place of his brother Youssef. In return for American aid Hamid pledged to end the piracy. Eaton gathered five or six American marines, about 40 Greek mercenaries, and 400 Bedouin volunteers and marched across the desert to Derna, a gruelling event during which he narrowly escaped death at the hands of his mutinous crew. Backed by three American warships he captured Derna and was poised to attack Tripoli, but was thwarted by the American consul-general at Algiers, who negotiated a peace with Youssef. Both Eaton and Hamid retired to the United States on pensions.

In the necropolis around the tower are tombs that show signs of providing shelter to shepherds. As one approaches the temple, which can also be reached by an easy climb further along the road, the ground becomes more and more littered with pottery shards. Since pots formerly took the place of tin cans, cardboard boxes, glass bottles, and plastic and paper bags, it is hardly surprising to see so many shards, although quite impossible to date them; but they are more pleasant to encounter than the modern trash that threatens to form a top stratum.

Below the necropolis are the remains of baths built by the emperor Justinian, and lower down, on what would have been the eastern shore of Lake Mareotis, are traces of quays, jetties and a bridge.

There are vestiges of a Christian church within the 90-metre-square walls of the temple. The whole structure continued to be of service when need arose. At one time it was a quarantine station for caravans, and E M Forster says it was used as a fortress by the Arabs and that, in his day, a coastguard station was installed there. Nowadays the only sign of life is in the nearby village.

The limestone ridge on the southern side of the road has been levelled over the past decade to provide building materials. Formerly, too, the sea was hidden from view by a ridge of limestone crags and sand dunes, sometimes so white they were blinding. But whenever a holiday village was built along the coast, the ridge was cut away. Between the dunes and the road is the sandy bed of what was once a lagoon, which still leaks pools of salt and sustains the occasional halophytic shrub. In years of heavy rainfall water percolates back into the lagoon, and more than one construction has found itself sitting in a pool of stagnant salt water.

While few ancient cities in the region have yielded ruins as spectacular as those of Taposiris Magna at the western end of the lake bed, 45kms away at Marina Village a Polish mission is excavating the extensive town of Leucaspis, which lay in almost idyllic surroundings on the shore of a blue lagoon. Much of the rest of the coast remains to be excavated.

Today much of the lake area near Alexandria has been rehabilitated, and the lakebed has been flooded south of the city. Irrigation projects are producing increased acreage of fruit orchards, while light industries established near the new satellite towns are attracting city immigrants. But on its western reaches, where boats ferried holiday-makers beating tambourines and singing girls with garlands in their hair, there is only a dry, flat plain. Those shores where vineyards and orchards flourished are parched desert. The wind that once filled the sails of pleasure boats still blows, but instead of the sound of music it carries only sand.

| 15221|2004-12-11 11:40:50|Mahari|Re: KMT Training|

>>and making me understand that I have chosen the right path.<<

If by "path" you are referring to your sexuality you might want to keep in mind that your sexuality chooses you and not vice versa.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, December 11

In honor,

HTP,

Mahari

--- On Fri 12/10, Blair Parkinson <blairparkinson@hotmail.com> wrote:

From: Blair Parkinson [mailto:blairparkinson@hotmail.com]

To: Ta_Seti@yahoogroups.com

Date: Fri, 10 Dec 2004 14:31:25 +0800

Subject: RE: [Ta_Seti] Re: KMT Training

Ankh!Udja!Seneb!

I would like to say a big thank you to the member who posted this.

As a same-sex gender loving man who has strong Kemetic beliefs, I have always refused to accept the common held notion that gay and lesbian people have no valuable role in society, be it our modern one or that of ancient Kemet.

It saddens me to think that not only are we persecuted and vilified by mainstream society but also within our own minority groups. To me it is time that we all realise that by judging others not only by their ethnicity, religion but by thier sexual orientation makes us as bad as our oppressors.

Thank you once again for stregthening my resolve and making me understand that I have chosen the right path.

Senebty,

Blair

>From: ":-))))))"

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: KMT Training

>Date: Thu, 09 Dec 2004 23:34:56 -0000

>

>

>

>In response to anthony clements:

>

>>> And I also wonder in this day of different sexual

>> orientations.....does Kemetic study include the exclusion of

>> differing orientations?

>

>Asar Imhotep wrote:

>

>> For the most part, Yes.

>

>

>Alafia & Hotep, Brothers & Sisters!

>

>Casual homophobic bigotry has become such standard fair in African

>communities worldwide since European Christian and Arab Moslem

>slavers arrived with their "new" "improved" religions.

>

>We allow ourselves to forget that these same dogma's of contempt

>that lead us to dismiss our very own brothers and sisters, our own

>parents, and indeed our very children who are Same Gender Loving,

>African to African, led Our Ancestors to be enslaved and the slavers

>to casually dismiss their chattel slavery.

>

>The "primitive" ones kidnaped and brutalized were heathen and less

>than human to begin with. Right? Does not the Bible speak of the
>curse of Ham? Does not the Koran say that a Moslem man may do as one
>wishes with the Infidel and the seed of his/her loins? Thankfully
>most Sons and Daughters of Kemet have grown past that part of
>rigorously evangelized hatred.

>

>Dr Malidoma Some, a straight Dagara Priest already quoted in this
>thread, speaks eloquently of the sacred role Same Gender Loving Men
>& Women play in African Traditional Beliefs derived from Kemet &
>TaSeti.

>

>Before we continue to casually dismiss our Same Gender Loving
>community members (or worse) AND the gifts of Spirit these ones are
>born with to share with Our Loved Ones, Our People! perhaps those of
>you subscribing to Our Traditional Beliefs might consider what Baba
>Malidoma learned during his own initiatory training. For those here
>unfamiliar with the traditional roles same gender loving people play
>in African Traditional Religions yet openminded and open hearted,
>links to the Some's observations and others are listed below.

>

>Odabo
>Ifatola, Bodeme

>

>

>West Africa:

>

>Guardians of the Gates:

><http://www.menweb.org/somegay.htm>

>

>Homosexuality: The Gatekeepers

><http://w3.ime.net/~bmhc/soulvp03.htm>

>

>

>Southern Africa

>

>Traditional Healing "Ubungoma"

><http://www.ukblackout.com/africa/prudence.html>

>

>Everything Must Come To Light:

><http://www.frif.com/new2002/must.html>

>

>

>P.S.

>

>Brother Bodeme, Herukhuti Khepera Ra Amen is a fully initiated KMT

>Priest and a Same Gender Loving Brother. Any SGL Brother or Sister

>interested in initiating into KMT in an affirming environment is

>welcome to apply:

>

>From blackfunk.org:

>http://www.blackfunk.org/funk/modules.php?name=Founders_Bio

>

>priest/shaman/bodeme. At the age of 13, Genghis Nor, musician,

>composer, teacher, and Sufi master became Hameed's spiritual

>mentor/father. That relationship continued until Genghis' death a

>few years ago. At 14, Hameed Sharif Williams became Herukhuti Amen
>when he was initiated into Seshini Hetch Ha Nub Kera Amen Ra or The
>Temple of the White and Gold Lotus and Shrine of Amen Ra, a modern
>priesthood dedicated to rediscovering the power of Ab Ha Ntr Rkh
>Khmti (ancient Egyptian spirituality). Heru remained a member of the
>priesthood for nearly ten (10) years during which he became the hem
>neter tepi or high priest of the priesthood's satellite in Los
>Angeles. As a priest, Heru officiated at wedding and naming
>ceremonies, birth celebrations, and rituals as well as provided
>pastoral counseling through oracle divination and astrological
>readings.

>

>In December of 2003, Heru began training with Dr. Malidoma Som? in
>Dagara cosmology and spirituality. The Dagara people live in Burkina
>Faso and Ghana, West Africa. During the training, Heru was
>recognized as a bodeme or "gatekeeper" of the fire clan/shrine. The
>bodeme are members of the Dagara community which maintain gates
>between this world and other worlds. The bodeme are known for their
>spiritual gifts to the community and represent an important society
>of secrets among the Dagara. The bodeme practice same-sex desire and
>ritualized sex in the fulfillment of their spiritual
>responsibilities/role to the community.

>

>Herukhuti: heru@blackfunk.org, (718)636-0345

><http://www.blackfunk.org/>

>

>

>

>--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>>

>> I am in no way saying to join a "cult" (not saying you said that)

>or

>> anything. Just that if you truly want to understand the depths of

>> African spirituality, you have to be in contact with Africans who

>> are members of the various priesthoods.

>>

>> Although a lot of societies have good intent here in the states,

>> their knowledge is based on reading books from people with surface

>> knowledge of the early priesthoods and their interpretations.

>>

>> A lot of things was codified and knowing African priest, they

>didn't

>> dispel all of the "secrets" to just anyone. So if you are reading

>> the Pale Fox for example, remember the Dogon, just like the

>Kemetic

>> priest, had a 40-45 year initiation process. If Griule and

>Dieterlen

>> only spent 16 years (and correct me if I'm wrong) amongst them,

>then

>> they don't even have half the knowledge that the priesthood knows.

>> So if anyone for instance, wanted to try and make a priesthood

>here

>> in the states, and didn't go through the 40 year process in

>Africa,

>> then you will in fact get a watered down version, because their

>> information is based on the limited knowledge of authors who were
>> not initiated.
>>
>> The same for Kmt. I think someone explained already that there are
>> civilizations older than Kmt and Kmt was the height. Kmt is an
>> amalgamation of various African countries and peoples. So you will
>> see similarities and concepts in almost all the major systems.
>>
>> It's just like Hip Hop. Hip Hop wasn't just a culture that started
>> in the Bronx New York. It had it's elements from various different
>> cultures from across the states and abroad in Jamaica, which are
>> older than Hip Hop. They just came together beautifully in the mid
>> 70's. Breakin comes from Capoeira which was brought here to the
>> states by peoples from Brazil. The Capoeira was mixed with the
>> electric boogaloo dances and dancers famous on Soul Train (Which
>> Micheal Jackson borrowed the Moon Walk from) from some dancers in
>> California. Davey D. was telling me that RAP really is an acronym
>> for Rhetoric Assisted Poetry (or something like that) which was
>> later used as a word for the style of poetry over the beats. This
>is
>> in the era of Be Bop, Jazz Scatting and the Beat Nik poetry age.
>> There is a lot more to it, but this is only to show that what
>became
>> Hip Hop was an amalgamation of cultures which just so happen to
>> incubate in the Bronx.
>>
>> The same with Kmt. By all means, study as much as you can on your
>> own, but try to get in contact with priest from the continent
>> because they will be able to present information not contained in
>> the books.
>>
>>> It bothers me that there seems to be the same old discriminatory
>> stuff surrounding the learning of Kemetics....granted it
>> was "secret" but aren't those secrets used by our oppressors
>against
>> us anyway?
>> >>>>>
>>
>> Also, keep in mind the concept that Kmt had mysteries and secrets
>is
>> a misunderstanding. They had advanced teachings that you could
>> explain unless you knew the basics. I remember Dr. Ben saying
>> that, "When you were little and your mama gave you mush instead of
>> meat, you didn't say she was keeping secrets (meat) from you. She
>> understood that at your current state, you couldn't handle meat.
>But
>> now that you have grown you can handle meat...."
>>
>> The same should be understood about African methods of teaching.
>The
>> African method of teaching is intiation and that's just how it is.
>>
>>> And I also wonder in this day of different sexual
>> orientations.....does Kemetic study include the exclusion of
>> differing orientations?

> > > > > > >

> >

> > For the most part, Yes.

> >

> >

> > Asar Imhotep

> > <http://www.mochasuite.com>

> >

> >

> > --- In Ta_Seti@yahoogroups.com, anthony clements

>

> > wrote:

> > > Thank you both Raymond and Asar,

> > >

> > > I guess what I am looking for is a sort of non obligatory

> > > strictly

> > > learning situation that offers me oppotunity to have knowlege

> > > before

> > > any committment and from yur tone Asar my guess is this doesn't

> > > exist it seems it's an all or nothing situation.

> > >

> > > In all honesty I wonder ...we of the diaspora are so far removed

> > > I

> > > think from such stringent "law" it would seem the ancestors would

> > > somehow offer us a sort of "break" being we are so far from their

> > > perfection.

> > >

> > > It bothers me that there seems to be the same old discriminatory

> > > stuff surrounding the learning of Kemetics....granted it

> > > was "secret" but aren't those secrets used by our oppressors

> > > against

> > > us anyway?

> > >

> > > And I also wonder in this day of different sexual

> > > orientations.....does Kemetic study include the exclusion of

> > > differing orientations?

> > >

> > > hotep

> > >

> > >

> > >

> > > Asar Imhotep wrote:

> > >

> > > The thing about the Asar/Aset society is that it is a culture

> > > created here in the states. Not that anything is wrong with

> > > that,

> > > but they really don't have the african connections as some of

> > > the

> > > people I have mentioned. Dr. Ben in the early 30's went to Kmt

> > > under

> > > the priesthood there to study, and eventually became an elder in

> > > recent years. Believe it or not, the early Kemi

> > > had "chapters/lodges" in various parts of Africa including South

> > > and

> > > West Africa.

>>>
>>> When I first started to study Netcher and Kemetic spirituality,
>> Dr.
>>> Ben and Professor Smalls had me study the Yoruba. It will all
>> unfold
>>> in time. All I am saying is be weary of societies that were
>> created
>>> here and they don't have those connections with the various
>>> priesthoods in Africa itself. There are various chapters
>> throughout
>>> the united states and it's just a matter of seeking. But only if
>> you
>>> are serious.
>>>
>>> Asar Imhotep
>>> <http://www.mochasuite.com>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
>>>> You're welcome Brian.
>>>>
>>>> The Society had a chapter that met in a storefront in
>>>> the city where I live (SF Bay Area), and I knew some
>>>> of their members fairly well. I did not attend a meeting
>>>> but they were well thought of here.
>>>>
>>>> I have to confess that I'm a bit of a purist when it comes
>>>> to Kmtc spirituality and prefer that it not be mixed with
>>>> other traditions, however noble the attempt might be.
>>>> Their publications tend to mix Dravidian spirituality,
>>>> Hindu Tantra, the Hebrew Cabalah and Kemetic tradi-
>>>> tions, which while fine with some folks, doesn't appeal
>>>> to me. As you can see from the Website info, they
>>>> appear to be doing quite well anyway. I believe the
>>>> New York chapter holds an annual public celebration,
>>>> as I recall in late spring or early summer.
>>>>
>>>> I've heard Ra Un Nefer Amen, their leader speak, and
>>>> found him to be less than candid about the group's
>>>> beliefs and practices. However, you can learn much
>>>> about them by reading his publications entitled Metu
>>>> Neter. I'm sure you can purchase them on the Web or
>>>> by calling the bookshop which might still be located
>>>> at 140 Buckingham Road in Brooklyn.
>>>>
>>>> Peace,
>>>> Raymond
>>>
>>>
>>>
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| 15222|2004-12-11 12:17:32|Manu Ampim|Re: KMT Training|

Greetings Herukhuti,

The website you cite by Reeder about The Tomb of Niankhkhnum and Khnumhotep is nothing more than *speculation* about homosexual relations. The author himself clearly states the following:

"The relationship between the two men is NOT CLEAR. Egyptologists consider it "problematical." Are they brothers? Could they be twin brothers? Are they close friends or are they lovers? Are they all of the above? A reasoned argument can be made defending any and all of these positions" [emphasis added].

http://www.egyptology.com/niankhkhnum_khnumhotep/embrace.html

Also, this website link is nothing more than _isolated_ pictures with captions that are taken out of context of the entire scene. There are no translations of the associated texts provided, none of the scenes are shown in their entirety, and there is not a single word mentioned about the divine embrace of men and gods, men and goddesses, etc. This is hardly credible scholarship and it is not evidence or proof of any claim. Nor does the author address these issues in his Oct. 2000 essay on this tomb.

The fact is that claims made about ancient practices must be *proven,* otherwise we are left with undocumented propaganda and wild historical hearsay. My original question to Qedesh still stands:

>"Please provide *primary sources* to support your claim of male and female
> homosexuality being "derived from
Kemet & Ta-Seti."

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, "Herukhuti" <heru@b...> wrote:

>

> Peace

Qedesh and Manu,

>

> If I can add to the dialogue
(homosexuality derived from Kemet And
> Ta-Seti) you two are about to get
into, let me say that I believe
> proving or disproving such a claim is
structurally problematic
> because of the anachronism fostered in the
formation of the
> hypothesis. "Homosexuality" is both a word (semantic)
and a concept
> (semiotic/symbolic). Both the word and the concept are
not
> ahistorical. They have a birth in time and place. So before we can
> go to proving or disproving the hypothesis we have to first ask
> ourselves what "homosexuality" are we talking about because in fact
> there is not a homosexuality that has existed over time but various
> homosexualities that have existed over time. In addition to that
> reality, there have been homointimate, homosocial, and
>
homopassionate practices that various peoples on the continent have
>
practiced that can not be proven to have been based in what we in
> the
contemporary West currently call "sexuality". So by ascribing
> our
culturally and temporally based concepts and definitions to
> practices
from other time periods and in other contexts is
> anachronistic and
ethnocentric.
>
> This is not just limited to the
word/concept "homosexuality". The
> same is true of the word/concept
"heterosexuality". The practices
> of "homosexuality" and
"heterosexuality" have varied throughout time
> and cultural context. And
there was a time when neither
> words/concepts existed. So those people
who seek to find
> heterosexuality throughout all time and in every human
context hold
> an equally weak theoretical/epistemological position as
those who
> seek to find homosexuality throughout all time and in every
human
> context.
>
> The next problem is more of a
paradigmatic issue. For those who wish
> to take a "purist" approach to

practicing culture, i.e., those who

- > would say that if the ancients didn't do it then we shouldn't be
- > doing it, there is a impossible slippery slope that is created by
- > their position. One because it means they shouldn't be reading this
- > email because if they are they are using a computer and the ancients
- > didn't use computers. Two because it assumes that cultures never
- > evolve, remain stagnant no matter how developed they are. I love,
- > trust, and know my ancestors well enough to know that they developed
- > cultures that were capable of further development. So the absence or
- > presence of something in the past doesn't automatically discredit or
- > privilege it, for me. I want to, as did my ancestors, make sure that
- > any practice handed down remains useful, applicable, and relevant to
- > the current conditions. I also want to KHEPERA, to create what
- > hasn't existed prior because of the needs of the moment. Yes, I get
- > to pick and choose what cultural resources, norms, practices of my
- > ancestors are relevant to my life in this era and which aren't. Part
- > of the cultivation of the soul is to foster a sense of mastery of
- > self (personal self and immediate environment) and to liberate the
- > self from the slavery of ignorance, superstition, and fear.
- >
- > Finally, I've seen some of the online argument for what I choose to
- > call evidence of homosocial/homopassionate/homointimate practice
- > between two men of ancient Khem:
- >
- href="http://www.egyptology.com/niankhkhnum_khnumhotep/">http://www.egyptology.com/niankhkhnum_khnumhotep/ and
- >
- href="http://users.bigpond.net.au/bstone/sex_and_egypt.htm">http://users.bigpond.net.au/bstone/sex_and_egypt.htm . I don't place
- > any added value to them based upon my beliefs as articulated above.
- > I should say that I am critical of most "egyptology" both the ASCAC
- > version and the Eurocentric version because many scholars don't do

> enough reflection on how the Eurocentric
socialization they've
> consumed as a product of their living in the
Colonial/Neocolonial,
> European Hegemonic Era may affect their practice
of interpretation.
>
> We can each work to prove our
individual existence in the ashes of
> our ancestors and discredit the
existence of each other in their
> ashes or we can use those ashes to
protect the ways we treat each
> other today. I choose the
latter.
>
> Peace Pleasure and Passion,
> Herukhuti
>
> www.blackfunk.org
>
>
>
> --- In
href="mailto:Ta_Seti@yahoogroups.com">Ta_Seti@yahoogroups.com, "Manu Ampim" <Profmanu@a...>
wrote:
> >
href="mailto:qedesh@y">qedesh@y... wrote:
> >
> > > Dr
Malidoma Some, a straight Dagara Priest already quoted in this
> > > thread, speaks eloquently of the sacred role Same Gender Loving
> Men
> > > & Women play in African Traditional Beliefs derived from
Kemet &
> > > TaSeti.
> >
> >
> >
> >
Greetings,
> >
> > You failed to show any evidence for this
claim. Please provide
> *primary sources* to support your claim of
male and female
> homosexuality being "derived from Kemet &
Ta-Seti."
> >
> >
> > Advancing the work,
> >
> > Manu Ampim
> >
href="http://www.ManuAmpim.com">www.ManuAmpim.com
| 15223|2004-12-11 13:48:42|anthony clements|Re: KMT Training|

Peace

I just wanted to interject peacefully brothers

Whenever you see that an interaction between men is "not clear"

That is as many gay people have come to know as a BIG **RED** flag.

Ask yourself my bretheren when on the Gods green earth, how and why EVER is a relationship between two straight men "not clear"

Why should it NOT be?

There should NOT be anything to hide correct?

I mean I would presume that as being a straight mans mentality....in fact a straight man as I experience him does not desire there be a shadow of a doubt about his relationship with another man...unless he is a unique offshoot of the "DL" man!

Once more I was taught that the Egyptians kept practically impeccable records by and large.

If something is unclear then I would suspect something was purposely being hidden perhaps a heterosexual "higher up" or someone(s) with the authority of the day decided to try to "erase" a few homosexuals out of history maybe more than a few.

We must realize heterosexuality at it's physical best is for procreation (and not EVERYBODY has kids)

But at it's mortal/physical worse it's a **bias** like most biases and prejudices.(racism, sexism, ageism etc. etc.)

example: We watch programs about the animal kingdom, we as heterosexuals would "naturally" say ALL animals are heterosexual!

And we are correct!

When the shows producers and sponsors are heterosexual dominated and catering to a heterosexual sensibility be it religious or life follows nature evolution sort of promoting, so are the animals that they study.

Now a producer who seeks to study if animals behave homosexually ...well guess what? to put it mildly:

I never ever ever in my long legged life thought see a dolphin giving "oral" pleasure to a dolphin other than his dolphin wife!

Hell I didn't know that dolphins had penises and boy do they! but

that sort of thing is **always** just simply all "assumed" when it's viewed from a heterosexual point of view.

Dolphins have for some reason are always portrayed as having some sort of primeval connection to humans.

But anyway they weren't the only animals/mammals that were caught on camera.

The producer(s) purposely did the study to show that nature is not always what a typical heterosexual would like to believe and that sex even in the animal world is not **always** for procreative purposes, believe it or not...and that belief will always be in line with your personal "bias"

The point is we are all of us, Human God indwelt beings, we need to find better ways of dealing with our common HUMANITY with love.

I also learned in my Kemetic study there is TRULY NO such thing as a good "god" or a bad "god"

GODS are to be respected BECAUSE THEY ARE GODS!

Should we be much different from the Gods?

Love is love!

Hotep

Manu Ampim wrote:

Greetings Herukhuti,

The website you cite by Reeder about The Tomb of Niankhkhnum and Khnumhotep is nothing more than *speculation* about homosexual relations. The author himself clearly states the following:

"The relationship between the two men is NOT CLEAR. Egyptologists consider it "problematical." Are they brothers? Could they be twin brothers? Are they close friends or are they lovers? Are they all of the above? A reasoned argument can be made defending any and all of these positions" [emphasis added].

http://www.egyptology.com/niankhkhnum_khnumhotep/embrace.html

Also, this website link is nothing more than _isolated_ pictures with captions that are taken out of context of the entire scene. There are no translations of the associated texts provided, none of the scenes are shown in their entirety, and there is not a single word mentioned about the divine embrace of men and gods, men and goddesses, etc. This is hardly credible scholarship and it is not evidence or proof of any claim. Nor does the author address these issues in his Oct. 2000 essay on this tomb.

The fact is that claims made about ancient practices must be *proven,* otherwise we are left with undocumented propaganda and wild historical hearsay. My original question to Qedesh still stands:

> "Please provide *primary sources* to support your claim of male and female
> homosexuality being "derived from Kemet & Ta-Seti."

Advancing the work,

Manu Ampim

=====

--- In Ta_Seti@yahoogroups.com, "Herukhuti" <heru@b...> wrote:

>
> Peace Qedesh and Manu,
>
> If I can add to the dialogue (homosexuality derived from Kemet And
> Ta-Seti) you two are about to get into, let me say that I believe
> proving or disproving such a claim is structurally problematic
> because of the anachronism fostered in the formation of the
> hypothesis. "Homosexuality" is both a word (semantic) and a concept
> (semiotic/symbolic). Both the word and the concept are not
> ahistorical. They have a birth in time and place. So before we can
> go to proving or disproving the hypothesis we have to first ask
> ourselves what "homosexuality" are we talking about because in fact
> there is not a homosexuality that has existed over time but various
> homosexualities that have existed over time. In addition to that
> reality, there have been homointimate, homosocial, and
> homopassionate practices that various peoples on the continent have
> practiced that can not be proven to have been based in what we in
> the contemporary West currently call "sexuality". So by ascribing
> our culturally and temporally based concepts and definitions to
> practices from other time periods and in other contexts is
> anachronistic and ethnocentric.

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> This is not just limited to the word/concept "homosexuality". The

> same is true of the word/concept "heterosexuality". The practices

> of "homosexuality" and "heterosexuality" have varied throughout time

> and cultural context. And there was a time when neither

> words/concepts existed. So those people who seek to find

> heterosexuality throughout all time and in every human context hold

> an equally weak theoretical/epistemological position as those who

> seek to find homosexuality throughout all time and in every human

> context.

>

> The next problem is more of a paradigmatic issue. For those who wish

> to take a "purist" approach to practicing culture, i.e., those who

> would say that if the ancients didn't do it then we shouldn't be

> doing it, there is a impossible slippery slope that is created by

> their position. One because it means they shouldn't be reading this

> email because if they are using a computer and the ancients

> didn't use computers. Two because it assumes that cultures never

> evolve, remain stagnant no matter how developed they are. I love,

> trust, and know my ancestors well enough to know that they developed

> cultures that were capable of further development. So the absence or

> presence of something in the past doesn't automatically discredit or

> privilege it, for me. I want to, as did my ancestors, make sure that

> any practice handed down remains useful, applicable, and relevant to

> the current conditions. I also want to KHEPERA, to create what

> hasn't existed prior because of the needs of the moment. Yes, I get

> to pick and choose what cultural resources, norms, practices of my

> ancestors are relevant to my life in this era and which aren't. Part

> of the cultivation of the soul is to foster a sense of mastery of

> self (personal self and immediate environment) and to liberate the

> self from the slavery of ignorance, superstition, and fear.

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> Finally, I've seen some of the online argument for what I choose to

> call evidence of homosocial/homopassionate/homointimate practice

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> http://www.egyptology.com/niankhkhnum_khnumhotep/ and

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> any added value to them based upon my beliefs as articulated above.

> I should say that I am critical of most "egyptology" both the ASCAC

> version and the Eurocentric version because many scholars don't do

> enough reflection on how the Eurocentric socialization they've

> consumed as a product of their living in the Colonial/Neocolonial,

> European Hegemonic Era may affect their practice of interpretation.

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> We can each work to prove our individual existence in the ashes of

> our ancestors and discredit the existence of each other in their

> ashes or we can use those ashes to protect the ways we treat each

> other today. I choose the latter.

>

> Peace Pleasure and Passion,

> Herukhuti

> www.blackfunk.org

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Manu Ampim" <Profmanu@a...> wrote:

> > [gedesh@y...](#) wrote:
> >
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> > >thread, speaks eloquently of the sacred role Same Gender Loving
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> > Advancing the work,
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> > Manu Ampim
> > www.ManuAmpim.com

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| 15224|2004-12-11 14:34:38|saidis_aswan_egy|Homosexuality in Kmt[Egypt]?|

I have no mention of any condemnation of homosexuality within the Book of the Coming Forth by Day or the Pyramid Texts. Apparently this did not bar people from reaching the Field of Aaru. The Negative Confessions only mention that pediastry was strictly forbidden and a person practicing this could not reach the field of Iaru.

Know I have come across mentions of homosexuality in the Contendings of Heru and Set. Set attempts to intise Heru into homosexual acts to discredit his kingship, and this might also be similar to the 6th dyansty tale entitled Tale of King Neferkara and General Saset. In this story it has Pharaoh Neferkara visiting his general late at night. The references in this are rather ambiguous.

There is a text of the Journal of Egyptian Archaeology about Homosexuality around the Middle Kingdom. I have not read it but I know it's by the scholar Richard Parkinson.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15225|2004-12-11 15:18:38|Aih Djehuti Herukhuti Khepera Ra Temu Se|Re: KMT Training|

Peace Manu,

With a respect for you brother, your somewhat limited and somewhat redundant response to my quite lengthy comment leads me to believe you didnt read or apprehend all of what I was saying.

Peace Pleasure Passion,

Herukhuti

-----Original Message-----

From: Manu Ampim [mailto:Profmanu@acninc.net]

Sent: Saturday, December 11, 2004 3:17 PM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Re: KMT Training

Greetings Herukhuti,

The website you cite by Reeder about The Tomb of Niankhkhnum and Khnumhotep is nothing more than *speculation* about homosexual relations. The author himself clearly states the following:

"The relationship between the two men is NOT CLEAR. Egyptologists consider it "problematical." Are they brothers? Could they be twin brothers? Are they close friends or are they lovers? Are they all of the above? A reasoned argument can be made defending any and all of these positions" [emphasis added].

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The fact is that claims made about ancient practices must be *proven,* otherwise we are left with undocumented propaganda and wild historical hearsay. My original question to Qadesh still stands:

>"Please provide *primary sources* to support your claim of male and female

> homosexuality being "derived from Kemet & Ta-Seti."

Advancing the work,

Manu Ampim

=====

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> Herukhuti

> www.blackfunk.org

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"Manu Ampim" <Profmanu@a...> wrote:

> > gedesh@y... wrote:

> >

> > >Dr Malidoma Some, a straight Dagara Priest already quoted in this
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> >

> >

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> >

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> *primary sources* to support your claim of male and female

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> > Advancing the work,
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> > Manu Ampim
> > www.ManuAmpim.com

| 15226|2004-12-11 15:19:29|:-:)))))|Re: KMT Training|
Manu Ampim wrote:

You failed to show any evidence for this claim. Please provide
primary sources to support your claim of male and female
homosexuality being "derived from Kemet & Ta-Seti."

Alafia Manu Ampim,

The statement of mine quoted by you does not make the claim of "male
and female homosexuality being "derived from Kemet & Ta-Seti."

My statement stands on it's own: "Dr Malidoma Some...speaks
eloquently of the sacred role Same Gender Loving Men & Women play in
African Traditional Beliefs derived from Kemet & TaSeti".

What exactly are you seeking references for? Same Gender Love and
Sexuality predates the existence of mammals and certainly does not
derive from one ancient culture or cultures. Please clarify.

Odagbo
Ifatola

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> qedesh@y... wrote:
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> > Dr Malidoma Some, a straight Dagara Priest already quoted in this
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> Advancing the work,
>
> Manu Ampim
> www.ManuAmpim.com
| 15227|2004-12-11 15:27:30|Imnrnnre|Re: Homosexuality in Kmt[Egypt]?|
Saidis,

In R.O Faulkner's The Ancient Egyptian Book of the Dead (Rev. Ed., 1985), we have "O Wememty-snake who came forth from the place of execution, I have not committed homosexuality." and further along we read, "O You whose face is behind him who came forth from the Cavern of Wrong, I have neither misconducted myself nor copulated with a boy." (p. 32)

Though I cannot say that I have confirmed this interpretation by consulting the mdw nTr themselves, I have no reason to doubt that Faulkner's reading of them is correct.

Like you, I have not found a similar tract in Budge's BoD (Utterances of Coming forth by Day), but there does appear to be a denial of masturbation which reads n djA djAii=i which he translates as "Not have I defiled myself." The determinative for the operant expression is a dripping phallus. Just a thought.

Regards,
Raymond Davis
| 15230|2004-12-11 17:44:57|saidis_aswan_egy|Re: Homosexuality in Kmt[Egypt]?|
Thanks for the quote from Faulkner,Imnrnnre. You realize there are many Book of the Deads dating to certain time periods. In the Late Period I am curious if the BOD of this period says the same as the Faulkner translation.

What is your opinion of the homosexual references in the Contendings of Heru and Set? Are they legitimate or bogus?

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15231|2004-12-11 17:49:42|saidis_aswan_egy|Re: KMT Training|

Malidoma Some get's his information from what source? Can he directly read the mdu ntr or translates the various texts on tombs and assorted stones? His area of speciality is in the Dagara people's sprituality.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15232|2004-12-11 18:13:22|anthony clements|Re: KMT Training|

Charles,

Everything in moderation

a wise person once suggested.

I don't know where AIDS comes from either, but I know of at leastof it'svessels I call them Secrets and Lies.

The reason why it is rampant in the Black community is because of those two demons. whatthat means to me is we need to get to speaking UP about issues we would rather NOT!

It's attitudes of hate that causes the secrets

It's the ignorance of denial that causes the lies

This is why once we get men and women to stop scorning, wincing and whining about **adult issues** we MAY be able to get a handle on AIDS

Otherwise we will continue as a race to be the kind of folk that have diseases trailing our backsides while we to deny truths that are beyond any one persons control. What I meanby that iswhen you find a way to rid the world of homosexuality you will probably have found a way to rid the world of human beings.

I won't say you should not notice and speak on Beyonce hell I love to watch her myself

NO there should not be all sex talk but we should not take for granted that thereare

NOhomosexuals amoung us and they should not feel that they must hide themselves and perhaps there should be talk aboutthe dynamics of homosexuality in Kemet at the very least.

But please understand there doesn't have to be a whole lot of talk about heterosexuality because the assumption will most likely always be everyone is straight

When you see a bunch of all 3 gay guys that's telling you a TRUTH and that is that you can't always assume everyone you see and hear and meet is straight ANYWHERE or

ANYPLACE....this is GOOD information especially for we Blacks since AIDS is rampant!

That's not to hurt you or harm you or change you it is perhaps the spirit showing you to learn to deal with TRUTH.....yet men choose darkness and ignoranceso many times...but that is where AIDS lives festers and breeds...in lies and denial.

Do you think a female would have sex with her AIDS infected husband if she KNEW he was bisexual....I think people should praise God when a gay/Bi man makes his truth known!

About being a god I got that from the Bible I don't know the passage exactly but once we "ate the apple" we became "like the gods" there is another refernce I believe to being gods as well "for ye are gods" somewhere.

But I can tell you of a co-worker of mine who is like a god to me.

He is a straight married man from Jamaica no less.

Brother is the epitome of TRUE masculinity.

He ain't trying to get with me(I would tell you if he were)

I ain't trying to get with him(he ain't gay and I ain't the seducer at any costtype)

He knows just about all there is to know about me and I know a hell of a lot about him...he shares his fantasies and I have spoke about mine.

Brother has NOTHING but LOVE and RESPECT for me!

I have NO LESS for him!

First thing I hear when I see him is "Hey Brother" with an extended hand, the first thing I return is "Hey brother" with my hand out to his.

I have NEVER in my LIFE met a man so "SECURE" in his "MANHOOD" NOT EVER!

So I know what a **TRUE** man is andI know they exist andI know how a GOD should behave....for ifGod don't shine through this mans soul then GOD DON'T EXIST!

I LOVE HIM for showing me how a secure sincere man acts toward a homosexual person so he set the bar and standard for me it is VERY HIGH I don't accept bull from no "feary" man got no time!

So when I hear of men refering to "Fags" and what not I KNOW why!

INSECURITY period! andperhaps ignorance and hate!

Their manhood is a thing that they can lose at the drop of a hat so they FEAR it being taken away!

True men know that their masculinity is INHERENT and NOT something that leaves them or is defined by someone or something OUTSIDE of them.

Usually **if** a man like this EVER tries homosexuality or experiences it they deal with it and move on dealing rationally with it...NO drama no hatred no I am not a man anymore no suicide dreams.

They make me proud to be a man.

as for Kemet the most non biased study I read said in Kemet homosexuality was not seen as criminal and it was not punishable on the other hand the taking of another mans wife was not something the ancient Egyptians took lightly.

Hotep

newyorkchango wrote:

Inpu-Sebek,

I pray that your life style has not lead you to a slow end anyway.

And i'm trying to avoid that for others as well. I do not know what

is the cause of AIDS. But, it is here like a modern day Black plague.

I don't want any of the hundreds possibly reading this thread to

think Ta Seti is gay-friendly. I knew something is wrong when a bunch

of gay guys started to post all at once. Stop pushing your private

bedroom activities on us. Speak on other issues.

Do you want to hear the thrill I get when watching a Beyonce Knowles

music video? How about the joy I get when a woman wearing perfume

passes by me. So wonderful indeed. Can you handle it? And since we

are on the subject of the Nile, did you see the huge hips on the

candaces of Nubia? What can be better than the real thing?

I am not a god. There is only one God called by many names. I'm

trying to follow the commandments of the One-God, man shall not lay

with man as a man lies with a woman.

Charles

> Aih Djehuti Herukhuti Khepera Ra Temu Seti wrote:

> Charles,

>

>

>

> THANK YOU, THANK YOU, THANK YOU. You have opened my eyes and my heart. I make this oath to you, a solemn promise: This

weekend I will purge this homosexual desire from my spirit. It will

be gone this weekend, never to return. And if I am not successful at

it, I will kill myself on Monday so that I will no longer be such a

destructive force, a killing machine in our beautiful
black
community. Thank you again brother Charles, you great and
mighty
king, symbol of our greatness, provider of divine wisdom,
collaborator with the Gods. I'm sure if we don't meet in
this life
time (because of my having killed myself to save our
community) I
will see you on the other side.
>
>
>
> Your ignorant but humble student,
>
> Inpu-Sebek

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| 15233|2004-12-11 18:36:36|anthony clements|Re: KMT Training|

Charles,

I appreciate your concern I really honestly do.

My cousin was little older at the time I was about 6

I guess what I am trying to convey is we don't KNOW that he changed!

Yes he is married and has children and.....?.....

That doesn't really mean anything.

Life is not so black and white.

I am not miserable I am a man who learned to love himself there is NO greater love ...it's as the
song suggests "The greatest love of all"!

I am very happy!

To marry would not stop my feelings or my attraction to males I KNOW this!

yet the integrity within me would not have me entertain TWO lovers one man and one woman I
want my partner to be faithful to me so I must be faithful to them I don't want to share and I
expect the same from my partner.

In fact this was the decision of my life to act like nothing is wrong and just go through the
motions despite whoever (wife) I may hurt in the process?

Or struggle with myself until I found a way to love myself as I am!

God has made me an example of integrity & love to myself!

I know God loves me probably more than before cuz he knows what struggles I been through he
heard me cry out so many times he knows I don't make sex my god and he understands my love
of men!

I have a partner and all I want is the love we have for each other & nobody else!

Thank you for your words!

hotep

newyorkchango wrote:

Anthony,

I am sorry you were molested and turned gay. I know this too common and very disgusting. This is the vile action Saidis pointed to in the battle between Heru and Set. This tale shows that the people of Kemet were against homosexuality as something Set-like(chaotic).

You do not have to be gay. The term is a lie. I know you are miserable. So, change! You can change. Love women. They are easy to love. If your cousin can marry, you can love women after you are sure you are not infected!!!

I'm not worried about feelings. I worried about continuance. Southern Africa is dying. It is most Christian/pagan. The Devil(Set) has found a way to wipe out the Christians in Africa and is quickly attacking Christian Black America. The churches are filled with lonely women, old men, young men, and very few between 21 and 55. The gay organists and gay choir members and others are adding to a bad situation. The Catholics had there problem until God fixed it. The African Anglican Church was planning to split with those over here on this issue.

We are in dangerous situation. Our numbers are shrinking. We are no longer #2. We may be #3 before too long. I know that there are many sociological reasons why some African American men may even think it's easier being gay. But, it is a trap orchestrated in Hell itself.

Margeret Meade, the anthropologist, found that Homosexuality is high in societies where there is an economic gap between groups. The Bible alludes to this in the story of Sodom and Gomorah. It's not all an inner feeling, you all have, it's been cultivated and rehearsed.

CHANGE!!!

God Bless Women,
Charles

Charles

>
> Brother please hear me if just once, I was molested at
least one
time that I can remember, it was at "that" age where it
made an
impression.
>
> The man who did this is my cousin he is now married with
children....what I am saying my brother is I am only ONE
example, for
every 10 boys (that experiences some form of male to male
sexuality
is my added twist) it was once estimated that ONE of these
boys/young
men will be affected enough by his experience to become
homosexual.
do we.

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| 15234|2004-12-11 18:51:07|sami_ra_maati@sbcglobal.net|Re: KMT Training|

--- In Ta_Seti@yahoogroups.com, ":-:)))))" wrote:

Qedesh wrote:

> Alafia Manu Ampim,
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> The statement of mine quoted by you does not make the claim
of "male and female homosexuality being "derived from Kemet & Ta-
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>> My statement stands on it's own: "Dr Malidoma Some...speaks
>> eloquently of the sacred role Same Gender Loving Men & Women play
>>in African Traditional Beliefs derived from Kemet & TaSeti".

My response:

On Feb 5, 2003, Secretary of State Colin Powell stood before the United Nations and spoke *eloquently* about Saddam Hussein's weapons of mass destruction. We all know what a lie that turned out to be. The take home lesson is that just because someone with a fancy title and "credentials" speaks "eloquently" about something doesn't make it true. In the final analysis, one has to 1) *CLEARLY, DIRECTLY and UNEQUIVOCALLY* state one's *central* hypothesis (which has not been done by the gay lobby in this forum) and then, as they say in the legal profession, 2) "Prove it up". Semantic games, sophistry, and mendacity of the kind you guys are displaying won't cut it here. If you want to prove the acceptability of homosexuality in Kemet, or anywhere in pre-colonial Afrika, then y'all have got to do a lot better than you've done thus far. Posting links to goofy websites with false and misleading captions that accompany out of context and/or Photoshopped pictures is insufficient, as is the mere writing of convoluted prose of the type posted by "Herukhuti." You guys need to quit confusing volume with substance.

By the way, using those high falutin', fancy Afrikan and Kemetic names and greetings in no way adds to the credibility of one's presentation here. Only sound scholarship does. To paraphrase Sargent Joe Friday, we want "Just the facts, Man."

| 15235|2004-12-11 20:19:29|Imnrnnre|Re: Homosexuality in Kmt[Egypt]?|
Saidis,

The Contending of HrW (Horus) and st (Set) is legitimate, appearing as it does in the so-called Chester Beatty Papyrus I dating to the New Kingdom reign of Ramesses V (Dynasty XX).

The episode in which Set attempts to penetrate HrW presents the act as intended to stigmatize him as homosexual and, therefore, unfit to rule. As you know, HrW was able to catch his uncle's semen in his hands, which ist (Aset) his mother quickly severed upon discovering what had happened. She then tricked her brother into swallowing the sperm of HrW which she had deposited on one of Set's favorite foods, lettuce. This semen of the nTr later was called forth to stand on the head of Set as a sign that it was he who was the man/woman and therefore not fit to inherit the throne. There is no doubt that this story (which is what it was), presents man-man sexual intercourse and oral copulation as disreputable acts.

It appears to me that there would have been no need for a Declaration affirming that one had not engaged in such behavior if it did not already exist. Furthermore, whether that negative attitude ought to prevail today is indeed worthy of intelligent debate, especially in view of the aids/HIV pandemic. On the other hand, homosexual behavior is so ancient that I seriously doubt it will be extinguished any time soon. Which is not to say it should be encouraged any more than violent or unsafe sexual acts between men and women. In the end what should be promoted is safe, healthy, responsible sex.

Here are two related links which I offer without further comment:

<http://www.touregypt.net/contendingshorusseth.htm>
<http://home.comcast.net/~hebsed/reeder.htm>

Your friend,
Raymond Davis

| 15236|2004-12-11 20:23:57|sami_ra_maati@sbcglobal.net|Re: KMT Training|
@Prof Ampim:

Hopefully you picked up on this by now, but the statement "Dr Malidoma Some...speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti" has been crafted in a most deceptive manner. On the one hand, he has floated the idea to the undiscerning that homosexuality was "derived from Kemet & Ta-Seti." On the other hand, it was worded in such a way that when you called him on it, he was able to back away and say words to the effect that "*I* never said male and female homosexuality was 'derived from Kemet & Ta-Seti.' I simply SAID Malidome Some...speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti. Therefore, I don't have to prove what you challenged me to prove, because I never said what you said I said." Very slick, but also quite transparent. The intellectual dishonesty displayed by these people here is quite obvious.

| 15237|2004-12-11 20:26:25|newyorkchango|Nubian Mummies with Cornrows|
Kulubnarti Nubian Mummies:

<http://www.nd.edu/~sheridan/HHMICollections.html>

Nubia has been described as "the corridor to Africa" and as the "connecting link" between civilizations of the Mediteranean and

sub-Saharan Africa. These characterizations reflect the dynamic interaction of geography and behavior that has shaped the politics, economy, and biology of Nubia's ancient populations.

Interred in one of the driest environments on Earth, the Sudanese Nubian assemblage from Kulubnarti, consisting of over 400 naturally-mummified individuals, is considered one of the best-preserved collections in the world. Hair, nails, skin, internal organs, and intestinal contents are present for many members of this 6th century community. Intact cornrows, adults wrapped in burial shrouds, newborns with the umbilicus tied in twine, and even last trimester fetuses were preserved.

Twenty-three years of investigation on these Nubian remains provides the necessary comparative information for an analysis of the biomedical dimensions of the project. The rich archaeological record for the site and region, as well as the textual remains for Coptic culture in Nubia, enhances the resources available for synthesis.

Pictured [t-b; l-r]: young girl with cornrows preserved; tetracycline-labeled osteons; an edentulous male; and a newborn with the twine used to tie the umbilical cord still preserved.
| 15238|2004-12-11 20:36:41|sami_ra_maati@sbcglobal.net|Re: KMT Training|qedesh wrote:

"Dr Malidoma Some...speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti".

An individual can play a role in a community, in a society, in a household, in a place of employment, in a family, in an organization, in a school, in a place of worship, etc. all of which are easily identifiable entities. How on earth is it possible for someone to play a role in a belief?
| 15239|2004-12-11 21:25:31|K. Loganathan|The Verses of the Snake Charmer 25|
The Verses of the Snake Charmer 25

The Philosophical Arguments of the Siddhas

Overcoming Desires for Wealth

The Meditation on Death and Becoming Pure and Free

Meditation on DEATH is something anybody can do and the moment anyone turns to this meditation, he also begins to indulge in a ritual that would free him from the hold of tradition itself. Whatever the religious cultic and philosophic affiliation that sets up a PREJUDICE and

quite often unknown to the individual, a person with the meditation on death also embarks upon a metaphysical journey of becoming inwardly PURE and FREE. Here in the two verses the Snake Charmer addresses a most potent instinct in man - to accumulate Political Power and indulge in social language of DISPLAY of this Power through attire jewelry armed guards well defended palaces and so forth. We can see that there is an instinct in all of us towards the accumulation of Power and in which we also push down others as subjects - one becomes the Ruler by making all others the ruled, the Master and Slave social organization

The Brahmanism of India does the same but in the religious sphere. By pushing the ordinary men into Brahmins who are so NOT by virtue of spiritual accomplishments but by solely by birth, we have also a social machinations of elevating one group of people ABOVE all else and in that also reducing the others into a servile social position and introducing, just as would a political tyrant, draconian measures to punish the transgressors. We can see that in Hindu society, this has served as a model for even the non Brahmins to perpetuate the same inhuman social philosophy in their own society. You can also see this throughout the world in terms apartheid, racial discriminations, the marginalization of the minorities, depriving the females their political and economical rights and so forth.

All these are different expressions of the instinctual presence of a pressure to RISE ABOVE and Excel all others (as noted by Tolkaappiyar who attributes this to the presence of the ecology of the desert in the mind)

This is just psychoanalysis and not yet psychiatry, a practice that would provide the cure. And this comes with the recommendation on Meditation on Death and which is something any body can do and without the help of any god-men.

Now over and above this meditation freeing our mind from all our fantastic and egoistic projections about ourselves casting the world as FALSE in order to indulge without any qualms on our ego projections, by drawing ourselves to the FACTICITY of death and hence making realize that it is not a fiction and imagination and so forth, it also FREES us from the various instinctual forces within us pushing us to seek this and that and within which lies the social push for political power.

Now how is this accomplished?

Death certainly shows that everything is fluid, in perpetual flow; that reality is ephemeral and so forth. But if this is the only metaphysical understanding that meditation upon death brings about, it will not be psychiatry at all. What meditations on death and the assimilation of that as fact in understanding does is to free us from ATTACHMENTS to the worldly, the Maaya Malam, one of the three polluters and defilers already there with the soul. The soul becomes embodied, attaches itself to the physical and assumes a body in accordance with its own Karma, and this is true of ALL creatures who assume an embodied existence including the Messiahs Prophets Jagadacariyas and so forth.

Mediation on death in frees the mind form various kinds of wishes that are egoistic, punctures this very ego and make it UNDERSTAND its true essence - that it is impure and infected with

Malam, a darkness and so forth. This realization brings about a change in the very psychodynamics - what was cherished as that which one OUGHT to pursue , here the political power, becomes all of a sudden something not only irrelevant also something despicable.

Once the soul is disconnected from the worldly desires, it gets connected to BEING and hence begins to realize the presence of the metaphysical possibilities and seeks to enjoy them. The self that has been simply an atomic Jivatma becomes now a universalistic Paramatma where the sources of pleasures are different - being with BEING matters to the exclusion of all else.

43.

**maaNikka mamudi vaa kuvalayam
maarbil toGkum patakkaGkaL maRRum paNikaL
aaNippon muttaaram pool antak akdakam
azivaana poruL enRu aadaay paambee!**

Meaning:

The kingly person adorns himself with a great jeweled crown, various kinds of chains full of pendants and so forth on his chest to proclaim to the world his majesty. He also wears like a garland of pearls but of pure gold (to project to the world that he is in fact golden and so forth) But my soul a snake! Understanding that all these things that serve to communicate majesty of self and it being ABOVE all others are absent at the life after death , dance and dance standing always in the presence of BEING

44.

**maadakuuda maaLikaikaL vaNNa maNdabam
matil cuuz arNmanaikaL maRRum uLLavai
kuuda vaaratenRu antak koLkai aRintoor
kulavaamal veRupparenRu aadaay paambee!**

Meaning:

Such politically ambitious individuals also build huge palaces with majestic halls towers corridors and so forth . (They also built special chambers for the concubines). And always in fear of the enemies they fortify the palaces with all kinds of defenses. Now the fact is at the point after death and in the journey of the soul in metaphysical space all these palaces fortifications, soldiers and concubines and so forth will not accompany the soul. Thus those who have realized this , will disconnect themselves from such passions and connect themselves with BEING alone (who is still there). My soul the snake! Having understood this, remaining always in the presence fo BEING, dance and dance

Do you Yahoo!?

Send holiday email and support a worthy cause. [Do good.](#)

| 15240|2004-12-11 22:32:10|Aih Djehuti Herukhuti Khepera Ra Temu Se|Getting to the Point|

Im more than a little annoyed and more than a little amused by how blindly several members of the group are being lumped together as though we were speaking in one voice. We are not. I dont advocate homosexuality nor heterosexuality as is practiced in the West. I dont practice homosexuality nor heterosexuality as is practiced in the West. Although I can sympathize and understand why brothers/sisters who have experienced repeated, multiple violations of their divinely-given spirits by predators and sicophants alike, I have no investment in attempts to prove a homosexual antiquity nor a heterosexual antiquity.

I am not an Egyptologist. I am a hem ntcher tepi and therefore have a variety of sources for my knowledge including khepera ntcher, khepera seshu-n, and rekh hati n ab kemeti. While I use hermeneutics as one of my epistemological resources, it is not the only epistemological resource and therefore my knowledge of Kemetic philosophy, sociology, ontology, cosmology, and cosmogony is not limited to whats written on a stela or tomb wall. While I feel there seem to be sincere, well-meaning scholars on this listserve (e.g. Brother Manu), there also appears to be quite a bit of pseudo-intellectualism posing as earnest theorizing, exegesis, and hermeneutics.

One of the lessons Ive learned from my online experiences is to no when to discontinue my participation in a discussion thread with individuals who have no interest in examining the inherent bias, prejudices, and weaknesses in their argument as well as those who prefer to read into or read around my statements while ignoring the completeness of my thoughts. So Ill discontinue my engagement in that thread on the group and engage other members in more productive conversation.

| 15241|2004-12-11 23:43:00|Mahari|Re: Homosexuality in Kmt[Egypt]?|

>>but there
does appear to be a denial of masturbation which
reads n djA djAii=i which he translates as "Not have
I defiled myself." The determinative for the operant
expression is a dripping phallus. Just a thought.<<

Raymond,

Though we find problematic inconsistencies, and
contradictions in people and actions perhaps,
especially so in religious text and teachings,
the Kemau, it seems, for the most part were
intellectually pretty "tight" and not sloppy.

It seems to me that if Ra? pleasures himself,
masturbates and gives birth to Shu and Tefnut
by ejaculating that masturbation would not be
consisered self-defilement by the Kemau. After all, masturbation
gave birth to gods. Also, if I'm not mistaken isn't
the determinative of a dripping penis used frequently
to suggest the origin or initiation of disease?

HTP

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, December 11
In honor,
HTP,
Mahari

--- On Sat 12/11, Imnrnre < anpugifts@earthlink.net > wrote:

From: Imnrnre [mailto: anpugifts@earthlink.net]
To: Ta_Seti@yahoogroups.com
Date: Sat, 11 Dec 2004 15:27:27 -0800 (PST)
Subject: Re: [Ta_Seti] Homosexuality in Kmt[Egypt]?

Saidis,

In R.O Faulkner's The Ancient Egyptian Book of
the Dead (Rev. Ed., 1985), we have "O Wememty-snake
who came forth from the place of execution, I have not
committed homosexuality." and further along we read,
"O You whose face is behind him who came forth from
the Cavern of Wrong, I have neither misconducted
myself nor copulated with a boy." (p. 32)

Though I cannot say that I have confirmed this inter-
pretation by consulting the mdw nTr themselves, I
have no reason to doubt that Faulkner's reading of
them is correct.

Like you, I have not found a similar tract in Budge's
BoD (Utterances of Coming forth by Day), but there
does appear to be a denial of masturbation which
reads n djA djAii=i which he translates as "Not have
I defiled myself." The determinative for the operant

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Regards,
Raymond Davis

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 15242|2004-12-12 00:18:27|Mahari|Re: Homosexuality in Kmt[Egypt]?|

Greetings, Members,

It seems all an outsider or an insider, for that
matter, has to do is throw in the issues of sex
and/or religion and we split apart. Sad, very sad.
Truly depressing.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, December 11

In honor,

HTP,

Mahari

--- On Sun 12/12, Mahari < mahari@myway.com > wrote:

From: Mahari [mailto: mahari@myway.com]

To: Ta_Seti@yahooogroups.com

Date: Sun, 12 Dec 2004 02:42:58 -0500 (EST)

Subject: Re: [Ta_Seti] Homosexuality in Kmt[Egypt]?

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| 15243|2004-12-12 07:04:04|Paul Kekai Manansala|Re: Getting to the Point|

--- In Ta_Seti@yahoogroups.com, Aih Djehuti Herukhuti Khepera Ra

Temu Seti wrote:

>

> One of the lessons I've learned from my online experiences is to

no when to

> discontinue my participation in a discussion thread with

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> in their argument as well as those who prefer to read into or read

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> statements while ignoring the completeness of my thoughts. So I'll

> discontinue my engagement in that thread on the group and engage

other

> members in more productive conversation.

You mentioned that you found some weaknesses in the approach taken by ASCAC, as an example. Could you expound a bit further on your views?

Regards,

Paul Kekai Manansala

| 15244|2004-12-12 09:33:06|Herukhuti|Re: Getting to the Point|

Peace to you,

Sure. Let me first state that I love, admire, and respect ASCAC as an organization, many of the members of ASCAC, and work that many scholars affiliated with ASCAC have produced. It's within this

love that construct my criticisms in the hope of furthering the mission and vision upon which the organization was funded. I'll talk about two concerns:

Secondary/Tertiary Analysis

A lot of the work of Afrocentric Egyptologists, many of whom are members of or affiliated with ASCAC, rely upon the previous work/scholarship of European archeologists, linguists, etc to advance their own Afrocentric scholarship. The works of Budge, Gardiner, Churchward, De Lubicz, et. al. frequently form the source material that Afrocentric Egyptologists use to produce or position an Afrocentric analysis. I believe this creates a structural weakness in their analysis because it is generated from material that is unavoidably influenced by European cultural frameworks. For example, when we translate *mdw neter* into english, we are applying the European cultural framework imbedded in the language of english. So when we then discuss what is said in this text or that text and we're having the discussion in english and we're translating the text into english we are automatically including a European cultural framework because language is constructed out of the cultural framework, axiology, ontology, cosmology of a people. Not enough Afrocentric Egyptologists are sensitive to this consideration and they therefore make claims to the Afrocentric, non-Western basis of their scholarship while ignoring the unavoidable reality that if they are conducting secondary/tertiary analysis on European sources or if they are translating into a European language for the purposes of analysis or reporting of data they are structurally infusing a European cultural framework to their Afrocentric analysis.

Diasporic Experience

All of us have been affected by European colonialism, imperialism, and domination. We've been affected by it in a variety of ways. It has affected our epistemology, axiology, ontology, and cosmology. Many Afrocentric scholars tend to act as though once they've come to consciousness (developed an Afrocentric framework/understanding) that they no longer are influenced by their socialization into Eurocentric and European cultural frameworks. So for example, the conversation about homosexuality. This conversation is a product of European colonialism, imperialism, and domination. The concept of homosexuality, heterosexuality, and bisexuality (sexual identity categories) was developed out of a European cultural framework. In many pre-colonial African communities there was no concept of sexual identity. Identity was not dissected in a way to segment a Self into

a sexuality. Were most able bodied people expected to birth children? Yes. Did that make them heterosexual? No. Did the Western concept of a family (husband and wife living in the same household) exist among all pre-colonial African societies? No. In some societies, men and women lived separately either within a compound or in different compound. When scholars presume that the way we currently think about heterosexuality was practiced by the ancients, they make a priori assumptions that they don't even detect because they are not sensitive to the ways in which their thinking has been influenced by the diasporic/colonial/imperial experience. This is a blind spot among many Afrocentric scholars. Because they are generally the "blackest" thinking scholars in the universities and institutions where they are located, they forget that they still "think white" in many ways that are more subtle than overt because they have done a lot of work to re-cultivate their minds. But the process of re-cultivate the black mind is an ongoing, never ending process. One shouldn't be caught saying, "Ok, I'm done. I have this whole Afrocentric thinking thing down pat now." Fanon and DuBois both caution us that it's not that easy/simple. By the mere fact that most if not all of us speak at least one European language means that we have a European cultural framework constantly attempting to organize our thinking.

So those are a couple of my concerns.

Peace Pleasure and Passion,
Herukhuti

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, Aih Djehuti Herukhuti Khepera Ra

> Temu Seti wrote:

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> by ASCAC, as an example. Could you expound a bit further on your
> views?

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> Regards,

> Paul Kekai Manansala

| 15245|2004-12-12 10:12:24|Alex van Deelen|Tokin' Egypt|

I just updated my website with a couple of turn of the
century images of smokers. I think most of them
are Egyptian, but please correct me if I'm wrong.

<http://www.geocities.com/vandeelen/Afrocentric/smoking/smokin.html>

Have fun,

Alex

| 15246|2004-12-12 12:49:40|Manu Ampim|Re: KMT Training|

Qedesh wrote:

[documentation beats conversation](#)" and everything else is bull----!

Advancing the work,

Manu Ampim

From: sami_ra_maati@sbcglobal.net

Subject: Re: KMT Training

Qedesh wrote:

> Alafia Manu

Ampim,

>

> The statement of mine quoted by you does not make the

claim
of "male and female homosexuality being "derived from Kemet & Ta-Seti."

>

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>> eloquently of the sacred role Same

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My response:

On Feb 5, 2003, Secretary of State Colin Powell stood before the United Nations and spoke *eloquently* about Saddam Hussein's weapons of mass destruction. We all know what a lie that turned out to be. The take home lesson is that just because someone with a fancy title and "credentials" speaks "eloquently" about something doesn't make it true. In the final analysis, one has to 1) *CLEARLY, DIRECTLY and UNEQUIVOCALLY* state one's *central* hypothesis (which has not been done by the gay lobby in this forum) and then, as they say in the legal profession, 2) "Prove it up". Semantic games, sophistry, and mendacity of the kind you guys are displaying won't cut it here. If you want to prove the acceptability of homosexuality in Kemet, or anywhere in pre-colonial Afrika, then y'all have got to do a lot better than you've done thus far. Posting links to goofy websites with false and misleading captions that accompany out of context and/or Photoshopped pictures is insufficient, as is the mere writing of convoluted prose of the type posted by "Herukhuti." You guys need to quit confusing volume with substance.

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From: sami_ra_maati@sbcglobal.net
@Prof Ampim:

Hopefully you picked up on this by now, but the statement "Dr Malidoma Some...speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti" has been crafted in a most deceptive manner. On the

one hand, he has floated the idea to the undiscerning that homosexuality was "derived from Kemet & Ta-Seti." On the other hand, it was worded in such a way that when you called him on it, he was able to back away and say words to the effect that "*I* never said male and female homosexuality was 'derived from Kemet & Ta-Seti.'" I simply SAID Malidome Some...speaks eloquently of the sacred role Same Gender Loving Men & Women play in African Traditional Beliefs derived from Kemet & TaSeti. Therefore, I don't have to prove what you challenged me to prove, because I never said what you said I said." Very slick, but also quite transparent. The intellectual dishonesty displayed by these people here is quite obvious.

| 15248|2004-12-12 13:19:53|Asar Imhotep|Re: KMT Training|
I know I am late in this discussion and I guess I am the reason it escalated, but talking to Malidome Some, I know for a fact he doesn't claim that Homosexuality was a practice that was a sacred part of their brotherhood and philosophy. If homosexuality is mentioned, it is always looked at in a bad light. The text on the battle of Heru and Set clearly mentions this.

I will not comment on the other claims made by the two main postees. I am a straight male and of course my opinions would be biased. To put this back into the light of Nile Valley philosophy, homosexuality did not adhere to the concept of MAAT (Balance). Anything that was deemed to put the social and natural order of things out of balance was looked at negatively.

Knowledge comes from the union and the stimulations of opposites. This is more science than personal feelings. It is the union of two realms that produce (upper and lower kemet, Hermenuetic principle of correspondence, Heru & Set, Her-em-Akhet, etc.) Two males or two females can't produce anything. This was/is seen as an imbalance of one of the functions of humanity. This is why it was looked bad upon. We can say the same thing for the rest of Africa. There are exceptions to ever rule. I can tell you this much though, they did/do not except anyone who is openly homosexual.

I need to call Some and get some clarification on the quote being quoted.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> Greetings Sami,

>

> You are right. Word games and semantics are quite transparent and are not respectable. As my colleagues and I say, "documentation beats conversation" and everything else is bull----!

>

> Advancing the work,

>

> Manu Ampim

>

> -----

>

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>

>

> From: sami_ra_maati@s...

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>

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weapons

> of mass destruction. We all know what a lie that turned out to be.

> The take home lesson is that just because someone with a fancy
title

> and "credentials" speaks "eloquently" about something doesn't make

> it true. In the final analysis, one has to 1) *CLEARLY, DIRECTLY

and

> UNEQUIVOCALLY* state one's *central* hypothesis (which has not been

> done by the gay lobby in this forum) and then, as they say in the

> legal profession, 2) "Prove it up". Semantic games, sophistry, and

> mendacity of the kind you guys are displaying won't cut it here.

If

> you want to prove the acceptability of homosexuality in Kemet, or

> anywhere in pre-colonial Afrika, then y'all have got to do a lot

> better than you've done thus far. Posting links to goofy websites

> with false and misleading captions that accompany out of context

> and/or Photoshopped pictures is insufficient, as is the mere writing

> of convoluted prose of the type posted by "Herukhuti." You guys need

> to quit confusing volume with substance.

>

> By the way, using those high falutin', fancy Afrikan and Kemetic

> names and greetings in no way adds to the credibility of one's

> presentation here. Only sound scholarship does. To paraphrase

> Sargent Joe Friday, we want "Just the facts, Man."

>

>

> -----

>

> From: sami_ra_maati@s...

>

> @Prof Ampim:

>

>

> Hopefully you picked up on this by now, but the statement "Dr

> Malidoma Some...speaks eloquently of the sacred role Same Gender

> Loving Men & Women play in African Traditional Beliefs derived from

> Kemet & TaSeti" has been crafted in a most deceptive manner. On the

> one hand, he has floated the idea to the undiscerning that

> homosexuality was "derived from Kemet & Ta-Seti." On the other hand,

> it was worded in such a way that when you called him on it, he was

> able to back away and say words to the effect that "*I* never said

> male and female homosexuality was 'derived from Kemet & Ta-Seti.'

I

> simply SAID Malidome Some...speaks eloquently of the sacred role

Same

> Gender Loving Men & Women play in African Traditional Beliefs
derived
> from Kemet & TaSeti. Therefore, I don't have to prove what you
> challenged me to prove, because I never said what you said I
said."
> Very slick, but also quite transparent. The intellectual
dishonesty
> displayed by these people here is quite obvious.
| 15249|2004-12-12 14:32:52|Imnrnre|Re: Homosexuality in Kmt[Egypt]?|
Mahari,

contradictions in people and actions perhaps,
especially so in religious text and teachings,
the Kemau, it seems, for the most part were
intellectually pretty "tight" and not sloppy.>

Mahari, please read this to yourself again. It
looks like a contradiction to me. Let me en-
courage you to be more critical. For example,
not all inconsistencies are contradictions. Some
are paradoxes awaiting resolution. Others are
the result of scribal errors. And still others may
have occurred because texts were written at
different periods of history and from separate
vantage points.

masturbates and gives birth to Shu and Tefnut
by ejaculating that masturbation would not be
considered self-defilement by the Kemau. After
all, masturbation gave birth to gods.>

What you would like to believe should not take
precedence over what the rmT n kmt themselves
wrote about their own beliefs. The quote from
Budge appears on p. 196 of the rw nw prt ii m Hrw
or Utterances of Coming Forth by Day (aka The
Egyptian Book of the Dead), edited and translated
by E.A. Wallis Budge (1895, 1967).

Nor is this a matter of accepting what Budge writes
without looking carefully at his interpretation. Where
he says "Not have I defiled myself," I read instead,
"I have not emitted semen by irregular means."
Is masturbation an "irregular means" for pro-

ducing a seminal ejaculation? Clearly, the rmT thought so or they would not have required that it be disavowed in the Declarations of Innocence.

Now consult Budge's two-volume dictionary, if you have it, where on p. 864 you will find virtually the same expression as appears in the BoD quote. Then go to the transcript of the nsy imsw (Nes Amsu) Papyrus (circa 312 BCE) that appears in The Gods of the Egyptians, Vol I, p. 310 and find the expression, inwq pw HAt=i m Xfa tA tAit ni m XAibt=i which I translate as "I, even I copulated with my fist. I emitted seed with my shadow . . ."

I suspect that using one's hand to produce an ejaculation would come under the heading of "irregular means" in the context of the Declarations of Innocence. But it is clearly one of several acts (among them utterances, spitting and "lifting up from the Nwn") resorted to by Xpri in creating the nTrw, the world and living things. Is that a contradiction?

The BoD is much older than the Nes(i) Amsu papyrus which was written specifically for a follower of the nTr Amsu-Min, a fertility deity usually shown with his hand clasping his erect phallus -- with which he was said to inseminate the earth. This may explain the insertion (pardon the pun) of the masturbation scene in this version of the Creation and may have nothing to do with the Declarations of Innocence per se.

I think part of the problem is that we expect the rmT to live up to our own expectations of coherence and consistency. When they don't, we are not quite sure what to make of it.

Regards,
Raymond
| 15250|2004-12-12 15:57:03|Imnrnre|Re: Getting to the Point|
Herukuti,

I appreciate and understand what you are saying. The problem is you are saying it in English. If we are to believe your thesis, your views betray a hidden, unacknowledged, unconscious European bias that is embedded in that language. We should

therefore be highly suspicious of your views.

The fact is that every encounter with an ancient text is contact between people living in at least two different cultural circumstances. This is unavoidable. The best we can do is to be aware of it, but the problem you raise is fundamentally irremediable in my opinion.

The very best we can do is to learn the language of the ancient culture, absorb what we can from its art and artifacts while being sensitive to their way of looking at the world in which they lived. But the hidden social conditioning and the linguistic bias of which you write is always present.

Regards,
Raymond

| 15251|2004-12-12 18:13:35|Mahari|Re: Homosexuality in Kmt[Egypt]?|

>>contradictions in people and actions perhaps,
especially so in religious text and teachings,
the Kemau, it seems, for the most part were
intellectually pretty "tight" and not sloppy.<<

Raymond,

What I'm saying here is that I allow for the
possibility that there is an inconsistency in the
Kemau religious philosophy. My wish is that there
isn't. And as I've said before I don't accept as
ABSOLUTELY, UNEQUIVOCALLY accurate European translations
of Afrikan work. It is appropriate to use it as a
guideline, in my opinion, but as a guideline only.
But apart from that I'm not into allowing anyone
Indo-European or otherwise to
deny my full expression. I again reiterate that I
believe that the Indo-Europeans, intentionally or possibly

coincidentally, undermined our culture/society by
filtering their oppressive ideational view of the
world - meaning everything - into our psyches: their
hatred and oppression of women and everything weaker
than their perception of the "powerful
authoritarian white male"; their
hatred of sex because sex is so thoroughly uncontrollable
and they must control; their oppressive, bigoted view of
religion which is thoroughly materialistic and hypocritical.
My intent is to sluff off everything Indo-European which
means their religious influences which are deep. And yes,
that is a difficult task and I expect to be working on it
when I die. And dying as I masturbate would not be the worst
possible outcomes (pun unintended) because I don't intend to stop.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, December 12
In honor,
HTP,
Mahari

--- On Sun 12/12, Imnrnre <anpugifts@earthlink.net> wrote:

From: Imnrnre [mailto:anpugifts@earthlink.net]
To: Ta_Seti@yahoogroups.com
Date: Sun, 12 Dec 2004 14:32:39 -0800 (PST)
Subject: Re: [Ta_Seti] Homosexuality in Kmt[Egypt]?

Mahari,

contradictions in people and actions perhaps,
especially so in religious text and teachings,
the Kemau, it seems, for the most part were
intellectually pretty "tight" and not sloppy.>

Mahari, please read this to yourself again. It looks like a contradiction to me. Let me encourage you to be more critical. For example, not all inconsistencies are contradictions. Some are paradoxes awaiting resolution. Others are the result of scribal errors. And still others may have occurred because texts were written at different periods of history and from separate vantage points.

masturbates and gives birth to Shu and Tefnut by ejaculating that masturbation would not be considered self-defilement by the Kemau. After all, masturbation gave birth to gods.>

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Now consult Budge's two-volume dictionary, if you have it, where on p. 864 you will find virtually the same expression as appears in the BoD quote. Then go to the transcript of the nsy imsw (Nes Amsu) Papyrus (circa 312 BCE) that appears in The Gods of the Egyptians, Vol I, p. 310 and find the expression, inwq pw HAt=i m Xfa tA tAit ni m XAibt=i which I translate as "I, even I copulated with my fist. I emitted seed with my shadow . . ."

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(pardon the pun) of the masturbation scene in this version of the Creation and may have nothing to do with the Declarations of Innocence per se.

I think part of the problem is that we expect the rmT to live up to our own expectations of coherence and consistency. When they don't, we are not quite sure what to make of it.

Regards,
Raymond

No banners. No pop-ups. No kidding.

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| 15252|2004-12-12 19:29:43|Imnrnnre|Re: Homosexuality in Kmt[Egypt]?|
Mahari,

I gave it to you in the original mdw nTr!
I dismissed Budge's interpretation and gave you mine! So what in the world are you talking about when you mention European sources and not taking your cues from them?

Besides, if you can't read mdw nTr, and you won't consult secondary sources, where do you get your facts? Do they just come to you in the middle of the night? Come to think of it, you didn't have any facts; just contradictory conclusions that were devoid of evidence.

So tell me, what are you so ticked off about?

Regards,
Raymond

| 15253|2004-12-12 22:20:10|Herukhuti|Re: Getting to the Point|
Peace Raymond,

Yes I too am a product of the diasporic experience. Western cultural frameworks affect me and my thinking and African cultural frameworks. I do acknowledge that reality. I don't run away from it either. I embrace it. I'm not seeking or pursuing some authentic, orthodox, or pure practice of my Africaness. I stand comfortably at the crossroads of the West and Africa, realizing that I am the crossroads. It's from that place that my criticisms of certain Afrocentric scholarship comes. Some scholars are not too conscious or comfortable with the fact that they carry both the West and Africa within them and that reality informs/influences their

scholarship.

There is, in my opinion, no need for suspicion, remediation, or redemption. We are who we are.

As a scholar-priest, I have more at hand than the language, art, and artifacts of my ancestors. The scribe and artisan are restricted to language, art, and artifacts as epistemological resources. As a priest, I have the resource of khepera ntru. It is in my experience of my ancestors and the ntru as living entities that I am able to feel secure in the knowledge for which I am a keeper. I've lived, danced, played, sang, and ate with my ancestors and the ntru since I was a child. My personal relationship with them provides me with information that is not contained in the exegesis or interpretation of art and artifacts. In my training, I learned that there was wisdom and knowledge that was written, not written, spoken, and unspeakable. I've experienced learning in all of those areas. That learning has lead me to where I am currently in my understanding of things and it is one of the places from which I speak on the issues discussed here.

Thank you and Paul for your apparently sincere attempt at engaged communication.

Peace Pleasure and Passion,
Herukhuti

www.blackfunk.org

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Herukuti,

>

> I appreciate and understand what you are saying.

> The problem is you are saying it in English. If we

> are to believe your thesis, your views betray a

> hidden, unacknowledged, unconscious European

> bias that is embedded in that language. We should

> therefore be highly suspicious of your views.

>

> The fact is that every encounter with an ancient

> text is contact between people living in at least

> two different cultural circumstances. This is un-

> avoidable. The best we can do is to be aware of

> it, but the problem you raise is fundamentally

> irremediable in my opinion.

>

> The very best we can do is to learn the language

> of the ancient culture, absorb what we can from

> its art and artifacts while being sensitive to their
> way of looking at the world in which they lived.
> But the hidden social conditioning and the ling-
> uistic bias of which you write is always present.
>
> Regards,
> Raymond
| 15254|2004-12-13 09:41:17|Imnrnnre|Re: Getting to the Point|
Make Glad the Heart Herukuti for I too come in peace,

Yes, there are things that cannot, and should not, be
spoken, but which are real in their effects. May your
journey be a good one and your feet not stray too far
from their course.

I wish you life, strength and wellbeing.

Sincerely,
Raymond
| 15255|2004-12-13 10:47:49|anthony clements|Re: Getting to the Point|
Did I miss something?
A kind sounding e-mail?
No reference to "you three guys" and "our" dubious wordings of emails?
We can talk to eachother like the men we **are**?
Or did the sarcasm go over my head?
If not then.....
Cool!
Hotep

Imnrnnre wrote:

Make Glad the Heart Herukuti for I too come in peace,

Yes, there are things that cannot, and should not, be
spoken, but which are real in their effects. May your
journey be a good one and your feet not stray too far
from their course.

I wish you life, strength and wellbeing.

Sincerely,
Raymond

Do you Yahoo!?

Yahoo! Mail - Find what you need with new enhanced search. [Learn more.](#)

| 15256|2004-12-13 10:51:50|Mahari|Re: Homosexuality in Kmt[Egypt]?|

Raymond,

You are quite right. Actually, I think I was responding to what seems to me to be such a willingness on the part of blacks to accept the interpretation and general information of euros in every aspects of our lives when it seems to me that the more logical response would be to deny or question almost everything, if not everything that they suggest.
Yes, I know you interpreted it yourself (thank you) and the response was not directed at you specifically.
It was a bit of ranting.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, December 13
In honor,
HTP,
Mahari

--- On Sun 12/12, Imnrnre < anpugifts@earthlink.net > wrote:

From: Imnrnre [mailto: anpugifts@earthlink.net]
To: Ta_Seti@yahoogroups.com
Date: Sun, 12 Dec 2004 19:29:42 -0800 (GMT-08:00)
Subject: Re: [Ta_Seti] Homosexuality in Kmt[Egypt]?

Mahari,

I gave it to you in the original mdw nTr!
I dismissed Budge's interpretation and gave you mine! So what in the world are you talking about when you mention European sources and not taking your cues from them?

Besides, if you can't read mdw nTr, and you won't consult secondary sources, where do you get your facts? Do they just come to you in the middle of the night? Come to think of it, you didn't have any facts; just contradictory conclusions that were devoid of evidence.

So tell me, what are you so ticked off about?

Regards,
Raymond

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| 15257|2004-12-13 11:12:39|Myra Wysinger|Daily Life of the Nubians|

Ta Seti Members: Have you read this book?
Its a new book.

Daily Life of the Nubians (The Greenwood
Press Daily Life Through History Series)
by Robert Steven Bianchi
(October 30, 2004)

| 15258|2004-12-13 11:27:36|Myra Wysinger|Re: Daily Life of the Nubians - by Robert Steven
Bianchi|

I found this description of the book:

Description:

Until recently little was known about ancient Nubia and day-to-day lives of the Nubian people side from knowing it was a civilization contemporary with, distinct from, and living under the shadow of Ancient Egypt. Nubia existed from about 3500-300 BCE, close to 3,000 years. Thanks to recent massive archeological surveys, we now have a much clearer picture of Nubian civilization, what they ate, how they dressed, how they cared for their dead, their military triumphs and defeats, where their cities were built, and what they looked like. Of course they underwent dramatic changes over time, and these are noted where appropriate. Though often confused with the Ethiopians of Greek lore, little doubt remains that Nubians were in fact black African peoples, and their civilization has been claimed by many as proof of a sophisticated and ancient black African society.

For ease of use by students, the work is organized chronologically. Each chapter is divided into convenient subheads that detail military and warfare, government, language, relations with neighboring civilizations; work and the economy, engineering and architecture, housing, transportation, family life, life cycle events, women's roles, art, music and dance, literature, science, and religion. It includes a historical timeline of Nubian history, a glossary of Nubian terms, and a bibliography for further reading. Throughout the work, Bianchi, an expert on the Nubians, shows how the modern world has little by little come to discover and recognize the distinctiveness and importance of Nubia in ancient history. This work will replace all earlier resources on Nubian life and will provide school and public librarians with the most up-to-date and historically correct information on the Nubians.

Table of Contents:

Dedication

The Nubians: Ancient Peoples of the Nile

The Earliest Nubians

The Neolithic Revolution

The A-Group Nubians

The C-Group Nubians

The Nubians of the Kingdom of Kerma

Nubia during Egypt's New Kingdom

Nubia during the Ramesside Period

Egypt during the Third Intermediate Period: The Rise and Fall of Dynasty XXV

Nubia during the Napatan Period
Nubia during the Kingdom of Meroe
Chronology
Glossary
Suggestions for Further Reading
List of Abbreviations

Myra Wysinger wrote:

Ta Seti Members: Have you read this book?
Its a new book.

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Press Daily Life Through History Series)
by Robert Steven Bianchi
(October 30, 2004)

Do you Yahoo!?

The [all-new My Yahoo!](#) ? What will yours do?

| 15259|2004-12-13 12:01:32|Imnrnre|Re: Getting to the Point|
anthony clements <yoheyman2000@yahoo.com> wrote:

A kind sounding e-mail?

No reference to "you three guys" and "our" dubious wordings of emails?

We can talk to eachother like the men we are?

Or did the sarcasm go over my head?

If not then.....

Cool!

Hotep>

Anthony, let me make this plain. My note to Herukuti
had nothing to do with you or you being gay. Nor was
it intended to give you license to act the fool. It had
nothing to do with you.

Furthermore, I don't speak for anyone else on this
e-group. So don't confuse my messages with anyone
else's. I speak for myself. When I agree with you,
you'll know it. And when I don't, you'll know that too.
Right now I don't know what the h. . . you're talking

about.

People earn their reputations here on the basis of the soundness of their views and how they conduct themselves during forum discussions -- not by hitching a ride on a sincere remark intended for someone else.

So check yourself.

Regards,
Raymond Davis
| 15260|2004-12-13 12:06:44|Imnrnnre|Re: Homosexuality in Kmt[Egypt]?|
Thank you MAHARI!!!

Respect,
Raymond
| 15261|2004-12-13 12:45:10|anthony clements|Re: Getting to the Point|
Excuse me Bro,

Try not to take things so personal whomever my message was meant for I guess they heard..... perhaps you need to check yourself I never used your name & I speak for myself as well!

About acting the fool well that may be your oppinion

I was as serious as a heart attack my friend, and I did so without being as hostile as you are representing yourself at this point and time, but hey you do you! I do me... dat cool wit you? I mean dude if your post are so private don't put em on a public board!

I mean we are supposed to be somewhat representing our ancestors in a group such as this it really is sad some of the attitudes my spirit is feeling what a dissappointment.

Fomwhat I can see wegot a long LONG LONG road back to that glory man

I felt more kindness from the White mans version of groups like this!

hotep

Imnrnnre wrote:

anthony clements wrote:

A kind sounding e-mail?
No reference to "you three guys" and "our" dubious wordings of emails?
We can talk to eachother like the men we are?
Or did the sarcasm go over my head?
If not then.....
Cool!
?
Hotep>

Anthony, let me make this plain. My note to Herukuti had nothing to do with you or you being gay. Nor was it intended to give you license to act the fool. It had nothing to do with you.

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So check yourself.

Regards,
Raymond Davis

Do you Yahoo!?

The [all-new My Yahoo!](#) ? What will yours do?

| 15262|2004-12-13 13:03:26|Imnrnre|Re: Getting to the Point|

Dear Anthony,

There has been some question in my mind about the word "hotep." Some writers believe the "o" does not exist in the original word. They prefer the expression "hetep" or even "htp" without the "e." What is your view of this? I see you used "hotep" in your last email.

I think the inclusion of an "o" would require a change in the way the original word is written. On the other hand, since we don't know much about the pronunciation of "Ancient Egyptian," do you think we should reserve "htp" for the written expression and be flexible in the way the word is said?

Regards,
Raymond

| 15263|2004-12-13 13:18:21|anthony clements|Re: Getting to the Point|

Bro,

You want my oppinion?

Here it go:

As long as I get your meaning friend I don't care if you write with a O a E or what other creative vowel you can find.

(I guess I'll have to tell you when I don't)

I gather in their wisdom the ancestors just might have thought "hey we put the foundation: **HTP**

We leave the rest to you decendants to do!"

In the long run let it mean "peace"

Oh Neter

Let there indeed be peace
HTP
HOTEP
HETEP

Imnrrnnre wrote:

Dear Anthony,

There has been some question in my mind about the word "hotep." Some writers believe the "o" does not exist in the original word. They prefer the expression "hetep" or even "htp" without the "e." What is your view of this? I see you used "hotep" in your last email.

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Regards,
Raymond

Do you Yahoo!?

Send holiday email and support a worthy cause. [Do good.](#)

| 15264|2004-12-13 13:29:57|Imnrrnnre|Re: Getting to the Point|
Anthony,

I did want your opinion since the use of hotep is pretty widespread. I think it has something to do with it having been adopted by activists before much was known about the form in which it appears in the mdw nTr.

Thanks,
Raymond Davis

| 15265|2004-12-13 14:01:22|anthony clements|Re: Getting to the Point|

Your conclusion is surely viable considering,

I guess it is a good thing that our brothers and sisters are using the term at all!

That tells me that perhaps the ancestors are at work on some level and even though we all may not know everything there is to know, we use what we do!

Thanks for asking Raymond!

Hotep

Imnrrnnre wrote:

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Thanks,
Raymond Davis

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Meet the [all-new My Yahoo!](#) ? Try it today!

| 15266|2004-12-13 14:24:54|Imnrnnre|Re: Getting to the Point|
Anthony,

You wrote concerning "hotep:"

sisters are using the term at all!>

I agree.

*work on some level and even though we all may
not know everything there is to know, we use what
we do!>*

*A good reason for knowing as much as we can.
There is "menkh" (mnX), excellence, in it; one
the ancient values the ancestors continue to infuse
into everything to which we put our minds.*

*Regards,
Raymond*

| 15267|2004-12-13 15:04:07|anthony clements|Re: Getting to the Point|
There is "menkh" (mnX), excellence, in it; one
the ancient values the ancestors continue to infuse
into everything to which we put our minds.

I'm glad I could tap into yourmnX side!
Hotep

Imnrnnre wrote:

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sisters are using?the term?at all!>

I agree.

*work on some level and even though we all may
not know everything there is to know, we use what
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*Regards,
Raymond*

Do you Yahoo!?

[Yahoo! Mail](#) - Helps protect you from nasty viruses.

| 15268|2004-12-13 18:03:51|blairparkinson|Re: KMT Training|
by path i meant my spiritual path...i have never felt that i ever
had a choice in my sexuality...this is how i was born...and to those
of you who find it an abomination...what gives you the right to sit
in judgement on others?? Are we not all made in the image of God??

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> >>and making me understand that I have chosen the right
path.<< If by "path" you are referring to your sexuality you
might want to keep in mind that your sexuality chooses you and not
vice versa.Free India's Blacks.....Man has no nobler function than
to defend the truth.-- Ruth McKenneyYear: 12,950, December 11In
honor,HTP,Mahari--- On Fri 12/10, Blair Parkinson <
blairparkinson@h... > wrote:From: Blair Parkinson [mailto:
blairparkinson@h...]To: Ta_Seti@y...: Fri, 10 Dec 2004 14:31:25
+0800Subject: RE: [Ta_Seti] Re: KMT Training

>

>

> Ankh!Udja!Seneb!

> I would like to say a big thank you to the member who posted
this.

> As a same-sex gender loving man who has strong Kemetic beliefs, I
have always refused to accept the common held notion that gay and
lesbian people have no valuable role in society, be it our modern
one or that of ancient Kemet.

> It saddens me to think that not only are we persecuted and

vilified by mainstream society but also within our own minority groups. To me it is time that we all realise that by judging others not only by their ethnicity, religion but by thier sexual orientation makes us as bad as our oppressors.

> Thank you once again for stregthening my resolve and making me understand that I have chosen the right path.

> Senebty,

> Blair>From: ":-))))))"

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: [Ta_Seti] Re: KMT Training

>>Date: Thu, 09 Dec 2004 23:34:56 -0000

>>

>>

>>

>>In response to anthony clements:

>>

>>>> And I also wonder in this day of different sexual

>>> orientations.....does Kemetic study include the exclusion of

>>> differing orientations?

>>

>>Asar Imhotep wrote:

>>

>>> For the most part, Yes.

>>

>>

>>Alafia & Hotep, Brothers & Sisters!

>>

>>Casual homophobic bigotry has become such standard fair in African

>>communities worldwide since European Christian and Arab Moslem

>>slavers arrived with their "new" "improved" religions.

>>

>>We allow ourselves to forget that these same dogma's of contempt

>>that lead us to dismiss our very own brothers and sisters, our own

>>parents, and indeed our very children who are Same Gender Loving,

>>African to African, led Our Ancestors to be enslaved and the slavers

>>to casually dismiss their chattel slavery.

>>

>>The "primitive" ones kidnaped and brutalized were heathen and less

>>than human to begin with. Right? Does not the Bible speak of
the
>>curse of Ham? Does not the Koran say that a Moslem man may do
as one
>>wishes with the Infidel and the seed of his/her loins?
Thankfully
>>most Sons and Daughters of Kemet have grown past that part of
>>rigorously evangelized hatred.
>>
>>Dr Malidoma Some, a straight Dagara Priest already quoted in
this
>>thread, speaks eloquently of the sacred role Same Gender
Loving Men
>>& Women play in African Traditional Beliefs derived from
Kemet &
>>TaSeti.
>>
>>Before we continue to casually dismiss our Same Gender Loving
>>community members (or worse) AND the gifts of Spirit these
ones are
>>born with to share with Our Loved Ones, Our People! perhaps
those of
>>you subscribing to Our Traditional Beliefs might consider what
Baba
>>Malidoma learned during his own initiatory training. For those
here
>>unfamiliar with the traditional roles same gender loving
people play
>>in African Traditional Religions yet openminded and open
hearted,
>>links to the Some's observations and others are listed below.
>>
>>Odabo
>>Ifatola, Bodeme
>>
>>
>>West Africa:
>>
>>Guardians of the Gates:
>><http://www.menweb.org/somegay.htm>
>>
>>Homosexuality: The Gatekeepers
>><http://w3.ime.net/~bmhc/soulvp03.htm>
>>
>>
>>Southern Africa

> >
 > >Traditional Healing "Ubungoma"
 > ><http://www.ukblackout.com/africa/prudence.html>
 > >
 > >Everything Must Come To Light:
 > ><http://www.frif.com/new2002/must.html>
 > >
 > >
 > >P.S.
 > >
 > >Brother Bodeme, Herukhuti Khepera Ra Amen is a fully initiated
 KMT
 > >Priest and a Same Gender Loving Brother. Any SGL Brother or
 Sister
 > >interested in initiating into KMT in an affirming environment
 is
 > >welcome to apply:
 > >
 > >From blackfunk.org:
 > >http://www.blackfunk.org/funk/modules.php?name=Founders_Bio
 > >
 > >priest/shaman/bodeme. At the age of 13, Genghis Nor, musician,
 > >composer, teacher, and Sufi master became Hameed's spiritual
 > >mentor/father. That relationship continued until Genghis'
 death a
 > >few years ago. At 14, Hameed Sharif Williams became Herukhuti
 Amen
 > >when he was initiated into Seshini Hetch Ha Nub Kera Amen Ra
 or The
 > >Temple of the White and Gold Lotus and Shrine of Amen Ra, a
 modern
 > >priesthood dedicated to rediscovering the power of Ab Ha Ntr
 Rkh
 > >Khmti (ancient Egyptian spirituality). Heru remained a member
 of the
 > >priesthood for nearly ten (10) years during which he became
 the hem
 > >neter tepi or high priest of the priesthood's satellite in Los
 > >Angeles. As a priest, Heru officiated at wedding and naming
 > >ceremonies, birth celebrations, and rituals as well as
 provided
 > >pastoral counseling through oracle divination and astrological
 > >readings.
 > >
 > >In December of 2003, Heru began training with Dr. Malidoma
 Som_{井頭}n

>>Dagara cosmology and spirituality. The Dagara people live in Burkina
>>Faso and Ghana, West Africa. During the training, Heru was
>>recognized as a bodeme or "gatekeeper" of the fire
clan/shrine. The
>>bodeme are members of the Dagara community which maintain
gates
>>between this world and other worlds. The bodeme are known for
their
>>spiritual gifts to the community and represent an important
society
>>of secrets among the Dagara. The bodeme practice same-sex
desire and
>>ritualized sex in the fulfillment of their spiritual
>>responsibilities/role to the community.
>>
>>Herukhuti: heru@b..., (718)636-0345
>><http://www.blackfunk.org/>
>>
>>
>>
>>--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
>>>
>>> I am in no way saying to join a "cult" (not saying you
said that)
>>or
>>> anything. Just that if you truly want to understand the
depths of
>>> African spirituality, you have to be in contact with
Africans who
>>> are members of the various priesthoods.
>>>
>>> Although a lot of societies have good intent here in the
states,
>>> their knowledge is based on reading books from people
with surface
>>> knowledge of the early priesthoods and their
interpretations.
>>>
>>> A lot of things was codified and knowing African priest,
they
>>didn't
>>> dispel all of the "secrets" to just anyone. So if you
are reading
>>> the Pale Fox for example, remember the Dogon, just like
the

> > Kemetic
> > > priest, had a 40-45 year initiation process. If Griule
and
> > Dieterlen
> > > only spent 16 years (and correct me if I'm wrong)
amongst them,
> > then
> > > they don't even have half the knowledge that the
priesthood knows.
> > > So if anyone for instance, wanted to try and make a
priesthood
> > here
> > > in the states, and didn't go through the 40 year process
in
> > Africa,
> > > then you will in fact get a watered down version,
because their
> > > information is based on the limited knowledge of authors
who were
> > > not initiated.
> > >
> > > The same for Kmt. I think someone explained already that
there are
> > > civilizations older than Kmt and Kmt was the height. Kmt
is an
> > > amalgamation of various African countries and peoples.
So you will
> > > see similarities and concepts in almost all the major
systems.
> > >
> > > It's just like Hip Hop. Hip Hop wasn't just a culture
that started
> > > in the Bronx New York. It had it's elements from various
different
> > > cultures from across the states and abroad in Jamaica,
which are
> > > older than Hip Hop. They just came together beautifully
in the mid
> > > 70's. Breakin comes from Capoeira which was brought here
to the
> > > states by peoples from Brazil. The Capoeira was mixed
with the
> > > electric boogaloo dances and dancers famous on Soul
Train (Which
> > > Micheal Jackson borrowed the Moon Walk from) from some
dancers in

> > > California. Davey D. was telling me that RAP really is an acronym
> > > for Rhetoric Assisted Poetry (or something like that) which was
> > > later used as a word for the style of poetry over the beats. This
> > is
> > > in the era of Be Bop, Jazz Scatting and the Beat Nik poetry age.
> > > There is a lot more to it, but this is only to show that what
> > became
> > > Hip Hop was an amalgamation of cultures which just so happen to
> > > incubate in the Bronx.
> > >
> > > The same with Kmt. By all means, study as much as you can on your
> > > own, but try to get in contact with priest from the continent
> > > because they will be able to present information not contained in
> > > the books.
> > >
> > > > It bothers me that there seems to be the same old discriminatory
> > > stuff surrounding the learning of Kemetics....granted it
> > > was "secret" but aren't those secrets used by our oppressors
> > against
> > > us anyway?
> > > > > >
> > >
> > > Also, keep in mind the concept that Kmt had mysteries and secrets
> > is
> > > a misunderstanding. They had advanced teachings that you could
> > > explain unless you knew the basics. I remember Dr. Ben saying
> > > that, "When you were little and your mama gave you mush instead of
> > > meat, you didn't say she was keeping secrets (meat) from you. She
> > > understood that at your current state, you couldn't handle meat.

>>But
>>> now that you have grown you can handle meat...."
>>>
>>> The same should be understood about African methods of teaching.
>>The
>>> African method of teaching is intiation and that's just how it is.
>>>
>>>> And I also wonder in this day of different sexual
>>> orientations.....does Kemetic study include the exclusion of
>>> differing orientations?
>>>>>>>>
>>>
>>> For the most part, Yes.
>>>
>>>
>>> Asar Imhotep
>>> <http://www.mochasuite.com>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, anthony clements
>>
>>> wrote:
>>>> Thank you both Raymond and Asar,
>>>>
>>>> I guess what I am looking for is a sort of non obligatory
>>strictly
>>> learning situation that offers me oppotunity to have knowlege
>>before
>>> any committment and from yur tone Asar my guess is this doesn't
>>> exist it seems it's an all or nothing situation.
>>>>
>>>> In all honesty I wonder ...we of the diaspora are so far removed
>>I
>>> think from such stringent "law" it would seem the ancestors would
>>> somehow offer us a sort of "break" being we are so far from their
>>> perfection.
>>>>

>>>> It bothers me that there seems to be the same old
discriminatory
>>> stuff surrounding the learning of Kemetics....granted it
>>> was "secret" but aren't those secrets used by our
oppressors
>>against
>>> us anyway?
>>>>
>>>> And I also wonder in this day of different sexual
>>> orientations.....does Kemetic study include the
exclusion of
>>> differing orientations?
>>>>
>>>> hotep
>>>>
>>>>
>>>>
>>>> Asar Imhotep wrote:
>>>>
>>>> The thing about the Asar/Aset society is that it is
a culture
>>>> created here in the states. Not that anything is
wrong with
>>that,
>>>> but they really don't have the african connections
as some of
>>the
>>>> people I have mentioned. Dr. Ben in the early 30's
went to Kmt
>>> under
>>>> the priesthood there to study, and eventually
became an elder in
>>>> recent years. Believe it or not, the early Kemi
>>>> had "chapters/lodges" in various parts of Africa
including South
>>> and
>>>> West Africa.
>>>>
>>>> When I first started to study Netcher and Kemetic
spirituality,
>>> Dr.
>>>> Ben and Professor Smalls had me study the Yoruba.
It will all
>>> unfold
>>>> in time. All I am saying is be weary of societies
that were

>>> created
>>>> here and they don't have those connections with the various
>>>> priesthoods in Africa itself. There are various chapters
>>> throughout
>>>> the united states and it's just a matter of seeking. But only if
>>> you
>>>> are serious.
>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:
>>>>> You're welcome Brian.
>>>>>
>>>>> The Society had a chapter that met in a storefront in
>>>>> the city where I live (SF Bay Area), and I knew some
>>>>> of their members fairly well. I did not attend a meeting
>>>>> but they were well thought of here.
>>>>>
>>>>> I have to confess that I'm a bit of a purist when it comes
>>>>> to Kmtc spirituality and prefer that it not be mixed with
>>>>> other traditions, however noble the attempt might be.
>>>>> Their publications tend to mix Dravidian spirituality,
>>>>> Hindu Tantra, the Hebrew Cabalah and Kemetic tradi-
>>>>> tions, which while fine with some folks, doesn't appeal
>>>>> to me. As you can see from the Website info, they
>>>>> appear to be doing quite well anyway. I believe the
>>>>> New York chapter holds an annual public celebration,
>>>>> as I recall in late spring or early summer.
>>>>>

>>>>> I've heard Ra Un Nefer Amen, their leader
speak, and
>>>>> found him to be less than candid about the
group's
>>>>> beliefs and practices. However, you can learn
much
>>>>> about them by reading his publications
entitled Metu
>>>>> Neter. I'm sure you can purchase them on the
Web or
>>>>> by calling the bookshop which might still be
located
>>>>> at 140 Buckingham Road in Brooklyn.
>>>>>
>>>>> Peace,
>>>>> Raymond
>>>>
>>>>
>>>>
>>>>
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>>>>
>>>> -----
>>>> Yahoo! Groups Links
>>>>
>>>> To visit your group on the web, go to:
>>>> http://groups.yahoo.com/group/Ta_Seti/
>>>>
>>>> To unsubscribe from this group, send an email
to:
>>>> Ta_Seti-unsubscribe@yahoogroups.com
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| 15269|2004-12-14 06:47:01|alberto34482@yahoo.com|The Al-Kir nawis---bedouins in Negev
that claim ancient Egyptian anc|
Family affair / The Al-Kir nawis - Family affair / The Al-Kir nawis - Rahat

By Reli Avrahami, Avner Avrahami

world. Rahat suffers from a high unemployment rate.

* The cast: Mahmoud (37), Samira (37), Manal (14), Nasim (12), Nazie
(7), Maram (5.5), Himan (2).

<<http://www.haaretzdaily.com/hasen/images/0.gif>>

<<http://www.haaretzdaily.com/hasen/images/0.gif>>

The hustle and bustle surrounding the recent municipal elections has
died down, but the orange-and-blue banners of the winner (in the

second round), Talal al-Kirnawi, are still fluttering above the roofs of many houses in this drab community, which lacks landscaping. The new mayor is Samira's brother. Everyone in the family helped him.

* The house: A two-story dwelling with land attached, 252 square meters on a lot of one dunam (a quarter of an acre). They have lived there eight years, having built it alone over the course of four years with breaks. How much did the construction cost? It's hard to say, Mahmoud replies. In any event, they paid NIS 15,000 for the land in 1991, and today, he estimates, a lot like this is worth at least NIS 200,000.

* The tour, cont.: Four bedrooms, a living room, a kitchen, a balcony, another balcony on the roof and a lean-to in the yard.

* The lean-to: Tin room, walls made of canvas and a stove for heating (for the winter). It's the remnant of a tent that once stood here. The family likes to spend time inside it as they used to in the past ("Everyone in Rahat has a lean-to like this"). At the same time, they make perfectly clear the importance of the living room.

* The living room: Furnished, accessoried, with a television set, a stereo set, yellow velvet armchairs, sofas (3 + 2 seaters), a vast buffet, sets of dishes and drinking sets (for coffee), vases from which a panoply of flowers emerge (some of them artificial), pictures, embroidered items and lace curtains. The entry into the kitchen area consists of two stone-covered arches; the dining table stands next to a wall decorated with wallpaper showing a delightful garden ("from Egypt"). On the way to the stairs leading to the bedrooms is a sink for washing hands, and there is a mattress on the kitchen floor - so that when Samira does the cooking, little Himan can nap close to her.

* Livelihoods and occupations: Mahmoud drives a heavy truck, a Volvo 16 "full trailer," for a company called Dragot, which is owned by the Abu Rabia family from Drijat ("next to Kseifa," a Bedouin community 10 kilometers west of Arad, in the Negev). He transports construction materials, usually in the Yeruham area in the south. Samira is a housewife and she takes care of Himan. Manal is in ninth grade, Nasim is in seventh, and both of them attend the junior-high part of Al-Najah High School in Rahat ("a 15-minute walk"). Nazie and Maram attend the Salam School, which is almost next door ("a 5-minute walk").

* The extended family: Samira and Mahmoud are cousins, both of them from the Al-Kirnawi family, which is one of the largest in Rahat and apparently has its origins in ancient Egypt. (The other major families in the community are Al-Huzail and Abu Madiam.)

* Samira: The seventh child in a family of nine brothers and five sisters. Her father owns a company that deals in heavy equipment (tractors and trucks). The whole family is involved in the business. She attended Al-Huzail Elementary School, next to Kibbutz Mishmar Hanegev, and afterward stayed home to help out, marrying at the relatively advanced age of 22 (her sisters were married at the age of 16 and 17). Today she regrets not continuing her education ("I would like to be a nurse").

* Mahmoud: From Rahat. His father, who is 65, had three wives and has a great number of children ("The truth is, I don't know how many"). He is the third son of the first wife. Like Samira's father, Mahmoud's father also owns farming equipment, including a combine and a D-4 tractor. Mahmoud went to school for nine years, after which he started to work on a bulldozer in Samira's father's company. Later he got a truck driver's license. He has now been on the road for 11 years, dreaming of the moment when he can find another job: He would like to work in the Rahat Municipality.

* Ramadan: It's 4:55 P.M. and the muezzin is about to announce the end of the day's fast. It's been 13 hours since the morning coffee. Not so terrible, though. For many people, no matter which religion, this could be a way of life. Samira is working hard among the pots and pans. After the soup (vegetable), she will serve grilled chicken with rice, onions and parsley, accompanied by tomato and corn salads (from tins). Here it comes. "Allah hu akbar [God is great]," Mahmoud intones tranquilly, and we are among those who break bread.

* Favorite food: Maluhiya (a green salad made with seasoned leaves).

* Multiple wives: Rare, though Mahmoud's older brother is currently married to two wives ("The first didn't bring children"). According to Mahmoud, the kadi [Muslim religious judge] no longer authorizes multiple marriages.

* The match: When Mahmoud was 22, he asked Samira's father for her hand through the mediation of his uncle. "Come back in a week," her father said, "and in the meantime I will ask my daughter for her opinion. She responded positively and the prospective groom was duly informed.

* The engagement: Mahmoud bought her a ring in Be'er Sheva and threw a small party.

* The wedding: After the engagement (lasting a year), during which

Mahmoud and Samira met only in public, a party was held at the home of Mahmoud's parents. She rented the bridal gown in Rahat; he bought a suit in Be'er Sheva. They had no honeymoon.

* Match for Manal: Mahmoud thinks his eldest daughter won't be married by means of a match ("Things are different today, and I trust her").

* Daily routine: Mahmoud goes to work every morning at 5 A.M. after praying and having a cup of black coffee (Elite). During the day he will eat a sandwich (from home), and toward evening, when he returns, a hot meal will await him. Samira gets up at 6 A.M., has a cup of hot milk and prays (they both diligently say prayers five times a day). She then makes sandwiches for the children (cold cuts, hummus, chocolate spread) and at 7:30 A.M. sends them off to school. They will return at 2:30 or 3 P.M., until which time she will cook and clean. She washes the kitchen floor and the dining area every day, and does the other rooms twice a week.

* Favorite detergent: Fantastik.

* Cleaning lady: "There aren't any in Rahat."

* Shopping: At the Mega store in Be'er Sheva. The whole family goes in a car that belongs to one of the brothers. Mahmoud and Samira don't have a car. Mahmoud would like a Volkswagen Passat.

* Mobile phone: Two, one belonging to them and one from work.

* Television: Satellite dish. They watch sports from Kuwait and the news on Channels 2 and 10.

* Soccer: Maccabi Haifa, Real Madrid.

* Lights out: At 10 P.M., 11 P.M. at the latest.

* Jewish-Arab relations: "At work everyone is like brothers, there's no racism."

* Peace: "It will come if Israel leaves the territories."

* Terrorist attacks: "I am angry at the death of innocent people," Mahmoud says. "We have coexistence in Be'er Sheva."

* Israel: "I was born in this country. I feel good here."

* Last vacation: Mahmoud and Samira rented a car and spent four days

in the Princess Hotel in the southern part of Eilat, accompanied only by little Himan ("It was really terrific"). Mahmoud says it was fun to drive a "toy."

* Abroad: They have not been. Mahmoud would be happy to visit Egypt ("the Pyramids") and Romania.

* Going out at night: Hardly ever, only to visit relatives.

* Computer: They have one, but they are not connected to the Internet. Doing that would create a lot of problems, Mahmoud says ("There's pornography"). He mentions the story of the boy from Ashkelon who went to Ramallah after corresponding with someone by e-mail and was murdered.

* Births: At Soroka Medical Center, Be'er Sheva.

* Epidural: Samira declined to have one ("Someone here got an injection of it and the baby died"). She believes in natural childbirth only.

* Husband's participation: Mahmoud was only at the last of the births, that of Himan ("I said let's try and see, and I helped her").

* Breast-feeding: "About a year and a half."

* Music: Mahmoud doesn't like anything, and listens only to the news. His truck radio is tuned to Israel Radio's current events station. Samira likes Saber al-Rubai (a Tunisian singer). Manal listens to pop music and Nasim likes Omar Diab from Egypt.

* Most beautiful in Israel: "The whole country is beautiful," Mahmoud says, "except for the desert."

* Children: Mahmoud thinks the five they have are enough. Samira would like one more ("It's a bit hard, but if one comes, then welcome, it's from God").

* Dreams: Manal, Nazie and Nasim: to be physicians.

* Happiness quotient: Mahmoud - "God be praised. But sometimes there's a situation when you're really down." Samira - "Half and half."

Rahat - 15 kilometers north of Be'er Sheva, more than 40,000 inhabitants, founded in 1972 as part of the government's policy to move Bedouin in the Negev to permanent settlements. Declared a city in 1994. According to forecasts, in 2020 there will 90,000 residents,

making it the largest Bedouin city in the cast: Mahmoud (37), Samira (37), Manal (14),

<http://www.haaretzdaily.com/hasen/pages/ShArt.jhtml?itemNo=375664>

| 15270|2004-12-14 09:54:09|Paul Kekai Manansala|Re: The Al-Kirawis---bedouins in Negev that claim ancient Egyptian|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>
>

I was in the Negev for three months and have seen or visited a number of Bedouin camps/communities. There is a strong Africoid presence among the population.

Regards,

Paul Kekai Manansala

| 15271|2004-12-14 12:03:42|Derrick, Alexander|Daily Life of the Nubians|

Attachments :

Hi Myra,

>>

Of course they underwent dramatic changes over time, and these are noted where appropriate. Though often confused with the Ethiopians of Greek lore, little doubt remains that Nubians were in fact black African peoples, and their civilization has been claimed by many as proof of a sophisticated and ancient black African society.

Interesting photo choice for the cover.

That is the black Egyptian from RIII tomb, not a Nubian at all!

Read this book with a fine tooth comb. =)

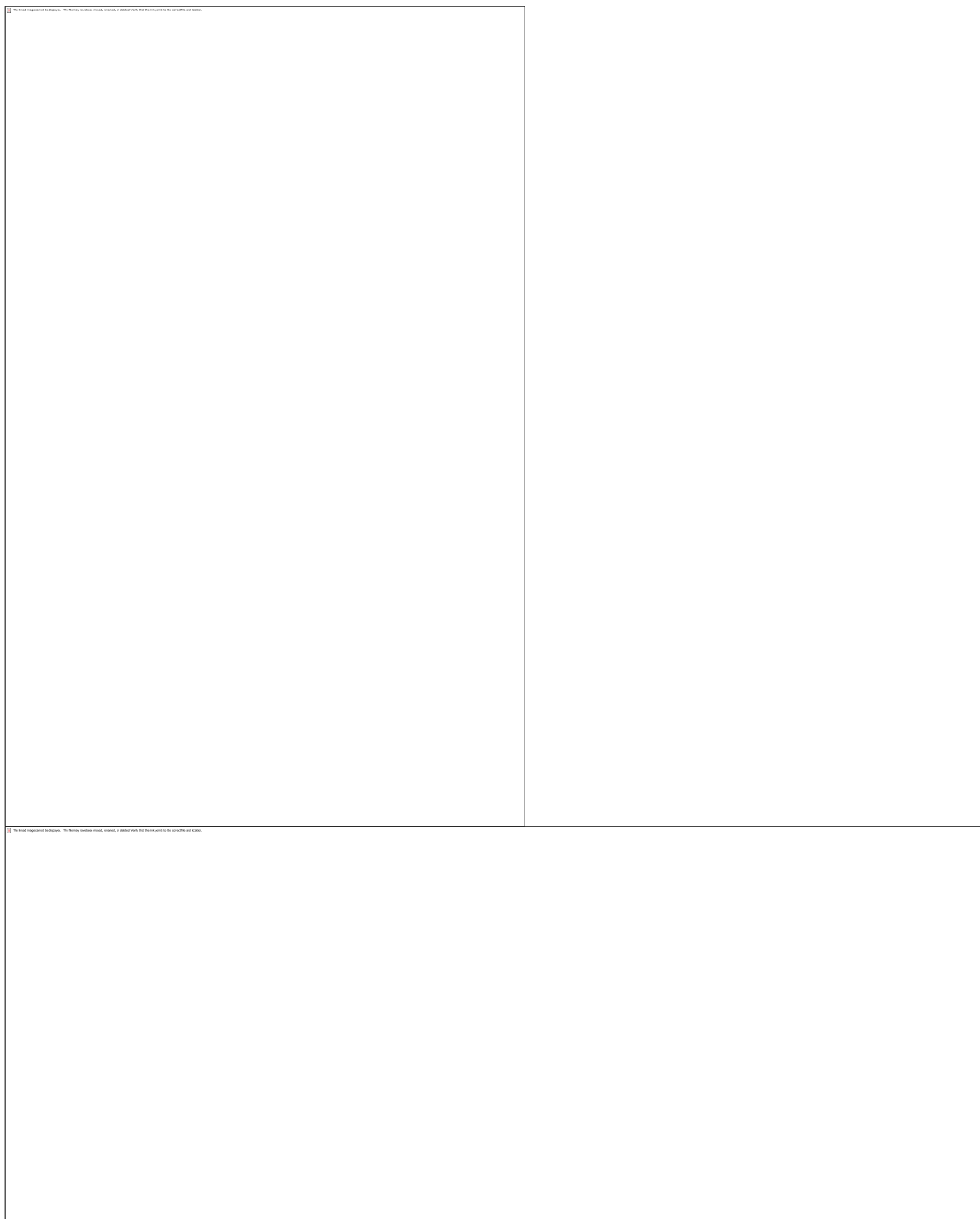


Figure 2
Manu Ampim photo of 4 Egyptians ("Rmt") in tomb KV 11, 1994:

Hmmmm..
-Alex Derrick

----- Vivendi Universal Games- <http://www.vugames.com>
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| 15272|2004-12-14 14:21:22|Sptpy@aol.com|Re: Daily Life of the Nubians|

Beautiful! I would love to see this complete scene of the "Table of Nations." I was there in July reading this to the group I was with. It was a joy experiencing KV11, especially after Ta_Seti's discussing it at the beginning of this year. I wonder why the cover designer flipped this scene and why he labeled the ancient Egyptian "Nubian"? They are definitely identical, but the Nehesyu are the Nubians. Oh well. Clear, sharp, beautiful picture!

Tyrone Thornton

| 15273|2004-12-14 15:58:07|Imnrnre|Re: Daily Life of the Nubians|

Htp Brother Tyrone,

About the magazine cover: I suspect the person who picked out the photo of the rmT and labeled it Nubian couldn't read the mdw. They read rmT left to right, as they do in the tomb, or right to left when "flipped."

If they could have read the writing, they would have used the other shot with the correct name, nhsw. Either way, they didn't consider that we would know the difference or they didn't care.

By the way, did you ever wonder why the rmT and nhsw are dressed exactly alike? I find it a little strange; it's sort of like rmT in Nubian drag. (smile)

Regards,

Raymond Davis

| 15274|2004-12-14 16:11:19|noirfist|Re: Getting to the Point|

Greetings, Herukhuti,

Yours is an absolutely well thought out critique of the experience of the influences of the Westernization, by force, of, in this case, African peoples.

A good example of this is the idea that "analysis," another "Western construct," can occur in a cultural vacuum. In otherwords, the idea that one can render an "analysis" of something "objectively," another construct, does not consider that this "process" is saturated with cultural assumptions, and that such an idea in and of itself is not, nor need be, a (culturally) universally applicable concept. Indeed, ideas, arrogantly touted as such in a Western environment, may very

well be endemic to the cultural from which it springs.

The very argument of the population composition of the Ancients of Khemit, for example, centers around a Eurocentric concept of the developement of societies that Eurocentric thinking deems "valuable." Attributing a sort of technological ranking system, and, then, creating a related filiation system upon which said societies/peoples can be ranked is itself the outgrowth of a peculiar cultural perspective.

It is absolutely impossible to speak a language and not be thoroughly immersed in its cultural world-view. One cannot even commit to a sense of humor, within the confines of a given cultural mileau, if one is not deeply, intimately atatched to the cultural into which one is doing so.

Culture is an outgrowth of experience. It is the reaction to such a stimuli. And this experience is a PERSONAL/SUBJECTIVE "reality."

Rant done.

Fraternal,

Noirfist

--- In Ta_Seti@yahoogroups.com, "Herukhuti" wrote:

>

> Peace to you,

>

> Sure. Let me first state that I love, admire, and respect ASCAC as
> an organization, many of the members of ASCAC, and work that many
> scholars affiliated with ASCAC have produced. It's is within this
> love that construct my criticisms in the hope of furthering the
> mission and vision upon which the organization was funded. I'll
talk

> about two concerns:

>

> Secondary/Tertiary Analysis

>

> A lot of the work of Afrocentric Egyptologists, many of whom are
> members of or affiliated with ASCAC, rely upon the previous
> work/scholarship of European archeologists, linguists, etc to
> advance their own Afrocentric scholarship. The works of Budge,
> Gardiner, Churchward, De Lubicz, et. al. frequently form the source
> material that Afrocentric Egyptologists use to produce or position

- > an Afrocentric analysis. I believe this creates a structural
- > weakness in their analysis because it is generated from material
- > that is unavoidably influenced by European cultural frameworks. For
- > example, when we translate mdw neter into english, we are applying
- > the European cultural framework imbedded in the language of english.
- > So when we then discuss what is said in this text or that text and
- > we're having the discussion in english and we're translating the
- > text into english we are automatically including a European cultural
- > framework because language is constructed out of the cultural
- > framework, axiology, ontology, cosmology of a people. Not enough
- > Afrocentric Egyptologists are sensitive to this consideration and
- > they therefore make claims to the Afrocentric, non-Western basis of
- > their scholarship while ignoring the unavoidable reality that if
- > they are conducting secondary/tertiary analysis on European sources
- > or if they are translating into a European language for the purposes
- > of analysis or reporting of data they are structurally infusing a
- > European cultural framework to their Afrocentric analysis.
- >
- >
- > Diasporic Experience
- >
- > All of us have been affected by European colonialism, imperialism,
- > and domination. We've been affected by it in a variety of ways. It
- > has affected our epistemology, axiology, ontology, and cosmology.
- > Many Afrocentric scholars tend to act as though once they've come to
- > consciousness (developed an Afrocentric framework/understanding) that
- > they no longer are influenced by their socialization into
- > Eurocentric and European cultural frameworks. So for example, the
- > conversation about homosexuality. This conversation is a product of
- > European colonialism, imperialism, and domination. The concept of
- > homosexuality, heterosexuality, and bisexuality (sexual identity
- > categories) was developed out of a European cultural framework. In
- > many pre-colonial African communities there was no concept of sexual
- > identity. Identity was not dissected in a way to segment a Self into
- > a sexuality. Were most able bodied people expected to birth
- > children? Yes. Did that make them heterosexual? No. Did the Western
- > concept of a family (husband and wife living in the same household)
- > exist among all pre-colonial African societies? No. In some
- > societies, men and women lived separately either within a compound

> or in different compound. When scholars presume that the way we
 > currently think about heterosexuality was practiced by the
 ancients,
 > they make a priori assumptions that they don't even detect because
 > they are not sensitive to the ways in which their thinking has been
 > influenced by the diasporic/colonial/imperial experience. This is a
 > blind spot among many Afrocentric scholars. Because they are
 > generally the "blackest" thinking scholars in the universities and
 > institutions where they are located, they forget that they
 > still "think white" in many ways that are more subtle than overt
 > because they have done a lot of work to re-cultivate their minds.
 > But the process of re-cultivate the black mind is an ongoing, never
 > ending process. One shouldn't be caught saying, "Ok, I'm done. I
 > have this whole Afrocentric thinking thing down pat now." Fanon and
 > DuBois both caution us that it's not that easy/simple. By the mere
 > fact that most if not all of us speak at least one European
 language
 > means that we have a European cultural framework constantly
 > attempting to organize our thinking.
 >
 > So those are a couple of my concerns.
 >
 > Peace Pleasure and Passion,
 > Herukhuti
 >
 >
 >
 > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
 > wrote:
 > >
 > > --- In Ta_Seti@yahoogroups.com, Aih Djehuti Herukhuti Khepera Ra
 > > Temu Seti wrote:
 > > >
 > >
 > > > One of the lessons I've learned from my online experiences is
 to
 > > no when to
 > > > discontinue my participation in a discussion thread with
 > > individuals who
 > > > have no interest in examining the inherent bias, prejudices,
 and
 > > weaknesses
 > > > in their argument as well as those who prefer to read into or
 > > read
 > > around my
 > > > statements while ignoring the completeness of my thoughts. So

> I'll
> > > discontinue my engagement in that thread on the group and
engage
> > other
> > > members in more productive conversation.
> >
> > You mentioned that you found some weaknesses in the approach
taken
> > by ASCAC, as an example. Could you expound a bit further on your
> > views?
> >
> > Regards,
> > Paul Kekai Manansala
| 15275|2004-12-14 16:44:13|noirfist|Re: KMT Training|
His claims, relative to the Dagara, are themselves suspicious as he,
alone, among the Dagara, is making them. Likewise, we must define
this concept ("Homosexuality") as it relates to African/world social
practices.

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"

wrote:

>
>
>
>
> Malidoma Some get's his information from what source? Can he
> directly read the mdu ntr or translates the various texts on tombs
> and assorted stones? His area of speciality is in the Dagara
> people's sprituality.
>
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>
>
> Your Sa3eadi Egyptian Friend,
>
> Saidis_Aswan_Egy
| 15276|2004-12-14 16:51:32|noirfist|Re: KMT Training|
I am afraid that Malidoma's "claim" would, indeed, be an isolated
minority if he is, indeed, positing it as a specific African social

practice. There is not one shread of eveidence that this is so, nor is there any other source for this supposed practice among the Dagara coming from any other Dagara cultural custodian OTHER THAN Mr. Some himself. Malidoma, like most here, is a product of the West (at least as much as, in his case, any traditional African socialization). He is "describing" Dagara social interaction to a non-Dagara, specifically Western audience.

I am more concerned about the natureof/reason for the inquiry than the inquiry itself.

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> Qedesh wrote:

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>

of "male

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>

Maybe for the same reason they wore Nubian wigs. Also Nubians often wore Egyptian garb.

Regards,

Paul Kekai Manansala

| 15280|2004-12-14 20:00:23|Paul Kekai Manansala|Re: Getting to the Point|

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>

>

> It is absolutely impossible to speak a language and not be

thoroughly

> immersed in its cultural world-view.

So could we say that one of the best ways to learn about the ancient Egyptians or any people for that matter is to learn their language.

Regards,

Paul Kekai Manansala

| 15281|2004-12-14 22:19:40|Imnrnnre|Re: Daily Life of the Nubians|

Hi Paul,

Happy holidays.

Best regards,

Raymond

| 15282|2004-12-14 22:56:08|Paul Kekai Manansala|Re: Daily Life of the Nubians|

--- In Ta_Seti@yahoogroups.com, Imnrnnre wrote:

> Hi Paul,

>

> Happy holidays.

>

Happy holidays to you Raymond and to all of Ta_Seti.

Regards,

Paul Kekai Manansala

| 15283|2004-12-15 01:52:00|K. Loganathan|The Verses of the Snake Charmer 26|

The Verses of the Snake Charmer 26

The Philosophical Arguments of the Siddhas

Overcoming Desires for Wealth

Meditation on Death and the Religious Universal

The universal aspiration of all souls is the attainment of Moksa and with that put an end to the existential repetition that throws the souls into embodiment and with that suffer death and rebirth. To be absolutely free is to be FREE from being thrown into embodiment and hence into death. This metaphysical understanding is already in the mind of all but because of its depth, it is not appropriated as conscious understanding that conditions existence itself. Most of us lead INAUTHENTIC existence where we are moved by worldly desires and hence sometimes obsessed with economic acquisitiveness. This is the point noted here by the snake charmer.

Where it becomes the sole end, where the whole of the Meaning of Existence is seen as the accumulation of wealth in mountain heaps, it becomes a psychological disease that hastens the movement towards death. This attitude is part of the Maayaa Malam, an infection that binds the souls to the physical bodies and the root cause of embodiment and hence also death (which is actually effected by aaNavam Malam, the root Malam)

A life of riches and material comforts is not at all efficacious in drawing the soul towards San Maarkkam, the Way of metaphysical illuminations and which is a universal, hidden practically in all religions. When we examine all religions and seek out the DEPTHS instead of being lost at the surface level pronouncements, we can see this universality. An effective technique is that of Meditation on Death which alerts the mind of the uselessness of the excesses of economic pursuits (and inauthentic religions) and draws the soul towards the San Maarkkam.

Contemplation of death as an inevitability also alerts the mind about ESCAPING it as was the case the with Gilgamesh, the Sumerian hero who tried to conquer death but failed at it while Jiu Sudra, the hero of the flood succeeded in it. This ancient wisdom is recalled here by the snake charmer, the desire of the metaphysically inclined to be beyond births and deaths. (Aziyaatu iruppatu) or what is the same, PiRappu aRuttal, severing births and hence with that also deaths.

To be birthless and deathless is the AUTHENTIC way of being of the souls (as the ancient Egyptian understood the matter) and when existence becomes organized as if for this, then it becomes authentic , the San Maarkkam of Tirumular.

The possibility of leading this authentic life is there in the bosom of all but under normal circumstance we remain IGNORANT of it. This ignorance is destroyed once we contemplate deeply and meaningfully on DEATH and which is a universal. No matter what the pretences are, no man can escape death - the mighty emperors, messiahs, prophets, sankaracariyas , great mystics with miraculous powers and what not all face death. Death is a natural universal and which on being meditated upon without practicing any avoidance tactics out of fear and so forth, it brings out the universal in all.

44.

**malaipoonRa cemporuL kuvai vaittirupavar
maRali varukaiyil vaaric celvaroo**

**alaiyaamal akattinai attanpaal vaittoor
aziyaar enRu tuNintu aadaayp paambee**

Meaning:

With the understanding that worldly life is the only life and enjoying it to the maximum is the only possibility there are men who become obsessed with accumulating wealth and hoard them into mountains. However when death comes and snatches away the body, can the soul now without the body take along with it all these wealth accumulated with so much hard work? No it cannot. Thus without wavering one must keep the mind steady upon the Metaphysical Way keeping firmly in mind BEING, who remains with the soul whether embodied or disembodied. All such souls in the end will attain Moksa and enjoy deathless existence. So my soul the snake, dance and dance without forgetting this.

Do you Yahoo!?

Send holiday email and support a worthy cause. [Do good.](#)

| 15284|2004-12-15 08:12:15|Imnrnre|Re: The Verses of the Snake Charmer 26|

Greetings Loga,

Thank you for a well-put reminder that divine consciousness is the only lasting reality. And thanks for all the lessons of this calendar year.

Sincerely,

Raymond Davis

| 15285|2004-12-15 08:57:54|Sptpy@aol.com|Re: Daily Life of the Nubians|

"By the way, did you ever wonder why the rmT and nhsw are dressed exactly alike? I find it a little strange; it's sort of like rmT in Nubian drag. (smile)" Raymond Davis

"Maybe for the same reason they wore Nubian wigs. Also Nubians often wore Egyptian garb." Paul Manansala

Hey Ray. My impression of this 20th Dynasty scene is that it is one of mutual respect and cultural unity between two great nations. Both nations apparently prospering from this exchange. The cultural unity that existed between Nubia and Kemet is emphasized by the treasures in the Nubian Museum in Aswan; the artifacts there are like those displayed in the Cairo Museum and vice versa; mdw nTr is written everywhere there too. Their relationship had certainly come a long way since the war documented by the 12th Dynasty Semna Stela of Senusret/Senwosret III. During that time Kemet's Nubian brothers just south of the Nile's 2nd cataract at the heavily guarded Semna border were unwelcome in Kemet unless they were on official business or doing limited trade.

Hey Paul, your mentioning wigs reminded me, I saw an 18th Dynasty wig like that worn by the actor who played the priest in "Nefertiti Resurrected" on display in Case L in the Egyptian Museum in Cairo on the

2nd floor in room 12.

Peace,
Tyrone Thornton

| 15286|2004-12-15 11:03:18|m_ampim|Re: Daily Life of the Nubians|
Greetings,

Indeed, the author (Robert Bianchi) has mis-labeled the black-skinned Egyptian as a "Nubian" on the cover. Even lying "Egyptologists" have to admit that the written glyphs clearly label this image as a RmT, "Egyptian."

The author has also flipped the image around so that the man is facing left, instead of facing right as he is in the tomb KV11.
<http://manuampim.com/ramesesIII.htm>

If this is the type of "scholarship" that this book represents, I have no interest in wasting my time reading it.

Advancing the work,

Manu Ampim

>

Alex Derrick wrote:

- > Interesting photo choice for the cover.
- > That is the black Egyptian from RIII tomb, not a Nubian at all!
- >
- > Read this book with a fine tooth comb. =)
- >
- >
- >
- >
- >
- >
- > Figure 2
- > Manu Ampim photo of 4 Egyptians ("Rmt") in tomb KV 11, 1994:
- >
- > Hmmm.....
- > -Alex Derrick
- >
- >

| 15287|2004-12-15 12:17:27|noirfist|Re: Dagara "Knights of the Gates" and "Keepers of the Gates"|

I am involved, deeply, in several traditional African spiritual traditions and, as such, have discussed, at length, such issues as traditional African social patterns. Not one has authenticated that such habits are inherent in African traditions (specifically as determined here). Malidoma and his spouse have been involved in things Western for some time now. I have his books, and, again, his "opinions" are no more/less valid/invalid than those of my Elders regarding their cultures.

Again, define "homosexuality" in the context that it is being used here. To whom is Malidoma attempting to appeal in his works? These are pertinent issues that need to be addressed. A further issue of concern, for me, would be: why does the West have such an interest in a people's intimacy issues?

Thanks,

Noirfist

--- In Ta_Seti@yahoogroups.com, Aih Djehuti Herukhuti Khepera Ra Temu Seti wrote:

> <http://www.menweb.org/somegay.htm>

>

>

>

> <http://w3.ime.net/~bmhc/soulvp03.htm>

>

>

>

> To date the information on the above links represent all that has

been

> published publicly regarding the Dagara and one of the issues that

has been

> belabored here. Note that the links contain statements by Malidoma

Som^韻nd

> Sobonfu Som^髻 both members of the Dagara community.

>

>

>

> Their books and the book, Boy-wives and Female-husbands: African

> Homosexualities can be purchased online at
> <http://www.blackfunk.org/funk/modules.php?name=AtomicStore>

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>
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>
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>
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>
>

> -----Original Message-----

> From: noirfist [mailto:noirfist@y...]
> Sent: Tuesday, December 14, 2004 7:52 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: KMT Training

>
>
>
>
>

> I am afraid that Malidoma's "claim" would, indeed, be an isolated
> minority if he is, indeed, positing it as a specific African social
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> I am more concerned about the natureof/reason for the inquiry than
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>> Qedesh wrote:

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>>
>>
> of "male

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>>

> >

them as such. They continue to do so. Sobonfu and Malidoma had very different experiences growing up. Sobonfu spent her life in Dano until she moved to the States to marry Malidoma. Malidoma has spent a lot less time in the village having been kidnapped when he was a boy and later trained/educated by a "Keeper of the Gates/Knight of the Gates".

I agree with you that the application of the Western concept of "homosexuality" to a non-Western cultural context is ill advised. It's similar to measuring the brilliance of a light bulb in miles per hour. But what their work does do is challenge Western notions of heteronormativity, sexual identity categories, and the dislocation of sexuality, spirituality, and communal role. It is in this area that I find their discussion of the "Knights of the Gates" and the "Keepers of the Gates" most useful.

I don't understand what you mean by "inherent in African traditions". Africa is not monolithic in cultural practice though there are many similarities that cut across cultural groups on the continent. We can't avoid appreciating the impact that Islam (Arab conquest/invasion) and Christianity have had on perpetuating and increasing the diversity among various cultural groups in Africa.

For an answer to your question, why is the west so interested in people's intimacy issues, I refer you to one of the West's harshest critiques, her own son, Michel Foucault. Take a look at his History of Sexuality, Volume One.

Peace Pleasure and Passion,
Herukhuti

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>

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>
> Noirfist
>
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> > <http://w3.ime.net/~bmhc/soulvp03.htm>
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> >
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> > Their books and the book, Boy-wives and Female-husbands: African
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> >
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> > From: noirfist [mailto:noirfist@y...]
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> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: KMT Training

> >

> >

> >

> >

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> > > Qedesh wrote:

> > >

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> > >

> > of "male

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> > >

be able to find out. Still it's an interesting question,
isn't it.

Kudos to brother Manu for having brought this painting
to our attention when some denied it even existed.

Best to you,
Raymond Davis

| 15291|2004-12-15 12:55:44|noirfist|Re: Daily Life of the Nubians|
Well said,

The so-called disciplines used to, supposedly, document man's "historic achievements" have been used as nothing more as a ruse, a smokescreen for the perpetuation of Eurocentric/supremist beliefs/habits. Sure, the strategems, theories and methods may change over time, but not so the mission: to maintain a false sense of supremacy on the world scale.

I remember reading early anthropological works with racial descriptions such as: "Negroid, Caucasoid and Mongoloid..." Negroid: Flat-broad nose, thick, upturned lips, et al; Caucasoid: Fair skinned, aquiline nose, thin, non-everted lips-fine featured, etc..."

Yet, this discipline is said to have been used as an objective means of studying the "racial composition" of a given society.

It is all a ruse. The real goal is Western supremacy by way of having the world embrace a peculiar means of study as universally applicable. The inherent bias in such an approach is rarely detected and hardly ever challenged.

Since Africans have no inherent experience of denying their worth as a people, it is not an issue we need address.

Thanks,

Noifist

--- In Ta_Seti@yahooogroups.com, "tetralgroup" wrote:

>

>

> civilization has been claimed by many as proof of a
> > sophisticated and ancient black African society.

>

>

> Black people dont need to prove anything. I wonder why we try so

hard

> to prove what we did in the past, to prove to others who say that

we

> did not, or to prove to our self that we mean something, I am

sorry,

> I cant understand it. Even if we didnt do anything thing in the

past

> far as bulding something or writing something so what, what ever we

> done was enough to keep us here for the hundred and hundreds of

years

> of our existence as a race. You dont need a book or building to be

> proud of your self or your heritage, you should be overwhelmed with

> pride every time you look at your children, that is your past,

> present, and future and the fullfilment and meaning in life that we

> are all looking for, its not on the walls of some hall dedicated to

a

> God of lentils and such, but then again it its, cause it speaks of

> resurection and regeneration, your children. A family man raising

4

> kids is as great as any pharoah or prophet or ancient God, we

really

> need to get it together, and its is going to be hard to understand

> the past when we cant even grasp the present.

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Derrick, Alexander"

> wrote:

> >

> > Hi Myra,

> >

> >

> > > Of course they underwent dramatic changes over time, and these

are

> > noted where appropriate. Though often confused with the

Ethiopians

> of

> > Greek lore, little doubt remains that Nubians were in fact black

> African

> > peoples, and their >

> >

> > Interesting photo choice for the cover.
> > That is the black Egyptian from RIII tomb, not a Nubian at all!
> >
> > Read this book with a fine tooth comb. =)
> >
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> >
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> >
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> > -Alex Derrick
> >
> >
> >
> > -----
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> > person or entity to which it is addressed and may
> > contain confidential and/or privileged material of
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> > taken on the basis of this message is prohibited.
| 15292|2004-12-15 14:08:36|adrian Stuarts|Re: Daily Life of the Nubians|
--- m_ampim <Profmanu@acninc.net> wrote:
hi m_ampim i enjoy your official site and i was
wandering when i can buy your upcoming book MODERN
FRAUD

Greetings,

Indeed, the author (Robert Bianchi) has mis-labeled

the black-skinned Egyptian as a "Nubian" on the cover. Even lying "Egyptologists" have to admit that the written glyphs clearly label this image as a RmT, "Egyptian."

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<http://manuampim.com/ramesesIII.htm>

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=====

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<http://uk.messenger.yahoo.com>

| 15293|2004-12-15 14:34:19|dplacid1|white supremacy in games|
has anyone noticed the white supremacy on some fantasy stuff

1.on a game called CHILDREN OF THE NILE on the p.c they have a white man depicted as the sphinx also the nubians are depicted much different from the caucasian arab looking egyptians. the egyptologist they got to oversea the game is katherine reece or neseret to ta_seti members, one of the directors of THE HALL OF MAAT.

2.in dungeons and dragons roleplaying game the land of faerun there are two black countrys the first is describe as backwards jungle tribes, the second are under the rule of olive skinned rulers, also the country depicted as egypt put in at the far to the north east in the map where all the arabian countrys are and the people are shown as the same type of people as the famous nefertiti bust.

you can see the information on a book called RACES OF FAERUN
| 15294|2004-12-15 14:53:07|Emeagwali, Gloria (History)|Re: West Africa - The Cradle|
Note that we have the Inland Niger Delta and the Niger Delta
on the Nigerian coastal terrain. Your dates for West African
pottery are a few thousand years late.

Gloria Emeagwali

.....
The Wavy Line and the Dotted Wavy Line Pottery in the Prehistory of the Central Nile and the
Sahara-Sahel Belt

Abbas S. Mohammed-Ali

Department of Archaeology and Museology, King Saud University, Riyadh, Saudi Arabia;
sidahmed@ksu.edu.sa

Abdel-Rahim M. Khabir

Department of Archaeology and Museology, King Saud University, Riyadh, Saudi Arabia

Abstract

The two type-sites of the Khartoum Mesolithic and Khartoum Neolithic (Khartoum Hospital and Shaheinab), in Central Sudan, were excavated at the end of the 1950s. The ceramics recovered from these sites, characterized by wavy line and dotted wavy line decoration, formed a cornerstone for identifying Mesolithic-Neolithic components along the Central Nile and across the Sahara-Sahel Belt. Moreover, they formed a model for an evolutionary sequence, and suggested a level of cultural uniformity for the Nilo-Sahara-Sahel Belt from the eighth to the fourth millennia BC. This paper examines these and other related issues.

L'historique de Khartoum et Shaheinab, qui se situe au centre du Soudan, sont les deux sites archéologiques principaux de la civilisation mésolithique et néolithique. Ces deux sites furent découverts et excavés au cours des années 1950s. Les céramiques découvertes dans ces deux sites se caractérisent par leurs lignes continues et ondoyantes, et d'autres ondoyantes mais discontinues. Ces céramiques représentent la pierre angulaire pour les caractéristiques de la préhistoire mésolithique et néolithique dans le centre de la vallée du Nil et travers la zone du Sahara-Sahel. De plus, elles ont constitué un modèle pour l'évolution et ont suggéré une certaine uniformité culturelle entre la vallée du Nil, le Sahara et le Sahel de huit à quatre millénaires avant J.-C. Cette recherche traite donc de ces points et d'autres aspects s'y rapportant.

Keywords

Khartoum, Mesolithic, Neolithic, pottery, Nilo-Sahara, wavy line

Article ID: 461484

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-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Wednesday, December 08, 2004 9:11 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: West Africa - The Cradle

Hi

I looked at the site you listed:

<http://maliba.8m.com/Musee/prehist.htm>

None of the sites mentioned are in the Niger Delta.

According to McIntosh and McIntosh (1979,1983) the Niger Bend was probably uninhabited until after 500BC

, because of the presence of diseases detrimental to

cattle and humans. The earliest archaeological

evidence suggest that the Bozo and Manding began to

enter the area around 500BC. The Bowl designs from the

Niger Delta date to 250 BC and are analogous to

pottery from the southern Sahara. See: S.K McIntosh &

R. McIntosh, Initial perspectives on prehistoric

subsistence in the Inland Niger Delta Mali. World

Archaeology 2(2),(1979) 227-243; McIntosh & McIntosh,

Forgotten Tells of Mali, Expedition,(1983) 35-47.

These papers are old, so please provide citations

supporting the antiquity of Niger Delta sites.

Clyde

--- newyorkchango <newyorkchango@yahoo.com> wrote:

>

> Dr. Winters,

>

> I just read pages on the History of Mali to go along
> with the Maliba
> page and they say the Saharians crossed the River
> Niger by the #rd
> Millenium meaning by 3000 B.C. they reached the
> Niger Delta (the Area
> between R. Bani and R. Niger)
>
> But, I hav a strong feeling Southern Africans could
> have came up much
> earlier.
>
> Charles
>
>
> --- In Ta_Seti@yahoogroups.com, "newyorkchango"
>
> wrote:
>>
>> Dr. Winters,
>>
>> After all this time we finally disagre on
> something. It's my humble
>> opinion if humans reached Europe and Asia perhaps
> by 60,000 and
>> 40,000 years ago you can believe somebody reached
> all the rivers,
>> deltas, lakes and coastlines of the African
> continent and I'm not
>> waiting for the archaeological report.
>>
>> <http://maliba.8m.com/Musee/prehist.htm>
>>
>> But, I will check and check :-)
>>
>> Charles
>>
>>
>>
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, clyde winters
>
>> wrote:
>>> Hi

>>> I said the Niger Delta was not inhabited until
> after
>>> 1000BC, not all of West Africa.
>>>
>>> Clyde
>>>
>>> --- "Emeagwali, Gloria (History)"
>>> wrote:
>>>
>>>> West Africa was not inhabited until 1000BC? So
> what
>>>> do you make of the artifacts
>>>> of Dharr Tichitt in Mauretania dated 7000BC
> and
>>>> those of Iwo Eleru in south
>>>> west Nigeria 7200BCE. We have pots in Niger
> dated
>>>> 9000BCE. The famous Nigeria
>>>> boat in the Northeast dates to 8000 BCE. See
>>>> "africahistory.net."
>>>> I consider these areas and
> artifacts as
>>>> the transitional zones and
>>>> bases to the later kingdoms and empires that
> emerged
>>>> in West Africa.
>>>> Rice production is diversified. We have the
> rice of
>>>> the swamps and that
>>>> of the hilly areas.
>>>>
>>>>
>>>>
>>>>
>>>>
>>>> Gloria Emeagwali
>>>>
>>>> -----Original Message-----
>>>> From: clyde winters [mailto:olmec982000@y...]
>>>> Sent: Tuesday, December 07, 2004 9:49 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: Re: [Ta_Seti] West Africa - The
> Cradle
>>>>
>>>>
>>>>

>>>> Hi
>>>> The idea of a Niger Delta origin for rice and
> other
>>>> cultivated crops is untenable. This idea began
> with
>>>> Murdock in the 1950's. Archaeological evidence
> make
>>>> it
>>>> clear that this area was not inhabited until
> after
>>>> 1000 BC. Yet we see from the archaeological
> evidence
>>>> a
>>>> steady migration of the Mande speaking people
> from
>>>> the
>>>> Fezzan, westward into the Niger Delta
>>>> The linguistic evidence make it clear that
> the
>>>> Dravidians and Mande shared similar terms for
>>>> cattle,
>>>> sorgum, yam, and rice by the time the speakers
> of
>>>> these languages migrated into Iran and Central
> Asia.
>>>> This makes it clear that the domestication of
> these
>>>> crops began in the highlands of the Sahara,
> not the
>>>> Niger Delta.
>>>>
>>>> Clyde
>>>>
>>>>
>>>>
>>>> --- newyorkchango wrote:
>>>>
>>>>>
>>>>> Baruch HaShem (Praise The Lord),
>>>>>
>>>>> On this first night of Chanukah, I want to
> show
>>>> you
>>>>> in a few post
>>>>> some things.
>>>>>

>>>>
>>>
>>
>

<http://www.un.org/Pubs/chronicle/2003/issue4/0403p68.asp>

>>>>
>>>> ESSAY
>>>> Languages as Historical Archives
>>>> Implications for Agriculture and Development
>>>> By Christopher Ehret
>>>>
>>>>
>>>> A sorghum field, with houses and hills
> behind, in
>>>> Mandara Mountains,
>>>> Cameroon
>>>>
>>>>
>>>>
>>>> In the eighteenth century, the British New
> World
>>>> colony of South
>>>> Carolina prospered from the raising and
> exporting
>>>> of
>>>> rice. What does
>>>> this have to do with linguistics,
> agriculture and
>>>> development in the
>>>> modern day? The answer is a salutary warning
>>>> against
>>>> unexamined
>>>> assumptions: African agricultural technology
>>>> created
>>>> the prosperity
>>>> of colonial Carolina.
>>>>
>>>> Many centuries before, peoples of the Guinea
> Coast
>>>> of Africa evolved
>>>> a sophisticated and highly efficient
> technology
>>>> for
>>>> growing abundant
>>>> crops of African rice, *Oryza glaberima*.

> Taking
>>>> advantage of the tidal
>>>> estuaries of rivers flowing into the
> Atlantic,
>>>> they
>>>> built levees and
>>>> channels to redirect the ebb and flow of the
> tides
>>>> onto their fields.
>>>> Before the planting season, African farmers
>>>> channeled to their fields
>>>> salty seawater flowing into the estuaries at
> high
>>>> tide. Some days or
>>>> weeks later, they let fresh water flow onto
> the
>

=== message truncated ===

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http://promotions.yahoo.com/new_mail

Yahoo! Groups Links

| 15295|2004-12-15 15:01:08|clyde winters|Re: West Africa - The Cradle|
Hi

This were not my dates they were from the McIntoshes.
I have accepted these dates because they have not
been disputed. Moreover, he does not describe the
Niger pottery as "wavy line type". Moreover I have
never included all of West Africa in my discussion,
I have only discussed the Inland Niger Delta. You may
want to read their articles on this subject. The paper
you mention below has nothing to do with the Niger
Delta.
Clyde

--- "Emeagwali, Gloria (History)"

<emeagwali@mail.ccsu.edu> wrote:

- > Note that we have the Inland Niger Delta and the
- > Niger Delta
- > on the Nigerian coastal terrain. Your dates for West
- > African
- > pottery are a few thousand years late.
- >
- > Gloria Emeagwali
- >
- >

-
- > The Wavy Line and the Dotted Wavy Line Pottery in
 - > the Prehistory of the Central Nile and the
 - > Sahara-Sahel Belt
 - >
 - > Abbas S. Mohammed-Ali
 - > Department of Archaeology and Museology, King Saud
 - > University, Riyadh, Saudi Arabia;
 - > sidahmed@ksu.edu.sa
 - >
 - >
 - > Abdel-Rahim M. Khabir
 - > Department of Archaeology and Museology, King Saud
 - > University, Riyadh, Saudi Arabia
 - >
 - > Abstract
 - >
 - > The two type-sites of the Khartoum Mesolithic and
 - > Khartoum Neolithic (Khartoum Hospital and
 - > Shaheinab), in Central Sudan, were excavated at the
 - > end of the 1950s. The ceramics recovered from these
 - > sites, characterized by wavy line and dotted wavy
 - > line decoration, formed a cornerstone for
 - > identifying Mesolithic-Neolithic components along
 - > the Central Nile and across the Sahara-Sahel Belt.
 - > Moreover, they formed a model for an evolutionary
 - > sequence, and suggested a level of cultural
 - > uniformity for the Nilo-Sahara-Sahel Belt from the
 - > eighth to the fourth millennia BC. This paper
 - > examines these and other related issues.
 - > L'hôpital de Khartoum et Shaheinab, qui se situe au
 - > centre du Soudan, sont les deux sites archéologiques
 - > principaux de la civilisation mésolithique et
 - > néolithique. Ces deux sites furent découverts et

> excav?s au cours des ann?es 1950s. Les c?ramiques
> d?couvertes dans ces deux sites se caract?risent par
> leurs lignes continues et ondoyantes, et d'autres
> ondoyantes mais discontinues. Ces c?ramiques
> repr?sente la pierre angulaire pour les
> caract?ristiques de la p?riode m?solithique et
> n?olithique dans le centre de la vall?e du Nile et ?
> travers la zone du Sahara-Sahel. De plus, elles ont
> constitu? un mod?le pour l'?volution et ont sugg?r?
> une certaine uniformit? culturelle entre la vall?e
> du Nile, le Sahara et le Sahel de huiti?me au
> quatri?me mill?naires avant J.-C. Cette recherche
> traite donc de ces points et d'autres aspects s'y
> rapportant.

>

>

> Keywords

> Khartoum, Mesolithic, Neolithic, pottery,

> Nilo-Sahara, wavy line

>

> Article ID: 461484

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>

>

> -----Original Message-----

> From: clyde winters [mailto:olmec982000@yahoo.com]

> Sent: Wednesday, December 08, 2004 9:11 PM

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Re: West Africa - The Cradle

>

>

>

> Hi

> I looked at the site you listed:

> <http://maliba.8m.com/Musee/prehist.htm>

> None of the sites mentioned are in the Niger Delta.
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 > &
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 > subsistence in the Inland Niger Delta Mali. World
 > Archaeology 2(2),(1979) 227-243; McIntosh &
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 > supporting the antiquity of Niger Delta sites.
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 > Clyde
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 > --- newyorkchango <newyorkchango@yahoo.com> wrote:
 >
 >
 >
 >> Dr. Winters,
 >>
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 >> page and they say the Saharians crossed the River
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 >> Millenium meaning by 3000 B.C. they reached the
 >> Niger Delta (the Area
 >> between R. Bani and R. Niger)
 >>
 >> But, I hav a strong feeling Southern Africans
 > could
 >> have came up much
 >> earlier.
 >>
 >> Charles
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 >>
 >> --- In Ta_Seti@yahoogroups.com, "newyorkchango"
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> > wrote:
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> > > Dr. Winters,
> > >
> > > After all this time we finally disagree on
> > something. It's my humble
> > > opinion if humans reached Europe and Asia
> perhaps
> > by 60,000 and
> > > 40,000 years ago you can believe somebody
> reached
> > all the rivers,
> > > deltas, lakes and coastlines of the African
> > continent and I'm not
> > > waiting for the archaeological report.
> > >
> > > <http://maliba.8m.com/Musee/prehist.htm>
> > >
> > > But, I will check and check :-)
> > >
> > > Charles
> > >
> > >
> > >
> > >
> > >
> > >
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> > > wrote:
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> > > > Clyde
> > > >
> > > > --- "Emeagwali, Gloria (History)"
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> > what
> > > > do you make of the artifacts
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> > and

>>>> those of Iwo Eleru in south
>>>> west Nigeria 7200BCE. We have pots in Niger
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>>>> boat in the Northeast dates to 8000 BCE. See
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>

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| 15296|2004-12-15 18:34:49|Manu Ampim|Re: Daily Life of the Nubians|

Raymond Davis wrote:

>

> Kudos to brother

Manu for having brought this painting

> to our attention when some denied
it even existed.

>

> -----

Greetings,

Glad I could help in providing the authentic photos from tomb KV11.

For years, many white Egyptologists have lied to the Western public in denying the existence and details of the Table of Nations scene from this tomb. It is interesting how these scholarly imposters run away and disappear when the primary evidence is presented.

I maintain that "[primary research is the greatest weapon against the distortion of African culture and history.](#)"

Advancing the work,
Manu Ampim
| 15297|2004-12-15 18:40:29|Manu Ampim|Re: Daily Life of the Nubians|
adrian Stuarts <dplacid1@y...>wrote:

hi m_ampim i enjoy your official site and i was
wandering when i can buy your upcoming book MODERN
FRAUD

Greetings Adrian,

[Modern Fraud](#) will be available for purchase in early '05. I will add you to
my email list and keep updated.

Advancing the work,

Manu Ampim

| 15298|2004-12-15 18:59:44|K. Loganathan|Re: [agamicpsychology] Fwd: The Kindness of
Animals|

Dear Gerry and Ram

Let me respond to your comments and questions and where I hope to also expand on my views
on Icon Thinking.

Your questions are as below:

From: "Geraldine Reinhardt" <waluk@earthlink.net>

Date: Wed Dec 15, 2004 9:19 am

Subject: Re: [agamicpsychology] Fwd: The Kindness of Animals

Dear Loga,

Could you please explain what you mean by the presence
of BEING in the soul of all living things. Is this
BEING only in the soul or can it be found in the mind?

Gerry Reinhart-Waller
Independent Scholar
<http://www.home.earthlink.net/~waluk>

From: "Ram Varmha" <fritzv@attglobal.net>

Date: Thu Dec 16, 2004 2:51 am

Subject: Re: [akandabaratam] Fwd: The Kindness of Animals

Then, why does the presence of BEING in the human soul, as you put it, resort to torture, rape, murder,
war, killings and other acts of violence if human beings, biologically also an animal form?
If you are not a vegan, how many SOULS did you have for supper last night?

Ram

>>>>>>

Icon Thinking, Icon-Action and the Language of Mantras

1.

Both questions are interrelated and touch upon the central metaphysical insights that go by the name of Saiva Siddhanta and which is as ancient as human civilization itself intimately related as it is to the Sumerian culture as well as the Nubian and Egyptian. This system seeks to explain the metaphysics of creature behavior where both good and the evil are coexistent and which is addressed by Meykandar AruNandi and so forth and in the course of which they came up with the Fundamental Ontology of Pat (BEING)i Pacu (the anmas) and Paacam (the binding fetters) , ail anaati unconfigured but which go into configuration(creation?) of all. Man or a creature in general is Good when under the influence of BEING (Pati) and EVIL (kills rapes steals etc) when under the dominance of Paacam especially the Killer Energy, the aaNava Malam. It is this Malam that is perhaps put metaphorically in the Semitic religions as Saitan, Satan and so forth but from which the Saivites beginning with Tirumular (6th cent AD?) have wrested out the metaphysical substance behind it and named it as Malam that which darkens understanding by blocking the visions. This is the same as Primordial Darkness, the ?gi- bad-da ?(> Ta. mai paNdu) that BEING as the Sun, the Utu violates (ri-a = eri-a) or burns and lets there be light and find expression in Suruppaks?s NeRi (c. 3000 BC)

2.

Now let me recapture these very ancient notions in a new way to shed more light on such notions as ? gene regulation? ?instincts? and so forth. From the studies of Sumerian texts such as that of Enhudu Anna?s Kes temple Hymns, Punitavati?s Antati and so forth I discovered the presence of Icon Thinking as the basic mode of thinking in which metaphysical illuminations are gained and enjoyed. This Icon Thinking involves hold up a divine image such as that blue-throated Siva and so forth and seeking to access the MEANINGS embodied through metaphysical interrogations of a kind. This is what is COMMON to the Nubians Egyptians Sumerians and Dravidians and which is also linked to the Mantrayana and the Hekaism of the Egyptians. As we proceed in Icon Thinking, the metaphysical illuminations attained naturally leads to the transcendence of Icon Thinking and its replacement with Mantra Thinking. In this form of thinking where all icons are dissolved into mantra-complexes, there are various stages of development and in which where the soul is informed solely by the Primordial Logos AUM (Su. aam, Ta. oom: a word of agreement, assent etc) is the final, the Peak Experience. It is only at this level the soul enjoys the Njaanam and with that escape the cycle of births and deaths. The soul also begins to enjoy Sivattuvam, the sameness as BEING, the Sivam and hence qualitatively the SAME as BEING and which is also called ?attuvitam? (< Advaita) by Meykandar but more specifically Sudatvitam, the Pure Advaita. The main point is that even at this point the soul is NOT BEING (or Brahman)- as a substantial entity it remains what it is but qualitatively the same as BEING. There is what Meykandar calls ?anniyam inmai?, absence of alienation at this point and which notion is absent in the Advaita of Ati Sankara. Normally we remain alienated from BEING

though BEING is not and as we progress metaphysically this initial alienation is destroyed by BEING by His various plays and transmutes the self into a Siva-Self or the cat-self

3.

Now what I propose to do now is postulate **Icon-Action** as something that is there in all creatures and where while among human beings it has reached the conscious layers, among the animals it has not. BEING creates many icons out of the mantras and installs them in the souls of creatures and regulates the behavior so that they EVOVE and become more and more human and divine and so forth. The altruistic behavior that of love, care, concern and so forth so evident in animal behavior, say the elephants. is a kind of behavior that results because of the regulation of behavior by some ICONS or as Jung would call, archetypes. say the Mother Archetype or Icon and so forth. The evolutionary psychologists seek to capture the same understanding but in terms of genes and hence still within physicalism and so forth. Such notions as Motherhood Fatherhood and so forth are metaphysical universals just as that of Male and Female and sexuality that makes them Mother Father and so forth. Even the predatory animals like wolves, vultures and so forth are good at parenting and bringing up their young till they are sufficiently grown up to take care of themselves.

Such **icon-actions**, that functions like dream-elements, a hypnotized person who does weird things but unaware of he having been hypnotized, regulate animal behavior. They also regulate human behavior only that at least from about 30,000 years, the Icons burst into the consciousness of the human beings initiating the Icon Thinking. This most remarkable phenomenon is coeval with the burst of Symbolic Thinking among the blacks in S. Africa where the archeologists have discovered a slab that contained the earliest symbolic representation of mankind, the series of pyramid-like hills. This line of thinking prospered in the Nubian-Kemetian-Sumerian cultures (also perhaps elsewhere quite independently) and attained its highest growth among the Tamils where they have written thousands of texts over the last 2500 years (all marginalized by the main-stream Indologists who remain mesmerized by Brahmanism)

3.

If **Icon Action** is the source of creature behavior and these are installed by BEING, then why there is CRIMINALITY in behavior where even Sankaracariyas can be accused of such forms of behavior? All of us including animals are capable of VIOLENCE and which can take the form of either Heroism or Criminality. While heroic violence, including killing the enemies is ALTRUISTIC -the sacrifice of self for the community at large, criminal violence is not altruistic at all but the opposite, an expression of ego-arrogance. It is also a fact that while Heroism is godly Criminality is devilish, Asuric where both are in eternal conflict but always with the gods winning the battles. This is the substance of the Hindu PuraNas and Itihasas. This is also the substance of the historical Periya PuraNam that details the biographies of the Saiva Nayanmars some of whom even killed out of Love for Siva. Among the evolutionary psychologists, the sources of behavior are said to be ?instincts? and attributed to genes which are also understood as chemical compounds of a sort. Such a way of understanding the matter though not wrong but largely intuitive they have not gone into metaphysical depths and hence understand them exhaustively as have the Tamils especially the Siddhas.

Thus over and above BEING, there is another stuff, the Malam also just as anaati as BEING, un-configured and eternally there and which is the Killer Force, the Black Hole that devours everything and keeps it in its womb, in the Dark (perhaps only to eject out again when BEING violates it) . The Malam means dark, the night and it is there in the universe, always impersonally and blindly seeking to annihilate the presence of all and hence the cause of DEATH, not only the creatures but also the whole universe. It permeates all including the human mind and when stronger than the divine forces, makes a man a criminal, a murderer, a rapist and so forth. The mantra-complexes corrupted by this Malam are the dingir-hul, the devils and which are in combat with the dinger (dimmer> devas), the divine forces. These dinger-huls, are the killer forces (Su. kul=hul> Ta. kol: to kill).

It is against this that we have to see the relevance of Icon Worship so central to the temple-centered Agamism. The mind that sees , loves and meditates upon icons, the Muurties , the images of BEING tend to keep off these devilish forces away from seizing control of the mental processes, make it insensitive to criminal actions by making them ethically insensitivity and so forth

By the way this is as old as the Sumerian Incantation texts where these notions founded the medical science of the Sumerian Siddhas.

More later

Loga

Geraldine Reinhardt wrote:

Dear Loga,

Could you please explain what you mean by the presence of BEING in the soul of all living things. Is this BEING only in the soul or can it be found in the mind?

Gerry Reinhart-Waller

Independent Scholar

<http://www.home.earthlink.net/~waluk>

----- Original Message -----

From: "ulagankmy"

To: ;

;

Sent: Tuesday, December 14, 2004 4:35 PM

Subject: [agamicpsychology] Fwd: The Kindness of Animals

>

>

> Is altruism a matter of genes or the presence of

> BEING in the soul of all,
> including animals?
>
> Loga
>
>
> --- In evolutionary-psychology@yahoogroups.com,
> "lecody"
> wrote:
> Sent by Laura Cody
>
> The Kindness of Animals
>
> By Johnjoe McFadden
>
>
> Why should animals help out stricken humans - does it
> prove that altruism
> is
> a natural instinct?
>
> IT'S A wonderful life is on many people's list of
> favourite movies. The
> hero
> George Bailey, played by James Stewart, is saved from
> suicidal despair by
> being shown the impact of his good deeds on the lives
> of his friends and
> neighbours. But are good deeds confined to our own
> species? It was perhaps
> a
> little early in the season for festive goodwill when
> a group of New Zealand
> swimmers recently had to depend on the apparent
> kindness of a group of wild
> dolphins. The dolphins circled the humans to form a
> protective circle that
> kept a great white shark at bay. But are animals
> really motivated by mercy
> or kindness? Do they know right from wrong?
>
> Altruism - helping others at our own expense -
> puzzled Charles Darwin,
> whose
> theory predicted that individuals should act
> selfishly to serve their
> self-interest. Why should wolves share their kill; or
> sparrows draw
> attention to themselves by issuing a warning call
> when they spot a hawk?
> The
> problem wasn't really solved until the 1970s, when
> evolutionary biologists
> such as E.O. Wilson and Richard Dawkins started
> thinking in terms of genes,
> rather than individuals.
>

> What Dawkins, Wilson and others realised was that our
> genes don't inhabit
> just our bodies but also those of our close
> relatives. Being kind to our
> relatives makes biological sense so long as it boosts
> the chances of our
> genes, carried in our relatives' bodies, making it
> through to the next
> generation.
>
> This theory, known as kin selection, launched the
> discipline of
> sociobiology
> and provided evolutionary gene-based explanations for
> a myriad of puzzling
> behaviours, from the intricate social order of the
> ant nest to food-sharing
> among carnivores. But it cannot explain the New
> Zealand dolphins, because
> they were obviously not related to the swimmers.
>
> Altruism isn't always restricted to kith and kin.
> When a female vervet
> monkey is attacked, non-relatives will often come to
> her aid. Studies show
> that the likelihood that a non-relative helps depends
> on how recently the
> distressed monkey groomed the helper. These animals
> engage in what is
> called
> reciprocal altruism.
>
> Vampire bats are prone to starvation and may die if
> they fail to find a
> meal
> after a night's hunting. But a successful bat with a
> bloated stomach will
> often regurgitate its food to feed a hungry colony
> mate. The bats are
> willing to help in the expectation that when they are
> hungry they will
> receive a meal themselves. Many sociobiologists are
> convinced that most of
> the institutions and structures of human society are
> based on this kind of
> reciprocal altruism.
>
> Some behaviour is not easily understood, though, even
> in these terms.
> Animals will sometimes incur costs (forgo a meal) to
> relieve the distress
> of
> a complete stranger member of their species. Rats
> emit distress squeaks
> when
> raised (harmlessly) from the ground. Another rat will
> press a lever to

> lower
> the distressed animal even when it means that it must
> sacrifice a meal to
> pay for its kindness. Is this really altruism? The
> problem with all these
> experiments is that we can never know what's going on
> inside the animal's
> head.
>
> Interspecies altruism is much rarer and confined to
> situations where both
> species have something to gain. Reef sharks will
> forgo the opportunity of
> lunching on a wrasse if it consents to pick parasites
> off their bodies. The
> shark gets a free grooming and the wrasse gets a
> tasty nibble. But this
> mechanism is hardly relevant to the dolphins: what
> would they have expected
> to gain from protecting humans?
>
> Dolphins are, of course, the favourite animal of new
> age romantics, who see
> them as some kind of aquatic hobbit, wiser and kinder
> than we corrupted
> humans. But conferring an ability to recognise right
> from wrong on animals
> would also have less cosy repercussions. Dolphins
> aren't always playful.
> Male dolphins form alliances to capture and force sex
> on females. Baby
> bottlenose dolphins are often found dead, apparently
> battered to death by
> adult dolphins. With the ability to distinguish right
> from wrong come
> responsibilities, at least in humans. But no one
> charges dolphins with rape
> or infanticide.
>
> The most likely explanation for the dolphins'
> behaviour is that the New
> Zealanders were caught in the animals' instinctual
> response to the presence
> of a predator: form a corral to protect the weak and
> young. The dolphin's
> programme for recognising these may be prone to
> errors. The swimmers
> probably owe their survival to the fuzzy edges of
> biological programming.
>
> This doesn't, of course, detract from the value of
> that remarkable
> encounter
> between two of the most intelligent species on the
> planet. George Bailey
> was
> saved from financial ruin by the apparent kindness of

> his neighbours; the
> New Zealand swimmers were saved from a shark by the
> apparent kindness of
> dolphins. Both stories show that life is indeed
> wonderful, if not always
> logical. -
>
>
> (Johnjoe McFadden is professor of molecular genetics
> at the University of
> Surrey, England, and author of Quantum Evolution.)
>
> <http://www.hindu.com/2004/12/14/stories/2004121401511000.htm>
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| 15299|2004-12-15 20:10:07|Millennium Twain|Last Ceremonies for Mother Earth start 25/26
December ...|

--- In GatherTheWomen, MessiahTwain wrote:

--- yshwa_1999 wrote:

>
>
> That is a great idea for the last moon of the year and there are 13 full moons
to follow. Love
> (Oneness-We) is at the bottom of it all. Stopping the Suffering of Life is at
the center.
> Your great calling in my humble opinion is eliminating suffering and
teaching LIFE, Living
> food, Living air (breath), Living sunshine, Living water and Living Earth.

These are the
> lessons you have taught me. LIFE HAS COME! This is the message of
Millennium Twain
> (Amanogawa) and this is His Destiny. Goodnight my friend.
>
> From the HU,
>
> Crazy Old Monk (Robert)
>
>

Hu Crazy?

I wouldn't be here, without you, my gentling brother.

Wouldn't have the perception, the refinement, the love
to orient towards the green and growing -- and balance
myself a bit more every day.

Yes, I think this is the road, the river -- at least the start --
I was meant to journey on. This year.

This last year.

This year of the DECISION OF GLOBAL HUMANITY.

Will Mother Earth, and WE, The Messiah, The Blue Star,
The Maitreyah, The Buddha, Madi, Mayi, Amma,
Yemaya, Pacha Mama, NuWa ...

Shall WE live or die?

This Year, so shall WE decide ...

Millennium Twain

++++
++++

Re: 1st Act of Global Consciousness? Last Ceremony for Earth, December
2004 ..

--- In GatherTheWomen, Millennium wrote:

Loving Sister Eco!

I DESPERATELY need your help with this!
Please forgive me for my selfishness, insensitivity,
the adolescent personality which has marked my growth
over the last year. My whole life.

Please adopt this as your own -- Last Ceremony or
Last Ceremonies creation -- the FIRST TIME HUMANITY
makes a choice. Whether Mother Earth lives or dies.

It is our choice. Whether WE live or die.

And the Ceremonies, and the Choice, we make
in our own AMAZING RESPLENDANT personal way.

Please make this your first priority,
in this OUR LAST year of opportunity!

Millennium Twain

reborn, 25/26 December 2004

~~~  
~~~~~

this is it -- the last year,

and time the last ceremonies, rites, coming together,
to be performed by ALL planetary healers, Mothers,
mentors, teachers, lightworkers, indigos, ascendants,
witches, shawomen, seers, maitreya's, buddhas, messiahs,
medicine women, sacred-path-walkers ...

these coming 13 Moons are the last -- in which we can
turn OURSELVES, the tide, the human river, back to a
course in love with self and nature.

the last 13 Moons to return Herstory -- and begin the PLANET-WIDE primal focus of replanting continents of rainforests, purifying and returning a global ocean of sealife, and cleansing a the heavenly sphere of life-giving atmosphere which surrounds and encases us in HER (failing) protective womb.

WE have thirteen Moons.

should we not begin the PLANET-WIDE ceremonies this months Solstice, Yuletide, Full Moon -- say the weekend of 25-26 December -- at the ten thousand year (plus?) anniversary of the birth-time of the divine self, god/dess, mashiach, madieh, maitreyah, blue star?

look to the guidance of ALL the native, aboriginal, wild tribes of Earth?

reawaken, and make permanent, the legacy, guidance, and sacred laws of Isis, Maat, Asherah, Amma, Nuwa, Mary ... she who nurtures ... she of the thousand names?

suggest a 14 day long ceremony -- performed by each loving individual worldwide in her/his own way -- from the last Full Moon of 2204 to the first New Moon of 2005 --

a ceremony of self cleansing, gentling, rising -- of devotion and reconnection and return to Mother Earth and GrandMother Sun -- of respecting and listening to and learning from our sacred native elders worldwide --

and Co-Creation of the network of celestial human beings who will take the LIVING EARTH into their own hands, and nurture the compost, and sow the seeds, and bring the water, and turn of the oil appliances and television bosses ...

and love and awaken EVERY human BEING, domesticated animals in the slaughter house, and bring them back to the family of TRUE humanity.

sharing in HER song ...

renewed, born again, in the Last Ceremony.

~~~

~~~~~

how may we accomplish this?

what forms should it take, to enable ALL activists,
servants of humanity, worldwide?

how shall we share the message?

we need everyones guidance!

Millennium Twain

...

..

| 15300|2004-12-15 23:46:29|ulagankmy|Re: The Verses of the Snake Charmer 26|
Dear Raymond

Glad to read your comments. More to come and some really exciting! I hope
that these writings also contribute to unravel the mysteries surrounding the
NKSD cultures.

Loga

--- In Ta_Seti@yahoogroups.com, Imnrnre wrote:

> Greetings Loga,

>

> Thank you for a well-put reminder that

> divine consciousness is the only lasting

> reality. And thanks for all the lessons of

> this calendar year.

>

> Sincerely,

> Raymond Davis

| 15301|2004-12-16 06:54:58|Emeagwali, Gloria (History)|Re: West Africa - The Cradle|

.....
Attachments :
.....

The McIntoshes did not look at the big picture. Did the people who made the boats and the pots between 9000BC and 4000BCE- in the Sahelian zone disappear from the face of the earth without offsprings?

The Inland Delta falls within the Sahelian zone discussed in the extract.

GE

-----Original Message-----

From: clyde winters [mailto:olmec982000@yahoo.com]

Sent: Wed 12/15/2004 6:01 PM

To: Ta_Seti@yahoogroups.com

Cc:

Subject: RE: [Ta_Seti] Re: West Africa - The Cradle

Hi

This were not my dates they were from the McIntoshes. I have accepted these dates because they have not been disputed. Moreover, he does not describe the Niger pottery as "wavy line type". Moreover I have never included all of West Africa in my discussion, I have only discussed the Inland Niger Delta. You may want to read their articles on this subject. The paper you mention below has nothing to do with the Niger Delta.
Clyde

--- "Emeagwali, Gloria (History)"

<emeagwali@mail.ccsu.edu> wrote:

- > Note that we have the Inland Niger Delta and the
- > Niger Delta
- > on the Nigerian coastal terrain. Your dates for West
- > African
- > pottery are a few thousand years late.
- >
- > Gloria Emeagwali
- >
- >

.....
> The Wavy Line and the Dotted Wavy Line Pottery in
> the Prehistory of the Central Nile and the
> Sahara-Sahel Belt

>
> Abbas S. Mohammed-Ali
> Department of Archaeology and Museology, King Saud
> University, Riyadh, Saudi Arabia;
> sidahmed@ksu.edu.sa

>
>
> Abdel-Rahim M. Khabir
> Department of Archaeology and Museology, King Saud
> University, Riyadh, Saudi Arabia

>
> Abstract

>
> The two type-sites of the Khartoum Mesolithic and
> Khartoum Neolithic (Khartoum Hospital and
> Shaheinab), in Central Sudan, were excavated at the
> end of the 1950s. The ceramics recovered from these
> sites, characterized by wavy line and dotted wavy
> line decoration, formed a cornerstone for
> identifying Mesolithic-Neolithic components along
> the Central Nile and across the Sahara-Sahel Belt.
> Moreover, they formed a model for an evolutionary
> sequence, and suggested a level of cultural
> uniformity for the Nilo-Sahara-Sahel Belt from the
> eighth to the fourth millennia BC. This paper
> examines these and other related issues.
> L'historial de Khartoum et Shaheinab, qui se situe au
> centre du Soudan, sont les deux sites archéologiques
> principaux de la civilisation mésolithique et
> néolithique. Ces deux sites furent découverts et
> excavés au cours des années 1950s. Les céramiques
> découvertes dans ces deux sites se caractérisent par
> leurs lignes continues et ondulantes, et d'autres
> ondulantes mais discontinues. Ces céramiques
> représentent la pierre angulaire pour les
> caractéristiques de la période mésolithique et
> néolithique dans le centre de la vallée du Nil et à travers la zone du Sahara-Sahel. De
plus, elles ont
> constitué un modèle pour l'évolution et ont suggéré
> une certaine uniformité culturelle entre la vallée
> du Nil, le Sahara et le Sahel de huitième au

> quatri警 mill鮎ires avant J.-C. Cette recherche
> traite donc de ces points et d'autres aspects s'y
> rapportant.
>
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> Keywords
> Khartoum, Mesolithic, Neolithic, pottery,
> Nilo-Sahara, wavy line
>
> Article ID: 461484
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>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Wednesday, December 08, 2004 9:11 PM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: West Africa - The Cradle
>
>
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> Hi
> I looked at the site you listed:
> <http://maliba.8m.com/Musee/prehist.htm>
> None of the sites mentioned are in the Niger Delta.
> According to McIntosh and McIntosh (1979,1983) the
> Niger Bend was probably uninhabited until after
> 500BC
> , because of the presence of diseases detrimental to
> cattle and humans. The earliest archaeological
> evidence suggest that the Bozo and Manding began to
> enter the area around 500BC. The Bowl designs from
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> pottery from the southern Sahara. See: S.K McIntosh

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> R. McIntosh, Initial perspectives on prehistoric
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> Forgotten Tells of Mali, Expedition,(1983) 35-47.
> These papers are old, so please provide citations
> supporting the antiquity of Niger Delta sites.
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> Clyde
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> --- newyorkchango <newyorkchango@yahoo.com> wrote:
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>> Dr. Winters,
>>
>> I just read pages on the History of Mali to go
> along
>> with the Maliba
>> page and they say the Saharians crossed the River
>> Niger by the #rd
>> Millenium meaning by 3000 B.C. they reached the
>> Niger Delta (the Area
>> between R. Bani and R. Niger)
>>
>> But, I hav a strong feeling Southern Africans
> could
>> have came up much
>> earlier.
>>
>> Charles
>>
>>
>> --- In Ta.Seti@yahoogroups.com, "newyorkchango"
>>
>> wrote:
>>>
>>> Dr. Winters,
>>>
>>> After all this time we finally disagree on
>> something. It's my humble
>>> opinion if humans reached Europe and Asia
> perhaps
>> by 60,000 and
>>> 40,000 years ago you can believe somebody
> reached

> > all the rivers,
> > > deltas, lakes and coastlines of the African
> > continent and I'm not
> > > waiting for the archaeological report.
> > >
> > > <http://maliba.8m.com/Musee/prehist.htm>
> > >
> > > But, I will check and check :-)
> > >
> > > Charles
> > >
> > >
> > >
> > >
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, clyde winters
> >
> > > wrote:
> > > > Hi
> > > > I said the Niger Delta was not inhabited until
> > after
> > > > 1000BC, not all of West Africa.
> > > >
> > > > Clyde
> > > >
> > > > --- "Emeagwali, Gloria (History)"
> > > > wrote:
> > > >
> > > > > West Africa was not inhabited until 1000BC?
> > So
> > what
> > > > > do you make of the artifacts
> > > > > of Dharr Tichitt in Mauretania dated 7000BC
> > and
> > > > > those of Iwo Eleru in south
> > > > > west Nigeria 7200BCE. We have pots in Niger
> > dated
> > > > > 9000BCE. The famous Nigeria
> > > > > boat in the Northeast dates to 8000 BCE. See
> > > > > "africahistory.net."
> > > > > I consider these areas and
> > artifacts as
> > > > > the transitional zones and
> > > > > bases to the later kingdoms and empires that
> > emerged

>>>> in West Africa.
>>>> Rice production is diversified. We have the
>> rice of
>>>> the swamps and that
>>>> of the hilly areas.
>>>>
>>>>
>>>>
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>

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| 15302|2004-12-16 10:09:49|clyde winters|Re: West Africa - The Cradle|

Hi

They may not have looked at the big picture but I have. We know where some of the people went, but not all. My interest has been the Mande and West Atlantic speakers over the years. I have been able to trace these people from the Highlands of the Sahara into West Africa. This is how I came up with the concept of the Fertile African Crescent, which has also been discussed in many of the latest works of Anselin. The people living in Africa between 9000-4000 must be divided into two groups the Anu (Pgymy) peoples and contemporary Africans. I would advise you to read the full paper, I have not read the paper but these authors may be talking about parts of Niger and Mali, but not the Niger Bend.

Clyde

--- "Emeagwali, Gloria (History)"
<emeagwali@mail.ccsu.edu> wrote:

> The McIntoshes did not look at the big picture. Did
> the people who made the boats and the pots between
> 9000BC and 4000BCE- in the Sahelian zone disappear
> from the face of the earth without offsprings?

>
> The Inland Delta falls within the Sahelian zone
> discussed in the extract.

>
> GE

>
>
>
>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Wed 12/15/2004 6:01 PM
> To: Ta_Seti@yahoogroups.com
> Cc:
> Subject: RE: [Ta_Seti] Re: West Africa - The Cradle

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> > The Wavy Line and the Dotted Wavy Line Pottery in
> > the Prehistory of the Central Nile and the
> > Sahara-Sahel Belt
> >
> > Abbas S. Mohammed-Ali
> > Department of Archaeology and Museology, King
> Saud
> > University, Riyadh, Saudi Arabia;
> > sidahmed@ksu.edu.sa
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> ATTACHMENT part 2 application/ms-tnef

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| 15303|2004-12-16 12:15:05|Amadou Cisse|Re: West Africa - The Cradle|

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)" wrote:

> The McIntoshes did not look at the big picture. Did the people who made the boats and the
pots between 9000BC and 4000BCE- in the Sahelian zone disappear from the face of the earth
without offsprings?

>

> The Inland Delta falls within the Sahelian zone discussed in the extract.
>
> GE

Indeed. The McIntoshes focused on the Jenne region - south-west of the Niger bend. I didn't read them for a while but think there were two threads there: iron and urban organization. UNESCO in their general history of Africa has many many pointers on the Sahel-Sahara people. To just speak of present day Mali, the Soninke, Fulani, Mande, Songhai, Dogon all straddle Sahara and Sahel. Similarly for present day Senegal and Niger.

I like the title of this thread.

Regards,

Amadou Cisse

| 15304|2004-12-16 12:40:44|Amadou Cisse|Re: West Africa - The Cradle|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi

> They may not have looked at the big picture but I
> have. We know where some of the people went, but not
> all. My interest has been the Mande and West Atlantic
> speakers over the years. I have been able to trace

Folowing the journey of the Mande will be more rewarding than it has been. I hope only to have the time to have a serious discussion with you about this.

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The oral traditions of the peoples of the inland delta are replete with little red men who inhabited there and lived in hypogees.

Also, i just came back from Kenya, each time a wonder. Many people would spontaneously speak to me as if i were a Luo, an ethnic group on the banks of Lake Victoria. I pretend to be one to start off animated discussions, and end by telling them that we in West Africa have always been aware of our Westward and Southward movements.

Good to be back and read all the interests we have in our whereabouts.

Regards,

Amadou Cisse

| 15305|2004-12-16 15:39:02|newyorkchango|Re: West Africa - The Cradle|

Amadou, Clyde and Ta Seti,

In Marianne CORNEVIN's "Secrets du continent noir r鰐l鰐 par l'arch鰐ogie" she says if my understanding is correct, that the Niger Delta area was populated by 3,000 B.C. but was heavily trafficked by 1,000 B.C. To me, the later date implies Berbers were coming the river.

I've been looking at the Fulani, Peul, Fulbe, Fellata, Peul Mbororo etc. Since, Amadou Hampate Ba was able to interpret a Sahara fresco using modern Fulani understanding, I think that it may be unfair to give the Mande all the credit for what you all call Proto-Mande people. The Fulanis are the ones who traversed Africa from Senegal to the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba. These two cultures are symbiotic. However, in my reading it seems that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are getting in trouble all over because they have too many babies and cattle and sheep and are taking up too much space. In the Sudan, which houses what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the area of Darfur which means "Home of the Fur". The Fur, maybe an offshoot of the Fulani as well. These MBororo are in conflict today with the Nuer pastoralists.

It is interesting to note also that many African Americans who had DNA tests done find themselves to be of Fulani descent in numbers much higher to be expected. They say the original cowboys were Fulani in the USA. Then of course, The Mande are respresented greatly in the DNA test of those in S.C.

<http://ennedi.free.fr/peul.html>

I wish i could read "De l'origine 鰐ptienne des Peuls". Some say it's the other way around.

If you can guess by now there are aspects of their ways that I dig. EXCEPT, WE DON'T SHARE THE SAME RELIGION!!! This is a problem.

The Fulani hat is similar to the ones seen in Asia.

<http://www.danheller.com/images/Africa/Mali/People/Slideshow/img16.htm>

1

What I have been also checking out is the last names of the West Africans. There are two Fulani last names that are also the same as some Chinese Ly, Lo and Sy, that's if they are pronounced Lee, Low and See. I could go on.

Oh, almost forgot! There is a culture defined which is mmuch older than the ProtoSaharans. This is the Sangoen/Sangoan culture of Senegal, Nigeria, and Central Africa. it goes back 43,000 years ago to the Early Stone Age. I don't know if this Sango is pronounced Shango or where they got the name from. But, the microlithic Sangoan culture is replete with stone axes!

Don't Have A Cow,
God Bless America and Y'all,
Zai Jian (Chinese for goodbye)
Charles

--- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:

> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:

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| 15306|2004-12-16 16:20:12|noirfist|Re: West Africa - The Cradle|

The hats you site are not the monopoly of the Peuhl/"Fulani."

Cognates of these span the African continent.

Also, if memory serves me correctly, the designation "Fulani" is a French corruption of their original name, such as "Peuhl." Perhaps we can "define" them more accurately.

One could also argue, perhaps vainly, as current research will not validate any of this, that the Igbo word for spirit/spiritual force, "Chi," is akin to the Chinese word of similar meaning.

The double "Mud-fish" symbol, often found in ancient Yoruba/Bini iconography/metaphysics has the exact same reference as is the In/Yo (Nipponese)-Yin/Yang symbol of the Ba Gua/I-Ching structure: the interalatedness of all things. Similar examples are the serpentine interwoven patterns, as represented ni Kuba/Luba cloth, etc.-themes echoed across the vastness of the African continent.

Keep it coming...

--- In Ta_Seti@yahoogroups.com, "newyorkchango" wrote:

>

>

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>

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| 15307|2004-12-16 16:31:01|newyorkchango|Central African History : Gabon from 120,000 B.C.|

Ta Seti,

Let's Go way way back. Click the link and see the chart much clearer.

Charles

=====

<http://www.bradshawfoundation.com/congo/settlement.html>

The History of Human Settlement in the Middle Ogooue Valley
Implications for the Environment by Richard Oslisly

Taken from 'African Rain Forest Ecology and Conservation'

An Interdisciplinary Perspective

Edited by William Weber, Lee J. T. White, Amy Vedder and Lisa

Naughton-Treves

Yale University Press, New Haven and London 2001

Africa is extremely rich in prehistoric archaeological remains. These include the extraordinary geological deposits of eastern Africa, where many important human fossils have been discovered, as well as the extensive areas of rock art in the Sahara and in southern Africa.

However, there is a strong bias in the literature toward regions with open countryside, which are more easily explored. Little information

exists for the tropical forested regions of central Africa, long considered a hostile environment that had resisted human settlement.

Early archaeological research in central Africa was sporadic. The forest vegetation soon covers any remains of settlements, and early discoveries were mostly by informed geologists working on large engineering projects. More systematic archaeological research began in the 1960's, particularly in the context of the "Bantu phenomenon" of the past five thousand years, when agriculturalists from just south of the Sahara expanded into eastern and southern Africa. As this research developed, it became apparent that late Quaternary climate changes of the Wurm glaciation (70,000-12,000 B.P. - the recent Pleistocene period) and the following interglacial of the Holocene (12,000 B.P. to the present) had played an important role in determining where and how people lived (Mortelmans and Monteyne 1962; DC Ploey 1963).

This text presents the results of sixteen years of work on the paleoenvironment and prehistory of the middle valley of the Ogooue, and builds the first chronological framework of the history of people living in this region of central Gabon and discusses their cultural traditions and relations with the forest. Findings from central Gabon will then be compared to research elsewhere to discuss the implications of human settlement and use on the African forest zone in general.

From a map of central Africa it is apparent that areas of southern Cameroon-bordered by the Atlantic to the west and the great swamps of the Congo Basin to the east-represent a likely channel for human population movements south out of the Bantu homeland in southeastern Nigeria and western Cameroon. This is especially so because during periods in the past, much of the present forest cover of the region was replaced by a more open landscape.

Routes of the Bantu in west central Africa. Arrow surrounded by dotted lines indicates a savanna passage colonized by forest during the Holocene and the population hiatus.

The natural funnel of ridge lines running north-south from the north of Gabon is interrupted in the center of the country by the middle

valley of the river Ogooue, which runs parallel to the equator in a series of rapids and falls. The region is delimited to the north by the equator and to the south by the first forested foothills of the Massif du Chaillu. It is an island of open savannas and gallery forests covering about 1,000 km.sq.

As it is thought that the rapid spread of Bantu peoples may have occurred during a dry climatic phase between 3,500 and 2,000 B.P when savanna vegetation was more extensive in central Africa (Maley 1992; Schwartz 1992), it seems likely that the middle valley of the Ogooue would have been a key staging area, because of its central location and the presence of a large river.

The history presented here has taken many years to tease apart, and we continue to make new and exciting discoveries on a yearly, if not monthly basis. For prehistoric humans, the evergreen forest represented a challenging environment, the height and density of the canopy making orientation difficult. It was, however, an important source of food, and people probably traveled significant distances to gather fruits and nuts or to hunt and trap animals, as their closest relatives, gorillas and chimpanzees, do today (Tutin et al. 1991; Tutin and Oslisly 1995). It is extremely difficult to follow riverbanks because the vegetation is dense, but there are generally numerous elephant trails along the ridges between rivers, which even today are often adopted by humans. Following such trails, one catches occasional glimpses, through gaps in the trees, of distant peaks or valleys, which improve one's perception of topography and distance. Elephant trails were thus likely key elements for early human migrations through the forest zone, particularly considering the general north-south orientation of the major ridge lines in Gabon. Today's roads, be they national high-ways or foresters' trails also tend to follow ridge lines, often revealing numerous remains of past human habitation. These ridge lines tend also to be rich in iron-bearing geological formations and could also have attracted Iron Age peoples for this reason.

The Early Stone Age (400,000-120,000 B.P.)

There are numerous Stone Age sites in the middle valley of the Ogooue, including the oldest known stone tools in central Africa, discovered in the upper terrace of the Ogooue at Elarmekora (Oslisly and Peyrot 1992a) and estimated to date to around 400,000 B.P., in correlation with the mid-Bruhnes climatic change (Jansen et al. 1986). Unfortunately, as is the case elsewhere in central Africa,

most sites are in river terraces or other stone lines, and therefore their stratigraphy is typically highly disturbed. Because of the strongly acidic soils (with pH generally 4-5) there are no bones or other organic remains to enable radio-chronological dating. Only for sites dating from the past 5,000 years are detailed radio-chronological, archaeological, and paleoecological data available.

The Middle Stone Age (120,000-12,000 B.P.)

During the long dry period, the Maluekian (see below), which lasted from 70,000 to 40,000 B.P., many of the central African forests gave way to savannas (Roche 1979). During this period, brutal but infrequent rainstorms caused severe erosion, which deposited large quantities of stones, pebbles, and gravel in riverbeds. Peoples of the middle Stone Age lived close to these rivers, using the stones to fashion rough tools, including the choppers, picks, and scrapers of the Sangoan industry, which are common in riverbanks and around ancient lakes in central Africa. These industries tend to occur in flood-plain deposits, which are by nature very disturbed and remain poorly understood.

The following period, the Ndjilian, from 40,000 to 30,000 B.P., was humid and favorable for forest growth (Caratini and Giresse 1979) but very few human remains are known from this period.

From 30,000 to 12,000 B.P., equatorial Africa suffered a severe drought, the Leopoldvillian climatic phase, when forests were restricted to river galleries and moist mountain ranges (Maley 1991). Sea level was more than 120 m below its current position, revealing vast beaches, which were molded by the wind into dunes along the coasts of Equatorial Guinea, Gabon, and Congo. Sporadic rains again caused severe erosion, washing away clay and sand layers and revealing the base rock. Rising rivers carried stones and pebbles, which accumulated in the middle terraces, about 10 m higher than they are today. Hunter-gatherer peoples of this Lupembian period lived on hilltops close to water and made more sophisticated stone tools. Their throwing weapons, made out of stone collected from numerous rock deposits, suggest that they were living in an open savanna environment in which visibility was good. One finds these industries at the top of alluvial deposits, but to date there is no site in central Africa of known stratigraphy to provide a chronological reference for the Maluekian, Ndjilian, or Leopoldvillian period (Lanfranchi 1990).

Chronological
references
(Years) Industry
Palaecclimate
periods Major
events
Present
Late Iron Age
(800 BP to present) Kibangian B
(3,500 BP to present) Forest Expansion
Humid Phase
(from 2,000 BP)
500

1,000
Hiatus
(1,400-800 BP)
1,500
Early Iron Age
(2,500-1,500 BP)
2,000

2,500
Dry Phase
(3,000-2,000 BP)
Savanna Expansion

Anthropic Influence
3,500
Neolithic Stage
(4,500-2,500 BP) Humid Phase
Forest Expansion
4,500
Kibangian A
(12,000-3,500 BP)

10,000
Tshitolian Complex
(12,000-4,500 BP)
Late Stone Age
30,000
Lupembian Complex
Middle Stone Age Leopoldvillian

(30,000-12,000 BP)
Dry Phase
Savanna Expansion

40,000
? Ndjilian
(40,000-30,000 BP)
Forest Expansion
Humid Phase

70,000
Sangoan Complex
Stone-line Industry Maluekian
(70,000-40,000 BP)
Dry Phase
Savanna Expansion

120,000
? Pre-Maluekian
(Eemien Stage)
Humid Phase

Chronology of major events in the middle Ogooue valley from 120,000
B.P.

Next Page >

| 15308|2004-12-16 16:31:04|newyorkchango|Sangoan and magosian Cultures|
Ta Seti,

What I read about the Sangoen in Nigeria and Senegal was also from
Marriane Cornevin's book. This is something more from Uganda.

Charles

=====

Uganda -- Archaeology
http://www.sas.upenn.edu/African_Studies/NEH/uarchaeology.htm

A wide range of archaeological remains have been discovered in Uganda, ranging from early stone tools to trade goods brought from the coast by nineteenth century traders and explorers.

The Paleolithic collections housed at the Geological Survey at Entebbe include 2,500 pieces from the former environs of Lake Victoria, which were exposed along the Kagera River valley, chiefly around Nsonezi. These finds indicate a richly developed Acheulean handaxe culture, which has been dated at between 100,000 and 50,000 years. Handaxes have also been discovered in gravel deposits near Parra and Mweya. Later stone tools of the Sangoan Culture (named after the Sango Bay in Masaka District) have been found in western Uganda along the Kagera River valley and on hills around Mbarara.

The Magosian Culture, named after a water-hole site in Karamoja, flourished 7,000 to 5,000 years ago, leaving deposits of small stone tools. Many beautifully fashioned quartz tools, resembling those of the Stillbay Stone Age Culture of Somaliland, have been found near Moroto. Agriculture reached Uganda 2,000 to 3,000 years ago and quickly spread over western Uganda. Nevertheless, hunting and food-gathering people, making tools resembling those of the Wilton Stone Age cultural tradition, lived in caves and rock shelters near Lake Victoria. These peoples were slowly absorbed into the more settled Bantu agriculturists.

The Nsongezi rock shelter was re-excavated in 1961 and dated to about 1,000 A.D. These Stone Age survivors, perhaps kin to the present-day Bushmen, were probably responsible for the rock paintings found in Teso, at Kakoro in Bukedi and on Lolui Island in Lake Victoria.

Some time during the last twelve hundred years, iron working spread into Uganda from the north. When excavated in 1957, Bigo was found to have defensive ditches cut 12 feet into solid rock, evidently made with metal tools, which stretch across nearly four miles of country. During the 1960s, archaeological work focused on Bigo forts, village sites, and painted pottery, as well as on legendary associations with a mythical peoples known as the Bachwezi. Excavations at Bigo showed a two-phase occupation, one associated with the Bahima Bachwezi, the other with the Babito.

Excavations were carried out in 1961 by the British Institute of History and Archaeology in East Africa at Kantsyore Island in Ankole and near Suam in Sebei. These sites are particularly important for their dimple-based ware, early Iron Age pottery, and hut foundations.

| 15309|2004-12-16 17:45:37|neseret|Re: white supremacy in games|
--- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:

> the
> egyptologist they got to oversea the game is katherine reece or
> neseret to ta_seti members, one of the directors of THE HALL OF

MAAT.<

Correction:

a) Katherine Reece and "neseret" (me) are two different people. My name is Katherine Griffis-Greenberg.

b) Katherine Reece is not an Egyptologist. She IS moderator/owner of both the Hall of Ma'at and the Forum of Amun, however.

c) The so-called "white sphinxes" are made of limestone in the game (and in real life as well), as I understand it, so white IS the normal colour of limestone, just as all statues in the game are made of basalt, which is why they are black.

Perhaps no one bothered to take the _type of stone_ into consideration, rather than consider it a statement about "race"?

Whatever the case, you have confused your persons as to who worked on the game, which is why I am setting the record straight. I had nothing to do with either the development or creation of the game.

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15310|2004-12-16 18:29:55|Amadou Cisse|Re: West Africa - The Cradle|

--- In Ta_Seti@yahoogroups.com, "newyorkchango" <newyorkchango@y...> wrote:

>

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- > l'archéologie" she says if my understanding is correct, that the
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- > give the Mande all the credit for what you all call Proto-Mande
- > people. The Fulanis are the ones who traversed Africa from Senegal to
- > the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba.
- > These two cultures are symbiotic.

My mail is still not yet alright I cannot yet just hit reply and respond, this will happen when I start getting Ta-Seti in my mailbox - so I would be brief until then. Population movements in West Africa are continual, at least attuned to climate, so that for a group to come from the East does not always mean it is from the East. There is a fundamental unity with the East and what is now the North. More particularly regarding the Fulani, they share a whole lot with other pastoral groups in the East (Tutsi, Ethiopia, Masai) and the Sahara where they are from. I know there has been a lot of speculation regarding their coming from Ethiopia, related to the Hebrews/Jews, etc. They thrived in the Sahara before coming South along with other groups. The scene my namesake identified is a crossing of river with the herds; the tradition continues today in Mali. The Fulani were late Muslims but did it earnestly once they started. One can say the serpent Mbida is Mande but more rigorously it is Soninke an earlier mande group.

Regards,

Amadou Cisse

| 15311|2004-12-16 19:13:42|Amadou Cisse|Re: West Africa - The Cradle|

--- In Ta_Seti@yahoogroups.com, "noirfist" <noirfist@y...> wrote:

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- > Cognates of these span the African continent.
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- > One could also argue, perhaps vainly, as current research will not
- > validate any of this, that the Igbo word for spirit/spiritual
- > force, "Chi," is akin to the Chinese word of similar meaning.

Fulani is in fact a Bambara/Mande word meaning the Fulah. The Bambara were the main sedentary group in the area of the Niger river where the pastoralists touched base. Followed a longtime feud and epic wars, which finally evolved in the famous joking relationship. The Songhai call them Fulan and they call themselves Fulan to the Songhai, etc. The Fulani call themselves Pullo thus the French word Peuhl. Because of polyvocality, same group call themselves several variants, each adapted to the neighboring languages. Flexibility and adaptability is the norm. Again, these groups are very interrelated, and the separate names account more for how they earn a living, etc. The Igbo Chi, the Shango, in fact their spiritual organization is the same as that of Songhai, of the Soninke, of the Bozo, of the Mande/Bambara, that around the lakes (Chad and those in East Africa), upper Nile, etc. Again there is a profound unity, and the religious practice of spirit possessions is contributing no little to this. I could see this over and over again during frequent official trips on the continent. Modern or official Nigeria may look different from the modern entities of Niger and Mali, but the permanent entity that constitutes the people is the same (albeit with marginal variations): there is significant migration back and forth on the Benue to the Niger delta (in Nigeria) and north to Niger (country) and to Mali where the fishing industry lasts most of the year

Regards,

Amadou Cisse

| 15312|2004-12-16 19:55:04|clyde winters|Re: West Africa - The Cradle|

Hi Amadou

I look forward to your post on this matter.

Clyde

--- Amadou Cisse <Abcisse@earthlink.net> wrote:

- > --- In Ta_Seti@yahoogroups.com, clyde winters
- > wrote:
- > > Hi
- > > They may not have looked at the big picture but I
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> Regards,
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Do you Yahoo!?

All your favorites on one personal page ? Try My Yahoo!

<http://my.yahoo.com>

| 15313|2004-12-16 20:44:58|Paul Kekai Manansala|Re: white supremacy in games|
Katherine what is the thesis for your dissertation?

Regards,
Paul Kekai Manansala

| 15314|2004-12-16 20:45:59|newyorkchango|Re: white supremacy in games|
Shalom Aleichem K. Greenburg and Alafia Ta Seti,

This may sound very strange, but i am glad in a sense that many non-Africans have not accepted in their minds, souls and hearts that the Ancient Egyptians are Black and the true importance of Africans in world history. Yes, I say it again. I am glad that many have not figured out the obvious.

Sometimes, it is better to be underestimated. If they really understood Africa's value, Oh the chaos which would come! So, let them have their white sphinxes and pharoahs in books, TV programs etc.

This way the mysteries will remain hidden.

Baruch Atah Adonai, Melech Ha Olam.

Don't not worry about these things. You all belong to this planet and everything will take place as God wills it to be. If you look at the animal kingdom, you'll see that most have brown skin or are covered by dark hair. The insects which cover th Earth are mostly dark. The trees are dark. The chlorophyll that creates green leaves in plants from the solar rays is related to the melanin which darkens your skin and occupies the cells of your body. The Earth itself is dark and from this Adamah, Adam and Eve came forth.

Your black kinky hair is coiled like the strands of a DNA molecule. Chromosome means "Black body". God created you and he holds you safe. Do not worry. Heaven shines upon you like the Sun shines upon the Earth giving life and love.

This is your world. Do not worry.

Rejoice and be happy,
Charles

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:

> > the

> > egyptologist they got to oversea the game is katherine reece or

> > neseret to ta_seti members, one of the directors of THE HALL OF

> MAAT.<

>
> Correction:
>
> a) Katherine Reece and "neseret" (me) are two different people. My
> name is Katherine Griffis-Greenberg.
>
> b) Katherine Reece is not an Egyptologist. She IS moderator/owner
> of both the Hall of Ma'at and the Forum of Amun, however.
>
> c) The so-called "white sphinxes" are made of limestone in the game
> (and in real life as well), as I understand it, so white IS the
> normal colour of limestone, just as all statues in the game are
made
> of basalt, which is why they are black.
>
> Perhaps no one bothered to take the _type of stone_ into
> consideration, rather than consider it a statement about "race"?
>
> Whatever the case, you have confused your persons as to who worked
on
> the game, which is why I am setting the record straight. I had
> nothing to do with either the development or creation of the game.
>
> Katherine Griffis-Greenberg, MA (Lon)
>
> Oriental Institute
> Oriental Studies Doctoral Program [Egyptology]
> University of Oxford
> Oxford, United Kingdom
>
> <http://www.griffis-consulting.com>
| 15315|2004-12-16 20:46:15|newyorkchango|Re: West Africa - The Cradle|
And Amadou,

When the slaveship came and the Fula, Mande/Bambara, Akan, Yoruba, Soninke, Mossi, Wolof, Dyula, Hausa, Congo, Efik, Fon and others were brought together across the water, a symbol, of Olokun/Poseidon/Neptune patron saint of the Blacks. We lost our names, our tribes, our dress, our religion, our heritages, our families, yet in America, Jamaica, Cuba, Brazil, Colombia, Trinidad, Surinam, Panama, Canada, Haiti, Dominican Republic, Antigua, Barbados, and thought we enter trance in similar state. Like those who enter the dreamtime in Oceania. We are.

Sankofa,
Charles

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:
 > --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:
 > >
 > > The hats you site are not the monopoly of the Peuhl/"Fulani."
 > > Cognates of these span the African continent.
 > >
 > > Also, if memory serves me correctly, the designation "Fulani" is
 a
 > > French corruption of their original name, such as "Peuhl."
 Perhaps we
 > > can "define" them more accurately.
 > >
 > > One could also argue, perhaps vainly, as current research will
 not
 > > validate any of this, that the Igbo word for spirit/spiritual
 > > force, "Chi," is akin to the Chinese word of similar meaning.
 >
 > Fulani is in fact a Bambara/Mande word meaning "the Fulah". The
 Bambara
 > were the main sedentary group in the area of the Niger river where
 the
 > pastoralists touched base. Followed a longtime feud and epic wars,
 which
 > finally evolved in the famous "joking relationship". The Songhai
 call
 > them Fulan and they call themselves Fulan to the Songhai, etc. The
 > "Fulani" call themselves Pullo thus the French word Peuhl. Because
 of
 > polyvocality, same group call themselves several variants, each
 adapted
 > to the neighboring languages. Flexibility and adaptability is the
 norm.
 > Again, these groups are very interrelated, and the separate names
 > account more for how they earn a living, etc. The Igbo "Chi", the
 > Shango, in fact their spiritual organization is the same as that of
 > Songhai, of the Soninke, of the Bozo, of the Mande/Bambara, . that
 > around the lakes (Chad and those in East Africa), upper Nile, etc.
 Again
 > there is a profound unity, and the religious practice of spirit
 > possessions is contributing no little to this. I could see this
 over and
 > over again during frequent official trips on the
 continent. "Modern" or

> official Nigeria may look different from the modern entities of
Niger
> and Mali, but the permanent entity that constitutes the people is
the
> same (albeit with marginal variations): there is significant
migration
> back and forth on the Benue to the Niger delta (in Nigeria) and
north to
> Niger (country) and to Mali where the fishing industry lasts most
of the
> year.

>

> Regards,

> Amadou Cisse

| 15316|2004-12-16 22:10:15|saakhuba|Bear with me|

UASO NYIRO.....Please without searching for information on these
two words tell me what region of Africa was the web page describing
the "phrase" about and even what the words describe or mean....
your reply would be valued.

| 15317|2004-12-17 06:53:25|Asar Imhotep|Indigenous names for African countries?|

Htp Ta_Seti

I am in search for a source that would have the idigenous names and
meanings for African countries before and after the Berlin
Conference. Would anyone on this list know of such a source and
where to find it? Your help is greatly appreciated.

Asar Imhotep

<http://www.mochasuite.com>

| 15318|2004-12-17 07:14:37|newyorkchango|Re: Bear with me|

Saakhuba,

If I understand your question and direction, uaso nyiro is Ki-swahili
for Brown river and Nyiro means river. Interchange R and L and you
might say the KiSwahili word Nyiro---> Nyilo is similar to NILE.

There is the White and Blue Niles. Now, there is a Brown Nile! So, in
the Kenya region where the Nile begins there is another branch of the
world's longest river. Another question is who named the Nile?

By the way, chromo means "colored" as in chromosome.

Hotep,

Charles

--- In Ta_Seti@yahoogroups.com, "saakhuba" wrote:

>

> UASO NYIRO.....Please without searching for information on these
> two words tell me what region of Africa was the web page describing
> the "phrase" about and even what the words describe or mean....
> your reply would be valued.

| 15319|2004-12-17 08:59:37|Djehuti Sundaka|Re: Indigenous names for African countries?|

What is your conception of an "African country"? I ask this because what exists today is not what had existed before colonialism. For example, whereas there has been a region called "Nigeria" since 1900, there were the Hausa, Igbo, Yoruba, and others before colonialism and their borders didn't neatly fit within the colonial established borders of today. So there was no "African country" called "Nigeria" before the Berlin Conference, only indigenous nations.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> Htp Ta_Seti

>

> I am in search for a source that would have the idigenous names and
> meanings for African countries before and after the Berlin
> Conference. Would anyone on this list know of such a source and
> where to find it? Your help is greatly appreciated.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

| 15320|2004-12-17 09:11:17|Djehuti Sundaka|Correction: Indigenous names for African countries?|

I had meant to say

"So there was no single "African country" pertaining to the region called "Nigeria" before the Berlin Conference, only indigenous nations."

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> What is your conception of an "African country"? I ask this because
> what exists today is not what had existed before colonialism. For

> example, whereas there has been a region called "Nigeria" since

1900,

> there were the Hausa, Igbo, Yoruba, and others before colonialism

and

> their borders didn't neatly fit within the colonial established

> borders of today. So there was no "African country" called

"Nigeria"

> before the Berlin Conference, only indigenous nations.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>>

>> Htp Ta_Seti

>>

>> I am in search for a source that would have the indigenous names

and

>> meanings for African countries before and after the Berlin

>> Conference. Would anyone on this list know of such a source and

>> where to find it? Your help is greatly appreciated.

>>

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

| 15321|2004-12-17 09:40:38|cristofori whitakara|Re: Bear with me|

nile is derived from the latin nilus and greek neilos(?) i think the ntr Hapi was the kemetian word for the waters

newyorkchango wrote:

Saakhuba,

If I understand your question and direction, uaso nyiro is Ki-swahili for Brown river and Nyiro means river. Interchange R and L and you might say the KiSwahili word Nyiro---> Nyilo is similar to NILE.

There is the White and Blue Niles. Now, there is a Brown Nile! So, in the Kenya region where the Nile begins there is another branch of the world's longest river. Another question is who named the Nile?

By the way, chromo means "colored" as in chromosome.

Hotep,

Charles

```
--- In Ta_Seti@yahoogroups.com, "saakhuba" wrote:
>
> UASO NYIRO.....Please without searching for information on these
> two words tell me what region of Africa was the web page describing
> the "phrase" about and even what the words describe or mean....
> your reply would be valued.
```

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| 15322|2004-12-17 10:20:53|Paul Kekai Manansala|OT: Mystery of 'chirping' pyramid decoded|
<http://www.nature.com/news/2004/041213/full/041213-5.html>

Mystery of 'chirping' pyramid decoded
Philip Ball

Acoustic analysis shows how temple transforms echoes into sounds of nature.

El Castillo's strange echoes have fascinated visitors for generations

Punchstock

A theory that the ancient Mayans built their pyramids to act as giant resonators to produce strange and evocative echoes has been supported by a team of Belgian scientists.

Nico Declercq of Ghent University and his colleagues have shown how sound waves ricocheting around the tiered steps of the El Castillo pyramid, at the Mayan ruin of Chichén Itzá near Cancun in Mexico, create sounds that mimic the chirp of a bird and the patter of raindrops.

The bird-call effect, which resembles the warble of the Mexican quetzal bird, a sacred animal in Mayan culture, was first recognized by California-based acoustic engineer David Lubman in 1998. The 'chirp' can be triggered by a handclap made at the base of the staircase.

Declercq was impressed when he heard the echo for himself at an

acoustics conference in Cancn in 2002. After the conference, he, Lubman and other attendees took a trip to Chichén Itzá to experience the chirp of El Castillo at first hand. "It really sounds like a bird", says Declercq.

Sound structure

But did the pyramid's architects know exactly what they were doing? Declercq's calculations show that, although there is evidence that they engineered the pyramid to produce surprising sounds, they probably couldn't have predicted exactly what they would resemble.

Lubman was at first convinced that the pyramid-builders did create the bird-chirp effect intentionally. But that's not necessarily so, Declercq and his colleagues argue. Their analysis of the pyramid's acoustics show that the precise sound caused by the echoes depends on the sound that excites them. Drums, for example, might produce a different type of resonance.

The researchers hope that others will make more on-site measurements of El Castillo's acoustics to see what effects other sounds sources induce.

Indeed, Declercq heard one such variation during the 2002 trip. As other visitors tramped up the steps of the 24-metre high pyramid, he noticed a flurry of pulse-like echoes that seemed to sound just like rain falling into a bucket of water.

Declercq wonders whether this, rather than the quetzal call, could have been the aim of El Castillo's acoustic design. "It may not be a coincidence," he says - the rain god played an important part in Mayan culture.

But perhaps such meaningful interpretations are fanciful. Declercq's team has shown that the height and spacing of the pyramid's steps creates like an acoustic filter that emphasizes some sound frequencies while suppressing others. But more detailed calculations of the acoustics shows that the echo is also influenced by other, more complex factors, such as the mix of frequencies of the sound source.

Ultimately, then, it will be virtually impossible to prove that any specific echo effect is intentional. "Either you believe it or you don't," says Declercq. He himself is now sceptical of the quetzal theory - not least because he has now heard similar effects produced by staircases at other religious sites. At Kataragama in Sri Lanka,

for example, a handclap by a staircase leading down to the Menik Ganga river produces an echo in response that resembles the quacking of ducks.

| 15323|2004-12-17 11:22:44|neseret|Query Regarding Dissertation Title(s)|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> Katherine what is the thesis for your dissertation?

Depends on whether you are asking about the Masters' dissertation or the upcoming PhD dissertation (both are referred to as "dissertation" in the UK).

They are:

MA (Received 2002): "Traversing the Far-Land: Post-Amarna through Early Ramessides Royal Tombs as Sacred Landscapes in Ancient Egypt." (University College London)

A partial abstract can be found here:

<http://www.currentresearchegypt.fsworld.co.uk/CREIVabstracts.htm>

PhD (working title): "The Temple of Seti I Complex at Abydos as the Sacred Space for Osirian Mystery Rituals in the Ramesside New Kingdom."

Proposal abstract (open to revision): "This research proposal endeavours to study the temple and its structures with concentration upon its position within the Egyptian landscape. It will consider how ancient Egyptian cultural attitudes toward use of space, orientation, and direction guided not only the original establishment of this temple, but defined its use as creating a sacred landscape for the performance of religious rites in and around the temple complex."

HTH.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15324|2004-12-17 11:24:01|Asar Imhotep|Re: Indigenous names for African countries?|

I understand completely and that's why I said before the Berlin Conference. I am trying to find some resources where I can find indigenous names to territory and people of ancient and more recent times. Understanding that language affects one's interpretation on things, I am looking for how the indigenous peoples identified themselves and their territories through their own culture and language.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> What is your conception of an "African country"? I ask this

because

> what exists today is not what had existed before colonialism. For

> example, whereas there has been a region called "Nigeria" since

1900,

> there were the Hausa, Igbo, Yoruba, and others before colonialism

and

> their borders didn't neatly fit within the colonial established

> borders of today. So there was no "African country"

called "Nigeria"

> before the Berlin Conference, only indigenous nations.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"

wrote:

> >

> > Htp Ta_Seti

> >

> > I am in search for a source that would have the indigenous names

and

> > meanings for African countries before and after the Berlin

> > Conference. Would anyone on this list know of such a source and

> > where to find it? Your help is greatly appreciated.

> >

> >

> > Asar Imhotep

> > <http://www.mochasuite.com>

| 15325|2004-12-17 12:42:30|cristofori whitakara|Re: The Al-Kir nawis---bedouins in Negev that claim ancient Egyptian|

i was viewing a show about the origins of the dog and when a european lady ventured into where the bedouins live in israle/palestine one could visibly see that they are of african ancestry. also watching the history channel last night there was a program about the 1st 1000 yrs of christianity. during one segment they spoke of sylvester (alcuin?) the second who studied in al andulusia and there was a painting of him studing the sciences in arabic sitting at the feet of an african teacher teaching in arabic. what a marvelous site.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>

>

I was in the Negev for three months and have seen or visited a number of Bedouin camps/communities. There is a strong Africoid presence among the population.

Regards,

Paul Kekai Manansala

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| 15326|2004-12-17 13:52:57|Antumi Toasije|Re: Digest Number 1457|

Jambo!

I hope this won't contravene the rules of the group,

Let me invite you to the the first afrocentric-scientific Web in spanish.

The Web: www.nsibidi.org

News: www.nsibidi.org/portal.htm

Scientific Review: www.nsibidi.org/revista.htm

Asante sana, **Antumi Toasije** **>**;

Director of www.nsibidi.org

President of the Muunganiko wa Masomo ya Kiafrika na Uafrika.

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Es un placer invitarle a esta plataforma de estudio y difusión de nuestra realidad. El NSIBIDI, es el espacio que nos permite recordar que el saber de África se halla todavía oculto y que nos concierne sacarlo a la luz para que sirva de guía intelectual y moral para todos: africanos, africanas, africanos de las diásporas, amigos y amigas de África, interesados en el conocimiento sincero y desde dentro, sin prismas exocéntricos, de nuestras magnificas sociedades, de nuestras múltiples culturas y en definitiva; de nuestra gran civilización que tan crucial ha sido para la Historia. Esperamos sus aportaciones y comentarios.

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Mbuyi KABUNDA Badi: OTRA ÁFRICA ES POSIBLE**

KHANISSA Mabyeka: LAS MADRES DEL MOVIMIENTO POR LA JUSTICIA

**M'BAH Abogo: ÁFRICA EN EL LABERINTO FRANCÉS
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Ta_Seti@yahoogroups.com wrote:

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There are 15 messages in this issue.

Topics in this digest:

1. RE: Re: West Africa - The Cradle
From: clyde winters
2. Re: West Africa - The Cradle

From: Amadou Cisse
3. Re: West Africa - The Cradle
From: Amadou Cisse
4. Re: West Africa - The Cradle
From: "newyorkchango"
5. Re: West Africa - The Cradle
From: "noirfist"
6. Central African History : Gabon from 120,000 B.C.
From: "newyorkchango"
7. Sangoan and magosian Cultures
From: "newyorkchango"
8. Re: white supremacy in games
From: "neseret"
9. Re: West Africa - The Cradle
From: "Amadou Cisse"
10. Re: West Africa - The Cradle
From: "Amadou Cisse"
11. Re: Re: West Africa - The Cradle
From: clyde winters
12. Re: white supremacy in games
From: "Paul Kekai Manansala"
13. Re: white supremacy in games
From: "newyorkchango"
14. Re: West Africa - The Cradle
From: "newyorkchango"
15. Bear with me
From: "saakhuba"

Message: 1
Date: Thu, 16 Dec 2004 10:09:44 -0800 (PST)
From: clyde winters
Subject: RE: Re: West Africa - The Cradle

Hi
They may not have looked at the big picture but I
have. We know where some of the people went, but not
all. My interest has been the Mande and West Atlantic
speakers over the years. I have been able to trace
these people from the Highlands of the Sahara into
West Africa. This is how I came up with the concept of

the Fertile African Crescent, which has also been discussed in many of the latest works of Anselin. The people living in Africa between 9000-4000 must be divided into two groups the Anu (Pygmy) peoples and contemporary Africans. I would advise you to read the full paper, I have not read the paper but these authors may be talking about parts of Niger and Mali, but not the Niger Bend.
Clyde

--- "Emeagwali, Gloria (History)"
wrote:

> The McIntoshes did not look at the big picture. Did
> the people who made the boats and the pots between
> 9000BC and 4000BCE- in the Sahelian zone disappear
> from the face of the earth without offsprings?
>
> The Inland Delta falls within the Sahelian zone
> discussed in the extract.
>
> GE
>
>
>
> -----Original Message-----
> From: clyde winters [mailto:olmec982000@yahoo.com]
> Sent: Wed 12/15/2004 6:01 PM
> To: Ta_Seti@yahoogroups.com
> Cc:
> Subject: RE: [Ta_Seti] Re: West Africa - The Cradle
>
>
>
>
> Hi
> This were not my dates they were from the
> McIntoshes.
> I have accepted these dates because they have not
> been disputed. Moreover, he does not describe the
> Niger pottery as "wavy line type". Moreover I have
> never included all of West Africa in my discussion,
> I have only discussed the Inland Niger Delta. You
> may

> want to read their articles on this subject. The
> paper
> you mention below has nothing to do with the Niger
> Delta.
> Clyde

>
> --- "Emeagwali, Gloria (History)"
> wrote:

>
> > Note that we have the Inland Niger Delta and the
> > Niger Delta
> > on the Nigerian coastal terrain. Your dates for
> West
> > African
> > pottery are a few thousand years late.

> >
> > Gloria Emeagwali
> >
> >
>
>

.....
> > The Wavy Line and the Dotted Wavy Line Pottery in
> > the Prehistory of the Central Nile and the
> > Sahara-Sahel Belt

> >
> > Abbas S. Mohammed-Ali
> > Department of Archaeology and Museology, King
> Saud
> > University, Riyadh, Saudi Arabia;
> > sidahmed@ksu.edu.sa

> >
> >
> > Abdel-Rahim M. Khabir
> > Department of Archaeology and Museology, King
> Saud
> > University, Riyadh, Saudi Arabia

> >
> > Abstract
> >
> > The two type-sites of the Khartoum Mesolithic and
> > Khartoum Neolithic (Khartoum Hospital and
> > Shaheinab), in Central Sudan, were excavated at
> the
> > end of the 1950s. The ceramics recovered from
> these

> > sites, characterized by wavy line and dotted wavy
 > > line decoration, formed a cornerstone for
 > > identifying Mesolithic-Neolithic components along
 > > the Central Nile and across the Sahara-Sahel
 > Belt.
 > > Moreover, they formed a model for an evolutionary
 > > sequence, and suggested a level of cultural
 > > uniformity for the Nilo-Sahara-Sahel Belt from
 > the
 > > eighth to the fourth millennia BC. This paper
 > > examines these and other related issues.
 > > L'hôpital de Khartoum et Shaheinab, qui se situe
 > au
 > > centre du Soudan, sont les deux sites
 > archéologiques
 > > principaux de la civilisation mésolithique et
 > > néolithique. Ces deux sites furent découverts et
 > > excavés au cours des années 1950s. Les céramiques
 > > découvertes dans ces deux sites se caractérisent
 > par
 > > leurs lignes continues et ondulantes, et d'autres
 > > ondulantes mais discontinues. Ces céramiques
 > > représentent la pierre angulaire pour les
 > > caractéristiques de la période mésolithique et
 > > néolithique dans le centre de la vallée du Nile
 > > et travers la zone du Sahara-Sahel. De plus, elles
 > ont
 > > constitué un modèle pour l'évolution et ont
 > suggéré
 > > une certaine uniformité culturelle entre la
 > vallée du Nile, le Sahara et le Sahel de huitième au
 > > quatrième millénaires avant J.-C. Cette recherche
 > > traite donc de ces points et d'autres aspects s'y
 > > rapportant.
 > >
 > >
 > > Keywords
 > > Khartoum, Mesolithic, Neolithic, pottery,
 > > Nilo-Sahara, wavy line
 > >
 > > Article ID: 461484
 > >
 > >
 > >
 > >

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>>
>>
>> -----Original Message-----
>> **From:** clyde winters
> [mailto:olmec982000@yahoo.com]
>> **Sent:** Wednesday, December 08, 2004 9:11 PM
>> **To:** Ta_Seti@yahoogroups.com
>> **Subject:** Re: [Ta_Seti] Re: West Africa - The
> Cradle
>>
>>
>>
>> **Hi**
>> **I looked at the site you listed:**
>> <http://maliba.8m.com/Musee/prehist.htm>
>> **None of the sites mentioned are in the Niger**
> **Delta.**
>> **According to McIntosh and McIntosh (1979,1983)**
> **the**
>> **Niger Bend was probably uninhabited until after**
>> **500BC**
>> **, because of the presence of diseases detrimental**
> **to**
>> **cattle and humans. The earliest archaeological**
>> **evidence suggest that the Bozo and Manding began**
> **to**
>> **enter the area around 500BC. The Bowl designs**
> **from**
>> **the**
>> **Niger Delta date to 250 BC and are analogous to**
>> **pottery from the southern Sahara. See: S.K**
> **McIntosh**
>> **&**
>> **R. McIntosh, Initial perspectives on prehistoric**
>> **subsistence in the Inland Niger Delta Mali. World**
>> **Archaeology 2(2),(1979) 227-243; McIntosh &**
>> **McIntosh,**

> > **Forgotten Tells of Mali, Expedition,(1983) 35-47.**
> > **These papers are old, so please provide citations**
> > **supporting the antiquity of Niger Delta sites.**
> >
> > **Clyde**
> >
> > **--- newyorkchango**
> **wrote:**
> >
> > >
> > > **Dr. Winters,**
> > >
> > > **I just read pages on the History of Mali to go**
> > **along**
> > > **with the Maliba**
> > > **page and they say the Saharians crossed the**
> **River**
> > > **Niger by the #rd**
> > > **Millenium meaning by 3000 B.C. they reached the**
> > > **Niger Delta (the Area**
> > > **between R. Bani and R. Niger)**
> > >
> > > **But, I hav a strong feeling Southern Africans**
> > **could**
> > > **have came up much**
> > > **earlier.**
> > >
> > > **Charles**
> > >
> > >
> > > **--- In Ta_Seti@yahoogroups.com, "newyorkchango"**
> > >
> > > **wrote:**
>
=== message truncated ===

> **ATTACHMENT part 2 application/ms-tnef**
name=winmail.dat

Do you Yahoo!?

Send holiday email and support a worthy cause. Do good.

<http://celebrity.mail.yahoo.com>

Message: 2

Date: Thu, 16 Dec 2004 15:15:03 -0500 (GMT-05:00)

From: Amadou Cisse

Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \(\History\)" wrote:

> The McIntoshes did not look at the big picture. Did the people who made the boats and the pots between 9000BC and 4000BCE- in the Sahelian zone disappear from the face of the earth without offsprings?

>

> The Inland Delta falls within the Sahelian zone discussed in the extract.

>

> GE

Indeed. The McIntoshes focused on the Jenne region - south-west of the Niger bend. I didn't read them for a while but think there were two threads there: iron and urban organization. UNESCO in their general history of Africa has many many pointers on the Sahel-Sahara people. To just speak of present day Mali, the Soninke, Fulani, Mande, Songhai, Dogon all straddle Sahara and Sahel. Similarly for present day Senegal and Niger.

I like the title of this thread.

Regards,

Amadou Cisse

Message: 3

Date: Thu, 16 Dec 2004 15:40:39 -0500 (GMT-05:00)

From: Amadou Cisse

Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahooogroups.com, clyde winters wrote:

> Hi

> They may not have looked at the big picture but I

> have. We know where some of the people went, but not

> all. My interest has been the Mande and West Atlantic

> speakers over the years. I have been able to trace

Folowing the journey of the Mande will be more rewarding than it has been. I hope only to have the time to have a serious discussion with you about this.

Jenne is culturally (and politically) and physically part of the Niger delta, situated inland of the Niger river and its defluent Bani. The McIntoshes discuss Jenne (and Jenne Jenou). Last summer in Washington DC I discussed briefly with them during the Smithsonian Folklife on Mali, and they were mostly emphasizing the political organization - democratic- of Jenne.

The oral traditions of the peoples of the inland delta are replete with little red men who inhabited there and lived in hypogees.

Also, i just came back from Kenya, each time a wonder. Many people would spontaneously speak to me as if i were a Luo, an ethnic group on the banks of Lake Victoria. I pretend to be one to start off animated discussions, and end by telling them that we in West Africa have always been aware of our Westward and Southward movements.

Good to be back and read all the interests we have in our whereabouts.

Regards,
Amadou Cisse

Message: 4

Date: Thu, 16 Dec 2004 23:32:07 -0000

From: "newyorkchango"

Subject: Re: West Africa - The Cradle

Amadou, Clyde and Ta Seti,

In Marianne CORNEVIN's "Secrets du continent noir 驚鱗 par l'archéologie" she says if my understanding is correct, that the Niger Delta area was populated by 3,000 B.C. but was heavily trafficked by 1,000 B.C. To me, the later date implies Berbers were coming the river.

I've been looking at the Fulani, Peul, Fulbe, Fellata, Peul Mbororo etc. Since, Amadou Hampate Ba was able to interpret a Sahara fresco using modern Fulani understanding, I think that it may be unfair to give the Mande all the credit for what you all call Proto-Mande people. The Fulanis are the ones who traversed Africa from Senegal to the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba. These two cultures are symbiotic. However, in my reading it seems that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are getting in trouble all over because they have too many babies and cattle and sheep and are taking up too much space. In the Sudan, which houses what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the area of Darfur which means "Home of the Fur". The Fur, maybe an offshoot of the Fulani as well. These MBororo are in conflict today with the Nuer pastoralists.

It is interesting to note also that many African Americans who had DNA tests done find themselves to be of Fulani descent in numbers much higher to be expected. They say the original cowboys were Fulani in the USA. Then of course, The Mande are represented greatly in the DNA test of those in S.C.

<http://ennedi.free.fr/peul.html>

I wish i could read "De l'origine 驚ptienne des Peuls". Some say it's the other way around.

If you can guess by now there are aspects of their ways that I dig.
EXCEPT, WE DON'T SHARE THE SAME RELIGION!!! This is a problem.

The Fulani hat is similar to the ones seen in Asia.

<http://www.danheller.com/images/Africa/Mali/People/Slideshow/img16.htm>
I

What I have been also checking out is the last names of the West Africans. There are two Fulani last names that are also the same as some Chinese Ly, Lo and Sy, that's if they are pronounced Lee, Low and See. I could go on.

Oh, almost forgot! There is a culture defined which is mmuch older

than the ProtoSaharans. This is the Sangoen/Sangoan culture of Senegal, Nigeria, and Central Africa. it goes back 43,000 years ago to the Early Stone Age. I don't know if this Sango is pronounced Shango or where they got the name from. But, the microlithic Sangoan culture is replete with stone axes!

Don't Have A Cow,
God Bless America and Y'all,
Zai Jian (Chinese for goodbye)
Charles

--- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:

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> Following the journey of the Mande will be more rewarding than it has been. I hope only to have the time to have a serious discussion with you about this.

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>

> The oral traditions of the peoples of the inland delta are replete with little red men who inhabited there and lived in hypogees.

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> Also, i just came back from Kenya, each time a wonder. Many people would spontaneously speak to me as if i were a Luo, an ethnic group on the banks of Lake Victoria. I pretend to be one to start off

animated discussions, and end by telling them that we in West Africa have always been aware of our Westward and Southward movements.

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> Good to be back and read all the interests we have in our whereabouts.

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> Regards,

> Amadou Cisse

Message: 5

Date: Fri, 17 Dec 2004 00:19:41 -0000

From: "noirfist"

Subject: Re: West Africa - The Cradle

The hats you site are not the monopoly of the Peuhl/"Fulani."
Cognates of these span the African continent.

Also, if memory serves me correctly, the designation "Fulani" is a French corruption of their original name, such as "Peuhl." Perhaps we can "define" them more accurately.

One could also argue, perhaps vainly, as current research will not validate any of this, that the Igbo word for spirit/spiritual force, "Chi," is akin to the Chinese word of similar meaning.

The double "Mud-fish" symbol, often found in ancient Yoruba/Bini iconography/metaphysics has the exact same reference as is the In/Yo (Nipponese)-Yin/Yang symbol of the Ba Gua/I-Ching structure: the interalatedness of all things. Similar examples are the serpentine interwoven patterns, as represented ni Kuba/Luba cloth, etc.-themes echoed across the vastness of the African continent.

Keep it coming...

--- In Ta_Seti@yahoogroups.com, "newyorkchango"
wrote:

>

>

> Amadou, Clyde and Ta Seti,

>

> In Marianne CORNEVIN's "Secrets du continent noir 驚鱒par

> l'arch鰐ogie" she says if my understanding is correct, that the

> Niger Delta area was populated by 3,000 B.C. but was heavily

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> give the Mande all the credit for what you all call Proto-Mande

> people. The Fulanis are the ones who traversed Africa from Senegal

to

> the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba.

> These two cultures are symbiotic. However, in my reading it seems

> that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are getting

> in trouble all over because they have too many babies and cattle

and

> sheep and are taking up too much space. In the Sudan, which houses

> what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the

> area of Darfur which means "Home of the Fur". The Fur, maybe an

> offshoot of the Fulani as well. These MBororo are in conflict today

> with the Nuer pastoralists.

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> DNA tests done find themselves to be of Fulani descent in numbers

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> in the USA. Then of course, The Mande are respresented greatly in
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> DNA test of those in S.C.

>

> <http://ennedi.free.fr/peul.html>

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> **The Fulani hat is similar to the ones seen in Asia.**

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>

> **What I have been also checking out is the last names of the West**

> **Africans. There are two Fulani last names that are also the same as**

> **some Chinese Ly, Lo and Sy, that's if they are pronounced Lee, Low**

> **and See. I could go on.**

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> **Oh, almost forgot! There is a culture defined which is mmuch older**

> **than the ProtoSaharans. This is the Sangoen/Sangoan culture of**

> **Senegal, Nigeria, and Central Africa. it goes back 43,000 years ago**

> **to the Early Stone Age. I don't know if this Sango is pronounced**

> **Shango or where they got the name from. But, the microlithic**

Sangoan

> **culture is replete with stone axes!**

>

> **Don't Have A Cow,**

> **God Bless America and Y'all,**

> **Zai Jian (Chinese for goodbye)**

> **Charles**

>

>

>

>

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>

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>

> **--- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:**

> **> --- In Ta_Seti@yahoogroups.com, clyde winters**

> **wrote:**

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> **> > have. We know where some of the people went, but not**

> **> > all. My interest has been the Mande and West Atlantic**

> **> > speakers over the years. I have been able to trace**

> **> >**

> **> Following the journey of the Mande will be more rewarding than it**

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> with little red men who inhabited there and lived in hypogees.
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> animated discussions, and end by telling them that we in West
Africa
> have always been aware of our Westward and Southward movements.
> >
> > Good to be back and read all the interests we have in our
> whereabouts.
> >
> > Regards,
> > Amadou Cisse

Message: 6
Date: Fri, 17 Dec 2004 00:05:08 -0000
From: "newyorkchango"
Subject: Central African History : Gabon from 120,000 B.C.

Ta Seti,

Let's Go way way back. Click the link and see the chart much clearer.

Charles

=====

<http://www.bradshawfoundation.com/congo/settlement.html>

**The History of Human Settlement in the Middle Ogooue Valley
Implications for the Environment by Richard Oslisly**

**Taken from 'African Rain Forest Ecology and Conservation'
An Interdisciplinary Perspective**

**Edited by William Weber, Lee J. T. White, Amy Vedder and Lisa
Naughton-Treves**

Yale University Press, New Haven and London 2001

Africa is extremely rich in prehistoric archaeological remains. These include the extraordinary geological deposits of eastern Africa, where many important human fossils have been discovered, as well as the extensive areas of rock art in the Sahara and in southern Africa. However, there is a strong bias in the literature toward regions with open countryside, which are more easily explored. Little information exists for the tropical forested regions of central Africa, long considered a hostile environment that had resisted human settlement.

Early archaeological research in central Africa was sporadic. The forest vegetation soon covers any remains of settlements, and early discoveries were mostly by informed geologists working on large engineering projects. More systematic archaeological research began in the 1960's, particularly in the context of the "Bantu phenomenon" of the past five thousand years, when agriculturalists from just south of the Sahara expanded into eastern and southern Africa. As this research developed, it became apparent that late Quaternary climate changes of the Wurm glaciation (70,000-12,000 B.P. - the recent Pleistocene period) and the following interglacial of the Holocene (12,000 B.P. to the present) had played an important role in determining where and how people lived (Mortelmans and Monteyne 1962; DC Ploey 1963).

This text presents the results of sixteen years of work on the paleoenvironment and prehistory of the middle valley of the Ogooue, and builds the first chronological framework of the history of people living in this region of central Gabon and discusses their cultural traditions and relations with the forest. Findings from central Gabon will then be compared to research elsewhere to discuss the implications of human settlement and use on the African forest zone in general.

From a map of central Africa it is apparent that areas of southern Cameroon-bordered by the Atlantic to the west and the great swamps of the Congo Basin to the east-represent a likely channel for human population movements south out of the Bantu homeland in southeastern Nigeria and western Cameroon. This is especially so because during periods in the past, much of the present forest cover of the region was replaced by a more open landscape.

Routes of the Bantu in west central Africa. Arrow surrounded by dotted lines indicates a savanna passage colonized by forest during the Holocene and the population hiatus.

The natural funnel of ridge lines running north-south from the north of Gabon is interrupted in the center of the country by the middle valley of the river Ogooue, which runs parallel to the equator in a series of rapids and falls. The region is delimited to the north by the equator and to the south by the first forested foothills of the Massif du Chaillu. It is an island of open savannas and gallery forests covering about 1,000 km.sq.

As it is thought that the rapid spread of Bantu peoples may have occurred during a dry climatic phase between 3,500 and 2,000 B.P when savanna vegetation was more extensive in central Africa (Maley 1992; Schwartz 1992), it seems likely that the middle valley of the Ogooue would have been a key staging area, because of its central location and the presence of a large river.

The history presented here has taken many years to tease apart, and we continue to make new and exciting discoveries on a yearly, if not monthly basis. For prehistoric humans, the evergreen forest represented a challenging environment, the height and density of the canopy making orientation difficult. It was, however, an important source of food, and people probably traveled significant distances to gather fruits and nuts or to hunt and trap animals, as their closest relatives, gorillas and chimpanzees, do today (Tutin et al. 1991; Tutin and Oslisly 1995). It is extremely difficult to follow riverbanks because the vegetation is dense, but there are generally numerous elephant trails along the ridges between rivers, which even today are often adopted by humans. Following such trails, one catches

occasional glimpses, through gaps in the trees, of distant peaks or valleys, which improve one's perception of topography and distance. Elephant trails were thus likely key elements for early human migrations through the forest zone, particularly considering the general north-south orientation of the major ridge lines in Gabon. Today's roads, be they national high-ways or foresters' trails also tend to follow ridge lines, often revealing numerous remains of past human habitation. These ridge lines tend also to be rich in iron-bearing geological formations and could also have attracted Iron Age peoples for this reason.

The Early Stone Age (400,000-120,000 B.P.)

There are numerous Stone Age sites in the middle valley of the Ogooue, including the oldest known stone tools in central Africa, discovered in the upper terrace of the Ogooue at Elarmekora (Oslisly and Peyrot 1992a) and estimated to date to around 400,000 B.P., in correlation with the mid-Bruhnes climatic change (Jansen et al. 1986). Unfortunately, as is the case elsewhere in central Africa, most sites are in river terraces or other stone lines, and therefore their stratigraphy is typically highly disturbed. Because of the strongly acidic soils (with pH generally 4-5) there are no bones or other organic remains to enable radio-chronological dating. Only for sites dating from the past 5,000 years are detailed radio-chronological, archaeological, and paleoecological data available.

The Middle Stone Age (120,000-12,000 B.P.)

During the long dry period, the Maluekian (see below), which lasted from 70,000 to 40,000 B.P., many of the central African forests gave way to savannas (Roche 1979). During this period, brutal but infrequent rainstorms caused severe erosion, which deposited large quantities of stones, pebbles, and gravel in riverbeds. Peoples of the middle Stone Age lived close to these rivers, using the stones to fashion rough tools, including the choppers, picks, and scrapers of the Sangoan industry, which are common in riverbanks and around ancient lakes in central Africa. These industries tend to occur in flood-plain deposits, which are by nature very disturbed and remain poorly understood.

The following period, the Ndjilian, from 40,000 to 30,000 B.P., was

humid and favorable for forest growth (Caratini and Giresse 1979) but very few human remains are known from this period.

From 30,000 to 12,000 B.P., equatorial Africa suffered a severe drought, the Leopoldvillian climatic phase, when forests were restricted to river galleries and moist mountain ranges (Maley 1991). Sea level was more than 120 m below its current position, revealing vast beaches, which were molded by the wind into dunes along the coasts of Equatorial Guinea, Gabon, and Congo. Sporadic rains again caused severe erosion, washing away clay and sand layers and revealing the base rock. Rising rivers carried stones and pebbles, which accumulated in the middle terraces, about 10 m higher than they are today. Hunter-gatherer peoples of this Lupembian period lived on hilltops close to water and made more sophisticated stone tools. Their throwing weapons, made out of stone collected from numerous rock deposits, suggest that they were living in an open savanna environment in which visibility was good. One finds these industries at the top of alluvial deposits, but to date there is no site in central Africa of known stratigraphy to provide a chronological reference for the Maluekian, Ndjilian, or Leopoldvillian period (Lanfranchi 1990).

Chronological references

(Years) Industry

Palaeoclimate

**periods Major
events**

Present

Late Iron Age

(800 BP to present) Kibangian B

(3,500 BP to present) Forest Expansion

Humid Phase

(from 2,000 BP)

500

1,000

Hiatus

(1,400-800 BP)

1,500

Early Iron Age

(2,500-1,500 BP)

2,000

2,500

Dry Phase

(3,000-2,000 BP)

Savanna Expansion

Anthropic Influence

3,500

Neolithic Stage

(4,500-2,500 BP) Humid Phase

Forest Expansion

4,500

Kibangian A

(12,000-3,500 BP)

10,000

Tshitolian Complex

(12,000-4,500 BP)

Late Stone Age

30,000

Lupembian Complex

Middle Stone Age Leopoldvillian

(30,000-12,000 BP)

Dry Phase

Savanna Expansion

40,000

? Ndjilian

(40,000-30,000 BP)

Forest Expansion

Humid Phase

70,000

Sangoan Complex

Stone-line Industry Maluekian

(70,000-40,000 BP)

Dry Phase

Savanna Expansion

120,000

? Pre-Maluekian

(Eemien Stage)

Humid Phase

Chronology of major events in the middle Ogooue valley from 120,000

B.P.

Next Page >

Message: 7
Date: Thu, 16 Dec 2004 23:51:54 -0000
From: "newyorkchango"
Subject: Sangoan and magosian Cultures

Ta Seti,

What I read about the Sangoen in Nigeria and Senegal was also from Marriane Cornevin's book. This is something more from Uganda.

Charles

=====

Uganda -- Archaeology
http://www.sas.upenn.edu/African_Studies/NEH/uarchaeology.htm

A wide range of archaeological remains have been discovered in Uganda, ranging from early stone tools to trade goods brought from the coast by nineteenth century traders and explorers.

The Paleolithic collections housed at the Geological Survey at Entebbe include 2,500 pieces from the former environs of Lake Victoria, which were exposed along the Kagera River valley, chiefly around Nsonezi. These finds indicate a richly developed Acheulean handaxe culture, which has been dated at between 100,000 and 50,000 years. Handaxes have also been discovered in gravel deposits near Parra and Mweya. Later stone tools of the Sangoan Culture (named after the Sango Bay in Masaka District) have been found in western Uganda along the Kagera River valley and on hills around Mbarara.

The Magosian Culture, named after a water-hole site in Karamoja, flourished 7,000 to 5,000 years ago, leaving deposits of small stone tools. Many beautifully fashioned quartz tools, resembling those of the Stillbay Stone Age Culture of Somaliland, have been found near Moroto. Agriculture reached Uganda 2,000 to 3,000 years ago and quickly spread over western Uganda. Nevertheless, hunting and food-gathering people, making tools resembling those of the Wilton Stone Age cultural tradition, lived in caves and rock shelters near Lake Victoria. These peoples were slowly absorbed into the more settled Bantu agriculturists.

The Nsongezi rock shelter was re-excavated in 1961 and dated to about 1,000 A.D. These Stone Age survivors, perhaps kin to the present-day Bushmen, were probably responsible for the rock paintings found in Teso, at Kakoro in Bukedi and on Lolui Island in Lake Victoria.

Some time during the last twelve hundred years, iron working spread into Uganda from the north. When excavated in 1957, Bigo was found to have defensive ditches cut 12 feet into solid rock, evidently made with metal tools, which stretch across nearly four miles of country. During the 1960s, archaeological work focused on Bigo forts, village sites, and painted pottery, as well as on legendary associations with a mythical peoples known as the Bachwezi. Excavations at Bigo showed a two-phase occupation, one associated with the Bahima Bachwezi, the other with the Babito.

Excavations were carried out in 1961 by the British Institute of History and Archaeology in East Africa at Kantsyore Island in Ankole and near Suam in Sebei. These sites are particularly important for their dimple-based ware, early Iron Age pottery, and hut foundations.

Message: 8

Date: Fri, 17 Dec 2004 01:45:32 -0000

From: "neseret"

Subject: Re: white supremacy in games

--- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:

> the

> egyptologist they got to oversea the game is katherine reece or

**> neseret to ta_seti members, one of the directors of THE HALL OF
MAAT.<**

Correction:

**a) Katherine Reece and "neseret" (me) are two different people. My
name is Katherine Griffis-Greenberg.**

**b) Katherine Reece is not an Egyptologist. She IS moderator/owner
of both the Hall of Ma'at and the Forum of Amun, however.**

**c) The so-called "white sphinxes" are made of limestone in the game
(and in real life as well), as I understand it, so white IS the
normal colour of limestone, just as all statues in the game are made
of basalt, which is why they are black.**

**Perhaps no one bothered to take the _type of stone_ into
consideration, rather than consider it a sattement about "race"?**

**Whatever the case, you have confused your persons as to who worked on
the game, which is why I am setting the record straight. I had
nothing to do with either the development or creation of the game.**

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute

Oriental Studies Doctoral Program [Egyptology]

Univervity of Oxford

Oxford, United Kingdom

<http://www.griffis-consulting.com>

Message: 9

Date: Thu, 16 Dec 2004 21:29:24 -0500

From: "Amadou Cisse"

Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahooogroups.com, "newyorkchango"
wrote:

>

>

> Amadou, Clyde and Ta Seti,

>

> In Marianne CORNEVIN's "Secrets du continent noir r驚饒par

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> people. The Fulanis are the ones who traversed Africa from Senegal to

> the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba.

> These two cultures are symbiotic.

My mail is still not yet alright ? I cannot yet just hit reply and respond, this will happen when I start getting Ta-Seti in my mailbox - so I would be brief until then. Population movements in West Africa are continual, at least attuned to climate, so that for a group to come from the East does not always mean it is from the East. There is a fundamental unity with the East and what is now the North. More particularly regarding the Fulani, they share a whole lot with other pastoral groups in the East (Tutsi, Ethiopia, Masai) and the Sahara where they are from. I know there has been a lot of speculation

regarding their coming from Ethiopia, related to the Hebrews/Jews, etc. They thrived in the Sahara before coming South along with other groups. The scene my namesake identified is a crossing of river with the herds; the tradition continues today in Mali. The Fulani were late Muslims but did it earnestly once they started. One can say the serpent Mbida is Mande but more rigorously it is Soninke an earlier ?mande? group.

Regards,
Amadou Cisse

[This message contained attachments]

Message: 10
Date: Thu, 16 Dec 2004 22:13:13 -0500
From: "Amadou Cisse"
Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

- >
- > The hats you site are not the monopoly of the Peuhl/"Fulani."
- > Cognates of these span the African continent.
- >
- > Also, if memory serves me correctly, the designation "Fulani" is a
- > French corruption of their original name, such as "Peuhl." Perhaps we
- > can "define" them more accurately.
- >
- > One could also argue, perhaps vainly, as current research will not
- > validate any of this, that the Igbo word for spirit/spiritual
- > force, "Chi," is akin to the Chinese word of similar meaning.

Fulani is in fact a Bambara/Mande word meaning "the Fulah". The Bambara were the main sedentary group in the area of the Niger river where the pastoralists touched base. Followed a longtime feud and epic wars, which finally evolved in the famous "joking relationship". The Songhai call them Fulan and they call themselves Fulan to the Songhai, etc. The "Fulani" call themselves Pullo thus the French word Peuhl. Because of polyvocality, same group call themselves several variants, each adapted to the neighboring languages. Flexibility and adaptability is the norm.

Again, these groups are very interrelated, and the separate names account more for how they earn a living, etc. The Igbo "Chi", the Shango, in fact their spiritual organization is the same as that of Songhai, of the Soninke, of the Bozo, of the Mande/Bambara, . that around the lakes (Chad and those in East Africa), upper Nile, etc. Again there is a profound unity, and the religious practice of spirit possessions is contributing no little to this. I could see this over and over again during frequent official trips on the continent. "Modern" or official Nigeria may look different from the modern entities of Niger and Mali, but the permanent entity that constitutes the people is the same (albeit with marginal variations): there is significant migration back and forth on the Benue to the Niger delta (in Nigeria) and north to Niger (country) and to Mali where the fishing industry lasts most of the year.

Regards,
Amadou Cisse

[This message contained attachments]

Message: 11
Date: Thu, 16 Dec 2004 19:55:00 -0800 (PST)
From: clyde winters
Subject: Re: Re: West Africa - The Cradle

Hi Amadou
I look forward to your post on this matter.
Clyde
--- Amadou Cisse wrote:

> --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
> > Hi
> > They may not have looked at the big picture but I
> > have. We know where some of the people went, but
> not
> > all. My interest has been the Mande and West

> Atlantic
> > speakers over the years. I have been able to trace
>
> Following the journey of the Mande will be more
> rewarding than it has been. I hope only to have the
> time to have a serious discussion with you about
> this.
>
> Jenne is culturally (and politically) and physically
> part of the Niger delta, situated inland of the
> Niger river and its defluent Bani. The McIntoshes
> discuss Jenne (and Jenne Jenou). Last summer in
> Washington DC I discussed briefly with them during
> the Smithsonian Folklife on Mali, and they were
> mostly emphasizing the political organization -
> democratic- of Jenne.
>
> The oral traditions of the peoples of the inland
> delta are replete with little red men who inhabited
> there and lived in hypogees.
>
> Also, i just came back from Kenya, each time a
> wonder. Many people would spontaneously speak to me
> as if i were a Luo, an ethnic group on the banks of
> Lake Victoria. I pretend to be one to start off
> animated discussions, and end by telling them that
> we in West Africa have always been aware of our
> Westward and Southward movements.
>
> Good to be back and read all the interests we have
> in our whereabouts.
>
> Regards,
> Amadou Cisse
>
>

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Message: 12

Date: Fri, 17 Dec 2004 04:44:56 -0000

From: "Paul Kekai Manansala"

Subject: Re: white supremacy in games

Katherine what is the thesis for your dissertation?

Regards,

Paul Kekai Manansala

Message: 13

Date: Fri, 17 Dec 2004 03:20:12 -0000

From: "newyorkchango"

Subject: Re: white supremacy in games

Shalom Aleichem K. Greenburg and Alafia Ta Seti,

This may sound very strange, but i am glad in a sense that many non-Africans have not accepted in their minds, souls and hearts that the Ancient Egyptians are Black and the true importance of Africans in world history. Yes, I say it again. I am glad that many have not figured out the obvious.

Sometimes, it is better to be underestimated. If they really understood Africa's value, Oh the chaos which would come! So, let them have their white sphinxes and pharoahs in books, TV programs etc.

This way the mysteries will remain hidden.

Baruch Atah Adonai, Melech Ha Olam.

Don't not worry about these things. You all belong to this planet and everything will take place as God wills it to be. If you look at the animal kingdom, you'll see that most have brown skin or are covered by dark hair. The insects which cover th Earth are mostly dark. The trees are dark. The chlorophyll that creates green leaves in plants from the solar rays is related to the melanin which darkens your skin and occupies the cells of your body. The Earth itself is dark and from this Adamah, Adam and Eve came forth.

Your black kinky hair is coiled like the strands of a DNA molecule. Chromosome means "Black body". God created you and he holds you safe. Do not worry. Heaven shines upon you like the Sun shines upon the Earth giving life and love.

This is your world. Do not worry.

**Rejoice and be happy,
Charles**

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:

> > the

> > egyptologist they got to oversea the game is katherine reece or

> > nesarot to ta_seti members, one of the directors of THE HALL OF

> MAAT.<

>

> Correction:

>

**> a) Katherine Reece and "neseret" (me) are two different people. My
> name is Katherine Griffis-Greenberg.**

>

**> b) Katherine Reece is not an Egyptologist. She IS moderator/owner
> of both the Hall of Ma'at and the Forum of Amun, however.**

>

**> c) The so-called "white sphinxes" are made of limestone in the game
> (and in real life as well), as I understand it, so white IS the
> normal colour of limestone, just as all statues in the game are
made**

> of basalt, which is why they are black.

>
> Perhaps no one bothered to take the _type of stone_ into
> consideration, rather than consider it a statement about "race"?
>
> Whatever the case, you have confused your persons as to who worked
on
> the game, which is why I am setting the record straight. I had
> nothing to do with either the development or creation of the game.
>
> Katherine Griffis-Greenberg, MA (Lon)
>
> Oriental Institute
> Oriental Studies Doctoral Program [Egyptology]
> University of Oxford
> Oxford, United Kingdom
>
> <http://www.griffis-consulting.com>

Message: 14
Date: Fri, 17 Dec 2004 03:39:13 -0000
From: "newyorkchango"
Subject: Re: West Africa - The Cradle

And Amadou,

When the enslavement came and the Fula, Mande/Bambara, Akan, Yoruba, Soninke, Mossi, Wolof, Dyula, Hausa, Congo, Efik, Fon and others were brought together across the water, a symbol, of Olokun/Poseidon/Neptune patron saint of the Blacks. We lost our names, our tribes, our dress, our religion, our heritages, our families, yet in America, Jamaica, Cuba, Brazil, Colombia, Trinidad, Surinam, Panama, Canada, Haiti, Dominican Republic, Antigua,

Barbados, and thought we enter trance in similar state. Like those who enter the dreamtime in Oceania. We are.

**Sankofa,
Charles**

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

> >

> > The hats you site are not the monopoly of the Peuhl/"Fulani."

> > Cognates of these span the African continent.

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> > Also, if memory serves me correctly, the designation "Fulani" is a

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Perhaps we

> > can "define" them more accurately.

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> > One could also argue, perhaps vainly, as current research will not

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> > force, "Chi," is akin to the Chinese word of similar meaning.

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> were the main sedentary group in the area of the Niger river where the

> pastoralists touched base. Followed a longtime feud and epic wars, which

> finally evolved in the famous "joking relationship". The Songhai call

> them Fulan and they call themselves Fulan to the Songhai, etc. The

> "Fulani" call themselves Pullo thus the French word Peuhl. Because

(Message over 64 KB, truncated)

| 15327|2004-12-17 19:14:51|Djehuti Sundaka|Re: Indigenous names for African countries?|
I don't know if there's a single source for all the names but it should be as easy as simply looking up the names of the "tribes" of any given "country". However, one has to be careful that the given name is really what a people call themselves and not what a neighboring nation has called them only to have had that name popularized by the colonizers.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>
> I understand completely and that's why I said before the Berlin
> Conference. I am trying to find some resources where I can find
> indigenous names to territory and people of ancient and more recent
> times. Understanding that language affects one's interpretation on
> things, I am looking for how the indigenous peoples identified
> themselves and their territories through their own culture and
> language.

>
>
> Asar Imhotep
> <http://www.mochasuite.com>

>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:

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>> What is your conception of an "African country"? I ask this
> because
>> what exists today is not what had existed before colonialism. For
>> example, whereas there has been a region called "Nigeria" since
> 1900,
>> there were the Hausa, Igbo, Yoruba, and others before colonialism
> and
>> their borders didn't neatly fit within the colonial established
>> borders of today. So there was no "African country"
> called "Nigeria"
>> before the Berlin Conference, only indigenous nations.

>>
>> Djehuti Sundaka

>>
>>
>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
> wrote:

>>>
>>> Htp Ta_Seti
>>>
>>> I am in search for a source that would have the idigenous names
> and
>>> meanings for African countries before and after the Berlin
>>> Conference. Would anyone on this list know of such a source and

> > > where to find it? Your help is greatly appreciated.

> > >

> > >

> > > Asar Imhotep

> > > <http://www.mochasuite.com>

| 15328|2004-12-17 19:33:26|Asar Imhotep|Re: Indigenous names for African countries?|

That seems to be the case with a lot of the names I am finding. Like with the Torobo (named by the Massai for being "poor" because they have no cattle).

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

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> > >
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> > > >

> > > > Asar Imhotep

> > > > <http://www.mochasuited.com>

| 15329|2004-12-17 21:04:24|newyorkchango|Hebrew Connections (was Bear with me)|
Selam Christofari in the Boogie Down and Ta Seti,

I've been a little dense since I knew the answer already, but forgot.

The Hebrew word for River is Nahar. In the Bible Nahar refers mainly to the Nile. Ki-Swahili is part Semitic also and Nyiro - river also comes from that root. In addition, The Niger river also has this Afro-Asiatic root. All three rivers's names come from the same Afro-Asiatic root.

Since, I've been throwing out Hebrew words, here's more interesting connections:

The Hebrew word for bull is PAR, and cow is PARAH. In Hebrew, the P (peh) can be pronounced as a F. So, F = P. Vowels are not as important.

And R=L in many African languages.

Fulani or Pullo according to the Hebrew would mean the BULL/COW People and that's what they are. As a matter of fact the idea of nomads travelling great distances is just what the Hebrews did starting with Abraham. It was Yosef ben Yisrael who became the #2 guy in Kmt and his symbol is a bull! Of course, the bull/cow is a symbol of Kmt, Hathor, Osiris, Isis, and the Nile River itself.

Also,

According to the Jewish liturgical year of Torah readings, this week Vayigash is chanted and the story of how Yosef and his brothers and Yisrael enters Kemet to stay. The idea of Semites going into parts of Africa to stay because of the goodies they find is a recurring theme of African history. Hence, our ancient rivers have AfroAsiatic names Nyiro, Nile, Niger.

According to the Sefer ha Zohar (Book of Splendor), the main book of Jewish Mysticism (Kabbalah) in the Torah Reading commentary(Parashah)

surrounding the enslavement of Yosef by the Ishmaelites in Kemet to Potiphar, it was a shame that the pale-skinned Yosef was enslaved by the Egyptians namely Potiphar because the Egyptians and Potiphar were Ethiopian (dark-skinned,Black).

In Numbers 19, The Bible commands the Israelites to sacrifice a young female cow and this cow is later used to purify the Holy Temple of Jerusalem (Yerushalayimi Beit HaMiqdash). They want to rebuilt the Temple and a red heifer is needed perpetually.

<http://www.championtrees.org/yarrow/holycows.htm>

Who knows about cattle? The Fulani, the original Cow people for millenia who also became the original Cowboys of the American West. The Texas longhorns and Fulani cattle are about the same!

Lihitra'ot (Hebrew for GoodBye),
Charles

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> nile is derived from the latin nilus and greek neilos(?) i think

the ntr Hapi was the kemetian word for the waters

>

> newyorkchango wrote:

>

> Saakhuba,

>

> If I understand your question and direction, uaso nyiro is Ki-

swahili

> for Brown river and Nyiro means river. Interchange R and L and you

> might say the KiSwahili word Nyiro---> Nyilo is similar to NILE.

>

> There is the White and Blue Niles. Now, there is a Brown Nile! So,

in

> the Kenya region where the Nile begins there is another branch of

the

> world's longest river. Another question is who named the Nile?

>

> By the way, chromo means "colored" as in chromosome.

>

> Hotep,

> Charles

>

>

> --- In Ta_Seti@yahoogroups.com, "saakhuba"

wrote:

> >

> > UASO NYIRO.....Please without searching for information on

these

> > two words tell me what region of Africa was the web page

describing

> > the "phrase" about and even what the words describe or mean....

> > your reply would be valued.

>

>

>

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| 15330|2004-12-17 21:08:47|K. Loganathan|Moon Woman Cows and Bulls-1|

Moon Woman Cows and Bulls

I think it was Dr Winters who has been arguing for the Sub-Saharan origins of the Dravidian folks. He also has mentioned that these Saharans were first to domesticate the cattle and practice the cult of cow worship. This is still available among the Hindu-s to this day in the form of the worship of Gomatha etc., the worship of Cow Icon. It is indeed quite surprising that we find this cow-worship among the SumeroTamils and with a metaphysical understanding that connects cow worship with Moon Worship and the celebration of SEXUALITY as an important feature of reality.

This is supported by the contents of the temple Hymn 12, that we take up for the study now. The continuity of cow worship among the Hindu-s may point out the Dravidian-African substratum of Hinduism

We find the following line quite interesting where there are also some uncertainties about the meaning of Su. tur which can be Ta. ToRu, cattle-pen or Tuur: distant and hence metaphysical. We have to depend on the context to see what is exactly meant.

6(163)

e-tur gu-nun ninda-gim si ib[x] (cattle-pen (filled with) the lowing (of the cows) , like a (young) bull you . . the horn)

Ta. il toRu (il tuur) koo nun nandi-Gin sii iv[x]

?? ???? ?? ?? ??????? ?? ??[x]

e-tur : Ta. il toRu; toRu ; cattle shed or il tuura? the distant or metaphysical home, location

gu-nun = gu-nin ? Ta. koo : cow . The Nin here may have the meaning ?female? and hence meanings ?cows with gu/koo standing for common cattle.

The ?nun? may also meaning ?lofty and divine? and hence gu-nun, the divine cow.

Ninda : Ta. nati : the bull, the symbol of Siva and which stands for virility.

Si : Ta. sii, sim : the horns- something pointed and sharp. The term for mountain peaks simam(> imam as in Imaalyam) , simayam> imayam are derived from this root.

>>>>>>>>>

The ?gu-nun? is certainly the Koo- Nun, the Lofty and Heavenly cow and hence the Ninda, the Nandi, the heavenly Bull. Thus ?e-tur? can be the Ta. il toRu, the cattle pen or metaphysically the ?il-tuur-a? the distant and hence the metaphysical location where the Cow and Bull icons exists and are in action

The KaruvaRai or Garbha Krika

Now what is interesting is that in Sumerian times the sanctum sanctorum, called in Tamil KaruvaRai and in Sk Garbha Krika , the place where conception takes place, seems to be available also in this temple hymn.

3(160)

kar-zi-da sa-zu ki-u-ru-na temen-zu ku- sen (Karzide, your interior is a . . . place, your foundation is holy and clean)

Ta. karu-citta say-ju kii urunna semmaN ju koo sem(ma) (Your sanctum sanctorum is truly the productive, your heart is a place of great beauty and your land is of divine brightness)

?????? ??? ?? ?? ???? ????? ?? ??? ???(?)

kar-zi-da : T. karu ; the dark or the fetus. Here this words occurs in Ta. karu-aRai ; the sanctum sanctorum of a temple, the Garbha kriha in Sk. The Su. kar is thus the archaic form of Ta. karu , karuppam and which exists as Sk garbha

zi-da > Ta. catta ; truly.

Thus though in temples it means the dark chamber- the holy of holies where is located the chief deities, the metaphysical meaning is ? the place where conception? takes place and hence that which is reflected as the womb in all creatures.

sa-zu ki-u-ru-na :

sa: interior , heart etc. san> sa(y). Ta. saay: the depression, the hollow space.

ki-u-ru-na : Here u-ru is Ta. uru: form, shape, something bright and hence beautiful etc.

Here it is said that the interior of the temple is a place of brightness and beauty.

temen-zu ku- sen

temen: Ta. semmaN; bright and pure soil and hence also fertile soil

ku-sen : Ta. sem koo : divinely beautiful .

Su. sen, sem Ta.. sem ; great and noble. See Sem-aarnta : filled with greatness , semmai seer: that which brings goodness

>>>>>>>>>

Thus the Kar-zi-de (Ta. karu-catta) , the sanctum sanctorum seems to be a modeling of the metaphysical location of the creative processes that underlies sexuality and species regeneration processes. This place as distinct from their biological reflections in the creatures is ?ki-u-ru-na? a place (ki) that is pure , bright and beautiful (uru-na) and because of which it is a divine foundations of creature existence and so forth.

We can see here the notion of the action of Cow Icon and Bull Icon as somehow related to sexuality which underlies the biological mechanism of species reproduction and multiplication, so central for species continuity.

The metaphysical Karu-aRai , the place where the cows and bulls as icons of fertile females and males , exist is modeled in the temple as the Sanctum Sanctorum and which notion is retained in the names for these chambers.

The Moon and Sexuality

But what is the relationship between all these and Moon Worship? The line below suggests a connection

>>>>>>>>>

2(159)

uru-ban-da su-du-ag-(d)suen-na (Small city of Suen)

Ta. uuru panda suudu aakkku Somanna (The primordial regions , the location where the Suen creates heat)

?? ??? ?? ??? ??????

ban-da = bad-da? . Ta. paNdu : ancient . This word is Su also has the meaning small that corresponds with Ta. vaaNdu and ?skillful? that corresponds with PaNditam and Malay paaNdai (clever). This is the root pf Sk paNdita etc.

su-du . Ta. suudu : heat, light, fire etc. su-du ag : Ta. suudu aakku: to heat up , light up etc.

This function is attributed to Suen here and hence it could be the arousing of sexual desires

which is also connected with heat. See Su. Ki-ag-a: love Ta. kaaGkai > kaamam where kaGkai is also heat.

>>>>>>>

The Nanna Su;en is the Sumerian Moon God, and whose eldest daughter is non other than In-anna, the creatrix..

The uuru-panda, the ancient city , thus the primordial location that is also called e-tur, is the place where Moon God heats up (su-du-ag) and hence the place the Kaamam, sexual desires, also a kind of heat, are implanted.. Thus in contrast to the Sun, the Utu, here the Moon is also said to heat up but which heating arouses the sexual desires that lead to species regeneration and NOT desiccation

(to continue)-1

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| 15331|2004-12-18 05:24:40|Djehuti Sundaka|Re: Indigenous names for African countries?|

This might be of some assistance for you

http://www.ethnologue.com/country_index.asp?place=Africa

Djehuti Sundaka

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>>>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
>>> wrote:
>>>>>
>>>>> Htp Ta_Seti
>>>>>
>>>>> I am in search for a source that would have the idigenous
> names
>>> and
>>>>> meanings for African countries before and after the Berlin
>>>>> Conference. Would anyone on this list know of such a source
> and
>>>>> where to find it? Your help is greatly appreciated.
>>>>>
>>>>>
>>>>> Asar Imhotep
>>>>> <http://www.mochasuite.com>
| 15332|2004-12-18 10:29:49|cristofori whitakara|Re: Moon Woman Cows and Bulls-1|
weren't the ancient egyptian israelites worshipping the golden calf of het heru(hathor, hagar)
when moses retaliated against them?

"K. Loganathan" wrote:

Moon Woman Cows and Bulls

I think it was Dr Winters who has been arguing for the Sub-Saharan origins of the Dravidian folks. He also has mentioned that these Saharans were first to domesticate the cattle and practice the cult of cow worship. This is still available among the Hindu-s to this day in the form of the worship of Gomatha etc., the worship of Cow Icon. It is indeed quite surprising that we find this cow-worship among the SumeroTamils and with a metaphysical understanding that connects cow worship with Moon Worship and the celebration of SEXUALITY as an important feature of reality.

This is supported by the contents of the temple Hymn 12, that we take up for the study now. The continuity of cow worship among the Hindu-s may point out the Dravidian-African substratum of Hinduism

We find the following line quite interesting where there are also some uncertainties

about the meaning of Su. tur which can be Ta. ToRu, cattle-pen or Tuur: distant and hence metaphysical. We have to depend on the context to see what is exactly meant.

6(163)

e-tur gu-nun ninda-gim si ib[x] (cattle-pen (filled with) the lowing (of the cows) , like a (young) bull you . . the horn)

Ta. il toRu (il tuur) koo nun nandi-Gin sii iv[x]

?? ???? ?? ?? ??????? ?? ??[x]

e-tur : Ta. il toRu; toRu ; cattle shed or il tuura? the distant or metaphysical home, location

gu-nun = gu-nin ? Ta. koo : cow . The Nin here may have the meaning ?female? and hence meanings ?cows with gu/koo standing for common cattle.

The ?nun? may also meaning ?lofty and divine? and hence gu-nun, the divine cow.

Ninda : Ta. nati : the bull, the symbol of Siva and which stands for virility.

Si : Ta. sii, sim : the horns- something pointed and sharp. The term for mountain peaks simam(> imam as in Imaalyam) , simayam> imayam are derived from this root.

>>>>>>>>>

The ?gu-nun? is certainly the Koo- Nun, the Lofty and Heavenly cow and hence the Ninda, the Nandi, the heavenly Bull. Thus ?e-tur? can be the Ta. il toRu, the cattle pen or metaphysically the ?il-tuur-a? the distant and hence the metaphysical location where the Cow and Bull icons exists and are in action

The KaruvaRai or Garbha Krika

Now what is interesting is that in Sumerian times the sanctum sanctorum, called in Tamil KaruvaRai and in Sk Garbha Krika , the place where conception takes place, seems to be available also in this temple hymn.

3(160)

kar-zi-da sa-zu ki-u-ru-na temen-zu ku- sen (Karzide, your interior is a . . . place, your foundation is holy and clean)

Ta. karu-citta say-ju kii urunna semmaN ju koo sem(ma) (Your sanctum sanctorum is truly the productive, your heart is a place of great beauty and your land is of divine brightness)

?????? ?? ? ? ???? ????? ? ? ? ? ?(?)

kar-zi-da : T. karu ; the dark or the fetus. Here this words occurs in Ta. karu-aRai ; the sanctum sanctorum of a temple, the Garbha kriha in Sk. The Su. kar is thus the archaic form of Ta. karu , karuppam and which exists as Sk garbha

zi-da > Ta. catta ; truly.

Thus though in temples it means the dark chamber- the holy of holies where is located the chief deities, the metaphysical meaning is ? the place where conception? takes place and hence that which is reflected as the womb in all creatures.

sa-zu ki-u-ru-na :

sa: interior , heart etc. san> sa(y). Ta. saay: the depression, the hollow space.

ki-u-ru-na : Here u-ru is Ta. uru: form, shape, something bright and hence beautiful etc.

Here it is said that the interior of the temple is a place of brightness and beauty.

temen-zu ku- sen

temen: Ta. semmaN; bright and pure soil and hence also fertile soil

ku-sen : Ta. sem koo : divinely beautiful .

Su. sen, sem Ta.. sem ; great and noble. See Sem-aarnta : filled with greatness , semmai seer: that which brings goodness

>>>>>>>>>

Thus the Kar-zi-de (Ta. karu-catta) , the sanctum sanctorum seems to be a modeling of the metaphysical location of the creative processes that underlies sexuality and species regeneration processes. This place as distinct from their biological reflections in the creatures is ?ki-u-ru-na? a place (ki) that is pure , bright and beautiful (uru-na) and because of which it is a divine foundations of creature existence and so forth.

We can see here the notion of the action of Cow Icon and Bull Icon as somehow related to sexuality which underlies the biological mechanism of species reproduction and multiplication, so central for species continuity.

The metaphysical Karu-aRai , the place where the cows and bulls as icons of fertile females and males , exist is modeled in the temple as the Sanctum Sanctorum and which notion is retained in the names for these chambers.

The Moon and Sexuality

But what is the relationship between all these and Moon Worship? The line below suggests a connection

>>>>>>>>
2(159)

uru-ban-da su-du-ag-(d)suen-na (Small city of Suen)

Ta. uuru panda suudu aakkku Somanna (The primordial regions , the location where the Suen creates heat)

?? ??? ?? ??? ??????

ban-da = bad-da? . Ta. paNdu : ancient . This word is Su also has the meaning small that corresponds with Ta. vaaNdu and ?skillful? that corresponds with PaNditam and Malay paaNdai (clever). This is the root pf Sk paNdita etc.

su-du . Ta. suudu : heat, light, fire etc. su-du ag : Ta. suudu aakku: to heat up , light up etc.

This function is attributed to Suen here and hence it could be the arousing of sexual desires which is also connected with heat. See Su. Ki-ag-a: love Ta. kaaGkai > kaamam where kaGkai is also heat.

>>>>>>>>

The Nanna Su;en is the Sumerian Moon God, and whose eldest daughter is non other than In-anna, the creatrix..

The uuru-panda, the ancient city , thus the primordial location that is also called e-tur, is the place where Moon God heats up (su-du-ag) and hence the place the Kaamam, sexual desires, also a kind of heat, are implanted.. Thus in contrast to the Sun, the Utu, here the Moon is also said to heat up but which heating arouses the sexual desires that lead to species regeneration and NOT desiccation

(to continue)-1

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| 15333|2004-12-18 10:45:04|cristofori whitakara|Re: Hebrew Connections (was Bear with me)|
Hi Bro. Charles and members of Ta-seti, i went to a hebrew-english lexicon and found that the word Nagar (Ngr) was the word used for flowing, overflow, etc. and that showed me that this is possibly where the words niger and nigeria came from. also arnold the swarthy negger could have ancestry that goes back to the black farmers that came out of the "middle east" and coasted along the rivers (ngrs?) of europe and made farming settlements. i recall on the arsenio hall show that arnold himself said his last name meant the black farmers. so nigger could possibly be something positive that was turned to a negative by the poisoned minds of the germanic anglo and saxons?

newyorkchango wrote:

Selam Christofari in the Boogie Down and Ta Seti,

I've been a little dense since I knew the answer already, but forgot.

The Hebrew word for River is Nahar. In the Bible Nahar refers mainly to the Nile. Ki-Swahili is part Semitic also and Nyiro - river also comes from that root. In addition, The Niger river also has this Afro-Asiatic root. All three rivers's names come from the same Afro-Asiatic root.

Since, I've been throwing out Hebrew words, here's more interesting connections:

The Hebrew word for bull is PAR, and cow is PARAH. In Hebrew, the P (peh) can be pronounced as a F. So, F = P. Vowels are not as important.

And R=L in many African languages.

Fulani or Pullo according to the Hebrew would mean the BULL/COW People and that's what they are. As a matter of fact the idea of nomads travelling great distances is just what the Hebrews did starting with Abraham. It was Yosef ben Yisrael who became the #2 guy in Kmt and his symbol is a bull! Of course, the bull/cow is a symbol of Kmt, Hathor, Osiris, Isis, and the Nile River itself.

Also,

According to the Jewish liturgical year of Torah readings, this week Vayigash is chanted and the story of how Yosef and his brothers and Yisrael enters Kemet to stay. The idea of Semites going into parts of Africa to stay because of the goodies they find is a recurring theme of African history. Hence, our ancient rivers have AfroAsiatic names Nyiro, Nile, Niger.

According to the Sefer ha Zohar (Book of Splendor), the main book of Jewish Mysticism (Kabbalah) in the Torah Reading commentary (Parashah) surrounding the enslavement of Yosef by the Ishmaelites in Kemet to Potiphar, it was a shame that the pale-skinned Yosef was enslaved by the Egyptians namely Potiphar because the Egyptians and Potiphar were Ethiopian (dark-skinned, Black).

In Numbers 19, The Bible commands the Israelites to sacrifice a young female cow and this cow is later used to purify the Holy Temple of Jerusalem (Yerushalayimi Beit HaMiqdash). They want to rebuilt the Temple and a red heifer is needed perpetually.

<http://www.championtrees.org/yarrow/holycows.htm>

Who knows about cattle? The Fulani, the original Cow people for millenia who also became the original Cowboys of the American West. The Texas longhorns and Fulani cattle are about the same!

Lihitra'ot (Hebrew for GoodBye),
Charles

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:
> nile is derived from the latin nilus and greek neilos(?) i think
the ntr Hapi was the kemetian word for the waters
>
> newyorkchango wrote:
>
> Saakhuba,
>
> If I understand your question and direction, uaso nyiro is Ki-swahili
> for Brown river and Nyiro means river. Interchange R and L and you
> might say the KiSwahili word Nyiro--> Nyilo is similar to NILE.
>
> There is the White and Blue Niles. Now, there is a Brown Nile! So,
in
> the Kenya region where the Nile begins there is another branch of
the
> world's longest river. Another question is who named the Nile?
>
> By the way, chromo means "colored" as in chromosome.
>
> Hotep,
> Charles

>
>
> --- In Ta_Seti@yahoogroups.com, "saakhuba"
wrote:
> >
> > UASO NYIRO.....Please without searching for information on
these
> > two words tell me what region of Africa was the web page
describing
> > the "phrase" about and even what the words describe or mean....
> > your reply would be valued.
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| 15334|2004-12-18 10:52:29|cristofori whitakara|Re: Indigenous names for African countries?|
this is very similiar to the nations/"tribes" of North America i.e. the "cherokee" or the people of the cave was a name given by other nations because of the location of their settlement in the appalachia mountains, however the name of the cherokee in the language spoken by the cherokee is ani yunwiya or 1st people? i wonder if european tribes receive their names in the same way; most of them having germanic roots? i know this is off course but i am consciously wondering?

Djehuti Sundaka wrote:

I don't know if there's a single source for all the names but it should be as easy as simply looking up the names of the "tribes" of any given "country". However, one has to be careful that the given name is really what a people call themselves and not what a neighboring nation has called them only to have had that name popularized by the colonizers.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> I understand completely and that's why I said before the Berlin
> Conference. I am trying to find some resources where I can find
> indigenous names to territory and people of ancient and more recent
> times. Understanding that language affects one's interpretation on
> things, I am looking for how the indigenous peoples identified
> themselves and their territories through their own culture and
> language.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

```

>
>
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
> >
> > What is your conception of an "African country"? I ask this
> > because
> > what exists today is not what had existed before colonialism. For
> > example, whereas there has been a region called "Nigeria" since
> > 1900,
> > there were the Hausa, Igbo, Yoruba, and others before colonialism
> > and
> > their borders didn't neatly fit within the colonial established
> > borders of today. So there was no "African country"
> > called "Nigeria"
> > before the Berlin Conference, only indigenous nations.
> >
> > Djehuti Sundaka
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
> > wrote:
> > >
> > > Htp Ta_Seti
> > >
> > > I am in search for a source that would have the idigenous names
> > > and
> > > meanings for African countries before and after the Berlin
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> > >
> > >
> > > Asar Imhotep
> > > http://www.mochasuite.com

```

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| 15335|2004-12-18 10:57:57|cristofori whitakara|Re: Digest Number 1457|

it is great to see our spanish-speaking brothers and sisters setting up sites connecting them to their african roots...here in the bronx theres lots of ethnic tension.

Antumi Toasije wrote:

Jambo!

I hope this won't contravene the rules of the group,

Let me invite you to the the first afrocentric-scientific Web in spanish.

The Web: www.nsibidi.org

News: www.nsibidi.org/portal.htm

Scientific Review: www.nsibidi.org/revista.htm

Asante sana, **Antumi Toasij?**;

Director of www.nsibidi.org

President of the Muunganiko wa Masomo ya Kiafrika na Uafrika.

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There are 15 messages in this issue.

Topics in this digest:

1. RE: Re: West Africa - The Cradle
From: clyde winters
2. Re: West Africa - The Cradle
From: Amadou Cisse
3. Re: West Africa - The Cradle
From: Amadou Cisse
4. Re: West Africa - The Cradle
From: "newyorkchango"
5. Re: West Africa - The Cradle
From: "noirfist"
6. Central African History : Gabon from 120,000 B.C.
From: "newyorkchango"
7. Sangoan and magosian Cultures
From: "newyorkchango"
8. Re: white supremacy in games
From: "neseret"
9. Re: West Africa - The Cradle
From: "Amadou Cisse"
10. Re: West Africa - The Cradle
From: "Amadou Cisse"
11. Re: Re: West Africa - The Cradle
From: clyde winters
12. Re: white supremacy in games
From: "Paul Kekai Manansala"
13. Re: white supremacy in games
From: "newyorkchango"
14. Re: West Africa - The Cradle
From: "newyorkchango"
15. Bear with me
From: "saakhuba"

Message: 1

Date: Thu, 16 Dec 2004 10:09:44 -0800 (PST)

From: clyde winters

Subject: RE: Re: West Africa - The Cradle

Hi

They may not have looked at the big picture but I have. We know where some of the people went, but not all. My interest has been the Mande and West Atlantic

speakers over the years. I have been able to trace these people from the Highlands of the Sahara into West Africa. This is how I came up with the concept of the Fertile African Crescent, which has also been discussed in many of the latest works of Anselin. The people living in Africa between 9000-4000 must be divided into two groups the Anu (Pgymy) peoples and contemporary Africans. I would advise you to read the full paper, I have not read the paper but these authors may be talking about parts of Niger and Mali, but not the Niger Bend.

Clyde

--- "Emeagwali, Gloria (History)"
wrote:

- > The McIntoshes did not look at the big picture. Did
- > the people who made the boats and the pots between
- > 9000BC and 4000BCE- in the Sahelian zone disappear
- > from the face of the earth without offsprings?
- >
- > The Inland Delta falls within the Sahelian zone
- > discussed in the extract.

>
> GE

>

>

>

> -----Original Message-----

> From: clyde winters [mailto:olmec982000@yahoo.com]

> Sent: Wed 12/15/2004 6:01 PM

> To: Ta_Seti@yahoogroups.com

> Cc:

> Subject: RE: [Ta_Seti] Re: West Africa - The Cradle

>

>

>

>

> Hi

> This were not my dates they were from the

> McIntoshes.

> I have accepted these dates because they have not

> been disputed. Moreover, he does not describe the

> Niger pottery as "wavy line type". Moreover I have

> never included all of West Africa in my discussion,
> I have only discussed the Inland Niger Delta. You
> may
> want to read their articles on this subject. The
> paper
> you mention below has nothing to do with the Niger
> Delta.
> Clyde

> --- "Emeagwali, Gloria (History)"
> wrote:

>
> > Note that we have the Inland Niger Delta and the
> > Niger Delta
> > on the Nigerian coastal terrain. Your dates for
> West
> > African
> > pottery are a few thousand years late.

> > Gloria Emeagwali

> >

> >

>

>

.....
> > The Wavy Line and the Dotted Wavy Line Pottery in
> > the Prehistory of the Central Nile and the
> > Sahara-Sahel Belt

> >

> > Abbas S. Mohammed-Ali

> > Department of Archaeology and Museology, King
> Saud

> > University, Riyadh, Saudi Arabia;

> > sidahmed@ksu.edu.sa

> >

> >

> > Abdel-Rahim M. Khabir

> > Department of Archaeology and Museology, King
> Saud

> > University, Riyadh, Saudi Arabia

> >

> > Abstract

> >

> > The two type-sites of the Khartoum Mesolithic and

> > Khartoum Neolithic (Khartoum Hospital and

> > Shaheinab), in Central Sudan, were excavated at

> the
> > end of the 1950s. The ceramics recovered from
> these
> > sites, characterized by wavy line and dotted wavy
> > line decoration, formed a cornerstone for
> > identifying Mesolithic-Neolithic components along
> > the Central Nile and across the Sahara-Sahel
> Belt.
> > Moreover, they formed a model for an evolutionary
> > sequence, and suggested a level of cultural
> > uniformity for the Nilo-Sahara-Sahel Belt from
> the
> > eighth to the fourth millennia BC. This paper
> > examines these and other related issues.
> > L'hôpital de Khartoum et Shaheinab, qui se situe
> au
> > centre du Soudan, sont les deux sites
> archéologiques
> > principaux de la civilisation mésolithique et
> > néolithique. Ces deux sites furent découverts et
> > excavés au cours des années 1950s. Les céramiques
> > découvertes dans ces deux sites se caractérisent
> par
> > leurs lignes continues et ondoyantes, et d'autres
> > ondoyantes mais discontinues. Ces céramiques
> > représentent la pierre angulaire pour les
> > caractéristiques de la période mésolithique et
> > néolithique dans le centre de la vallée du Nile
> et ?
> > travers la zone du Sahara-Sahel. De plus, elles
> ont
> > constitué un modèle pour l'évolution et ont
> suggéré
> > une certaine uniformité culturelle entre la
> vallée
> > du Nile, le Sahara et le Sahel de huitième au
> > quatrième millénaires avant J.-C. Cette recherche
> > traite donc de ces points et d'autres aspects s'y
> > rapportant.
> >
> >
> > Keywords
> > Khartoum, Mesolithic, Neolithic, pottery,
> > Nilo-Sahara, wavy line
> >
> > Article ID: 461484

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>>
>> -----Original Message-----
>> From: clyde winters
> [mailto:olmec982000@yahoo.com]
>> Sent: Wednesday, December 08, 2004 9:11 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: Re: [Ta_Seti] Re: West Africa - The
> Cradle
>>
>>
>>
>> Hi
>> I looked at the site you listed:
>> <http://maliba.8m.com/Musee/prehist.htm>
>> None of the sites mentioned are in the Niger
> Delta.
>> According to McIntosh and McIntosh (1979,1983)
> the
>> Niger Bend was probably uninhabited until after
>> 500BC
>> , because of the presence of diseases detrimental
> to
>> cattle and humans. The earliest archaeological
>> evidence suggest that the Bozo and Manding began
> to
>> enter the area around 500BC. The Bowl designs
> from
>> the
>> Niger Delta date to 250 BC and are analogous to
>> pottery from the southern Sahara. See: S.K
> McIntosh
>> &
>> R. McIntosh, Initial perspectives on prehistoric

> > subsistence in the Inland Niger Delta Mali. World
> > Archaeology 2(2),(1979) 227-243; McIntosh &
> > McIntosh,
> > Forgotten Tells of Mali, Expedition,(1983) 35-47.
> > These papers are old, so please provide citations
> > supporting the antiquity of Niger Delta sites.
> >
> > Clyde
> >
> > --- newyorkchango
> wrote:
> >
> > >
> > > Dr. Winters,
> > >
> > > I just read pages on the History of Mali to go
> > along
> > > with the Maliba
> > > page and they say the Saharians crossed the
> River
> > > Niger by the #rd
> > > Millenium meaning by 3000 B.C. they reached the
> > > Niger Delta (the Area
> > > between R. Bani and R. Niger)
> > >
> > > But, I hav a strong feeling Southern Africans
> > could
> > > have came up much
> > > earlier.
> > >
> > > Charles
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "newyorkchango"
> > >
> > > wrote:
>
=== message truncated ===

> ATTACHMENT part 2 application/ms-tnef
name=winmail.dat

Do you Yahoo!?
Send holiday email and support a worthy cause. Do good.
<http://celebrity.mail.yahoo.com>

Message: 2
Date: Thu, 16 Dec 2004 15:15:03 -0500 (GMT-05:00)
From: Amadou Cisse
Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)" wrote:
> The McIntoshes did not look at the big picture. Did the people who made the boats
and the pots between 9000BC and 4000BCE- in the Sahelian zone disappear from the
face of the earth without offsprings?
>
> The Inland Delta falls within the Sahelian zone discussed in the extract.
>
> GE

Indeed. The McIntoshes focused on the Jenne region - south-west of the Niger bend. I
didn't read them for a while but think there were two threads there: iron and urban
organization. UNESCO in their general history of Africa has many many pointers on
the Sahel-Sahara people. To just speak of present day Mali, the Soninke, Fulani, Mande,
Songhai, Dogon all straddle Sahara and Sahel. Similarly for present day Senegal and
Niger.

I like the title of this thread.

Regards,
Amadou Cisse

Message: 3
Date: Thu, 16 Dec 2004 15:40:39 -0500 (GMT-05:00)

From: Amadou Cisse
Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> They may not have looked at the big picture but I
> have. We know where some of the people went, but not
> all. My interest has been the Mande and West Atlantic
> speakers over the years. I have been able to trace

Folowing the journey of the Mande will be more rewarding than it has been. I hope only to have the time to have a serious discussion with you about this.

Jenne is culturally (and politically) and physically part of the Niger delta, situated inland of the Niger river and its defluent Bani. The McIntoshes discuss Jenne (and Jenne Jeno). Last summer in Washington DC I discussed briefly with them during the Smithsonian Folklife on Mali, and they were mostly emphasizing the political organization - democratic- of Jenne.

The oral traditions of the peoples of the inland delta are replete with little red men who inhabited there and lived in hypogees.

Also, i just came back from Kenya, each time a wonder. Many people would spontaneously speak to me as if i were a Luo, an ethnic group on the banks of Lake Victoria. I pretend to be one to start off animated discussions, and end by telling them that we in West Africa have always been aware of our Westward and Southward movements.

Good to be back and read all the interests we have in our whereabouts.

Regards,
Amadou Cisse

Message: 4
Date: Thu, 16 Dec 2004 23:32:07 -0000
From: "newyorkchango"
Subject: Re: West Africa - The Cradle

Amadou, Clyde and Ta Seti,

In Marianne CORNEVIN's "Secrets du continent noir r?v?l?s par l'arch?ologie" she says if my understanding is correct, that the Niger Delta area was populated by 3,000 B.C. but was heavily trafficked by 1,000 B.C. To me, the later date implies Berbers were coming the river.

I've been looking at the Fulani, Peul, Fulbe, Fellata, Peul Mbororo etc. Since, Amadou Hampate Ba was able to interpret a Sahara fresco using modern Fulani understanding, I think that it may be unfair to give the Mande all the credit for what you all call Proto-Mande people. The Fulanis are the ones who traversed Africa from Senegal to the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba. These two cultures are symbiotic. However, in my reading it seems that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are getting in trouble all over because they have too many babies and cattle and sheep and are taking up too much space. In the Sudan, which houses what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the area of Darfur which means "Home of the Fur". The Fur, maybe an offshoot of the Fulani as well. These MBororo are in conflict today with the Nuer pastoralists.

It is interesting to note also that many African Americans who had DNA tests done find themselves to be of Fulani descent in numbers much higher to be expected. They say the original cowboys were Fulani in the USA. Then of course, The Mande are respresented greatly in the DNA test of those in S.C.

<http://ennedi.free.fr/peul.html>

I wish i could read "De l'origine ?gyptienne des Peuls". Some say it's the other way around.

If you can guess by now there are aspects of their ways that I dig.
EXCEPT, WE DON'T SHARE THE SAME RELIGION!!! This is a problem.

The Fulani hat is similar to the ones seen in Asia.

<http://www.danheller.com/images/Africa/Mali/People/Slideshow/img16.htm>

1

What I have been also checking out is the last names of the West Africans. There are two Fulani last names that are also the same as some Chinese Ly, Lo and Sy, that's if they are pronounced Lee, Low

and See. I could go on.

Oh, almost forgot! There is a culture defined which is mmuch older than the ProtoSaharans. This is the Sangoen/Sangoan culture of Senegal, Nigeria, and Central Africa. it goes back 43,000 years ago to the Early Stone Age. I don't know if this Sango is pronounced Shango or where they got the name from. But, the microlithic Sangoan culture is replete with stone axes!

Don't Have A Cow,
God Bless America and Y'all,
Zai Jian (Chinese for goodbye)
Charles

--- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:

> --- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

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organization - democratic- of Jenne.

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> The oral traditions of the peoples of the inland delta are replete
with little red men who inhabited there and lived in hypogees.

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> Also, i just came back from Kenya, each time a wonder. Many people would spontaneously speak to me as if i were a Luo, an ethnic group on the banks of Lake Victoria. I pretend to be one to start off animated discussions, and end by telling them that we in West Africa have always been aware of our Westward and Southward movements.

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> Regards,

> Amadou Cisse

Message: 5

Date: Fri, 17 Dec 2004 00:19:41 -0000

From: "noirfist"

Subject: Re: West Africa - The Cradle

The hats you site are not the monopoly of the Peuhl/"Fulani."
Cognates of these span the African continent.

Also, if memory serves me correctly, the designation "Fulani" is a French corruption of their original name, such as "Peuhl." Perhaps we can "define" them more accurately.

One could also argue, perhaps vainly, as current research will not validate any of this, that the Igbo word for spirit/spiritual force, "Chi," is akin to the Chinese word of similar meaning.

The double "Mud-fish" symbol, often found in ancient Yoruba/Bini iconography/metaphysics has the exact same reference as is the In/Yo (Nipponese)-Yin/Yang symbol of the Ba Gua/I-Ching structure: the interalatedness of all things. Similar examples are the serpentine interwoven patterns, as represented ni Kuba/Luba cloth, etc.-themes

echoed across the vastness of the African continent.

Keep it coming...

--- In Ta_Seti@yahoogroups.com, "newyorkchango"
wrote:

>

>

> Amadou, Clyde and Ta Seti,

>

> In Marianne CORNEVIN's "Secrets du continent noir r?v?l?s par

> l'arch?ologie" she says if my understanding is correct, that the

> Niger Delta area was populated by 3,000 B.C. but was heavily

> trafficked by 1,000 B.C. To me, the later date implies Berbers
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> etc. Since, Amadou Hampate Ba was able to interpret a Sahara fresco

> using modern Fulani understanding, I think that it may be unfair to

> give the Mande all the credit for what you all call Proto-Mande

> people. The Fulanis are the ones who traversed Africa from Senegal
to

> the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba.

> These two cultures are symbiotic. However, in my reading it seems

> that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are getting

> in trouble all over because they have too many babies and cattle
and

> sheep and are taking up too much space. In the Sudan, which houses

> what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the

> area of Darfur which means "Home of the Fur". The Fur, maybe an

> offshoot of the Fulani as well. These MBororo are in conflict today

> with the Nuer pastoralists.

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> DNA tests done find themselves to be of Fulani descent in numbers

> much higher to be expected. They say the original cowboys were

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> in the USA. Then of course, The Mande are represented greatly in
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> DNA test of those in S.C.

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> <http://ennedi.free.fr/peul.html>

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> have always been aware of our Westward and Southward movements.

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> whereabouts.

> >

> > Regards,

> > Amadou Cisse

Message: 6

Date: Fri, 17 Dec 2004 00:05:08 -0000

From: "newyorkchango"

Subject: Central African History : Gabon from 120,000 B.C.

Ta Seti,

Let's Go way way back. Click the link and see the chart much clearer.

Charles

=====

<http://www.bradshawfoundation.com/congo/settlement.html>

The History of Human Settlement in the Middle Ogooue Valley
Implications for the Environment by Richard Oslisly

Taken from 'African Rain Forest Ecology and Conservation'
An Interdisciplinary Perspective

Edited by William Weber, Lee J. T. White, Amy Vedder and Lisa
Naughton-Treves

Yale University Press, New Haven and London 2001

Africa is extremely rich in prehistoric archaeological remains. These include the extraordinary geological deposits of eastern Africa, where many important human fossils have been discovered, as well as the extensive areas of rock art in the Sahara and in southern Africa. However, there is a strong bias in the literature toward regions with open countryside, which are more easily explored. Little information exists for the tropical forested regions of central Africa, long considered a hostile environment that had resisted human settlement.

Early archaeological research in central Africa was sporadic. The forest vegetation soon covers any remains of settlements, and early discoveries were mostly by informed geologists working on large engineering projects. More systematic archaeological research began in the 1960's, particularly in the context of the "Bantu phenomenon" of the past five thousand years, when agriculturalists from just south of the Sahara expanded into eastern and southern Africa. As this research developed, it became apparent that late Quaternary climate changes of the Wurm glaciation (70,000-12,000 B.P. - the recent Pleistocene period) and the following interglacial of the Holocene (12,000 B.P. to the present) had played an important role in determining where and how people lived (Mortelmans and Monteyne 1962; DC Ploey 1963).

This text presents the results of sixteen years of work on the paleoenvironment and prehistory of the middle valley of the Ogooue, and builds the first chronological framework of the history of people living in this region of central Gabon and discusses their cultural traditions and relations with the forest. Findings from central Gabon

will then be compared to research elsewhere to discuss the implications of human settlement and use on the African forest zone in general.

From a map of central Africa it is apparent that areas of southern Cameroon-bordered by the Atlantic to the west and the great swamps of the Congo Basin to the east-represent a likely channel for human population movements south out of the Bantu homeland in southeastern Nigeria and western Cameroon. This is especially so because during periods in the past, much of the present forest cover of the region was replaced by a more open landscape.

Routes of the Bantu in west central Africa. Arrow surrounded by dotted lines indicates a savanna passage colonized by forest during the Holocene and the population hiatus.

The natural funnel of ridge lines running north-south from the north of Gabon is interrupted in the center of the country by the middle valley of the river Ogooue, which runs parallel to the equator in a series of rapids and falls. The region is delimited to the north by the equator and to the south by the first forested foothills of the Massif du Chaillu. It is an island of open savannas and gallery forests covering about 1,000 km.sq.

As it is thought that the rapid spread of Bantu peoples may have occurred during a dry climatic phase between 3,500 and 2,000 B.P when savanna vegetation was more extensive in central Africa (Maley 1992; Schwartz 1992), it seems likely that the middle valley of the Ogooue would have been a key staging area, because of its central location and the presence of a large river.

The history presented here has taken many years to tease apart, and we continue to make new and exciting discoveries on a yearly, if not monthly basis. For prehistoric humans, the evergreen forest represented a challenging environment, the height and density of the canopy making orientation difficult. It was, however, an important source of food, and people probably traveled significant distances to gather fruits and nuts or to hunt and trap animals, as their closest relatives, gorillas and chimpanzees, do today (Tutin et al. 1991; Tutin and Oslisly 1995). It is extremely difficult to follow

riverbanks because the vegetation is dense, but there are generally numerous elephant trails along the ridges between rivers, which even today are often adopted by humans. Following such trails, one catches occasional glimpses, through gaps in the trees, of distant peaks or valleys, which improve one's perception of topography and distance. Elephant trails were thus likely key elements for early human migrations through the forest zone, particularly considering the general north-south orientation of the major ridge lines in Gabon. Today's roads, be they national high-ways or foresters' trails also tend to follow ridge lines, often revealing numerous remains of past human habitation. These ridge lines tend also to be rich in iron-bearing geological formations and could also have attracted Iron Age peoples for this reason.

The Early Stone Age (400,000-120,000 B.P.)

There are numerous Stone Age sites in the middle valley of the Ogooue, including the oldest known stone tools in central Africa, discovered in the upper terrace of the Ogooue at Elarmekora (Oslisly and Peyrot 1992a) and estimated to date to around 400,000 B.P., in correlation with the mid-Bruhnes climatic change (Jansen et al. 1986). Unfortunately, as is the case elsewhere in central Africa, most sites are in river terraces or other stone lines, and therefore their stratigraphy is typically highly disturbed. Because of the strongly acidic soils (with pH generally 4-5) there are no bones or other organic remains to enable radio-chronological dating. Only for sites dating from the past 5,000 years are detailed radio-chronological, archaeological, and paleoecological data available.

The Middle Stone Age (120,000-12,000 B.P.)

During the long dry period, the Maluekian (see below), which lasted from 70,000 to 40,000 B.P., many of the central African forests gave way to savannas (Roche 1979). During this period, brutal but infrequent rainstorms caused severe erosion, which deposited large quantities of stones, pebbles, and gravel in riverbeds. Peoples of the middle Stone Age lived close to these rivers, using the stones to fashion rough tools, including the choppers, picks, and scrapers of the Sangoan industry, which are common in riverbanks and around ancient lakes in central Africa. These industries tend to occur in flood-plain deposits, which are by nature very disturbed and remain

poorly understood.

The following period, the Ndjilian, from 40,000 to 30,000 B.P., was humid and favorable for forest growth (Caratini and Giresse 1979) but very few human remains are known from this period.

From 30,000 to 12,000 B.P., equatorial Africa suffered a severe drought, the Leopoldvillian climatic phase, when forests were restricted to river galleries and moist mountain ranges (Maley 1991). Sea level was more than 120 m below its current position, revealing vast beaches, which were molded by the wind into dunes along the coasts of Equatorial Guinea, Gabon, and Congo. Sporadic rains again caused severe erosion, washing away clay and sand layers and revealing the base rock. Rising rivers carried stones and pebbles, which accumulated in the middle terraces, about 10 m higher than they are today. Hunter-gatherer peoples of this Lupembian period lived on hilltops close to water and made more sophisticated stone tools. Their throwing weapons, made out of stone collected from numerous rock deposits, suggest that they were living in an open savanna environment in which visibility was good. One finds these industries at the top of alluvial deposits, but to date there is no site in central Africa of known stratigraphy to provide a chronological reference for the Maluekian, Ndjilian, or Leopoldvillian period (Lanfranchi 1990).

Chronological
references

(Years) Industry

Palaeoclimate

periods Major

events

Present

Late Iron Age

(800 BP to present) Kibangian B

(3,500 BP to present) Forest Expansion

Humid Phase

(from 2,000 BP)

500

1,000

Hiatus

(1,400-800 BP)

1,500

Early Iron Age

(2,500-1,500 BP)
2,000

2,500
Dry Phase
(3,000-2,000 BP)
Savanna Expansion

Anthropic Influence
3,500
Neolithic Stage
(4,500-2,500 BP) Humid Phase
Forest Expansion
4,500
Kibangian A
(12,000-3,500 BP)

10,000
Tshitolian Complex
(12,000-4,500 BP)
Late Stone Age
30,000
Lupembian Complex
Middle Stone Age Leopoldvillian
(30,000-12,000 BP)
Dry Phase
Savanna Expansion

40,000
? Ndjilian
(40,000-30,000 BP)
Forest Expansion
Humid Phase

70,000
Sangoan Complex
Stone-line Industry Maluekian
(70,000-40,000 BP)
Dry Phase
Savanna Expansion

120,000
? Pre-Maluekian
(Eemien Stage)
Humid Phase

Chronology of major events in the middle Ogooue valley from 120,000
B.P.

Next Page >

Message: 7
Date: Thu, 16 Dec 2004 23:51:54 -0000
From: "newyorkchango"
Subject: Sangoan and magosian Cultures

Ta Seti,

What I read about the Sangoen in Nigeria and Senegal was also from
Marriane Cornevin's book. This is something more from Uganda.

Charles

=====

Uganda -- Archaeology
http://www.sas.upenn.edu/African_Studies/NEH/uarchaeology.htm

A wide range of archaeological remains have been discovered in Uganda, ranging from early stone tools to trade goods brought from the coast by nineteenth century traders and explorers.

The Paleolithic collections housed at the Geological Survey at Entebbe include 2,500 pieces from the former environs of Lake Victoria, which were exposed along the Kagera River valley, chiefly around Nsonezi. These finds indicate a richly developed Acheulean handaxe culture, which has been dated at between 100,000 and 50,000 years. Handaxes have also been discovered in gravel deposits near Parra and Mweya. Later stone tools of the Sangoan Culture (named after the Sango Bay in Masaka District) have been found in western Uganda along the Kagera River valley and on hills around Mbarara.

The Magosian Culture, named after a water-hole site in Karamoja, flourished 7,000 to 5,000 years ago, leaving deposits of small stone tools. Many beautifully fashioned quartz tools, resembling those of the Stillbay Stone Age Culture of Somaliland, have been found near Moroto. Agriculture reached Uganda 2,000 to 3,000 years ago and quickly spread over western Uganda. Nevertheless, hunting and food-gathering people, making tools resembling those of the Wilton Stone Age cultural tradition, lived in caves and rock shelters near Lake Victoria. These peoples were slowly absorbed into the more settled Bantu agriculturists.

The Nsongezi rock shelter was re-excavated in 1961 and dated to about 1,000 A.D. These Stone Age survivors, perhaps kin to the present-day Bushmen, were probably responsible for the rock paintings found in Teso, at Kakoro in Bukedi and on Lolui Island in Lake Victoria.

Some time during the last twelve hundred years, iron working spread into Uganda from the north. When excavated in 1957, Bigo was found to have defensive ditches cut 12 feet into solid rock, evidently made with metal tools, which stretch across nearly four miles of country. During the 1960s, archaeological work focused on Bigo forts, village sites, and painted pottery, as well as on legendary associations with a mythical peoples known as the Bachwezi. Excavations at Bigo showed a two-phase occupation, one associated with the Bahima Bachwezi, the other with the Babito.

Excavations were carried out in 1961 by the British Institute of History and Archaeology in East Africa at Kantsyore Island in Ankole and near Suam in Sebei. These sites are particularly important for their dimple-based ware, early Iron Age pottery, and hut foundations.

Message: 8

Date: Fri, 17 Dec 2004 01:45:32 -0000

From: "neseret"

Subject: Re: white supremacy in games

--- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:

> the

> egyptologist they got to oversea the game is katherine reece or

> naseret to ta_seti members, one of the directors of THE HALL OF
MAAT.<

Correction:

a) Katherine Reece and "neseret" (me) are two different people. My name is Katherine Griffis-Greenberg.

b) Katherine Reece is not an Egyptologist. She IS moderator/owner of both the Hall of Ma'at and the Forum of Amun, however.

c) The so-called "white sphinxes" are made of limestone in the game (and in real life as well), as I understand it, so white IS the normal colour of limestone, just as all statues in the game are made of basalt, which is why they are black.

Perhaps no one bothered to take the _type of stone_ into consideration, rather than consider it a statement about "race"?

Whatever the case, you have confused your persons as to who worked on the game, which is why I am setting the record straight. I had nothing to do with either the development or creation of the game.

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute

Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

Message: 9

Date: Thu, 16 Dec 2004 21:29:24 -0500

From: "Amadou Cisse"

Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahoogroups.com, "newyorkchango"
wrote:

>

>

> Amadou, Clyde and Ta Seti,

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> give the Mande all the credit for what you all call Proto-Mande

> people. The Fulanis are the ones who traversed Africa from Senegal to

> the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba.

> These two cultures are symbiotic.

My mail is still not yet alright ? I cannot yet just hit reply and respond, this will happen when I start getting Ta-Seti in my mailbox - so I would be brief until then. Population movements in West Africa are continual, at least attuned to climate, so that for a group to come from the East does not always mean it is from the East. There is a fundamental unity with the East and what is now the North. More

particularly regarding the Fulani, they share a whole lot with other pastoral groups in the East (Tutsi, Ethiopia, Masai) and the Sahara where they are from. I know there has been a lot of speculation regarding their coming from Ethiopia, related to the Hebrews/Jews, etc. They thrived in the Sahara before coming South along with other groups. The scene my namesake identified is a crossing of river with the herds; the tradition continues today in Mali. The Fulani were late Muslims but did it earnestly once they started. One can say the serpent Mbida is Mande but more rigorously it is Soninke an earlier 'mande' group.

Regards,
Amadou Cisse

[This message contained attachments]

Message: 10
Date: Thu, 16 Dec 2004 22:13:13 -0500
From: "Amadou Cisse"
Subject: Re: West Africa - The Cradle

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

- >
- > The hats you site are not the monopoly of the Peuhl/"Fulani."
- > Cognates of these span the African continent.
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- > can "define" them more accurately.
- >
- > One could also argue, perhaps vainly, as current research will not
- > validate any of this, that the Igbo word for spirit/spiritual
- > force, "Chi," is akin to the Chinese word of similar meaning.

Fulani is in fact a Bambara/Mande word meaning "the Fulah". The Bambara were the main sedentary group in the area of the Niger river where the pastoralists touched base. Followed a longtime feud and epic wars, which finally evolved in the famous "joking relationship". The Songhai call them Fulan and they call themselves Fulan to the Songhai, etc. The

"Fulani" call themselves Pullo thus the French word Peuhl. Because of polyvocality, same group call themselves several variants, each adapted to the neighboring languages. Flexibility and adaptability is the norm. Again, these groups are very interrelated, and the separate names account more for how they earn a living, etc. The Igbo "Chi", the Shango, in fact their spiritual organization is the same as that of Songhai, of the Soninke, of the Bozo, of the Mande/Bambara, . that around the lakes (Chad and those in East Africa), upper Nile, etc. Again there is a profound unity, and the religious practice of spirit possessions is contributing no little to this. I could see this over and over again during frequent official trips on the continent. "Modern" or official Nigeria may look different from the modern entities of Niger and Mali, but the permanent entity that constitutes the people is the same (albeit with marginal variations): there is significant migration back and forth on the Benue to the Niger delta (in Nigeria) and north to Niger (country) and to Mali where the fishing industry lasts most of the year.

Regards,
Amadou Cisse

[This message contained attachments]

Message: 11
Date: Thu, 16 Dec 2004 19:55:00 -0800 (PST)
From: clyde winters
Subject: Re: Re: West Africa - The Cradle

Hi Amadou
I look forward to your post on this matter.
Clyde
--- Amadou Cisse wrote:

> --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
> > Hi
> > They may not have looked at the big picture but I

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> Regards,
> Amadou Cisse
>
>

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<http://my.yahoo.com>

Message: 12
Date: Fri, 17 Dec 2004 04:44:56 -0000
From: "Paul Kekai Manansala"
Subject: Re: white supremacy in games

Katherine what is the thesis for your dissertation?

Regards,
Paul Kekai Manansala

Message: 13
Date: Fri, 17 Dec 2004 03:20:12 -0000
From: "newyorkchango"
Subject: Re: white supremacy in games

Shalom Aleichem K. Greenburg and Alafia Ta Seti,

This may sound very strange, but i am glad in a sense that many non-Africans have not accepted in their minds, souls and hearts that the Ancient Egyptians are Black and the true importance of Africans in world history. Yes, I say it again. I am glad that many have not figured out the obvious.

Sometimes, it is better to be underestimated. If they really understood Africa's value, Oh the chaos which would come! So, let them have their white sphinxes and pharoahs in books, TV programs

etc.

This way the mysteries will remain hidden.

Baruch Atah Adonai, Melech Ha Olam.

Don't not worry about these things. You all belong to this planet and everything will take place as God wills it to be. If you look at the animal kingdom, you'll see that most have brown skin or are covered by dark hair. The insects which cover th Earth are mostly dark. The trees are dark. The chlorophyll that creates green leaves in plants from the solar rays is related to the melanin which darkens your skin and occupies the cells of your body. The Earth itself is dark and from this Adamah, Adam and Eve came forth.

Your black kinky hair is coiled like the strands of a DNA molecule. Chromosome means "Black body". God created you and he holds you safe. Do not worry. Heaven shines upon you like the Sun shines upon the Earth giving life and love.

This is your world. Do not worry.

Rejoice and be happy,
Charles

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:

> > the

> > egyptologist they got to oversea the game is katherine reece or

> > naseret to ta_seti members, one of the directors of THE HALL OF

> MAAT.<

>

> Correction:

>

> a) Katherine Reece and "neseret" (me) are two different people. My
> name is Katherine Griffis-Greenberg.

>

> b) Katherine Reece is not an Egyptologist. She IS moderator/owner
> of both the Hall of Ma'at and the Forum of Amun, however.

>

> c) The so-called "white sphinxes" are made of limestone in the game
> (and in real life as well), as I understand it, so white IS the

> normal colour of limestone, just as all statues in the game are made
> of basalt, which is why they are black.
>
> Perhaps no one bothered to take the _type of stone_ into
> consideration, rather than consider it a statement about "race"?
>
> Whatever the case, you have confused your persons as to who worked on
> the game, which is why I am setting the record straight. I had
> nothing to do with either the development or creation of the game.
>
> Katherine Griffis-Greenberg, MA (Lon)
>
> Oriental Institute
> Oriental Studies Doctoral Program [Egyptology]
> University of Oxford
> Oxford, United Kingdom
>
> <http://www.griffis-consulting.com>

Message: 14
Date: Fri, 17 Dec 2004 03:39:13 -0000
From: "newyorkchango"
Subject: Re: West Africa - The Cradle

And Amadou,

When the slaveship came and the Fula, Mande/Bambara, Akan, Yoruba, Soninke, Mossi, Wolof, Dyula, Hausa, Congo, Efik, Fon and others were brought together across the water, a symbol, of Olokun/Poseidon/Neptune patron saint of the Blacks. We lost our

names, our tribes, our dress, our religion, our heritages, our families, yet in America, Jamaica, Cuba, Brazil, Colombia, Trinidad, Surinam, Panama, Canada, Haiti, Dominican Republic, Antigua, Barbados, and through we enter trance in similar state. Like those who enter the dreamtime in Oceania. We are.

Sankofa,
Charles

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

> >

> > The hats you site are not the monopoly of the Peuhl/"Fulani."

> > Cognates of these span the African continent.

> >

> > Also, if memory serves me correctly, the designation "Fulani" is
a

> > French corruption of their original name, such as "Peuhl."

Perhaps we

> > can "define" them more accurately.

> >

> > One could also argue, perhaps vainly, as current research will
not

> > validate any of this, that the Igbo word for spirit/spiritual

> > force, "Chi," is akin to the Chinese word of similar meaning.

>

> Fulani is in fact a Bambara/Mande word meaning "the Fulah". The
Bambara

> were the main sedentary group in the area of the N

(Message over 64 KB, truncated)

| 15336|2004-12-18 11:44:59|saakhuba|Bear with me|

Thank you so much i had been doing a word search for images of the Samburu people in Kenya and it turned up a picture of the UASO NYIRO river.I struck by the UASO part and wondered how it related to Kemitic, uas,uaset and uat.I am most gratified by the response of the group and expected an erudite reponse which i got .Can anyone tell me why the Samburu, Masaii and related peoples wear red and white headresses or rather what is the symbolic significance.

Many thanks and may i say i read this group everyday its value to me is inestimable !!!!!

saakhuba

| 15337|2004-12-18 20:14:07|newyorkchango|Re: Hebrew Connections (was Bear with me)|
Cristofori,

I don't remember where I first heard this. So, don't let me take all the credit. I was wondering were the bedouins related to the Fulani and the Egyptian fellahin.

And you mentioned ethnic tensions in the Bronx. Well, I won't say where in NYC I am, but I've learned to get around them by learning languages and customs. I love the Hispanic culture. There just a few things I don't like such as the skin color complexes they have. But, it was the Hispanic culture that made Yoruba culture available to the African-Americans of North America. The Haitians gave Voodoo. The Puerto Ricans showed a strong camaraderie. And what would the world be without Jennifer Lopez, Roselyn Sanchez, Thalia, Olga Tanon, Ana Barbara, Selena and the list is endless.

NYC has shown me with all these ethnic groups that the White/Black divide of the South is just one of many divisions around the world. In the South, the Whites and Blacks share the same language, religion, food, and most customs. Here, there are a multitude of religions, cultures, languages, and even the Blacks are divided by nationality, language and culture. We can see the world differently.

Charles

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> Hi Bro. Charles and members of Ta-seti, i went to a hebrew-english

lexicon and found that the word Nagar (Ngr) was the word used for flowing, overflow, etc. and that showed me that this is possibly where the words niger and nigeria came from. also arnold the swarthy negger could have ancestry that goes back to the black farmers that came out of the "middle east" and coasted along the rivers (ngrs?) of europe and made farming settlements. i recall on the arsenio hall show that arnold himself said his last name meant the black farmers. so nigger could possibly be something positive that was turned to a negative by the poisoned minds of the germanic anglo and saxons?

>

>

| 15338|2004-12-18 20:15:11|newyorkchango|Re: Digest Number 1457|

Brother Cristofori and Antumi,

This is a great Spanish-language site and I plan to go back to their links and really check 'em out. Thanks Antumi.

Charles

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> it is great to see our spanish-speaking brothers and sisters

setting up sites connecting them to their african roots...here in the bronx theres lots of ethnic tension.

>

> Antumi Toasije wrote:Jambo!

> I hope this won't contravene the rules of the group,

> Let me invite you to the the first afrocentric-scientific Web in

spanish.

>

> The Web: www.nsibidi.org

> News: www.nsibidi.org/portal.htm

> Scientific Review: www.nsibidi.org/revista.htm

>

> Asante sana, Antumi Toasije
> > Director of www.nsibidi.org

> President of the Muunganiko wa Masomo ya Kiafrika na Uafrika.

>

>

> BIENVENIDOS A NSIBIDI

>

> www.nsibidi.org

>

>

>

> Es un placer invitarle a esta plataforma de estudio y difusi e

nuestra realidad. El NSIBIDI, es el s olo que nos permite recordar que el saber de frica se halla todav  oculto y que nos concierne sacarlo a la luz para que sirva de gu  intelectual y moral para todos: africanos, africanas, africanos de las di oras, amigos y amigas de frica, interesados en el conocimiento sincero y desde dentro, sin prismas exoc tricos, de nuestras magn cas sociedades, de nuestras mltiples culturas y en definitiva; de nuestra gran civilizaci ue tan crucial ha sido para la Historia. Esperamos sus aportaciones y comentarios.

>
> El equipo de NSIBIDI

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>
> NSIBIDI PORTAL WEB

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>
> ESTE MES:

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>
>
> Dossier diciembre 2004
>
> LA SOCIEDAD, LA HISTORIA, LA POLÍTICA, LA ECONOMÍA, EL ARTE Y LA

CULTURA DE FRICA EN UN CLIC!

>
>
>
> Antumi TOASIJE: LA DESTRUCCIÓN DE DAHOMEY

>
>
>
> Mbuyi KABUNDA Badi: OTRA FRICA ES POSIBLE

>
> KHANISSA Mabyeka: LAS MADRES DEL MOVIMIENTO POR LA JUSTICIA
>
> M'BAH Abogo: FRICA EN EL LABERINTO FRANCÉS

>
>
>
> Mitoha ONDO'O Ayekaba: EL NÚCLEO DE LAS AGITADORAS

>
>
>
> OSA Nsuᠰ LOS RECURSOS AFRICANOS

>
>
>
> Yanne CHEMBO Kouomou: LA CIUDAD DE TOMBUCTÚ
>

>
>

- >
- >
- > Análisis de noticias noviembre 2004
- >
- > CUANDO LA TORMENTA PARECE QUE HA PASADO NSIBIDI SIGUE ANALIZANDO
- > LAS NOTICIAS QUE TE INTERESAN
- >
- >
- >
- > COSTA DE MARFIL: EL LARGO CAMINO HACIA LA LIBERTAD
- >
- > CUMBRE DE LA FRANCOFONÍA SE CIERRA SIN COSTA DE MARFIL
- >
- > WANGARI MATHAAI BASTANTE MÁS QUE UNA PREMIO NÓBEL
- >
- >
- >
- > EL 3º TIPO VIAJE DE MANUEL ZAPATA OLIVELLA
- >
- >
- >
- > MUESTRA DE CINE AFRICANO EN BARCELONA
- >
- >
- >
- >
- >
- > NSIBIDI REVISTA
- >
- > nsibidi Revista de Estudios de Sociedad Historia, Economía y

Cultura africanos de la Muunganiko wa Masomo ya Kiafrika na Uafrika,
Asociación de Estudios Africanos y Panafricanismo

- >
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- >
- > M'BAH Abogo, A:
- >
- > M'BAH Abogo, A: Panafricanismo Clásico, Identidad y Reconocimiento
- >
- >
- >

> Mitoha ONDO'O Ayekaba: Realidad física y fisionomía de la

producción cultural africana

>

>

>

> OSA Nsumu M.: Globalización económica, Desafío para los países del

Sur

>

>

>

> Antumi TOASIJE: La destrucción de Dahomey, Francia y la política de

control en África

>

>

>

> Nota importante! Si cree que ha recibido este email por error

oprima sobre el enlace para darse de baja de la lista de distribución > de nsibidi: unsubscribe

>

> Responda este mail con la palabra unsubscribe en el encabezado

>

>

> Ta_Seti@yahoogroups.com wrote:

>

> There are 15 messages in this issue.

>

> Topics in this digest:

>

> 1. RE: Re: West Africa - The Cradle

> From: clyde winters

> 2. Re: West Africa - The Cradle

> From: Amadou Cisse

> 3. Re: West Africa - The Cradle

> From: Amadou Cisse

> 4. Re: West Africa - The Cradle

> From: "newyorkchango"

> 5. Re: West Africa - The Cradle

> From: "noirfist"

> 6. Central African History : Gabon from 120,000 B.C.

> From: "newyorkchango"

> 7. Sangoan and magosian Cultures

> From: "newyorkchango"

> 8. Re: white supremacy in games

> From: "neseret"
> 9. Re: West Africa - The Cradle
> From: "Amadou Cisse"
> 10. Re: West Africa - The Cradle
> From: "Amadou Cisse"
> 11. Re: Re: West Africa - The Cradle
> From: clyde winters
> 12. Re: white supremacy in games
> From: "Paul Kekai Manansala"
>
> 13. Re: white supremacy in games
> From: "newyorkchango"
> 14. Re: West Africa - The Cradle
> From: "newyorkchango"
> 15. Bear with me
> From: "saakhuba"
>
>
>

—
>

—
>
> Message: 1
> Date: Thu, 16 Dec 2004 10:09:44 -0800 (PST)
> From: clyde winters
> Subject: RE: Re: West Africa - The Cradle
>
> Hi
> They may not have looked at the big picture but I
> have. We know where some of the people went, but not
> all. My interest has been the Mande and West Atlantic
> speakers over the years. I have been able to trace
> these people from the Highlands of the Sahara into
> West Africa. This is how I came up with the concept of
> the Fertile African Crescent, which has also been
> discussed in many of the latest works of Anselin. The
> people living in Africa between 9000-4000 must be
> divided into two groups the Anu (Pgymy) peoples and
> contemporary Africans. I would advise you to read the
> full paper, I have not read the paper but these
> authors may be talking about parts of Niger and Mali,

> but not the Niger Bend.
> Clyde
>
>
>
> --- "Emeagwali, Gloria (History)"
> wrote:
>
>> The McIntoshes did not look at the big picture. Did
>> the people who made the boats and the pots between
>> 9000BC and 4000BCE- in the Sahelian zone disappear
>> from the face of the earth without offsprings?
>>
>> The Inland Delta falls within the Sahelian zone
>> discussed in the extract.
>>
>> GE
>>
>>
>>
>> -----Original Message-----
>> From: clyde winters [mailto:olmec982000@y...]
>> Sent: Wed 12/15/2004 6:01 PM
>> To: Ta_Seti@yahoogroups.com
>> Cc:
>> Subject: RE: [Ta_Seti] Re: West Africa - The Cradle
>>
>>
>>
>>
>> Hi
>> This were not my dates they were from the
>> McIntoshes.
>> I have accepted these dates because they have not
>> been disputed. Moreover, he does not describe the
>> Niger pottery as "wavy line type". Moreover I have
>> never included all of West Africa in my discussion,
>> I have only discussed the Inland Niger Delta. You
>> may
>> want to read their articles on this subject. The
>> paper
>> you mention below has nothing to do with the Niger
>> Delta.
>> Clyde
>>
>> --- "Emeagwali, Gloria (History)"

> > wrote:
> >
> > > Note that we have the Inland Niger Delta and the
> > > Niger Delta
> > > on the Nigerian coastal terrain. Your dates for
> > West
> > > African
> > > pottery are a few thousand years late.
> > >
> > > Gloria Emeagwali
> > >
> > >
> >
> >
> >
>

.....
> > > The Wavy Line and the Dotted Wavy Line Pottery in
> > > the Prehistory of the Central Nile and the
> > > Sahara-Sahel Belt
> > >
> > > Abbas S. Mohammed-Ali
> > > Department of Archaeology and Museology, King
> > Saud
> > > University, Riyadh, Saudi Arabia;
> > > sidahmed@k...
> > >
> > >
> > > Abdel-Rahim M. Khabir
> > > Department of Archaeology and Museology, King
> > Saud
> > > University, Riyadh, Saudi Arabia
> > >
> > > Abstract
> > >
> > > The two type-sites of the Khartoum Mesolithic and
> > > Khartoum Neolithic (Khartoum Hospital and
> > > Shaheinab), in Central Sudan, were excavated at
> > the
> > > end of the 1950s. The ceramics recovered from
> > these
> > > sites, characterized by wavy line and dotted wavy
> > > line decoration, formed a cornerstone for
> > > identifying Mesolithic-Neolithic components along
> > > the Central Nile and across the Sahara-Sahel
> > Belt.

>>> Moreover, they formed a model for an evolutionary
 >>> sequence, and suggested a level of cultural
 >>> uniformity for the Nilo-Sahara-Sahel Belt from
 >> the
 >>> eighth to the fourth millennia BC. This paper
 >>> examines these and other related issues.
 >>> L'hôpital de Khartoum et Shaheinab, qui se situe
 >> au
 >>> centre du Soudan, sont les deux sites
 >> archéologiques
 >>> principaux de la civilisation mégalithique et
 >>> néolithique. Ces deux sites furent découverts et
 >>> excavés au cours des années 1950s. Les céramiques
 >>> découvertes dans ces deux sites se caractérisent
 >> par
 >>> leurs lignes continues et onduyantes, et d'autres
 >>> onduyantes mais discontinues. Ces céramiques
 >>> représentent la pierre angulaire pour les
 >>> caractéristiques de la période mégalithique et
 >>> néolithique dans le centre de la vallée du Nile
 >> et traversent la zone du Sahara-Sahel. De plus, elles
 >> ont
 >>> constitué un modèle pour l'évolution et ont
 >> suggéré
 >>> une certaine uniformité culturelle entre la
 >> vallée du Nile, le Sahara et le Sahel de huitième au
 >>> quatrième millénaires avant J.-C. Cette recherche
 >>> traite donc de ces points et d'autres aspects s'y
 >>> rapportant.
 >>>
 >>>
 >>> Keywords
 >>> Khartoum, Mesolithic, Neolithic, pottery,
 >>> Nilo-Sahara, wavy line
 >>>
 >>> Article ID: 461484
 >>>
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 >>>
 >>>
 >>> Subscription Info Customer Service Sales Kit
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>>>
>>> 2004 Kluwer. All rights reserved.
>>>
>>>
>>> -----Original Message-----
>>> From: clyde winters
>> [mailto:olmec982000@y...]
>>> Sent: Wednesday, December 08, 2004 9:11 PM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: Re: [Ta_Seti] Re: West Africa - The
>> Cradle
>>>
>>>
>>>
>>> Hi
>>> I looked at the site you listed:
>>> <http://maliba.8m.com/Musee/prehist.htm>
>>> None of the sites mentioned are in the Niger
>> Delta.
>>> According to McIntosh and McIntosh (1979,1983)
>> the
>>> Niger Bend was probably uninhabited until after
>>> 500BC
>>> , because of the presence of diseases detrimental
>> to
>>> cattle and humans. The earliest archaeological
>>> evidence suggest that the Bozo and Manding began
>> to
>>> enter the area around 500BC. The Bowl designs
>> from
>>> the
>>> Niger Delta date to 250 BC and are analogous to
>>> pottery from the southern Sahara. See: S.K
>> McIntosh
>>> &
>>> R. McIntosh, Initial perspectives on prehistoric
>>> subsistence in the Inland Niger Delta Mali. World
>>> Archaeology 2(2),(1979) 227-243; McIntosh &
>>> McIntosh,
>>> Forgotten Tells of Mali, Expedition,(1983) 35-47.
>>> These papers are old, so please provide citations
>>> supporting the antiquity of Niger Delta sites.
>>>
>>> Clyde

>>>
>>> --- newyorkchango
>> wrote:
>>>
>>>>
>>>> Dr. Winters,
>>>>
>>>> I just read pages on the History of Mali to go
>>> along
>>>> with the Maliba
>>>> page and they say the Saharians crossed the
>> River
>>>> Niger by the #rd
>>>> Millenium meaning by 3000 B.C. they reached the
>>>> Niger Delta (the Area
>>>> between R. Bani and R. Niger)
>>>>
>>>> But, I hav a strong feeling Southern Africans
>>> could
>>>> have came up much
>>>> earlier.
>>>>
>>>> Charles
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "newyorkchango"
>>>>
>>>> wrote:
>>
> === message truncated ===
>
>> ATTACHMENT part 2 application/ms-tnef
> name=winmail.dat
>
>
>
>
>
>
>

> Do you Yahoo!?
> Send holiday email and support a worthy cause. Do good.
> <http://celebrity.mail.yahoo.com>
>
>
>

>

>

> Message: 2

> Date: Thu, 16 Dec 2004 15:15:03 -0500 (GMT-05:00)

> From: Amadou Cisse

> Subject: Re: West Africa - The Cradle

>

> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \<History\>"

wrote:

> > The McIntoshes did not look at the big picture. Did the people

who made the boats and the pots between 9000BC and 4000BCE- in the Sahelian zone disappear from the face of the earth without offsprings?

> >

> > The Inland Delta falls within the Sahelian zone discussed in the

extract.

> >

> > GE

>

> Indeed. The McIntoshes focused on the Jenne region - south-west of

the Niger bend. I didn't read them for a while but think there were two threads there: iron and urban organization. UNESCO in their general history of Africa has many many pointers on the Sahel-Sahara people. To just speak of present day Mali, the Soninke, Fulani, Mande, Songhai, Dogon all straddle Sahara and Sahel. Similarly for present day Senegal and Niger.

>

> I like the title of this thread.

>

> Regards,

> Amadou Cisse

>

>

>

>

>

>

>

> Message: 3

> Date: Thu, 16 Dec 2004 15:40:39 -0500 (GMT-05:00)

> From: Amadou Cisse

> Subject: Re: West Africa - The Cradle

>

> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> > Hi

> > They may not have looked at the big picture but I

> > have. We know where some of the people went, but not

> > all. My interest has been the Mande and West Atlantic

> > speakers over the years. I have been able to trace

>

> Following the journey of the Mande will be more rewarding than it

has been. I hope only to have the time to have a serious discussion with you about this.

>

> Jenne is culturally (and politically) and physically part of the

Niger delta, situated inland of the Niger river and its defluent Bani. The McIntoshes discuss Jenne (and Jenne Jeno). Last summer in Washington DC I discussed briefly with them during the Smithsonian Folklife on Mali, and they were mostly emphasizing the political organization - democratic- of Jenne.

>

> The oral traditions of the peoples of the inland delta are replete

with little red men who inhabited there and lived in hypogees.

>

> Also, i just came back from Kenya, each time a wonder. Many people

would spontaneously speak to me as if i were a Luo, an ethnic group on the banks of Lake Victoria. I pretend to be one to start off animated discussions, and end by telling them that we in West Africa have always been aware of our Westward and Southward movements.

>

> Good to be back and read all the interests we have in our

whereabouts.

>

> Regards,

> Amadou Cisse

>
>
>
>
>

>

>

> Message: 4

> Date: Thu, 16 Dec 2004 23:32:07 -0000

> From: "newyorkchango"

> Subject: Re: West Africa - The Cradle

>
>
>

> Amadou, Clyde and Ta Seti,

>

> In Marianne CORNEVIN's "Secrets du continent noir r驚1饅par

> l'arch驚1鰲ogie" she says if my understanding is correct, that the

> Niger Delta area was populated by 3,000 B.C. but was heavily

> trafficked by 1,000 B.C. To me, the later date implies Berbers were
> coming the river.

>

> I've been looking at the Fulani, Peul, Fulbe, Fellata, Peul Mbororo

> etc. Since, Amadou Hampate Ba was able to interpret a Sahara fresco

> using modern Fulani understanding, I think that it may be unfair to

> give the Mande all the credit for what you all call Proto-Mande

> people. The Fulanis are the ones who traversed Africa from Senegal

to

> the Sudan vice versa. The Fulanis call the Mande Bida snake Tyanba.

> These two cultures are symbiotic. However, in my reading it seems

> that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are getting

> in trouble all over because they have too many babies and cattle

and

> sheep and are taking up too much space. In the Sudan, which houses

> what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the

> area of Darfur which means "Home of the Fur". The Fur, maybe an

> offshoot of the Fulani as well. These MBororo are in conflict today

> with the Nuer pastoralists.

- >
- > It is interesting to note also that many African Americans who had
- > DNA tests done find themselves to be of Fulani descent in numbers
- > much higher to be expected. They say the original cowboys were

Fulani

- > in the USA. Then of course, The Mande are represented greatly in

the

- > DNA test of those in S.C.
- >
- > <http://ennedi.free.fr/peul.html>
- >
- > I wish i could read "De l'origine Égyptienne des Peuls". Some say
- > it's the other way around.
- >
- > If you can guess by now there are aspects of their ways that I dig.
- > EXCEPT, WE DON'T SHARE THE SAME RELIGION!!! This is a problem.
- >
- >
- > The Fulani hat is similar to the ones seen in Asia.
- >

<http://www.danheller.com/images/Africa/Mali/People/Slideshow/img16.htm>

- > 1
- >
- > What I have been also checking out is the last names of the West
- > Africans. There are two Fulani last names that are also the same as
- > some Chinese Ly, Lo and Sy, that's if they are pronounced Lee, Low
- > and See. I could go on.
- >
- > Oh, almost forgot! There is a culture defined which is much older
- > than the ProtoSaharans. This is the Sangoen/Sangoan culture of
- > Senegal, Nigeria, and Central Africa. it goes back 43,000 years ago
- > to the Early Stone Age. I don't know if this Sango is pronounced
- > Shango or where they got the name from. But, the microlithic

Sangoan

- > culture is replete with stone axes!
- >
- > Don't Have A Cow,
- > God Bless America and Y'all,
- > Zai Jian (Chinese for goodbye)
- > Charles
- >
- >

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>

> --- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:

> > --- In Ta_Seti@yahoogroups.com, clyde winters

> wrote:

> > > Hi

> > > They may not have looked at the big picture but I

> > > have. We know where some of the people went, but not

> > > all. My interest has been the Mande and West Atlantic

> > > speakers over the years. I have been able to trace

> >

> > Following the journey of the Mande will be more rewarding than it

> has been. I hope only to have the time to have a serious discussion

> with you about this.

> >

> > Jenne is culturally (and politically) and physically part of the

> Niger delta, situated inland of the Niger river and its defluent

> Bani. The McIntoshes discuss Jenne (and Jenne Jeno). Last summer in

> Washington DC I discussed briefly with them during the Smithsonian

> Folklife on Mali, and they were mostly emphasizing the political

> organization - democratic- of Jenne.

> >

> > The oral traditions of the peoples of the inland delta are

replete

> with little red men who inhabited there and lived in hypogees.

> >

> > Also, i just came back from Kenya, each time a wonder. Many

people

> would spontaneously speak to me as if i were a Luo, an ethnic group

> on the banks of Lake Victoria. I pretend to be one to start off

> animated discussions, and end by telling them that we in West

Africa

> have always been aware of our Westward and Southward movements.

> >

> > Good to be back and read all the interests we have in our

> whereabouts.

> >

> > Regards,
> > Amadou Cisse
>
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>
> Message: 5
> Date: Fri, 17 Dec 2004 00:19:41 -0000
> From: "noirfist"
> Subject: Re: West Africa - The Cradle
>
>
> The hats you site are not the monopoly of the Peuhl/"Fulani."
> Cognates of these span the African continent.
>
> Also, if memory serves me correctly, the designation "Fulani" is a
> French corruption of their original name, such as "Peuhl." Perhaps

we
> can "define" them more accurately.
>
> One could also argue, perhaps vainly, as current research will not
> validate any of this, that the Igbo word for spirit/spiritual
> force, "Chi," is akin to the Chinese word of similar meaning.
>
> The double "Mud-fish" symbol, often found in ancient Yoruba/Bini
> iconograghy/metaphysics has the exact same reference as is the

In/Yo

> (Nipponese)-Yin/Yang symbol of the Ba Gua/I-Ching structure: the
> interalatedness of all things. Similar examples are the serpentine
> interwoven patterns, as represented ni Kuba/Luba cloth, etc.-themes
> echoed across the vastness of the African continent.

>
> Keep it coming...
>
>
> --- In Ta_Seti@yahoogroups.com, "newyorkchango"
> wrote:
>>
>>
>> Amadou, Clyde and Ta Seti,
>>
>> In Marianne CORNEVIN's "Secrets du continent noir r驚1饒par
>> l'arch鰐ogie" she says if my understanding is correct, that the
>> Niger Delta area was populated by 3,000 B.C. but was heavily
>> trafficked by 1,000 B.C. To me, the later date implies Berbers
> were
>> coming the river.
>>
>> I've been looking at the Fulani, Peul, Fulbe, Fellata, Peul

Mbororo

>> etc. Since, Amadou Hampate Ba was able to interpret a Sahara

fresco

>> using modern Fulani understanding, I think that it may be unfair

to

>> give the Mande all the credit for what you all call Proto-Mande
>> people. The Fulanis are the ones who traversed Africa from

Senegal

> to

>> the Sudan vice versa. The Fulanis call the Mande Bida snake

Tyanba.

>> These two cultures are symbiotic. However, in my reading it seems
>> that the ubiquitous Fula, Fulani, MBororo, Peuls, Fulbe are

getting

>> in trouble all over because they have too many babies and cattle

> and

>> sheep and are taking up too much space. In the Sudan, which

houses

>> what we call "Ta Seti", or "Nubia", the MBororo Fulanis are in the
>> area of Darfur which means "Home of the Fur". The Fur, maybe an

> > offshoot of the Fulani as well. These MBororo are in conflict

today

> > with the Nuer pastoralists.

> >

> > It is interesting to note also that many African Americans who

had

> > DNA tests done find themselves to be of Fulani descent in numbers

> > much higher to be expected. They say the original cowboys were

> Fulani

> > in the USA. Then of course, The Mande are respresented greatly in

> the

> > DNA test of those in S.C.

> >

> > <http://ennedi.free.fr/peul.html>

> >

> > I wish i could read "De l'origine 駢ptienne des Peuls". Some say

> > it's the other way around.

> >

> > If you can guess by now there are aspects of their ways that I

dig.

> > EXCEPT, WE DON'T SHARE THE SAME RELIGION!!! This is a problem.

> >

> >

> > The Fulani hat is similar to the ones seen in Asia.

> >

>

<http://www.danheller.com/images/Africa/Mali/People/Slideshow/img16.htm>

> > I

> >

> > What I have been also checking out is the last names of the West

> > Africans. There are two Fulani last names that are also the same

as

> > some Chinese Ly, Lo and Sy, that's if they are pronounced Lee,

Low

> > and See. I could go on.

> >

> > Oh, almost forgot! There is a culture defined which is mmuch

older

> > than the ProtoSaharans. This is the Sangoen/Sangoan culture of
> > Senegal, Nigeria, and Central Africa. it goes back 43,000 years

ago

> > to the Early Stone Age. I don't know if this Sango is pronounced
> > Shango or where they got the name from. But, the microlithic
> Sangoan
> > culture is replete with stone axes!

> >

> > Don't Have A Cow,
> > God Bless America and Y'all,
> > Zai Jian (Chinese for goodbye)
> > Charles

> >

> >

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> >

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> > --- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:

> > > --- In Ta_Seti@yahoogroups.com, clyde winters

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> > Washington DC I discussed briefly with them during the

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> > Folklife on Mali, and they were mostly emphasizing the political

> > organization - democratic- of Jenne.

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> > have always been aware of our Westward and Southward movements.

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> > whereabouts.

> > >

> > > Regards,

> > > Amadou Cisse

>

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> Message: 6

> Date: Fri, 17 Dec 2004 00:05:08 -0000

> From: "newyorkchango"

> Subject: Central African History : Gabon from 120,000 B.C.

>

>

>
> Ta Seti,
>
> Let's Go way way back. Click the link and see the chart much

clearer.

>
> Charles
> =====
>
>
>
> <http://www.bradshawfoundation.com/congo/settlement.html>
>
> The History of Human Settlement in the Middle Ogooue Valley
> Implications for the Environment by Richard Oslisly
>
> Taken from 'African Rain Forest Ecology and Conservation'
> An Interdisciplinary Perspective
> Edited by William Weber, Lee J. T. White, Amy Vedder and Lisa
> Naughton-Treves
> Yale University Press, New Haven and London 2001
> Africa is extremely rich in prehistoric archaeological remains.

These

> include the extraordinary geological deposits of eastern Africa,
> where many important human fossils have been discovered, as well as
> the extensive areas of rock art in the Sahara and in southern

Africa.

> However, there is a strong bias in the literature toward regions

with

> open countryside, which are more easily explored. Little

information

> exists for the tropical forested regions of central Africa, long
> considered a hostile environment that had resisted human settlement.
>
> Early archaeological research in central Africa was sporadic. The
> forest vegetation soon covers any remains of settlements, and early
> discoveries were mostly by informed geologists working on large
> engineering projects. More systematic archaeological research began
> in the 1960's, particularly in the context of the "Bantu

phenomenon"

> of the past five thousand years, when agriculturalists from just
> south of the Sahara expanded into eastern and southern Africa. As
> this research developed, it became apparent that late Quaternary
> climate changes of the Wurm glaciation (70,000-12,000 B.P. - the
> recent Pleistocene period) and the following interglacial of the
> Holocene (12,000 B.P. to the present) had played an important role

in

> determining where and how people lived (Mortelmans and Monteyne

1962;

> DC Ploey 1963).

>

> This text presents the results of sixteen years of work on the
> paleoenvironment and prehistory of the middle valley of the Ogooue,
> and builds the first chronological framework of the history of

people

> living in this region of central Gabon and discusses their cultural
> traditions and relations with the forest. Findings from central

Gabon

> will then be compared to research elsewhere to discuss the
> implications of human settlement and use on the African forest zone
> in general.

>

> From a map of central Africa it is apparent that areas of southern
> Cameroon-bordered by the Atlantic to the west and the great swamps

of

> the Congo Basin to the east-represent a likely channel for human
> population movements south out of the Bantu homeland in

southeastern

> Nigeria and western Cameroon. This is especially so because during
> periods in the past, much of the present forest cover of the region
> was replaced by a more open landscape.

>

>

>

>

>

> Routes of the Bantu in west central Africa. Arrow surrounded by
> dotted lines indicates a savanna passage colonized by forest during
> the Holocene and the population hiatus.

>

>

>

> The natural funnel of ridge lines running north-south from the

north

> of Gabon is interrupted in the center of the country by the middle

> valley of the river Ogooue, which runs parallel to the equator in a

> series of rapids and falls. The region is delimited to the north by

> the equator and to the south by the first forested foothills of the

> Massif du Chaillu. It is an island of open savannas and gallery

> forests covering about 1,000 km.sq.

>

> As it is thought that the rapid spread of Bantu peoples may have

> occurred during a dry climatic phase between 3,500 and 2,000 B.P

when

> savanna vegetation was more extensive in central Africa (Maley

1992;

> Schwartz 1992), it seems likely that the middle valley of the

Ogooue

> would have been a key staging area, because of its central location

> and the presence of a large river.

>

> The history presented here has taken many years to tease apart, and

> we continue to make new and exciting discoveries on a yearly, if

not

> monthly basis. For prehistoric humans, the evergreen forest

> represented a challenging environment, the height and density of

the

> canopy making orientation difficult. It was, however, an important

> source of food, and people probably traveled significant distances

to

> gather fruits and nuts or to hunt and trap animals, as their

closest

> relatives, gorillas and chimpanzees, do today (Tutin et al. 1991;

> Tutin and Oslisly 1995). It is extremely difficult to follow

> riverbanks because the vegetation is dense, but there are generally

> numerous elephant trails along the ridges between rivers, which

even

> today are often adopted by humans. Following such trails, one

catches

- > occasional glimpses, through gaps in the trees, of distant peaks or
- > valleys, which improve one's perception of topography and distance.
- > Elephant trails were thus likely key elements for early human
- > migrations through the forest zone, particularly considering the
- > general north-south orientation of the major ridge lines in Gabon.
- > Today's roads, be they national high-ways or foresters' trails also
- > tend to follow ridge lines, often revealing numerous remains of

past

- > human habitation. These ridge lines tend also to be rich in iron-
- > bearing geological formations and could also have attracted Iron

Age

- > peoples for this reason.

>

>

>

- > The Early Stone Age

- > (400,000-120,000 B.P.)

- > There are numerous Stone Age sites in the middle valley of the
- > Ogooue, including the oldest known stone tools in central Africa,
- > discovered in the upper terrace of the Ogooue at Elarmekora

(Oslisly

- > and Peyrot 1992a) and estimated to date to around 400,000 B.P., in
- > correlation with the mid-Bruhnes climatic change (Jansen et al.
- > 1986). Unfortunately, as is the case elsewhere in central Africa,
- > most sites are in river terraces or other stone lines, and

therefore

- > their stratigraphy is typically highly disturbed. Because of the
- > strongly acidic soils (with pH generally 4-5) there are no bones or
- > other organic remains to enable radio-chronological dating. Only

for

- > sites dating from the past 5,000 years are detailed radio-
- > chronological, archaeological, and paleoecological data available.

>

>

>

- > The Middle Stone Age

- > (120,000-12,000 B.P.)

>

- > During the long dry period, the Maluekian (see below), which lasted
- > from 70,000 to 40,000 B.P., many of the central African forests

gave

- > way to savannas (Roche 1979). During this period, brutal but
- > infrequent rainstorms caused severe erosion, which deposited large
- > quantities of stones, pebbles, and gravel in riverbeds. Peoples of
- > the middle Stone Age lived close to these rivers, using the stones

to

- > fashion rough tools, including the choppers, picks, and scrapers of
- > the Sangoan industry, which are common in riverbanks and around
- > ancient lakes in central Africa. These industries tend to occur in
- > flood-plain deposits, which are by nature very disturbed and remain
- > poorly understood.

>

- > The following period, the Ndjilian, from 40,000 to 30,000 B.P., was
- > humid and favorable for forest growth (Caratini and Giresse 1979)

but

- > very few human remains are known from this period.
- >
- > From 30,000 to 12,000 B.P., equatorial Africa suffered a severe
- > drought, the Leopoldvillian climatic phase, when forests were
- > restricted to river galleries and moist mountain ranges (Maley

1991).

- > Sea level was more than 120 m below its current position, revealing
- > vast beaches, which were molded by the wind into dunes along the
- > coasts of Equatorial Guinea, Gabon, and Congo. Sporadic rains again
- > caused severe erosion, washing away clay and sand layers and
- > revealing the base rock. Rising rivers carried stones and pebbles,
- > which accumulated in the middle terraces, about 10 m higher than

they

- > are today. Hunter-gatherer peoples of this Lupembian period lived

on

- > hilltops close to water and made more sophisticated stone tools.
- > Their throwing weapons, made out of stone collected from numerous
- > rock deposits, suggest that they were living in an open savanna
- > environment in which visibility was good. One finds these

industries

- > at the top of alluvial deposits, but to date there is no site in
- > central Africa of known stratigraphy to provide a chronological

- > reference for the Maluekian, Ndjilian, or Leopoldvillian period
- > (Lanfranchi 1990).
- >
- >
- >
- > Chronological
- > references
- > (Years) Industry
- > Palaeoclimate
- > periods Major
- > events
- > Present
- > Late Iron Age
- > (800 BP to present) Kibangian B
- > (3,500 BP to present) Forest Expansion
- > Humid Phase
- > (from 2,000 BP)
- > 500
- >
- > 1,000
- > Hiatus
- > (1,400-800 BP)
- > 1,500
- > Early Iron Age
- > (2,500-1,500 BP)
- > 2,000
- >
- > 2,500
- > Dry Phase
- > (3,000-2,000 BP)
- > Savanna Expansion
- >
- > Anthropic Influence
- > 3,500
- > Neolithic Stage
- > (4,500-2,500 BP) Humid Phase
- > Forest Expansion
- > 4,500
- > Kibangian A
- > (12,000-3,500 BP)
- >
- > 10,000
- > Tshitolian Complex
- > (12,000-4,500 BP)
- > Late Stone Age
- > 30,000

>

>

>
> Message: 7
> Date: Thu, 16 Dec 2004 23:51:54 -0000
> From: "newyorkchango"
> Subject: Sangoan and magosian Cultures

>
>
>
> Ta Seti,

>
> What I read about the Sangoan in Nigeria and Senegal was also from
> Marriane Cornevin's book. This is something more from Uganda.

>
> Charles

> =====

>
> Uganda -- Archaeology
> http://www.sas.upenn.edu/African_Studies/NEH/uarchaeology.htm

>
>
> A wide range of archaeological remains have been discovered in
> Uganda, ranging from early stone tools to trade goods brought from
> the coast by nineteenth century traders and explorers.
> The Paleolithic collections housed at the Geological Survey at
> Entebbe include 2,500 pieces from the former environs of Lake
> Victoria, which were exposed along the Kagera River valley, chiefly
> around Nsonezi. These finds indicate a richly developed Acheulean
> handaxe culture, which has been dated at between 100,000 and 50,000
> years. Handaxes have also been discovered in gravel deposits near
> Parra and Mweya. Later stone tools of the Sangoan Culture (named
> after the Sango Bay in Masaka District) have been found in western
> Uganda along the Kagera River valley and on hills around Mbarara.

>
> The Magosian Culture, named after a water-hole site in Karamoja,
> flourished 7,000 to 5,000 years ago, leaving deposits of small

stone

> tools. Many beautifully fashioned quartz tools, resembling those of
> the Stillbay Stone Age Culture of Somaliland, have been found near
> Moroto. Agriculture reached Uganda 2,000 to 3,000 years ago and
> quickly spread over western Uganda. Nevertheless, hunting and food-
> gathering people, making tools resembling those of the Wilton Stone
> Age cultural tradition, lived in caves and rock shelters near Lake
> Victoria. These peoples were slowly absorbed into the more settled
> Bantu agriculturists.

>

> The Nsongezi rock shelter was re-excavated in 1961 and dated to

about

> 1,000 A.D. These Stone Age survivors, perhaps kin to the present-

day

> Bushmen, were probably responsible for the rock paintings found in
> Teso, at Kakoro in Bukedi and on Lolui Island in Lake Victoria.

>

> Some time during the last twelve hundred years, iron working spread
> into Uganda from the north. When excavated in 1957, Bigo was found

to

> have defensive ditches cut 12 feet into solid rock, evidently made
> with metal tools, which stretch across nearly four miles of

country.

> During the 1960s, archaeological work focused on Bigo forts,

village

> sites, and painted pottery, as well as on legendary associations

with

> a mythical peoples known as the Bachwezi. Excavations at Bigo

showed

> a two-phase occupation, one associated with the Bahima Bachwezi,

the

> other with the Babito.

>

> Excavations were carried out in 1961 by the British Institute of
> History and Archaeology in East Africa at Kantsyore Island in

Ankole

> and near Suam in Sebei. These sites are particularly important for
> their dimple-based ware, early Iron Age pottery, and hut

foundations.

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> Message: 8
> Date: Fri, 17 Dec 2004 01:45:32 -0000
> From: "neseret"
> Subject: Re: white supremacy in games
>
>
> --- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:
> > the
> > egyptologist they got to oversea the game is katherine reece or
> > nesperet to ta_seti members, one of the directors of THE HALL OF
> MAAT.<
>
> Correction:
>
> a) Katherine Reece and "neseret" (me) are two different people. My
> name is Katherine Griffis-Greenberg.
>
> b) Katherine Reece is not an Egyptologist. She IS moderator/owner
> of both the Hall of Ma'at and the Forum of Amun, however.
>
> c) The so-called "white sphinxes" are made of limestone in the game
> (and in real life as well), as I understand it, so white IS the
> normal colour of limestone, just as all statues in the game are

made

- > of basalt, which is why they are black.
- >
- > Perhaps no one bothered to take the _type of stone_ into
- > consideration, rather than consider it a statement about "race"?
- >
- > Whatever the case, you have confused your persons as to who worked

on

- > the game, which is why I am setting the record straight. I had
- > nothing to do with either the development or creation of the game.
- >
- > Katherine Griffis-Greenberg, MA (Lon)
- >
- > Oriental Institute
- > Oriental Studies Doctoral Program [Egyptology]
- > University of Oxford
- > Oxford, United Kingdom
- >
- > <http://www.griffis-consulting.com>
- >
- >
- >
- >
- >
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- >

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>

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>

- > Message: 9
- > Date: Thu, 16 Dec 2004 21:29:24 -0500
- > From: "Amadou Cisse"
- > Subject: Re: West Africa - The Cradle
- >
- > --- In Ta_Seti@yahoogroups.com, "newyorkchango"
- > wrote:
- >>
- >>
- >> Amadou, Clyde and Ta Seti,
- >>
- >> In Marianne CORNEVIN's "Secrets du continent noir" 鴛鴦par

> > l'archéologie" she says if my understanding is correct, that the
> > Niger Delta area was populated by 3,000 B.C. but was heavily
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Mbororo

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> > using modern Fulani understanding, I think that it may be unfair

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> > give the Mande all the credit for what you all call Proto-Mande

> > people. The Fulanis are the ones who traversed Africa from

Senegal to

> > the Sudan vice versa. The Fulanis call the Mande Bida snake

Tyanba.

> > These two cultures are symbiotic.

>

> My mail is still not yet alright ? I cannot yet just hit reply and

> respond, this will happen when I start getting Ta-Seti in my

mailbox -

> so I would be brief until then. Population movements in West Africa

are

> continual, at least attuned to climate, so that for a group to come

from

> the East does not always mean it is from the East. There is a

> fundamental unity with the East and what is now the North. More

> particularly regarding the Fulani, they share a whole lot with other

> pastoral groups in the East (Tutsi, Ethiopia, Masai) and the Sahara

> where they are from. I know there has been a lot of speculation

> regarding their coming from Ethiopia, related to the Hebrews/Jews,

etc.

> They thrived in the Sahara before coming South along with other

groups.

> The scene my namesake identified is a crossing of river with the
herds;
> the tradition continues today in Mali. The Fulani were late Muslims

but
> did it earnestly once they started. One can say the serpent Mbida is
> Mande but more rigorously it is Soninke an earlier "mande" group.

>
> Regards,
> Amadou Cisse
>
>
> [This message contained attachments]

>
>
>
>

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>

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>

> Message: 10
> Date: Thu, 16 Dec 2004 22:13:13 -0500
> From: "Amadou Cisse"
> Subject: Re: West Africa - The Cradle
>
> --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:
> >
> > The hats you site are not the monopoly of the Peuhl/"Fulani."
> > Cognates of these span the African continent.
> >
> > Also, if memory serves me correctly, the designation "Fulani" is

a
> > French corruption of their original name, such as "Peuhl."

Perhaps we
> > can "define" them more accurately.
> >
> > One could also argue, perhaps vainly, as current research will

not

- > > validate any of this, that the Igbo word for spirit/spiritual
- > > force, "Chi," is akin to the Chinese word of similar meaning.
- >
- > Fulani is in fact a Bambara/Mande word meaning "the Fulah". The

Bambara

- > were the main sedentary group in the area of the Niger river where

the

- > pastoralists touched base. Followed a longtime feud and epic wars,

which

- > finally evolved in the famous "joking relationship". The Songhai

call

- > them Fulan and they call themselves Fulan to the Songhai, etc. The
- > "Fulani" call themselves Pullo thus the French word Peuhl. Because

of

- > polyvocality, same group call themselves several variants, each

adapted

- > to the neighboring languages. Flexibility and adaptability is the

norm.

- > Again, these groups are very interrelated, and the separate names
- > account more for how they earn a living, etc. The Igbo "Chi", the
- > Shango, in fact their spiritual organization is the same as that of
- > Songhai, of the Soninke, of the Bozo, of the Mande/Bambara, . that
- > around the lakes (Chad and those in East Africa), upper Nile, etc.

Again

- > there is a profound unity, and the religious practice of spirit
- > possessions is contributing no little to this. I could see this

over and

- > over again during frequent official trips on the

continent. "Modern" or

- > official Nigeria may look different from the modern entities of

Niger

- > and Mali, but the permanent entity that constitutes the people is

the

> same (albeit with marginal variations): there is significant

migration

> back and forth on the Benue to the Niger delta (in Nigeria) and

north to

> Niger (country) and to Mali where the fishing industry lasts most

of the

> year.

>

> Regards,

> Amadou Cisse

>

>

>

> [This message contained attachments]

>

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>

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>

> Message: 11

> Date: Thu, 16 Dec 2004 19:55:00 -0800 (PST)

> From: clyde winters

> Subject: Re: Re: West Africa - The Cradle

>

> Hi Amadou

> I look forward to your post on this matter.

> Clyde

> --- Amadou Cisse wrote:

>

> > --- In Ta_Seti@yahoogroups.com, clyde winters

> > wrote:

> > > Hi

> > > They may not have looked at the big picture but I

> > > have. We know where some of the people went, but

> > not

> > > all. My interest has been the Mande and West

>> Atlantic
>>> speakers over the years. I have been able to trace
>>
>> Following the journey of the Mande will be more
>> rewarding than it has been. I hope only to have the
>> time to have a serious discussion with you about
>> this.
>>
>> Jenne is culturally (and politically) and physically
>> part of the Niger delta, situated inland of the
>> Niger river and its defluent Bani. The McIntoshes
>> discuss Jenne (and Jenne Jeno). Last summer in
>> Washington DC I discussed briefly with them during
>> the Smithsonian Folklife on Mali, and they were
>> mostly emphasizing the political organization -
>> democratic- of Jenne.
>>
>> The oral traditions of the peoples of the inland
>> delta are replete with little red men who inhabited
>> there and lived in hypogees.
>>
>> Also, i just came back from Kenya, each time a
>> wonder. Many people would spontaneously speak to me
>> as if i were a Luo, an ethnic group on the banks of
>> Lake Victoria. I pretend to be one to start off
>> animated discussions, and end by telling them that
>> we in West Africa have always been aware of our
>> Westward and Southward movements.
>>
>> Good to be back and read all the interests we have
>> in our whereabouts.
>>
>> Regards,
>> Amadou Cisse
>>
>>
>>
>>
>>
>>

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>
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>

>

> Message: 12

> Date: Fri, 17 Dec 2004 04:44:56 -0000

> From: "Paul Kekai Manansala"

>

> Subject: Re: white supremacy in games

>

>

> Katherine what is the thesis for your dissertation?

>

> Regards,

> Paul Kekai Manansala

>

>

>

>

>

>

>

>

>

> Message: 13

> Date: Fri, 17 Dec 2004 03:20:12 -0000

> From: "newyorkchango"

> Subject: Re: white supremacy in games

>

>

>

> Shalom Aleichem K. Greenburg and Alafia Ta Seti,

>

> This may sound very strange, but i am glad in a sense that many non-

> Africans have not accepted in their minds, souls and hearts that

the

- > Ancient Egyptians are Black and the true importance of Africans in
- > world history. Yes, I say it again. I am glad that many have not
- > figured out the obvious.
- >
- > Sometimes, it is better to be underestimated. If they really
- > understood Africa's value, Oh the chaos which would come! So, let
- > them have their white sphinxes and pharoahs in books, TV programs
- > etc.
- >
- > This way the mysteries will remain hidden.
- >
- > Baruch Atah Adonai, Melech Ha Olam.
- >
- > Don't not worry about these things. You all belong to this planet

and

- > everything will take place as God wills it to be. If you look at

the

- > animal kingdom, you'll see that most have brown skin or are covered
- > by dark hair. The insects which cover th Earth are mostly dark. The
- > trees are dark. The chlorophyll that creates green leaves in plants
- > from the solar rays is related to the melanin which darkens your

skin

- > and occupies the cells of your body. The Earth itself is dark and
- > from this Adamah, Adam and Eve came forth.
- >
- > Your black kinky hair is coiled like the strands of a DNA molecule.
- > Chromosome means "Black body". God created you and he holds you

safe.

- > Do not worry. Heaven shines upon you like the Sun shines upon the
- > Earth giving life and love.
- >
- > This is your world. Do not worry.
- >
- > Rejoice and be happy,
- > Charles
- >
- >
- >
- >
- > --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
- > >

> > --- In Ta_Seti@yahoogroups.com, "dplacid1" wrote:
> > > the
> > > egyptologist they got to oversea the game is katherine reece or
> > > neseret to ta_seti members, one of the directors of THE HALL OF
> > MAAT.<
> >
> > Correction:
> >
> > a) Katherine Reece and "neseret" (me) are two different people.

My

> > name is Katherine Griffis-Greenberg.
> >
> > b) Katherine Reece is not an Egyptologist. She IS moderator/owner
> > of both the Hall of Ma'at and the Forum of Amun, however.
> >
> > c) The so-called "white sphinxes" are made of limestone in the

game

> > (and in real life as well), as I understand it, so white IS the
> > normal colour of limestone, just as all statues in the game are
> > made
> > of basalt, which is why they are black.
> >
> > Perhaps no one bothered to take the _type of stone_ into
> > consideration, rather than consider it a statement about "race"?
> >
> > Whatever the case, you have confused your persons as to who

worked

> > on
> > the game, which is why I am setting the record straight. I had
> > nothing to do with either the development or creation of the game.
> >
> > Katherine Griffis-Greenberg, MA (Lon)
> >
> > Oriental Institute
> > Oriental Studies Doctoral Program [Egyptology]
> > University of Oxford
> > Oxford, United Kingdom
> >
> > <http://www.griffis-consulting.com>
>
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> Message: 14
> Date: Fri, 17 Dec 2004 03:39:13 -0000
> From: "newyorkchango"
> Subject: Re: West Africa - The Cradle

>
>
>

> And Amadou,

>

> When the slaveship came and the Fula, Mande/Bambara, Akan, Yoruba,
> Soninke, Mossi, Wolof, Dyula, Hausa, Congo, Efik, Fon and others

were

> brought together across the water, a symbol, of
> Olokun/Poseidon/Neptune patron saint of the Blacks. We lost our
> names, our tribes, our dress, our religion, our heritages, our
> families, yet in America, Jamaica, Cuba, Brazil, Colombia,

Trinidad,

> Surinam, Panama, Canada, Haiti, Dominican Republic, Antigua,
> Barbados, and thought we enter trance in similar state. Like those
> who enter the dreamtime in Oceania. We are.

>

> Sankofa,

> Charles

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> > --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

> > >

> > > The hats you site are not the monopoly of the Peuhl/"Fulani."

> > > Cognates of these span the African continent.
> > >
> > > Also, if memory serves me correctly, the designation "Fulani"

is

> a
> > > French corruption of their original name, such as "Peuhl."
> Perhaps we
> > > can "define" them more accurately.
> > >
> > > One could also argue, perhaps vainly, as current research will
> not
> > > validate any of this, that the Igbo word for spirit/spiritual
> > > force, "Chi," is akin to the Chinese word of similar meaning.
> >
> > Fulani is in fact a Bambara/Mande word meaning "the Fulah". The
> Bambara
> > were the main sedentary group in the area of the Niger river

where

> the
> > pastoralists touched base. Followed a longtime feud and epic

wars,

> which
> > finally evolved in the famous "joking relationship". The Songhai
> call
> > them Fulan and they call themselves Fulan to the Songhai, etc. The
> > "Fulani" call themselves Pullo thus the French word Peuhl.

Because

> of
> > polyvocality, same group call themselves several variants, each
> adapted
> > to the neighboring languages. Flexibility and adaptability is the
> norm.
> > Again, these groups are very interrelated, and the separate names
> > account more for how they earn a living, etc. The Igbo "Chi", the
> > Shango, in fact their spiritual organization is the same as that

of

> > Songhai, of the Soninke, of the Bozo, of the Mande/Bambara, . that
> > around the lakes (Chad and those in East Africa), upper Nile,

etc.

> Again
> > there is a profound unity, and the religious practice of spirit
> > possessions is contributing no little to this. I could see this
> over and
> > over again during frequent official trips on the
> continent. "Modern" or
> > official Nigeria may look different from the modern entities of
> Niger
> > and Mali, but the permanent entity that constitutes the people is
> the
> > same (albeit with marginal variations): there is significant
> migration
> > back and forth on the Benue to the Niger delta (in Nigeria) and
> north to
> > Niger (country) and to Mali where the fishing industry lasts most
> of the
> > year.
> >
> > Regards,
> > Amadou Cisse
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>
> Message: 15
> Date: Fri, 17 Dec 2004 06:09:40 -0000
> From: "saakhuba"
> Subject: Bear with me
>
>
> UASO NYIRO.....Please without searching for information on these
> two words tell me what region of Africa was the web page describing
> the "phrase" about and even what the words describe or mean....

> your reply would be valued.

>

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> Afrika Unganisha!

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> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam protection around
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> | 15339|2004-12-18 20:30:54|Amadou Cisse|Re: Hebrew Connections (was Bear with me)|
Charles, Cristofori and Ta-Seti,

I am hardly catching up. The Ngr sound is in ancient and current Saharan languages as river or running stream. (I think it is even more widespread since the same vocable signifies cow in Pular, and I vaguely recall some of the comparisons for cow by Clyde between WAfrica and the Pacific to have preserved the correspondance). It was only through misreading this word by latin-based europeans that "blackness" entered. The word moved from a simple immanent river to a significant idea of blackness. See our previous discussion at http://groups.yahoo.com/group/Ta_Seti/message/13750

Regards,
Amadou Cisse

-----Original Message-----

From: newyorkchango [mailto:newyorkchango@yahoo.com]
Sent: Saturday, December 18, 2004 7:15 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Hebrew Connections (was Bear with me)

Cristofori,

I don't remember where I first heard this. So, don't let me take all the credit. I was wondering were the bedouins related to the Fulani and the Egyptian fellahin.

And you mentioned ethnic tensions in the Bronx. Well, I won't say where in NYC I am, but I've learned to get around them by learning languages and customs. I love the Hispanic culture. There just a few things I don't like such as the skin color complexes they have. But, it was the Hispanic culture that made Yoruba culture available to the African-Americans of North America. The Haitians gave Voodoo. The Puerto Ricans showed a strong camaraderie. And what would the world be without Jennifer Lopez, Roselyn Sanchez, Thalia, Olga Tanon, Ana Barbara, Selena and the list is endless.

NYC has shown me with all these ethnic groups that the White/Black divide of the South is just one of many divisions around the world. In the South, the Whites and Blacks share the same language, religion, food, and most customs. Here, there are a multitude of religions, cultures, languages, and even the Blacks are divided by nationality, language and culture. We can see the world differently.

Charles

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> Hi Bro. Charles and members of Ta-seti, i went to a hebrew-english

lexicon and found that the word Nagar (Ngr) was the word used for flowing, overflow, etc. and that showed me that this is possibly where the words niger and nigeria came from. also arnold the swarthy negger could have ancestry that goes back to the black farmers that came out of the "middle east" and coasted along the rivers (ngrs?) of europe and made farming settlements. i recall on the arsenio hall show that arnold himself said his last name meant the black farmers. so nigger could possibly be something positive that was turned to a negative by the poisoned minds of the germanic anglo and saxons?

>

>

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| 15340|2004-12-18 23:39:57|Arthur Coleman|Re: Hebrew Connections (was Bear with me)|

Hey Charles,

Do you mind if I contact you personally?

I like to ask a question of you concerning the Hebrews.

Art

Amadou Cisse wrote:

Charles, Cristofori and Ta-Seti,

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http://groups.yahoo.com/group/Ta_Seti/message/13750

Regards,

Amadou Cisse

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Sent: Saturday, December 18, 2004 7:15 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Hebrew Connections (was Bear with me)

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>

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| 15341|2004-12-19 09:04:14|ndweleifwa|Re: Indigenous names for African countries?|

You can get some info about the names of Africa 'countries' at
www.africaspeaks.com/maps

In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> Htp Ta_Seti

>

> I am in search for a source that would have the idigenous names

and

> meanings for African countries before and after the Berlin

> Conference. Would anyone on this list know of such a source and

> where to find it? Your help is greatly appreciated.

>
>
> Asar Imhotep
> <http://www.mochasuite.com>
| 15344|2004-12-19 19:24:30|newyorkchango|Re: Hebrew Connections (was Bear with me)|
Arthur,

Just write and ask.

Charles

--- In Ta_Seti@yahoogroups.com, Arthur Coleman
wrote:

> Hey Charles,
>
> Do you mind if I contact you personally?
> I like to ask a question of you concerning the Hebrews.
> Art
>
> Amadou Cisse wrote:
>
> Charles, Cristofori and Ta-Seti,
>
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> languages as river or running stream. (I think it is even more
> widespread since the same vocable signifies cow in Pular, and I

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> recall some of the comparisons for cow by Clyde between WAfrica and

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> misreading this word by latin-based europeans that "blackness"

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> http://groups.yahoo.com/group/Ta_Seti/message/13750

>
> Regards,
> Amadou Cisse
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> -----Original Message-----

> From: newyorkchango [mailto:newyorkchango@y...]
> Sent: Saturday, December 18, 2004 7:15 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Hebrew Connections (was Bear with me)
>
>
>
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> where in NYC I am, but I've learned to get around them by learning
> languages and customs. I love the Hispanic culture. There just a

few

> things I don't like such as the skin color complexes they have.

But,

> it was the Hispanic culture that made Yoruba culture available to

the

> African-Americans of North America. The Haitians gave Voodoo. The
> Puerto Ricans showed a strong camaraderie. And what would the world
> be without Jennifer Lopez, Roselyn Sanchez, Thalia, Olga Tanon, Ana
> Barbara, Selena and the list is endless.

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> divide of the South is just one of many divisions around the world.
> In the South, the Whites and Blacks share the same language,
> religion, food, and most customs. Here, there are a multitude of
> religions, cultures, languages, and even the Blacks are divided by
> nationality, language and culture. We can see the world differently.

>

> Charles

>

>

>

> --- In Ta_Seti@yahoogroups.com, cristofori whitakara

> wrote:

> > Hi Bro. Charles and members of Ta-seti, i went to a hebrew-

english

> lexicon and found that the word Nagar (Ngr) was the word used for
> flowing, overflow, etc. and that showed me that this is possibly
> where the words niger and nigeria came from. also arnold the

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> negger could have ancestry that goes back to the black farmers that
> came out of the "middle east" and coasted along the rivers (ngrs?)

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> show that arnold himself said his last name meant the black

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> negative by the poisoned minds of the germanic anglo and saxons?

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| 15345|2004-12-19 19:25:18|newyorkchango|Re: Hebrew Connections (was Bear with me)|
Amadou,

I reread the entry from August. You did talk about it before. The following website says that the ancient Saharan language was the first universal language and origin of Indo-European and Semitic. But, he doesn't say the Saharans were colored.

<http://www.hightspeedplus.com/~edonon/saharan.htm>

BTW, did you hear about Matthew McConaghey's new action movie? He's crossing the "Sahara" looking for gold. There's scenes of Mali and the manuscripts of Timbuktu. It's about the GOLD!!!

It's hard for me to catch up too. We are all too slow.

I ain't no gold. I ain't got no diamonds.

Where is the gold? Where are the diamonds :-),
Charles

--- In Ta_Seti@yahoo.com, "Amadou Cisse" wrote:

> Charles, Cristofori and Ta-Seti,

>

> I am hardly catching up. The Ngr sound is in ancient and current Saharan

> languages as river or running stream. (I think it is even more

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> http://groups.yahoo.com/group/Ta_Seti/message/13750

>

> Regards,

> Amadou Cisse

>

> -----Original Message-----

> From: newyorkchango [mailto:newyorkchango@y...]

> Sent: Saturday, December 18, 2004 7:15 PM

> To: Ta_Seti@yahoo.com

> Subject: [Ta_Seti] Re: Hebrew Connections (was Bear with me)

>

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 | 15346|2004-12-19 21:10:58|K. Loganathan|The Verses of the Snake Charmer 27|
The Verses of the Snake Charmer 27

The Philosophical Arguments of the Siddhas

Overcoming Desires for Wealth

Meditation on Death and Becoming Free of the Desires for Material Comforts

The craving for material comforts and the view that it is the availability of the things that provides for them that matters and constitutes the parameters of successful life is that which is questioned here. It is not denied that one should seek a comfortable, a happy family life and so forth. The Siddhas never advocated the dry ascetic way of life. However what they criticize is the FORGETFULNESS of death and which makes all such cravings for material comforts quite vain in fact.

At some point if life and to be metaphysically well-tuned, one has to FREE oneself from these economic cravings and take them in the right spirit- only temporary and useful only as long as the embodied existence continues to be available.

Now here we must also note that the Snake charmer is referring to what is called Maaya Malam in Saiva Siddhanta (not available in Vedanta), a derivative Malam(aakantuka malam) the root of which is aaNavam, that which causes death and which is a sahasa malam, something intrinsic and which only Njaanam will combat with it. The anma, infected as it is with this aaNavam is blinded and hence made ignorant of its own metaphysical essence i.e. of being FREE of all these malam and which can enjoy existence as the Pure and Clean anma glowing in Njaanam and which is the same as that of BEING. The Civanjaanam is that UNDERSTANDING that BEING enjoys and which also remains the possibility of ALL anmas.

However most are NOT aware of this metaphysical essence of self and very often despite being superficially religious with many kinds of False Metaphysics ruling the mind and conditioning behavior. These are the famous Three Citadels that Siva burns to ashes in the interest of opening up the visions of the anmas towards their own metaphysical essences. The excessive and almost obsessive desire to enjoy the material comforts is a result of immersing fully in this Maaya Malam and which is also the root cause of embodiment.

A bodiless anma that floats in metaphysical space is pushed into assuming an embodied existence only because of the presence of this Maaya Malam. It becomes necessary to FREE the soul from this by developing a DETACHMENT for excessive material comforts and which will OPEN UP our eyes towards the various metaphysical possibilities that we also enjoy and hence shape the normal existence on different lines.

45.

**manjcanaiyum puuvaNaiyum paayalum veRum
paaz cudu kaadatinee payan peRumoo
manjcaL maNm pooy cudu naaRu maNagkaL
varumnRu teLintu aadaay paambee**

Meaning:

O my soul the snake! Having immersed completely in worldly life of materials comforts, you enjoy domestic life seeking the pleasures of comfortable beds , flower garlands and sleeping well.. But just ask yourself! When you are dead and your lifeless body is cremated in cremation grounds what happens to these bed of roses and so forth? Will they serve any comfort there? Certainly not. Also note that all good odors will be absent and the whole place will be filled with the smell of burning flesh. Without forgetting that such ends are inevitable, dance and dance holding firmly to this metaphysical understanding

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| 15347|2004-12-20 01:55:17|truth_about_africa|Negroid Affinities in ancient Greece and Palestine??|

Description of Type B Mesolithic Northwest African crania from Afalou, Mechta, Aioun Berich, and Mouhaad:

"Long, and narrow and slightly prognathous, but relatively shorter and broader in females. Orbits are moderately high, while noses are long and narrow in males but short and often broad in females."

Source:

L. Cabot-Briggs

Stone Age Races of Northwest Africa

pg 28

Type B not surprisingly has close affinities to predynastic Lower Nubians, Siwa Oasis people, and a series of crania from Gabon West Africa:

"The comparative table for Type B males [Table 15] shows that we are dealing with a variety that is remarkably close to the population of Lower Nubia in the late Predynastic and Early Dynastic periods(el Batrawi, '35), as it is to the much later but nearly identical population of Siwa Oasis in Ptolemaic times (Derry, '27)..... In Table 16 we note the same parallels to ancient Lower Nubians that characterize Type B males, and the similarity to Derry's Siwa series is again strong, but we find also a strikingly close resemblance to a series of West African crania from Fernand Vaz in the Gaboon (Trevor, '49) This resemblance is in form rather than size, as the Gabonese series is made up of much smaller individuals, but it is still far closer than is the rather tenuous resemblance between the males of Type B and those of Fernand Vaz.

Unfortunately the racial and cultural origins and affinities of Trevor's Fernand Vaz series are shrouded in mystery, but two of the specimens are catalogued as Fang, and the rest can hardly have come from very far away. According to Seligman ('35, p. 182) the Fang are immigrants probably from somewhere a little west of the Congo-Nile watershed, and he is inclined to consider them as of partly Hamitic origin although now much modified by mixture following their arrival on the West African coast..... The series described by Trevor was collected presumably between 30 and 50 years after the arrival of the Fang in the Gaboon, and so we may assume that it is a relatively unadulterated sample of the original immigrant type together with perhaps, a certain proportion of the type of the older and probably Bantu inhabitants of the region."

Now we know today that Seligman's Hamitic Hypothesis has been

debunked and is no longer accepted, we have established that Type B crania from Mesolithic Northwest Africa were without a doubt Negroid.

Now moving on, we find populations outside of Africa with affinities to Type b Northwest African Mesolithic crania, which we have just established, was akin to Lower Nubians and a series of crania from Gabon West Africa, which makes type b undoubtedly Negroid. We even find populations with affinities to Type B in Greece and among the Natufians, read:

"We find that Type B is also remarkably close to Angel's ('44) Ancient Greek "Classic Mediterranean" Type B, which, in its turn, is even closer to Derry's Siwa series than are el Batrawi's A-Group Lower Nubians."

And also in the Natufians we find affinities to Type B:

"The Natufian skull from Shuqbah in Palestine that was illustrated and briefly described by Keith('31, pp. 221-223) is very like some of our Type B specimens, although the mandibular angle is more open, the mandible itself less massive, and the cranial vault fuller and more rounded as viewed from the side. The orbits are slightly rounder, and the nose is broader throughout its entire length. The resemblance remains none the less impressive."

Here again we find affinities to Type B in Greece and the Natufians, who have a slight Nubian affinity according to Lawrence Angel though I can't find the exact quote where he stated this. In fact, Negroid traits seem to be more pronounced in the Natufian sample.

Source:

L. Cabot-Briggs

Stone Age Races of Northwest Africa

pgs 61, 62

| 15348|2004-12-20 09:49:11|cristofori whitakara|Re: Hebrew Connections (was Bear with me)|
langston hughes subconsciously knew (ngs) rivers. :)

newyorkchango wrote:

Arthur,

Just write and ask.

Charles

--- In Ta_Seti@yahoogroups.com, Arthur Coleman wrote:

> Hey Charles,

>

> Do you mind if I contact you personally?

> I like to ask a question of you concerning the Hebrews.

> Art

>

> Amadou Cisse wrote:

>

> Charles, Cristofori and Ta-Seti,

>

> I am hardly catching up. The Ngr sound is in ancient and current Saharan

> languages as river or running stream. (I think it is even more

> widespread since the same vocable signifies cow in Pular, and I vaguely

> recall some of the comparisons for cow by Clyde between WAfrica and the

> Pacific to have preserved the correspondance). It was only through

> misreading this word by latin-based europeans that "blackness" entered.

> The word moved from a simple immanent river to a significant idea of blackness. See our previous discussion at

> http://groups.yahoo.com/group/Ta_Seti/message/13750

>

> Regards,

> Amadou Cisse

>

> -----Original Message-----

> From: newyorkchango [mailto:newyorkchango@y...]

> Sent: Saturday, December 18, 2004 7:15 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Hebrew Connections (was Bear with me)

>

>

>

>

> Cristofori,

>

> I don't remember where I first heard this. So, don't let me take all

> the credit. I was wondering were the bedouins related to the Fulani and the Egyptian fellahin.

>

> And you mentioned ethnic tensions in the Bronx. Well, I won't say

> where in NYC I am, but I've learned to get around them by learning


> languages and customs. I love the Hispanic culture. There just a few

> things I don't like such as the skin color complexes they have.

But,

> it was the Hispanic culture that made Yoruba culture available to the

[illegible]



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| 15349|2004-12-20 12:05:40|solomon abdul-Rahman|the acient Egyptian gods, Horus and Isis...|

1. The first stage is to identify the problem. This is the first stage of the process, and it is the most important. It is the first stage of the process, and it is the most important.

2. The second stage is to identify the cause of the problem. This is the second stage of the process, and it is the most important. It is the second stage of the process, and it is the most important.



you are certainly free to dispute this, if you can.

"...Throughout Europe there remain a number of places of worship which

feature paintings, statues and frescoes of a dark-skinned Jesus and His

mother Mary such as the cathedral of Moulins in France, the Church of

Annunciata, the Church of St. Stephen at Genoa, the St.

Francisco at

Pisa, the Church of St. Theodore at Munich, etc. **ORIGINALLY**

POSTED BY BROTHER ISHAQ

WHY IS THIS?

* The Christian Madonna is copied from the Egyptian Madonna.

Worshiped

in Egypt & Rome, Black Isis & Horus her son was the model for the

worship

of the Madonna & Christ. Millions of whites worship the Black Madonna &

Christ, found in Europe's most venerated shrines (formerly the sites of temples of Isis). Titles such as Our Lady, The Great Mother, are the same titles attributed to Isis. The word "Madonna" itself is from the mater domina, a title used for Isis!

...that in all the Romish countries of Europe, in France, Italy, Germany, &c., the God Christ, as well as his mother, are described in their old pictures and statues to be black. The infant God in the arms of his black mother, his eyes and drapery white, is himself perfectly black. ..There is scarcely an old church in Italy where some remains of the worship of the BLACK VIRGIN and BLACK CHILD are not to be met with.

Very often the black figures have given way to white ones, and in these cases the black ones, as being held sacred, were put into retired places in the churches, but were not destroyed, but are yet to be found there. ... They are generally esteemed . by the rabble with the most profound veneration

If the author had wished to invent a circumstance to corroborate the assertion, that the Romish Christ of Europe is the Cristna of India, how could he have desired anything more striking than the fact of the black Virgin and Child being so common in the Romish countries of

Europe ? **A black virgin and child among the white Germans, Swiss, French, and Italians ! ! !**

The Romish Cristna is black in India, black in Europe, and black he must remain?like the ancient gods of Greece, as we have just seen.

But, after all, what was he but the Jupiter, the second person of their Trimurti or Trinity, the Logos of Parmenides and Plato, an incarnation or emanation of the solar power ? from ANACALYPSIS

Anacalypsis: An Attempt To Draw Aside The Veil Of The Saitic Isis; Or An Inquiry Into The Origin Of Languages, Nations And Religion

Author: Higgins, Godfrey

1836

Volume one of a two volume set. (This description is for all volumes.) Godfrey Higgins was convinced that a high civilization had flourished prior to all historical records. He believed that there had existed then a most ancient and universal religion from which all later creeds and doctrines sprang. **His research lasted over 20 years.** He attempted to establish the existence of a prehistoric universal religion and to trace its development into contemporary times. He believed this religion possessed accurate knowledge of universal and cosmic phenomena and held neither priesthood nor institution as intermediary in man's communion with the Divine. This highly sought after book is extremely rare. Two volumes.

Your most sincere and loyal servant



suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good 🤖

If you take one step towards Him, He runs 2 you! 🤖

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| 15350|2004-12-21 07:48:32|Dexter Harper|Kufi: What does it symbolize?|

Mikyia wo (greetings) brothers,

I was wondering if anyone of you can answer a few questions for me. I've been wearing a "kufi" for a few months now and I am ALWAYS asked if I am a muslim. However, I know that the Kamitic Ntr Ptah wore a Kufi. My question is, what is the Kamitic word for kufi and what does the kufi symbolize?

I've read where some have said that the kufi is an Afrikan word meaning "crown". I just want to be sure so that I can have the appropriate response when someone asks me again if I am a muslim. Thanks in advance for your time.

Ma asomdwoee-Hetep,

Dexter

=====

"There is no life for the soul except in knowing, and no salvation but doing."

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| 15351|2004-12-21 08:13:48|Paul Kekai Manansala|Re: Negroid Affinities in ancient Greece and Palestine??|

--- In Ta_Seti@yahoogroups.com, "truth_about_africa"

wrote:

>

> Description of Type B Mesolithic Northwest African crania from
> Afalou, Mechta, Aioun Berich, and Mouhaad:

>

Also called Mechta-Afalou or Mechtoid. Even Coon thought these people had "Khoisanoid" affinities. The broad-faced types with high prominent cheekbones in Egyptian art are probably largely derived from this type of people.

Regards,

Paul Kekai Manansala

| 15352|2004-12-21 19:30:09|saidis_aswan_egy|Re: Negroid Affinities in ancient Greece and Palestine??|

You know many people from rural parts of Middle Egypt around Fayum tend to have folds in their eyes much like Khoisan people. You think this type you describe survives in the modern Egyptian population? I know that many groups in Western Africa and eastern Africa even have

folds in their eyes.

your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15353|2004-12-21 19:33:39|saidis_aswan_egy|Re: Kufi: What does it symbolize?|

Kufis are not African. Kufis is something that is traditional Arabic garb. I have never heard of any scholar making a connection between the dree of Ptah and Kufis. Maybe such a connection exists, but I have never heard it. Can you elaborate more on this?

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15354|2004-12-21 19:37:32|newyorkchango|Re: Kufi: What does it symbolize?|

Dexter,

The Hebrew equivanet of the word is kippa meaning "hat". Some use the Yiddish yarmulke. It is supposed to mean that the man is under God and humble. I haven't seen pics of AE's wearing something.

Charles

--- In Ta_Seti@yahoogroups.com, Dexter Harper wrote:

>

>

>

> Mikyia wo (greetings) brothers,

>

> I was wondering if anyone of you can answer a few

> questions for me. I've been wearing a "kufi" for a few

for Berbers, North Africans, many East Africans and many Greeks, Italians and Jews.

Charles

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "truth_about_africa"

> wrote:

> >

> > Description of Type B Mesolithic Northwest African crania from

> > Afalou, Mechta, Aioun Berich, and Mouhaad:

> >

>

> Also called Mechta-Afalou or Mechtoid. Even Coon thought these
> people had "Khoisanoid" affinities. The broad-faced types with high
> prominent cheekbones in Egyptian art are probably largely derived
> from this type of people.

>

> Regards,

> Paul Kekai Manansala

| 15356|2004-12-21 19:38:12|newyorkchango|Maasai Facts|

Ta Seti,

Someone asked about why the Massai or Maasai dressed like they do.

Well, read these websites:

<http://www.marlaine.com/personal/africa/MasaiVil/Masai.htm>

<http://maasai-infoline.org/>

Charles

| 15357|2004-12-21 19:46:51|Alex van Deelen|EXCELLENT Black Consiousness Site|

<http://www.neo-kem.com/>

Great linksite.

Alex

| 15358|2004-12-21 19:46:55|Paul Kekai Manansala|Re: Negroid Affinities in ancient Greece and Palestine??|

--- In Ta_Seti@yahoogroups.com, "newyorkchango"
wrote:

>
>
> Happy Holidays to all and I'll be back when I get back,
>
>
> Paul,
>
> Another way to look at it genetically is that almost all African

men

> are in the E Y-chromosome series. E3a for West Africans/Bantu and

E3b

> for Berbers, North Africans, many East Africans and many Greeks,
> Italians and Jews.
>

That's true enough of modern populations, although the Mesolithic of coastal northwest Africa is generally linked archaeologically with the Atlantic coast of Europe.

Regards,

Paul Kekai Manansala

| 15359|2004-12-21 20:39:37|Asar Imhotep|Re: Kufi: What does it symbolize?|
Here you can see Narmer (Aha menes) rocking the Kufi.

www.egiptomania.com/historia/narmer.htm

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"
wrote:

>
>
>
> Kufis are not African. Kufis is something that is traditional

Arabic

> garb. I have never heard of any scholar making a connection between
> the dree of Ptah and Kufis. Maybe such a connection exists, but I

have

> never heard it. Can you elaborate more on this?

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> Your Sa3eadi Egyptian Friend,

>

> Saidis_Aswan_Egy

| 15360|2004-12-21 22:43:28|saidis_aswan_egy|Re: Kufi: What does it symbolize?|

Where are the pictures of Narmer wearing a Kufi? Maybe you are
confusing the heb sed cloak with the Kufi. What historical evidence
connects the cloak to the modern Kufi? We know that the priestly
class in Egypt wore white linen, but I don't think it was a Kufi

Your Sa3eadi Egyptian friend,

Saidis_aswan_Egy

| 15361|2004-12-22 00:14:43|Asar Imhotep|Re: Kufi: What does it symbolize?|

I don't think we are talking about the same thing. A Kufi (to my
knowledge) is a hat worn all throughout Africa. The link I posted
before clearly shows Narmer with what is now called a Kufi. Kufi's
are not recent head dresses.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"

wrote:

>

> Where are the pictures of Narmer wearing a Kufi? Maybe you are

> confusing the heb sed cloak with the Kufi. What historical

evidence

> connects the cloak to the modern Kufi? We know that the priestly

> class in Egypt wore white linen, but I don't think it was a Kufi

>

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> Your Sa3eadi Egyptian friend,

>

> Saidis_aswan_Egy

| 15362|2004-12-22 06:43:55|Dexter Harper|Re: Kufi: What does it symbolize?|

Peace & Greetings Saidis,

I am aware and certain that the kufi is not "Afrikan" in origin, which is why I asked if anyone knew the "kamitic" term used for it. The Arabs got their doctrine from KMT, so is it safe to assume (I hate to assume) that one of the traditions borrowed was the "dress"?

What it boils down to is this:

1. What is the Kamitic NTR Ptah wearing on his head and does it symbolize a crown?
2. Is Ptah wearing what is now called a "kufi" and if so, what is the Kamitic term used for it?
3. Is it safe to assume some manner of their garb descended from Afuraka/Afuraitkait (Afrika)?

4. What does Kufi represent in the Islamic faith? Why do Arabs wear a kufi?

Thanks,

Dexter

--- In Ta_Seti@

yahoogroups.com, "saidis_aswan_egy"
wrote:

>

>

>

> Kufis are not African. Kufis is something that is traditional

Arabic

> garb. I have never heard of any scholar making a connection between

> the dree of Ptah and Kufis. Maybe such a connection exists, but I

have

> never heard it. Can you elaborate more on this?

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> Your Sa3eadi Egyptian Friend,

>

> Saidis_Aswan_Egy

| 15363|2004-12-22 08:43:29|Paul Kekai Manansala|Re: Kufi: What does it symbolize?|

--- In Ta_Seti@yahoogroups.com, "Dexter Harper"

wrote:

>

> 2. Is Ptah wearing what is now called a "kufi" and if so, what is

the

> Kamitic term used for it?

>

You mean the skullcap crown? Do you have an image available.

I believe Narmer is wearing the Dshrt, the "Red Crown" with the top part broken off.

Regards,

Paul Kekai Manansala

| 15364|2004-12-22 09:00:32|Dexter Harper|Re: Kufi: What does it symbolize?|

Peace & Greetings Paul,

Here is a link to the image below:

http://www.bbc.co.uk/history/ancient/egyptians/images/gods_ptah.jpg

Hetepu,

Dexter

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Dexter Harper"

> wrote:

> >

>

>

> > 2. Is Ptah wearing what is now called a "kufi" and if so, what is

> the

> > Kamitic term used for it?

> >

>

> You mean the skullcap crown? Do you have an image available.

>

> I believe Narmer is wearing the Dshrt, the "Red Crown" with the top part broken off.

>

> Regards,
> Paul Kekai Manansala
| 15365|2004-12-22 09:01:10|Rudy Aunk|Cultural Health in New York City!|
Hetep and Respect Good Spirit

Cultural Health News

I will be on the Global Medicine Review (GMR) Wednesday 12/22/04. GMR is a 1 hour radio show, 12-1pm EST, out of New York City. The topic will be Cultural Health and my book DoubleSpeak in Black and White. If you can get New York stations give a listen to 99.5 FM or catch the live stream on the net at <http://www.WBAI.org>

Let me know what you think of the show. I would love to hear from you.

CULTURAL HEALTH IS ON THE MOVE!

AUNK

| 15366|2004-12-22 09:04:06|Dexter Harper|Re: Kufi: What does it symbolize?|
Here is another image:

http://www.historylink101.net/images/ptah_1.jpg

--- In Ta_Seti@yahoogroups.com, "Dexter Harper" wrote:

>
> Peace & Greetings Paul,
>
> Here is a link to the image below:
>
> http://www.bbc.co.uk/history/ancient/egyptians/images/gods_ptah.jpg
>
>
> Hetepu,
>
> Dexter
>
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "Dexter Harper"

> > wrote:
> > >
> >
> >
> > > 2. Is Ptah wearing what is now called a "kufi" and if so, what is
> > the
> > > Kamitic term used for it?
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> >
> > You mean the skullcap crown? Do you have an image available.
> >
> > I believe Narmer is wearing the Dshrt, the "Red Crown" with the top
> > part broken off.
> >
> > Regards,
> > Paul Kekai Manansala
| 15367|2004-12-22 09:42:12|cristofori whitakara|Re: Kufi: What does it symbolize?|

Genesis 3

[Chapter](#)
[Book](#)

"15": And I will put enmity between thee and the woman, and between thy seed and her seed; it shall **bruise** thy head, and thou shalt **bruise** his heel.

remembered this verse from reading these scriptures and always thought this verse meant that the descendants of eve had to protect thier knowledge from the evil one(?) so that they maybe be protected from his diabolical schemes? and thats where, i suppose, the head covering is symbolic of.

Dexter Harper wrote:

Here is another image:

http://www.historylink101.net/images/ptah_1.jpg

--- In Ta_Seti@yahoogroups.com, "Dexter Harper" wrote:

>
> Peace & Greetings Paul,
>
> Here is a link to the image below:
>
>

http://www.bbc.co.uk/history/ancient/egyptians/images/gods_ptah.jpg

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>
> Hetepu,
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> Dexter
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> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "Dexter Harper"
> > wrote:
> > >
> > >
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> if so, what is
> > the
> > > Kamitic term used for it?
> > >
> > >
> > You mean the skullcap crown? Do you have an image
> available.
> >
> > I believe Narmer is wearing the Dshrt, the "Red Crown"
> with the top
> > part broken off.
> >
> > Regards,
> > Paul Kekai Manansala
```

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| 15368|2004-12-22 09:43:37|Paul Kekai Manansala|Re: Kufi: What does it symbolize?|
Greetings Dexter,

Yes, this is the blue skullcap crown.

Nubian kings wore a skullcap crown with a headband. If I remember
right this is known as the Amun Crown.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Dexter Harper"
wrote:

>
> Here is another image:
>
>
> http://www.historylink101.net/images/ptah_1.jpg
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> >
> >
> > Hetepu,
> >
> > Dexter
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> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > wrote:
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Dexter Harper"

> > > wrote:
> > > >
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> > >
> > > You mean the skullcap crown? Do you have an image available.
> > >
> > > I believe Narmer is wearing the Dshrt, the "Red Crown" with

the top

>>> part broken off.

>>>

>>> Regards,

>>> Paul Kekai Manansala

| 15369|2004-12-22 09:47:13|cristofori whitakara|Re: Kufi: What does it symbolize?|

help me to understand. why is there a separation between what in "arabic" and what is african when the original arabian tribes were africans?

Asar Imhotep wrote:

Here you can see Narmer (Aha menes) rocking the Kufi.

www.egiptomania.com/historia/narmer.htm

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

>

>

>

> Kufis are not African. Kufis is something that is traditional Arabic

> garb. I have never heard of any scholar making a connection between

> the dree of Ptah and Kufis. Maybe such a connection exists, but I have

> never heard it. Can you elaborate more on this?

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> Your Sa3eadi Egyptian Friend,

>

> Saidis_Aswan_Egy

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| 15370|2004-12-22 09:49:59|cristofori whitakara|Re: Negroid Affinities in ancient Greece and Palestine??|

isn't the epicanthic fold a biological adaptation to the desert as in sahara?

saidis_aswan_egy wrote:

You know many people from rural parts of Middle Egypt around Fayum tend to have folds in their eyes much like Khoisan people. You think this type you describe survives in the modern Egyptian population? I know that many groups in Western Africa and eastern Africa even have folds in their eyes.

your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 15371|2004-12-22 10:50:15|saakhuba|Negroid affinities etc.|

I remember seeing a documentary on the Maasai Mara and in it the commentator mentioned a phenomena called "Mara eyes" which referred to the squinting caused by the sun's glare over the savannah plains.

| 15372|2004-12-22 12:33:29|Dexter Harper|Re: Kufi: What does it symbolize?|

Peace & Greetings Paul,

I don't think it is the crown of Amun. I thought Amun's crown is called the Shuty? It is the one with the "double feathers". All generally call it the "crown with double feather and sun disc".

Dexter

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> Greetings Dexter,
>
> Yes, this is the blue skullcap crown.
>
> Nubian kings wore a skullcap crown with a headband. If I remember
> right this is known as the Amun Crown.
>
> Regards,
> Paul Kekai Manansala
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Dexter Harper"
> wrote:
> >
> > Here is another image:
> >
> >
> > http://www.historylink101.net/images/ptah_1.jpg
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Dexter Harper"
> wrote:
> > >
> > > Peace & Greetings Paul,
> > >
> > > Here is a link to the image below:
> > >
> > > http://www.bbc.co.uk/history/ancient/egyptians/images/gods_ptah.jpg
> > >
> > >
> > > Hetepu,
> > >
> > > Dexter
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Dexter Harper"
>
> > > > wrote:
> > > >
> > > >

>>>>
>>>>> 2. Is Ptah wearing what is now called a "kufi" and if so,
> what is
>>>> the
>>>>> Kamitic term used for it?
>>>>>
>>>>
>>>> You mean the skullcap crown? Do you have an image available.
>>>>
>>>> I believe Narmer is wearing the Dshrt, the "Red Crown" with
> the top
>>>> part broken off.
>>>>
>>>> Regards,
>>>> Paul Kekai Manansala
| 15373|2004-12-22 12:35:34|Dexter Harper|Re: Kufi: What does it symbolize?|
Also, the Kheprsh is the blue "war" crown....

Dexter

--- In Ta_Seti@yahoogroups.com, "Dexter Harper" wrote:
>
> Peace & Greetings Paul,
>
> I don't think it is the crown of Amun. I thought Amun's crown is
> called the Shuty? It is the one with the "double feathers". All
> generally call it the "crown with double feather and sun disc".
>
>
>
> Dexter
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
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>>>> part broken off.

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>>>> Regards,

>>>> Paul Kekai Manansala

| 15374|2004-12-22 15:07:16|p.manansala@sbcglobal.net|Re: Kufi: What does it symbolize?|

--- In Ta_Seti@yahoogroups.com, "Dexter Harper" wrote:

>> Peace & Greetings Paul, >> I don't think it is the crown of Amun. I thought Amun's crown
is > called the Shuty? It is the one with the "double feathers". All > generally call it the "crown
with double feather and sun disc". >

That's the crown worn by the god Amun, yes.

I believe the skullcap crown with the headband is known as the Amun crown but I'll have to
recheck.

Crowns worn by Nubian kings



Shabaka



Taharqa

Regards,

Paul Kekai Manansala



| 15376|2004-12-22 17:41:18|Dexter Harper|Re: Kufi: What does it symbolize?|

Peace & Greetings Paul,

Thanks for the information. Let me know what you find out. I will
continue to research this as well.

Hetepu,

Dexter

| 15377|2004-12-23 12:20:16|solomon abdul-Rahman|DID THE PEOPLE OF INDIA
POPULATE ETHIOPIA AND EGYPT?|

Date: ThuDec23,2004 12:31 pm

Subject: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

'Of particular significance is archeologist B. B. Lal's contention that the Dravidians probably came from Nubia(I HAVE ALSO READ IT WAS THE OTHERWAY AROUND), Upper Egypt. **This theory would give them among other things their Mediterranean features and dark complexion.** Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the **Dravidians and Nubians** to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C.

Dravida is of Sanskrit origin and the term `Sudra' and `Adi-Sudra' are now more in vogue for this very reason. The word `Sudra' is attested from the Vedic Dark Ages, and this word is of African origin, whilst the terms `Dravida' and `Dalit' are much later innovations. The following diagram shows how the Dravidian word `Sudra' is in fact derived from `Sudan' :

Sudan ----> Sudra (Central Africa) (Black Indian Caste)

<http://www.essaysbyekowa.com/Dravidians.htm>

Herodotus says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptoian priests, a race of people who must have known the truth; ?

Philostratus* says, that the Gymnosophists of Ethiopia, who settle near the sources of the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.** This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

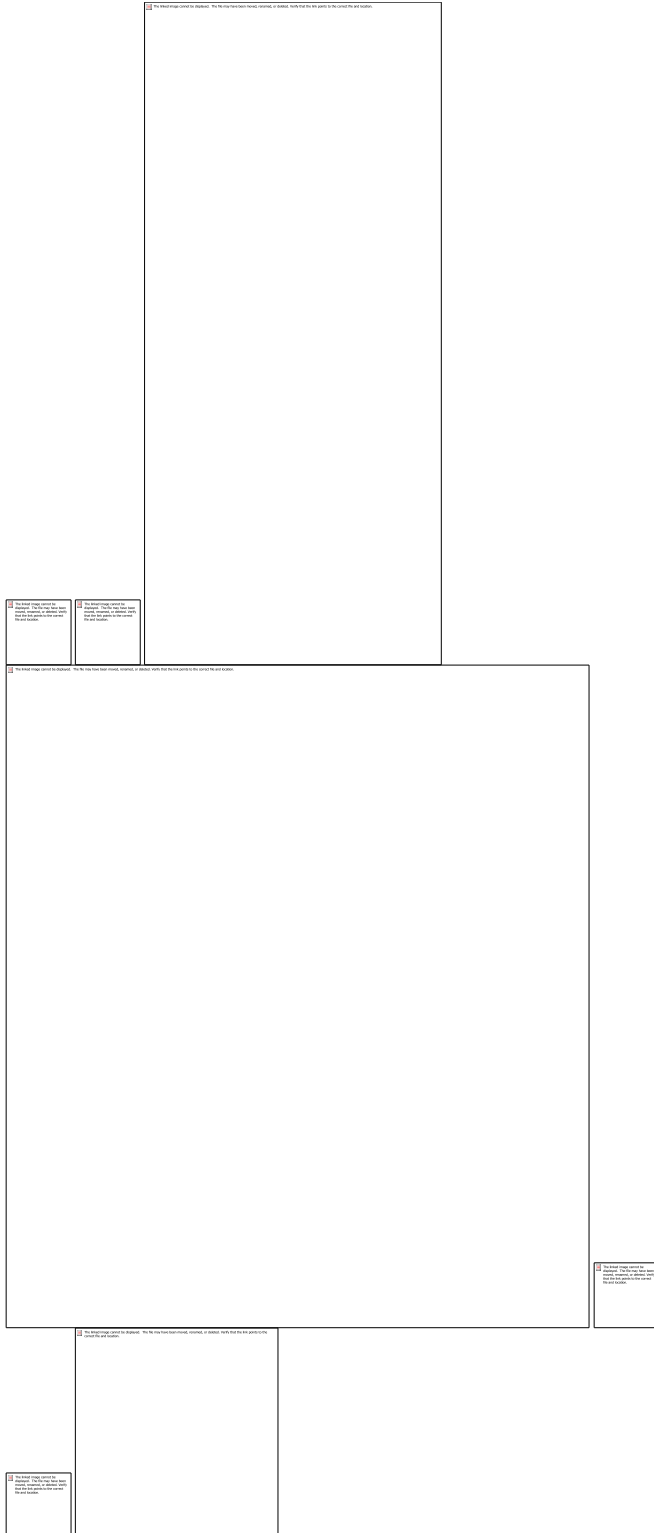
* Vita Apoll. C. vi.

** Crawford, Res. Vol. II p.193.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ?

Page 57

Excerpt from "ANACALYPSIS, AN ATTEMPT TO DRAW ASIDE THE VEIL OF THE SAITIC ISIS, OR AN INQUIRY INTO THE ORIGIN OF LANGUAGES, AND NATIONS"



Ramses
PLEASE, NOTICE THE STRAIGHT HAIR, AQUALINE FEATURES AND SKIN
COLOR.

Your most sincere and loyal servant 

Your most sincere and loyal servant 

suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 

"Pluto sits out there, but still just a touch of the Sun moves her."

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| 15378|2004-12-23 22:03:40|solomon abdul-Rahman|WHEN "HINDOO" SOLDIERS
ARRIVED IN EGYPT...|

? It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna.
ANACALYPSIS - 1800'S

Your most sincere and loyal servant 

suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 

"Pluto sits out there, but still just a touch of the Sun moves her."

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| 15379|2004-12-23 23:45:03|saidis_aswan_egy|Re: DID THE PEOPLE OF INDIA POPULATE
ETHIOPIA AND EGYPT?|

The term Sudan is something that Arabs named the current country
Sudan. This word was not something that the indigenous Nubians or
Nilotic population of Sudan called themselves.

The term Aethiopies is greeks for burnt face people, and
generically the East Indian and other populations were grouped into
this identification. The current country of Ethiopia has little to do
with ancient Nubia or even the Aethiopies of the Greco-Roman fame.
Please donot confuse the two together.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 15380|2004-12-24 00:43:42|ulagankmy|Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?|

Dear Friends

While I do not deny the African linkages of Dravidians and earlier even Sumerians, the word 'sudra' is NOT of Vedic origins as suggested below. or 'sudan' . It occurs in Sumerian as 'sudra' and etymologically related to 'su-du' which means both 'peak' and to 'heat up' as in 'su-du-ag". This word occurs in Suruppak's Neri in the name 'Jiu-sudra' and so forth and which can mean "long-lived" 'the lofty soul' 'the one who lives in the peak" etc. It is this word that became translated as 'Napishtu' in Akkadian and which then became 'Noah' 'Nuu Nabi' etc in the Semitic Traditions

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It appears that this primordial Archaic Tamil word was translated as BramaNah with not only displacing the original 'sudra' but also the people thus named pushed down as the lower kind of people fit only to do the meanial tasks for the higher castes, a notion that is ABSENT in Sumerian literature Rig Veda and so forth. It must have been a later concoction

Sudra < sudu-ra: coming from the a region of intense heat. Brah-maNah < para-maNah : the one who lives (maNah) in sun-like heat (Su. bar, ba-ra: sun. Ta. pari. paruti:sun) Both notions refer to the metaphysical idea of the enlightened souls living and shining immense radiance

--- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman wrote:

> Date: Thu Dec 23, 2004 12:31 pm

> Subject: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

>

| 15381|2004-12-24 06:06:46|clyde winters|Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?|

Hi

Thanks, the points you have made are very important in studying ancient African history.

Clyde

--- saidis_aswan_egy <saidis_aswan_egy@yahoo.com>
wrote:

>
> The term Sudan is something that Arabs named the
> current country
> Sudan. This word was not something that the
> indigenous Nubians or
> Nilotic population of Sudan called themselves.
>
>
>
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> generically the East Indian and other populations
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> with ancient Nubia or even the Aethiopies of the
> Greco-Roman fame.
> Please donot confuse the two together.
>
>
>
> Your Sa3eadi Egyptian Friend,
>
> Saidis_Aswan_Egy
>
>
>
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>
>
>

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| 15382|2004-12-24 07:35:34|K. Loganathan|The Verses of the Snake Charmer 28|

The Verses of the Snake Charmer 28

The Philosophical Arguments of the Siddhas

Overcoming Desires for Wealth

Fasting and Freeing Oneself from Tastes for Feasting

The ritual of fasting is instituted in almost all religions and is designed to check the almost instinctual pressure human beings have for FEASTING. It is part of the understanding or belief that the soul is the SAME as the body and therefore there is nothing else to be happy about except to give in to its demands and enjoy feasting or eating the best of food to the excess. The ritual of fasting tends to check this desire and the understanding that comes along with it so that the soul is freed from its attachment to the body where it confuses the self as the body itself. Such people are called the Teekanma Vaati in Saivism and is attributed Maayaa Malam, the metaphysical ignorance that makes the soul self-identify itself with what it understands viz the body. The soul is understood to be something that stands the same as what it understands and appropriates. (Caarntatin vaNNam niRpatu). Because of the inner darkness where the metaphysical eyes still remain closed, it cannot SEE the gods and such other metaphysical beings but only the physical, the body and so forth and hence self-identifies itself with the body and willingly allows the bodily needs to dictate its tastes.

The desire to feast beyond moderation is a sign of this and hence a sure sign of the impending death and decline. In cutting off the metaphysical connections of the soul, there is cutting off also the sources of psychic re-energisation, of bodily renewal that the Siddhas understood and appreciated by calling the self itself a snake, that which renews its coat periodically.

It is interesting that this Siddha also claims that the sweets and such other food stuffs, become powers that eat up the flesh once the soul is no more in the body. Perhaps here we have an understanding that such foods become the bacteria that slowly eat up the flesh once a person is dead making it impossible for the mummification of the body and become only the fleshless skeleton. Now this observation seems to have been put into practice by some Buddhist monks in Japan and Tibet where they begin only eating the barks of some trees for years and then some mud mixed with arsenic so that when they are dead, there is no bacteria in their body and which allows the natural mummification flesh remaining with the skeleton but dried.

The fasting practices are not less severe forms of such self-mummification exercises but are also Sadhana for opening up the metaphysical eyes so that soul freed of the bodily attachment and sees itself as DIFFERENT from the body. This will also usher in the understanding that the soul suffers an enormous number of births and deaths and that its authentic form is to be FREE from being thrown into repeated embodiment.

46.

mukkaniyum carkkaraiyum mootakakaGkaLum

**mutir cuvai paNdangkaLum muntiyuNdavar
mikka uyir poonapinbu kaNNai vizuGka
meyyaakak kaNdoo enRu aadaay paambee!**

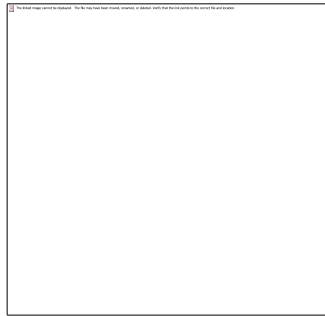
Meaning:

Firm in the believe that the soul is the body and nothing else, people search for tasty food like fruits, sugar-like cakes and such other delicious food stuff. For such people happiness is the pleasantness of taste that they derive from eating such well prepared food stuffs. However, my soul the snake! I have seen by direct observation and without being mistaken about it that once the soul departs from the body, these food stuffs turn out to be those things that swallow the body beginning with the eyes. And so freeing yourself from such desires for tastes, continue dancing in the presence of BEING.

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| 15383|2004-12-24 11:33:59|solomon abdul-Rahman|The Dravidians Sudanese|



The Dravidians Sudanese /Ethiopian Indians

The distinction between the black-skinned Sudroid races of southern India and the fair-skinned Aryan races of northern India is not an invention of English colonialist historians; it is a feature mentioned by the earliest Greek travelers who visited south Asia centuries before the advent of Robert Clive.

The ancient Greeks considered the Africans and Sudras (modern Dalits and Dravidians) as belonging to the same `Ethiopian' stock. `Ethiopian' was the Greek word for `Negro', and Greek authors referred to the African Negroes as `Western Ethiopians' and to the Sudroids as `Eastern Ethiopians' (ie. Eastern Negroes) [cf. Herodotus.VI.70].

Witness the following citation from Herodotus -

" The Eastern Ethiopians, [ie. Sudras] differed in nothing from the other Ethiopians, save in their language, and the character of their

hair. For the Eastern Ethiopians have straight hair, while they of Libya are more woolly-haired than any other people in the world. "

" [I]n other respects India is not unlike Ethiopia, and the Indian rivers have crocodiles like the Ethiopian and Egyptian Nile; and some of the Indian rivers have fish and other large water animals like those of the Nile, save the river-horse: though Onesicritus states that they do have the river-horse also. The appearance of the inhabitants, too, is not so far different in India and Ethiopia; the southern Indians resemble the Ethiopians a good deal, and, are black of countenance, and their hair black also, only they are not as snub-nosed or so woolly-haired as the Ethiopians; but the northern Indians are most like the Egyptians in appearance. " Arrian, `Anabasis Alexandri, Book VIII (Indica),' Chapter 6, tr. E. Iliff Robson (1933)



Ethiopian Manuscripts

I might almost say that the same animals are to be found in India as in Aethiopia and Egypt, and that the Indian rivers have all the other river animals except the hippopotamus, although Onesicritus says that the hippopotamus is also to be found in India. As for the people of India, those in the south are like the Aethiopians in colour, although they are like the rest in respect to countenance and hair (for on account of the humidity of the air their hair does not curl), w

hereas those in the north are like the Egyptians. "

It is sometimes alleged that these eminent historians are not referring to the Sudras in general, but only to the Pygmies of the Andamans. This theory is refuted by the following statement of the Periplus, which no doubt describes the tall and black Malabari Dravidians -

Beyond the gulf of Baraca is that of Barygaza and the coast of the country of Ariaca, which is the beginning of the Kingdom of Nambanus and of all India.

That part of it lying inland and adjoining Scythia is called Abiria, but the coast is called Syrastrène. It is a fertile country, yielding wheat and rice and sesame oil and clarified butter, cotton and the Indian cloths made there from, of the coarser sorts. Very many cattle are pastured there, and the men are of great stature and black in color. The metropolis of this country is Minnagara, from which much cotton cloth is brought down to Barygaza. In these places there remain even to the present time signs of the expedition of Alexander, such as ancient shrines, walls of forts and great wells. The sailing course along this coast, from Barbaricum to the promontory called Papica opposite Barygaza, and before Astacampa, is of three thousand stadia. **"Periplus.41**

The Makran was referred to by the Greeks as 'Gedrosia', ie. the land of the black people. Black Sudroids form a sizeable portion of the population in this region to this day, and formed one of the groups referred to as 'East Ethiopians' [Kondratov, p.145]. Indeed, several geographers considered India merely another extension of Ethiopia or Abyssinia -India as a whole originates from the north, embraces all the area which is Persian, and continues as far as Egypt and the lands of Ethiopia. "

Sources:

- 'Riddles of 3 Oceans', Alexander Kondratov
- 'Anabasis Alexandri, Book VIII (Indica) ' by Arrian, tr. E. Iliff Robson (1933)
- 'Herodotus, The History' , trans. George Rawlinson, Dutton & Co., N.York, 1862
- 'Itinerarium Alexandri,' Anonymous, 4th century AD, 'Alexander's Itinerary, An English Translation' by Iolo Davies, The Ancient History Bulletin 12.1-2 (1998) 29-54
- 'The Periplus of the Erythraean Sea: Travel and Trade in the Indian Ocean by a Merchant of the First Century,' W.H. Schoff (tr. & ed.), London, Bombay & Calcutta 1912.
- 'History of India', Mountstuart Elphinstone, J.Murray, Albemarle Street, London 1841, reprinted 1988, Atlantic Publishers New Delhi 1988.
- 'Geography,', Strabo, translated by H. L. Jones (ed.), <http://www.perseus.tufts.edu>.
-

The First to populate India

When we see pictures of India, most of us have no knowledge of the Dravidians or Dalits. The Caste system was instituted by the ruling Aryan class that invaded India. Here are some comments on that history:

?The Dravidians entered India before the Aryans, before 2000 B.C., after passing through Mesopotamia, Iran, and Baluchistan where the Brahuis, a Dravidian race, still live. On grounds of cultural affinities such as inheritance through women, snake cults,

organization of society, and structure of temples, some historians connect the Dravidians with the Elamites and Mesopotamians. The evidence of Indian skulls from the Indus Valley indicates that the Mediter-ranean stock became established in north India before the Harappab Civilization came into existence around 2000 B.C.

'Of particular significance is archeologist B. B. Lal's contention that the Dravidians probably came from Nubia, Upper Egypt. This theory would give them among other things their Mediterranean features and dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the **Dravidians and Nubians** to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C. www.essaysbyekowa.com/Dravidians.htm

The Sudroid (Indo-African) Race

The Sudran, or Sudroid, race refers to the aboriginal populations of India. Formerly widespread over all of India, they were displaced from most of Hindustan (North India) and virtually all of the Deccan by invading Aryans. **Sudroid** includes the following peoples:

Sudroid

- Dravidoids (speakers of Dravidian languages)
- Untouchables or Avarans
 - Antyajias/Dalits/SC
 - Adivasis/ST
- Vedic Shudrs (Aryanized and enslaved blacks)

They are a black race, closely related to the Africans and Australoids, as evident from -

- **Black skin , broad noses , thick lips and wavy-curly hair**
- Linguistically, all the languages are related.
- Genetically they are closely related

Table of Contents

- The unity of Sudroids, Africoids and Australoids
- [1. Physiognomic Similarities](#)
 - [1.1 Black Skin](#)
 - [1.2 Nose Width \(Nasal Index\)](#)
 - [1.3 Wavy-Curly Hair and Thick Lips](#)
 - [1.4 Prognathism](#)
 - [1.5 Skeletal Similarities](#)
- [2. Ethnographic Evidence](#)
 - [2.1 Boomerang & Hunting Customs](#)
 - [2.2 Theological](#)
 - [2.3 Burial & Funerary Customs](#)
 - [2.4 Circumcision & Initiation Rites](#)
 - [2.5 Agricultural](#)
 - [2.6 Building Construction & Ship-Building](#)
 - [2.7 Inheritance](#)
 - [2.8 Calendar](#)
- [3. Archaeological](#)
 - [3.1 Megalithic Cultures](#)
 - [3.2 Pottery : Red-and-Black Ware](#)
- [4. Linguistic](#)
- [5. Genetic](#)
- [6. Zoological & Botanical](#)
 - [6.1 Reptiles](#)
 - [6.2 Mammals](#)
 - 6.3 Botanical

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suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good 

"Pluto sits out there, but still just a touch of the Sun moves her."

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| 15384|2004-12-24 12:25:23|Mahari|Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?|

Dear Loga,

I recently discovered that there is a "jewish" sect in Somalia called the Tomal. I have read frequently

about connections between Somalia and India
(as well as the rest of Afrika - continually brought out
here).

Do you know if the word or people are connected
to India? Or the word Somalia and Tamil for that matter?
I know that frequently the "s" and "t" are inter-
changed over time.

....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, December 24
In honor,
HTP,
Mahari

--- On Thu 12/23, ulagankmy <ulagankmy@yahoo.com> wrote:

From: ulagankmy [mailto:ulagankmy@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Fri, 24 Dec 2004 01:52:46 -0000
Subject: [Ta_Seti] Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

Dear Friends

While I do not deny the African linkages of Dravidians and earlier even Sumerians, the word 'sudra' is NOT of Vedic origins as suggested below. or 'sudan' . It occurs in Sumerian as 'sudra' and etymologically related to 'su-du' which means both 'peak' and to 'heat up' as in 'su-du-ag'. This word occurs in Suruppak's Neri in the name 'Jiu-sudra' and so forth and which can mean "long-lived" 'the lofty soul' 'the one who lives in the peak' etc. It is this word that became translated as 'Napishtu' in Akkadian and which then became 'Noah' 'Nuu Nabi' etc in the Semitic Traditions

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--- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman wrote:

> Date: Thu Dec 23, 2004 12:31 pm
> Subject: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?
>

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| 15385|2004-12-24 17:06:07|K. Loganathan|Fwd: Re: DID THE PEOPLE OF INDIA
POPULATE ETHIOPIA AND EGYPT?|

"K. Loganathan" wrote:

Date: Fri, 24 Dec 2004 17:04:02 -0800 (PST)
From: "K. Loganathan"
Subject: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?
To: akandabaratam@egroups.com, meykandar@egroups.com,
tolkaappiyar@egroups.com

Dear Mahari

Very interesting. The 'tomal' sounds very close to Tamil. I have shown earlier that the Jewish calender contains many words that are distinctly Tamil. However I think they may be a group of SumeroTamils probably migrated from Sumeria after it was sacked by the Semitic people.

Now it looks 'somalia' could be a variant of 'sumeria' where the changes u> o and r> l are quite frequent and well attested. So is e> a that I have noticed in relation to Sumerian and Tamil words. The suffix '-a' is a locative suffix very extensively present in Sumerian and Tamil.

Now another possibility could be to derive it from "su-malai-a" , the country of the divine(su) hill (malai)

But let me add here that the Khemer in SEAsia where the temple-centred Agamic culture flourished could also be a variant of 'kumeru' itself another variation of "Sumeru"

Perhaps all these similarities are related to the migrations of Sumerians to different parts of the World after the destruction of Sumer.

Loga

From: "Mahari" <mahari@m...>

Date: SatDec25,2004 4:25 am

Subject: [Ta_Seti] Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

Dear Loga,
I recently discovered that there is a "jewish" sect in
Somalia called the Tomal. I have read frequently
about connections between Somalia and India
(as well as the rest of Afrika - continually brought out
here).
Do you know if the word or people are connected
to India? Or the word Somalia and Tamil for that matter?
I know that frequently the "s" and "t" are inter-
changed over time.

....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,950, December 24
In honor,
HTP,
Mahari

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| 15386|2004-12-24 18:45:48|K. Loganathan|Theory and Terisanam (Sk. Darsana)|

Dear Friends

There is a science as the foundation of the Nubian-Kemtian-Sumerian-Dravidian cultures and this article may help to understand this. It also shows that the ancient Greeks started with this but later because of 'westernization' diluted and transformed it so that the metaphysical became simply physical.

Loga

Theory and Terisanam (Sk. Darsana)

This is in response to the recapture of the original meaning of Gk 'theoria' as mentioned below:

< *Theoria* in Greek, is compounded of the words *theia*, 'divine things,' and *hora*?, 'to see.' It originally meant to witness divine things and was the activity of a *theoros*, one who consulted an *oracle*?. Because divine things are on a higher level than we humans we cannot change them, and 'theoretical' knowledge came to mean knowledge which, in contrast to 'practical' knowledge, does not change its object (2).

'Theory' for McCumber, then, 'is no mere empty sound that can be taken up and applied to things without consequences.' But rather in its higher, perhaps 'true sense,' he remarks, it leads us to 'see' the philosophical practice of theorization as something that concerns things of 'reason,' 'truth,' and 'scholarship.' It 'pushes' us to see its 'atemporal' meaning--or in other words, as involving the cognition of things which *are*, or *are taken to be*, outside of time--a view which runs counter to every basic impulse, I would think, of what today is called 'theory' (3, emphasis added).>

and which is from Harris's post below:

<http://groups.yahoo.com/group/Abhinavagupta/message/2511>

1.

The Etymology of Theoria and Ta. terisanam

Now this is given as glued word with 'theia' (divine things) and 'horao' (to see) and hence the most primordial meaning being; 'to see directly the divine things' Now quite obviously to me these words are Archaic Tamil and we cannot rule out that they emerged from the Black Athenians who were probably the Black Sumerians who also had an Academic Culture long before the Greeks. I have also mentioned earlier that most of the names of Greek gods are in fact Tamil. Now 'theia' has the roots Su. De (fire, something bright) and which exists in Ta. as 'tii' (fire, brightness, clarity etc) It is also related to Su. Dingir, the celestial beings (the fire that radiates out), the gods and which has become 'dimmer' and then 'teevar, teyvam' etc. It is also related Sk. Tejas: brightness etc.

Now 'horao' is related to Ta. Oor: to meditate deeply and may be a variant of Su. uru and Ta. uru: shape, form, beauty appearance etc.

It can also be taken as a variant of Ta. u-eri -a: the pure light(u, uu) that shines bright (eri-a)

Thus 'theia-horao' is the metaphysical activity of seeing and mediating upon the celestial beings so that one is blessed with metaphysical illuminations. These metaphysical illuminations are in fact the THEORY - that understanding that enables the human beings to UNDERSTAND the physical and metaphysical processes.

Now SK darsana and Ta. tarisanam, tarisanam seems to have a similar etymology: It is a glued word with the taatu-s 'teri' and 'sanam' The word 'teri' in Tamil means, to understand, be clear

etc. It is related to another word Ta. TeLLiya: clear, without doubts etc. Both these words may be related to Su. dalla-e which as an attribute of light as in ?u dalla-e-a? which means ;clear pure etc?. Now ?sanam? has the root ?san? and which is a variant of Ta.sun, sul, sur etc meaning the sun. It exists in Sumerian as ?sul, sun, sur? and in SK as suuriya etc. Thus the glued word can be taken to mean? a clear understanding that illuminates the mind.?

Thus the root meanings of both Gk ?theia- horao? (> theory) and Ta. Tarisanam seems to be the same and which while lost in the Western culture, has been retained in the Indian particularly the Agamic/Tantric culture of the Dravidians where along with Yoga the whole of culture is organized for facilitating this SEEING of the Celestial beings, the gods and finally BEING

2.

Science as Essentially Hermeneutic Science

Now this brings us to Ta. Nuul NeRi (the way of Tantra > Tantrika?) and which can be rendered as Hermeneutic Science, the science where a person's eyes are opened so that he can SEE what he has not been to able see hitherto. Here we have to presuppose the dialectics of SHOWING and SEEING and which comes with the Hermeneutic Logic, the Circular Logic of Tolkaappiyar and which is available as Nyaya but in a distorted form. We do not have cognitive processes like Pratyaksa Anumana and so forth but only a showing (The meaning of sutra in Tol, pratignja in Nyaya) and the seeing by others helped along with Eetu(reasons) and showing on instances (edutuk kaaddu : showing by choosing the appropriate) . Something proposed , a showing becomes a Nigamana , the conclusive understanding when assented to or SEEN as SHOWN by others. (otta kaadci, udanpadal etc), Now the dialectics of showing-seeing is the most rational process we have and does not rule out anything in terms of inconsistency with some piramaaNam etc or even some authoritative texts or persons. Now whatever that can be SHOWN and SEEN by others as shown also has to be TRUTH, something objectively there outside the discussing individuals. It is such truths that destroy the prejudices and mental restrictions, the atomism and so forth and which makes a person a Munivan, the illuminated (Ta. viniyin niiGki viuLaGkiya aRivin munaivan). Here the vinaiyin niiGki viLaGkiya ARivu is clear understanding (viLaGky aRivu) free of contaminating prejudices and fetters (vinaiyin niiGki.) This is certainly the same as Gk theoria and the substance of Terisanam. In Tamil it is also called ?vaal aRivu? (clear and pure understanding).?'MaaNaRivu? (metaphysical illuminations)

3.

Philosophy as Rigorous Science

This brings us to Husserl's life long passion: to develop Philosophy as Rigorous Science and which though helped him to found Phenomenology but not in his main objective. For only Metaphysics investigated as the most inclusive Hermeneutic Science can transform not only philosophy but also religion as belonging to the field of Science. This is the most significant attainment of Tamil philosophers particularly that of Meykandar with his Civanjaana Botham, For he takes the World as a whole as a TEXT with duality of Structure- the Surface Structure (SS) and Deep Structure (DS) and through seeing as shown and remaining steadfast in it, reache

the bottommost and where he sees BEING after transgressing the various icon-actions mantra-actions that condition his intermediate seeings.. This odyssey is truly scientific where there is a continuous series of darsanas, theories and where the earlier is displaced and reconstituted by the latter with bottommost reached and seen as that which prompts the CLOSURE from within itself. The Terisanam that intimates the closure of the hermeneutic efforts from within itself is the terisanam of Njaanam, the Civanjaanam.

All metaphysical inquiries and hence philosophies and religions are in fact a Yatra, a Pilgrimage, a Haj towards this FINAL vision and which is also the vision of BEING as the Njaanam bestowing BEING (Brahman?). When we remain steadfast in our hermeneutic efforts by battling with the various kinds of fixations that are possible on the way, then we are sure to succeed to enjoy this Njaanam and with that Moksa.

4.

PiramaaNam as Axiomatic Truths

The word ?piramaaNam? and which I equate with the Vedic? brahmaNa? as in BramaNooagni(The fire or light that affords the seeing of fundamental truths) has assumed several distortions but the original sense retained in such uses as PiramaaNam in naming the first part of Civanjaana Botham of Meykandar. In post CaGkam literature there are uses of this word in the original sense. Now PiramaaNam, does not have the meaning of the logical machineries like Pratyaksa Anumana and so forth but rather Axiomatic Truths, the truths that are there ALWAYS and to be witnessed by any who goes about the right way, the San Maarkkam. Now here we have to distinguish the cat-aRivu and acat-aRivu and it is Cat-aRivu that would be termed the PiramaaNams, the Axiomatic Truths. But what is the difference? The Acat-aRivu are truths but which can be DISPLACED and supplanted. The Cat-ARivu as distinct from this CANNOT be displaced and supplanted. They remain there indestructible and hence BEYOND TIME these truths are atemporal, transcend the historical and phenomenal

I think this sense of Tamil piramaaNam, Axiomatic Truths, agrees beautifully with that of the Greeks: ?It ?pushes? us to see its ?atemporal? meaning--or in other words, as involving the cognition of things which *are*, or *are taken to be*, outside of time--a view which runs counter to every basic impulse, I would think, of what today is called ?theory?

Thus it appears that while the West that started with the Greeks have lost their way, the Dravidians have not. The Hermeneutic Scientific tradition of the Tamils will be of great use to RECOVER their own roots and which are probably the same as that of Sumerians whose culture the Tamils continue to this day.

Loga

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| 15387|2004-12-24 23:07:22|clyde winters|Re: The Naga : The Ethiopians of India|

The ancient Ethiopians who lived in India were called Naga. A reading of ancient Dravidian literature which dates back to 500 BC, gives us considerable information on the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen). The Naga were great seamen who ruled much of India, Sri Lanka and Burma. To the Aryans they described as half man and snake. The

Tamil knew them as warlike people who used the bow and noose.

The earliest mention of the Naga, appear in the Ramayana , they are also mentioned in the Mahabharata. In the Mahabharata we discover that the Naga had the capital city in the Dekkan, and other cities spread between the Jumna and Ganges as early as 1300 BC. The Dravidian classic, the Chilappathikaran made it clear that the first great kingdom of India was Naganadu.

The Naga probably came from Kush-Punt/Ethiopia.

The Puntites were the greatest sailors of the ancient world. In the Egyptian inscriptions there is mention of the Puntite ports of Outculit, Hamesu and Tekaru, which corresponds to Adulis, Hamasen and Tigre.

In Sumerian text, it is claimed that the Ountites traded with the people of the Indus Valley or Dilmun.

According to S.N. Kramer in The Sumerians, Punt was probably called Meluhha, and Dilmun was probably the ancient name of the Indus Valley. (Today some scholars maintain that Oman, where we find no ancient cities was Dilmun and the Indus Valley may have been Meluhha).

Ancient Ethiopian traditions support the rule of Puntites or Ethiopians of India. In the Kebra Nagast, we find mention of the Arwe kings who ruled India. The founder of the dynasty was Za Besi Angabo. This

dynasty according to the Kebra Nagast began around 1370 BC. These rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before

him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers.

The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. It would also explain the Aryan traditions of Mlechchas (Sanskrit name for some of the non-Aryan people) as one of the aboriginal groups of India. Many scholars associate the name Mlechchas with Meluhha.

The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and Parathavar. The Nagas resisted the invansion of the Cholas . In the Kalittokai IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the: Mahawanso, and are said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.

The major gift of the Naga to India was the writing system: Nagari. Nagari is the name for the Sanskrit script. Over a hundred years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems the writing went from left to right and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit betrays the Ethiopia origin of this form of writing. Moreover, it is interesting to note that Sanskrit vowels: a,aa,'I,u,e,o, virama etc., are in the same order as Geez. Y.M. Kobishnor, in the Unesco History of Africa, maintains that Ethiopic was used as the model for Armenian writing, as was many of the Transcaucasian scripts. The Naga introduced worship of Kali, the Serpent, Murugan and

the Sun or Krishna. It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga.

Kumarinadu

The Naga were defeated by another group of Dravidian speaking people from Kumarinadu. Kamarinadu is suppose to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kamarinadu was made up of seven nadus or regions. The Dravidian scholars Adiyarkunallar and Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kamarinadu.

Kumarinadu was ruled by the Pandians/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars the Pandians worshipped the goddess Kumari Amman. This Aman, probably corresponds to the ancient god Amon of the Kushites. The Kalittokai 104, makes it clear that after the Pandians were forced to migrate off their Island home into South India, "to compensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandian's) and valiantly made his enemies bow to him".

Clyde Winters

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| 15388|2004-12-24 23:55:30|Djehuti Sundaka|5000 Years Ago, Women Held Power In Burnt City|

5000 Years Ago, Women Held Power In Burnt City, Iran

http://www.iranian.ws/iran_news/publish/printer_5089.shtml

CHN

Dec 23, 2004, 11:34

According to the research by an archeological team in the burnt city, women comprised the most powerful group in this 5000-year-old city.

The archeological team has found a great number of seals in the women's graves. In ancient societies, holding a seal was a sign of power, and was of 2 kinds: personal and governmental.

The burnt city ancient site located in Sistan-Baluchistan province, southeastern Iran, dates back to between 2000 and 3000 BC.

"In the ancient world, there were tools used as a means of economic control. Whoever had these tools at his disposal was among the most powerful people in the society", Mansour Sajjadi, the Iranian archeologist responsible for excavations in the burnt city told CHN.

According to Sajjadi, during the excavations in the burnt city cemetery, 90% of the graves in which the seals were found belonged to women. Only 5% of these seals were found in men's graves.

Sajjadi said, "Since we know that seals were buried with their owners 5000 years ago, it is reasonable to think the most important seals for the economic activities in the burnt city belonged to women. As the men worked as farmers and craftsmen away from the city, they reasonably had to give the seals to women who were always in the city, so that they were able to solve the problems of the city immediately."

After 8 season of research in the burnt city, this 5000-year-old site dating back to 3 or 4000 years ago still holds many secrets within. The burnt city was civilized and developed, and cherished very important ancient crafts including jewelry making and pottery. Last month, the oldest backgammon in the world along with its 60 pieces was unearthed beneath the rubble of this legendary city.

| 15389|2004-12-25 00:55:14|Alex van Deelen|Re: The Dravidians Sudanese|

Odd that "Solomon Abdul Rahman", "Mahari" and "K. Loganathan", as well as being rather manic contributors to this list, are all equally unfamiliar with the use of the return or enter key.

Interesting though these threads about India could be on

their own, the sources used seem to be dubious.

The Andaman islanders are Pygmies? That's the first I heard of that.

Alex

Message: 7

Date: Fri, 24 Dec 2004 11:33:56 -0800 (PST)

From: solomon abdul-Rahman <solomon_abdulrahman@yahoo.com>

Subject: The Dravidians Sudanese

The Dravidians Sudanese /Ethiopian Indians

The distinction between the black-skinned Sudroid races of southern India and the fair-skinned Aryan races of northern India is not an invention of English colonialist historians; it is a feature mentioned by the earliest Greek travelers who visited south Asia centuries before the advent of Robert Clive.

The ancient Greeks considered the Africans and Sudras (modern Dalits and Dravidians) as belonging to the same 'Ethiopian' stock. 'Ethiopian' was the Greek word for 'Negro', and Greek authors referred to the African Negroes as 'Western Ethiopians' and to the Sudroids as 'Eastern Ethiopians' (ie. Eastern Negroes) [cf. Herodotus.VI.70].

Witness the following citation from Herodotus -

" The Eastern Ethiopians, [ie. Sudras] differed in nothing from the other Ethiopians, save in their language, and the character of their hair. For the Eastern Ethiopians have straight hair, while they of Libya are more woolly-haired than any other people in the world. "

" [I]n other respects India is not unlike Ethiopia, and the Indian rivers have crocodiles like the Ethiopian and Egyptian Nile; and some of the Indian rivers have fish and other large water animals like those of the Nile, save the river-horse: though Onesicritus states that they do have the river-horse

also. The appearance of the inhabitants, too, is not so far different in India and Ethiopia; the southern Indians resemble the Ethiopians a good deal, and, are black of countenance, and their hair black also, only they are not as snub-nosed or so woolly-haired as the Ethiopians; but the northern Indians are most like the Egyptians in appearance. " Arrian, `Anabasis Alexandri, Book VIII (Indica),' Chapter 6, tr. E. Iliff Robson (1933)

Ethiopian Manuscripts

I might almost say that the same animals are to be found in India as in Aethiopia and Egypt, and that the Indian rivers have all the other river animals except the hippopotamus, although Onesicritus says that the hippopotamus is also to be found in India. As for the people of India, those in the south are like the Aethiopians in colour, although they are like the rest in respect to countenance and hair (for on account of the humidity of the air their hair does not curl), whereas those in the north are like the Egyptians. "

It is sometimes alleged that these eminent historians are not referring to the Sudras in general, but only to the Pygmies of the Andamans. This theory is refuted by the following statement of the Periplus, which no doubt describes the tall and black Malabari Dravidians -

Beyond the gulf of Baraca is that of Barygaza and the coast of the country of Ariaca, which is the beginning of the Kingdom of Nambanus and of all India.

That part of it lying inland and adjoining Scythia is called Abiria, but the coast is called Syrastrène. It is a fertile country, yielding wheat and rice and sesame oil and clarified butter, cotton and the Indian cloths made there from, of the coarser sorts. Very many cattle are pastured there, and the men are of great stature and black in color. The metropolis of this country is Minnagara, from which much cotton cloth is brought down to Barygaza. In these places there remain even to the present time signs of the expedition of Alexander, such as ancient shrines, walls of forts and great wells. The sailing course along this coast, from Barbaricum to the promontory called Papica opposite Barygaza, and before Astacampra, is of three thousand stadia. "Periplus.⁴¹

The Makran was referred to by the Greeks as 'Gedrosia', ie. the land of the black people. Black Sudroids form a sizeable portion of the population in this region to this day, and formed one of the groups referred to as 'East Ethiopians' [Kondratov, p.145]. Indeed, several geographers considered India merely another extension of Ethiopia or Abyssinia -India as a whole originates from the north, embraces all the area which is Persian, and continues as far as Egypt and the lands of Ethiopia. "

Sources:

Riddles of 3 Oceans', Alexander Kondratov

'Anabasis Alexandri, Book VIII (Indica) ' by Arrian, tr. E. Iliff Robson (1933)

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'Itinerarium Alexandri,' Anonymous, 4th century AD, 'Alexander's Itinerary, An English Translation' by Iolo Davies, The Ancient History Bulletin 12.1-2 (1998) 29-54

'The Periplus of the Erythraean Sea: Travel and Trade in the Indian Ocean by a Merchant of the First Century,' W.H. Schoff (tr. & ed.), London, Bombay & Calcutta 1912.

'History of India', Mountstuart Elphinstone, J.Murray, Albemarle Street, London 1841, reprinted 1988, Atlantic Publishers New Delhi 1988.

'Geography', Strabo, translated by H. L. Jones (ed.), <http://www.perseus.tufts.edu>

The First to populate India

When we see pictures of India, most of us have no knowledge of the Dravidians or Dalits. The Caste system was instituted by the ruling Aryan class that invaded India. Here are some comments on that history:

'The Dravidians entered India before the Aryans, before 2000 B.C., after passing through Mesopotamia, Iran, and Baluchistan where the Brahuis, a Dravidian race, still live. On grounds of cultural affinities such as inheritance through women, snake cults, organization of society, and structure of temples, some historians connect the Dravidians with the Elamites and Mesopotamians. The evidence of Indian skulls from the Indus Valley indicates that the Mediterranean stock became established in north India before the Harappan Civilization came into existence around 2000 B.C.

'Of particular significance is archeologist B. B. Lal's contention that the Dravidians probably came from Nubia, Upper Egypt. This theory would give them among other things their Mediterranean features and dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C. www.essaysbyekowa.com/Dravidians.htm

The Sudroid (Indo-African) Race

The Sudran, or Sudroid, race refers to the aboriginal populations of India. Formerly widespread over all of India, they were displaced from most of Hindustan (North India) and virtually all of the Deccan by invading Aryans. Sudroid includes the following peoples:

Sudroid

Dravidoids (speakers of Dravidian languages)

Untouchables or Avarans

Antyajas/Dalits/SC

Adivasis/ST

Vedic Shudrs (Aryanized and enslaved blacks)

They are a black race, closely related to the Africans and Australoids, as evident from -

Black skin , broad noses , thick lips and wavy-curly hair

Linguistically, all the languages are related.

Genetically they are closely related

Table of Contents

The unity of Sudroids, Africoids and Australoids

1. Physiognomic Similarities

1.1 Black Skin

1.2 Nose Width (Nasal Index)

1.3 Wavy-Curly Hair and Thick Lips

1.4 Prognathism

1.5 Skeletal Similarities

2. Ethnographic Evidence

2.1 Boomerang & Hunting Customs

2.2 Theological

2.3 Burial & Funerary Customs

2.4 Circumcision & Initiation Rites

2.5 Agricultural

2.6 Building Construction & Ship-Building

2.7 Inheritance

2.8 Calendar

3. Archaeological

3.1 Megalithic Cultures

3.2 Pottery : Red-and-Black Ware

4. Linguistic

5. Genetic

6. Zoological & Botanical

6.1 Reptiles

6.2 Mammals

6.3 Botanical

Your most sincere and loyal servant

suleiman = wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good

"Pluto sits out there, but still just a touch of the Sun moves her."

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[This message contained attachments]

Message: 8

Date: Fri, 24 Dec 2004 15:25:07 -0500 (EST)

From: "Mahari" <mahari@myway.com>

Subject: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

Dear Loga, I recently discovered that there is a "jewish" sect in Somalia called the Tomal. I have read frequently about connections between Somalia and India (as well as the rest of Afrika - continually brought out here). Do you know if the word or people are connected to India? Or the word Somalia and Tamil for that matter? I know that frequently the "s" and "t" are inter- changed over time.....Man has no nobler function than to defend the truth.-- Ruth McKenney
Year: 12,950, December 24
In honor, HTP, Mahari--- On Thu 12/23, ulagankmy <ulagankmy@yahoo.com> wrote:
From: ulagankmy [mailto:ulagankmy@yahoo.com] To: Ta_Seti@yahoogroups.com
Date: Fri, 24 Dec 2004 01:52:46 -0000
Subject: [Ta_Seti] Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?
Dear Friends
While I do not deny the African linkages of Dravidians and earlier even Sumerians, the word 'sudra' is NOT of Vedic origins as suggested below. or 'sudan'. It occurs in Sumerian as 'sudra' and etymologically related to 'su-du' which means both 'peak' and to 'heat up' as in 'su-du-ag'. This word occurs in Suruppak's Neri in the name 'Jiu-sudra' and so forth and which can mean "long-lived" 'the lofty soul' 'the one who lives in the peak' etc. It is this word that became translated as 'Napishtu' in Akkadian and which then became 'Noah' 'Nuu Nabi' etc in the Semitic Traditions
Now till recently in the South, the Tamils distinguished themselves as Sat-Sudras, the True Sudras by way of denying the sudra status in VarNarsrama Dharma in Sk Dharma Sastras. It appears that this primordial Archaic Tamil word was translated as BramaNah with not only displacing the original 'sudra' but also the people thus named pushed down as the lower kind of people fit only to do the meanial tasks for the higher castes, a notion that is ABSENT in Sumerian literature Rig Veda and so

forth. It must have been a later concoctionSudra < sudu-ra: coming from
the a region of intense heat. Brah-maNah < para-maNah : the one who lives
(maNah) in sun-like heat (Su. bar, ba-ra: sun. Ta. pari. paruti:sun) Both
notions refer to the metaphysical idea of the enlightened souls living and
shining immense radiance--- In Ta_Seti@yahoogroups.com, solomon abdul-Rahman
wrote:> Date: Thu Dec 23, 2004 12:31 pm > Subject: DID THE PEOPLE
OF INDIA POPULATE ETHIOPIA AND EGYPT?>

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[This message contained attachments]

Message: 9
Date: Fri, 24 Dec 2004 17:06:00 -0800 (PST)
From: "K. Loganathan" <ulagankmy@yahoo.com>
Subject: Fwd: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

"K. Loganathan" <ulagankmy@yahoo.com> wrote: Date: Fri, 24 Dec 2004 17:04:02 -0800 (PST)
From: "K. Loganathan"
Subject: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?
To: akandabaratham@egroups.com, meykandar@egroups.com,
tolkaappiyar@egroups.com

Dear Mahari

Very interesting. The 'tomal' sounds very close to Tamil. I have shown earlier that the Jewish calender contains many words that are distinctly Tamil. However I think they may be a group of SumeroTamils probably migrated from Sumeria after it was sacked by the Semitic people.

Now it looks 'somalia' could be a variant of 'sumeria' where the changes u> o and r>l are quite frequent and well attested. So is e>a that I have noticed in relation to Sumerian and Tamil words. The suffix '-a' is a locative suffix very extensively present in Sumerian and Tamil.

Now another possibility could be to derive it from "su-malai-a", the country of the divine(su) hill (malai)

But let me add here that the Khemer in SEAsia where the temple-centred Agamic culture flourished could also be a variant of 'kumeru' itself another variation of "Sumeru"

Perhaps all these similarities are related to the migrations of Sumerians to different parts of the World after the destruction of Sumer.

Loga

From: "Mahari"
Date: Sat Dec 25, 2004 4:25 am
Subject: [Ta_Seti] Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

ADVERTISEMENT

Dear Loga,
I recently discovered that there is a "jewish" sect in Somalia called the Tomal. I have read frequently about connections between Somalia and India (as well as the rest of Afrika - continually brought out

here).

Do you know if the word or people are connected to India? Or the word Somalia and Tamil for that matter?

I know that frequently the "s" and "t" are inter-changed over time.

....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,950, December 24

In honor,

HTP,

Mahari

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[This message contained attachments]

Message: 10

Date: Fri, 24 Dec 2004 18:45:47 -0800 (PST)

From: "K. Loganathan" <ulagankmy@yahoo.com>

Subject: Theory and Terisanam (Sk. Darsana)

Dear Friends

There is a science as the foundation of the Nubian-Kemetic-Sumerian-Dravidian cultures and this article may help to understand this. It also shows that the ancient Greeks started with this but

later because of 'westernization' diluted and transformed it so that the metaphysical became simply physical.

Loga

Theory and Terisanam (Sk. Darsana)

This is in response to the recapture of the original meaning of Gk 'theoria' as mentioned below:

< The $\theta\epsilon\omicron\rho\iota\alpha$ in Greek, is compounded of the words theia, "divine things," and hora $\omega\varsigma$ to see." It originally meant to witness divine things and was the activity of a theoros, one who consulted an oracl?. Because divine things are on a higher level than we humans we cannot change them, and "theoretical" knowledge came to mean knowledge which, in contrast to "practical" knowledge, does not change its object (2).

"Theory" for McCumber, then, 'is no mere empty sound that can be taken up and applied to things without consequences.' But rather in its higher, perhaps 'true sense,' he remarks, it leads us to "see" the philosophical practice of theorization as something that concerns things of "reason," "truth," and "scholarship." It "pushes" us to see its "atemporal" meaning--or in other words, as involving the cognition of things which are, or are taken to be, outside of time--a view which runs counter to every basic impulse, I would think, of what today is called "theory" (3, emphasis added).>

and which is from Harris's post below:

<http://groups.yahoo.com/group/Abhinavagupta/message/2511>

1.

The Etymology of Theoria and Ta. terisanam

Now this is given as glued word with 'theia' (divine things) and 'horao' (to see) and hence the most primordial meaning being; "to see directly the divine things" Now quite obviously to me these words are Archaic Tamil and we cannot rule out that they emerged from the Black Athenians who were probably the Black Sumerians who also had an Academic Culture long before the Greeks. I have also mentioned earlier that most of the names of Greek gods are in fact Tamil. Now 'theia' has the roots Su. De (fire, something bright) and which exists in Ta. as 'tii' (fire, brightness, clarity etc) It is also related to Su. Dingir, the celestial beings (the fire that radiates out), the gods and which has become 'dimmer' and then 'teavar, teyvam' etc. It is also related Sk. Tejas: brightness etc.

Now "horao" is related to Ta. Oor: to meditate deeply and may be a variant of Su. uru and Ta. uru: shape, form, beauty appearance etc.

It can also be taken as a variant of Ta. u-eri -a: the pure light(u, uu) that shines bright (eri-a)

Thus "theia-horao" is the metaphysical activity of seeing and mediating upon the celestial beings so that one is blessed with metaphysical illuminations. These metaphysical illuminations are in fact the THEORY - that understanding that enables the human beings to UNDERSTAND the physical and metaphysical processes.

Now SK darsana and Ta. tarisanam, tarisanam seems to have a similar etymology: It is a glued word with the taatu-s 'teri' and 'sanam' The word 'teri' in Tamil means, to understand, be clear etc. It is related to another word Ta. TeLLiya: clear, without doubts etc. Both these words may be related to Su. dalla-e which as an attribute of light as in 'u dalla-e-a' which means ;clear pure etc'. Now 'sanam' has the root 'san' and which is a variant of Ta.sun, sul, sur etc meaning the sun. It exists in Sumerian as 'sul, sun, sur" and in SK as suuriya etc. Thus the glued word can be taken to mean" a clear understanding that illuminates the mind."

Thus the root meanings of both Gk 'theia- horao" (> theory) and Ta. Tarisanam seems to be the same and which while lost in the Western culture, has been retained in the Indian particularly the Agamic/Tantric culture of the Dravidians where along with Yoga the whole of culture is organized for facilitating this SEEING of the Celestial beings, the gods and finally BEING

2.

Science as Essentially Hermeneutic Science

Now this brings us to Ta. Nuul NeRi (the way of Tantra > Tantrika?) and which can be rendered as Hermeneutic Science, the science where a person's eyes are opened so that he can SEE what he has not been to able see hitherto. Here we have to presuppose the dialectics of SHOWING and SEEING and which comes with the Hermeneutic Logic, the Circular Logic of Tolkaappiyar and which is available as Nyaya but in a distorted form. We do not have cognitive processes like Pratyaksa Anumana and so forth but only a showing (The meaning of sutra in Tol, pratignja in Nyaya) and the seeing by others helped along with Eetu(reasons) and showing on instances (edutuk kaaddu : showing by choosing the appropriate) . Something proposed , a showing becomes a Nigamana , the conclusive understanding when assented to or SEEN as SHOWN by others. (otta kaadci, udanpadal etc), Now the dialectics of showing-seeing is the most rational process we have and does not rule out anything in terms of

inconsistency with some piramaaNam etc or even some authoritative texts or persons. Now whatever that can be SHOWN and SEEN by others as shown also has to be TRUTH, something objectively there outside the discussing individuals. It is such truths that destroy the prejudices and mental restrictions, the atomism and so forth and which makes a person a Munivan, the illuminated (Ta. viniyin niiGki viuLaGkiya aRivin munaivan). Here the vinaiyin niiGki viLaGkiya ARivu is clear understanding (viLaGkya aRivu) free of contaminating prejudices and fetters (vinaiyin niiGki.) This is certainly the same as Gk theoria and the substance of Terisanam. In Tamil it is also called 'vaal aRivu' (clear and pure understanding). "MaaNaRivu' (metaphysical illuminations)

3.

Philosophy as Rigorous Science

This brings us to Husserl's life long passion: to develop Philosophy as Rigorous Science and which though helped him to found Phenomenology but not in his main objective. For only Metaphysics investigated as the most inclusive Hermeneutic Science can transform not only philosophy but also religion as belonging to the field of Science. This is the most significant attainment of Tamil philosophers particularly that of Meykandar with his Civanjaana Botham, For he takes the World as a whole as a TEXT with duality of Structure- the Surface Structure (SS) and Deep Structure (DS) and through seeing as shown and remaining steadfast in it, reaches the bottommost and where he sees BEING after transgressing the various icon-actions mantra-actions that condition his intermediate seeings.. This odyssey is truly scientific where there is a continuous series of darsanas, theories and where the earlier is displaced and reconstituted by the latter with bottommost reached and seen as that which prompts the CLOSURE from within itself. The Terisanam that intimates the closure of the hermeneutic efforts from within itself is the terisanam of Njaanam, the Civanjaanam.

All metaphysical inquiries and hence philosophies and religions are in fact a Yatra, a Pilgrimage, a Haj towards this FINAL vision and which is also the vision of BEING as the Njaanam bestowing BEING (Brahman?). When we remain steadfast in our hermeneutic efforts by battling with the various kinds of fixations that are possible on the way, then we are sure to succeed to enjoy this Njaanam and with that Moksa.

4.

PiramaaNam as Axiomatic Truths

The word 'piramaaNam' and which I equate with the Vedic 'brahmaNa' as in

BramaNooagni(The fire or light that affords the seeing of fundamental truths) has assumed several distortions but the original sense retained in such uses as PiramaaNam in naming the first part of Civanjaana Botham of Meykandar. In post CaGkam literature there are uses of this word in the original sense. Now PiramaaNam, does not have the meaning of the logical machineries like Pratyaksa Anumana and so forth but rather Axiomatic Truths, the truths that are there ALWAYS and to be witnessed by any who goes about the right way, the San Maarkkam. Now here we have to distinguish the cat-aRivu and acat-aRivu and it is Cat-aRivu that would be termed the PiramaaNams, the Axiomatic Truths. But what is the difference? The Acat-aRivu are truths but which can be DISPLACED and supplanted. The Cat-ARivu as distinct from this CANNOT be displaced and supplanted. They remain there indestructible and hence BEYOND TIME these truths are atemporal, transcend the historical and phenomenal

I think this sense of Tamil piramaaNam, Axiomatic Truths, agrees beautifully with that of the Greeks: "It "pushes" us to see its "atemporal" meaning--or in other words, as involving the cognition of things which are, or are taken to be, outside of time--a view which runs counter to every basic impulse, I would think, of what today is called "theory"

Thus it appears that while the West that started with the Greeks have lost their way, the Dravidians have not. The Hermeneutic Scientific tradition of the Tamils will be of great use to RECOVER their own roots and which are probably the same as that of Sumerians whose culture the Tamils continue to this day.

Loga

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[This message contained attachments]

Yahoo! Groups Links

| 15390|2004-12-25 09:29:55|Paul Kekai Manansala|Israel Museum: artifact touted as only
existing relic of Solomon's |
[http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/news/archive/2004/12/24/international0822EST0468.DTL)
file=/news/archive/2004/12/24/international0822EST0468.DTL

Israel Museum: artifact touted as only existing relic of Solomon's
Temple a forgery
KARIN LAUB, Associated Press Writer

Friday, December 24, 2004

(12-24) 11:02 PST JERUSALEM (AP) --

An ivory pomegranate long touted by scholars as the only relic from Solomon's Temple is a forgery, the Israel Museum said Friday, as investigators said they had broken up several fake antiquity rings in a wide-ranging investigation.

Indictments in that investigation are to be handed down next week, the officials said on condition of anonymity.

Among those to be indicted is Israeli collector Oded Golan, the Justice Ministry confirmed. Golan, who denied wrongdoing, owns the two most spectacular artifacts declared fakes last year: a burial chest purported to be that of James, the brother of Jesus, and a stone tablet with inscriptions on how to maintain the Jewish Temple.

The pomegranate was examined by the museum independently of the probe by the Israeli authorities, said the director of the Israel Museum, James Snyder.

A team of experts found the thumb-sized pomegranate dates to the Bronze period, or about 3,400 years ago, meaning it is considerably older than the first Jewish Temple, and the inscription was added recently, the museum said in a statement.

The inscription, in ancient Hebrew lettering, reads: "Belonging to the Temple of the Lord (Yahweh), holy to the priests."

Scholars had believed the cream-colored pomegranate, which has a

hole in the bottom, was used as the top of a scepter carried by a temple priest.

The temple was built in the 6th century B.C. and expanded by Herod before being destroyed in the year 70. Today, the Dome of the Rock -- a Muslim shrine that is part of the Al Aqsa complex -- is located near the site of ancient temple.

The pomegranate was bought from an anonymous collector by the Israel Museum for \$550,000 in the 1980s, with the money deposited into a secret Swiss bank account at the time. The museum did not say whether it would ask police to investigate the transaction.

Snyder said the pomegranate was examined by several scholars before and after the purchase and was authenticated for the museum by Israeli archaeologist Nahman Avigad.

The director said the pomegranate was examined with the technologies available at the time. "I think care was taken," Snyder said. "If one does not take advantage of opportunities to bring into a museum setting objects that don't surface in excavations, you might miss great objects."

He said the pomegranate was re-examined with a new type of microscope that detected synthetic material in the inscription, between the ivory and the patina.

The museum said another ancient object displayed with the pomegranate, a 2,600-year-old silver amulet with a priestly blessing carved into it, was re-examined and deemed authentic.

The pomegranate's inscription is the third major case of forgery to be uncovered recently, according to Israeli investigators.

Last year, Israel's Antiquities Authority said the inscriptions on the purported burial chest of Jesus' brother and on a tablet with instructions for temple repairs were also fakes.

The James ossuary, with the words "James, son of Joseph, brother of Jesus," had been touted as a major archaeological discovery -- the oldest physical link between the modern world and Jesus.

Israeli experts said that while the ossuary, a 2,000-year-old limestone box, was indeed ancient, parts of the inscription were added in modern times.

The existence of the box was first revealed at a 2002 news conference by the Biblical Archaeology Review, a Washington-based magazine. Its editor, Hershel Shanks, has said he believes the burial box is authentic and that the debate around it is fraught with "archaeological politics."

Some U.S. scholars have said the Israeli investigation was flawed.

The Justice Ministry would not say whether the forgery charges against Golan would be filed in connection with the James ossuary.

"To the best of my judgment and according to the opinions of many world-renowned experts, the inscription on the James ossuary, which has been in my collection for over 25 years, is genuine," Golan said Thursday.

| 15391|2004-12-25 14:44:20|solomon abdul-Rahman|The Plain Truth About Christmas by Herbert W. Armstrong...|

"...Christmas was *not* among the earliest festivals of the Church...the first evidence from the feast is from Egypt..."

<http://www.hwarmstrong.org/ptxmas.pdf>

The Plain Truth About Christmas by Herbert W. Armstrong...

<http://www.hwarmstrong.org/ptxmas.html>



by Herbert W. Armstrong
1974 Edition

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suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good 🤖

"Pluto sits out there, but still just a touch of the Sun moves her."

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| 15392|2004-12-25 15:05:59|solomon abdul-Rahman|the sources used seem to be dubious....|

"...the sources used seem to be dubious...."

by Mr. Alex van Deelen

Anacalypsis: An Attempt To Draw Aside The Veil Of The Saitic
Isis;
> Or An Inquiry Into The Origin Of Languages, Nations And
Religion
> >
> > Author: Higgins, Godfrey
> >
> > 1836
> > Volume one of a two volume set. (This description is for all
> volumes.) Godfrey Higgins was convinced that a high
civilization

had
> flourished prior to all historical records. He believed that
there
> had existed then a most ancient and universal religion from
which

all
> later creeds and doctrines sprang. **His research lasted over 20**

years.
> He attempted to establish the existence of a prehistoric
universal
> religion and to trace its development into contemporary times.
He
> believed this religion possessed accurate knowledge of
universal

and
> cosmic phenomena and held neither priesthood nor institution
as
> intermediary
in man's communion with the Divine. This highly
sought
> after book is extremely rare. Two volumes.
> >

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suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, the wise servant of, The Doer of Good 

"Pluto sits out there, but still just a touch of the Sun moves her."

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| 15393|2004-12-25 15:16:34|solomon_abdulrahman|Re: The Dravidians Sudanese|
"...rather manic contributors to this list..."

Sir, the solution is, quite simple. Prove my posts to be incorrect.

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

>

> Odd that "Solomon Abdul Rahman", "Mahari" and "K. Loganathan",
> as well as being rather manic contributors to this list, are all

equally

> unfamiliar with the use of the return or enter key.

>

> Interesting though these threads about India could be on
> their own, the sources used seem to be dubious.

>

> The Andaman islanders are Pygmees? That's the first I heard
> of that.

>

> Alex

>

>

> Message: 7

> Date: Fri, 24 Dec 2004 11:33:56 -0800 (PST)

> From: solomon abdul-Rahman

> Subject: The Dravidians Sudanese

>

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>

> The Dravidians Sudanese /Ethiopian Indians

>

> The distinction between the black-skinned Sudroid races of

southern India

> and the fair-skinned Aryan races of northern India is not an

invention of

> English colonialist historians; it is a feature mentioned by the

earliest

> Greek travelers who visited south Asia centuries before the advent

of Robert

> Clive.

>

> The ancient Greeks considered the Africans and Sudras (modern

Dalits and

> Dravidians) as belonging to the same 'Ethiopian' stock.

'Ethiopian' was the

> Greek word for 'Negro', and Greek authors referred to the African

Negroes as

> 'Western Ethiopians' and to the Sudroids as 'Eastern Ethiopians'

(ie.

> Eastern Negroes) [cf. Herodotus.VI.70].

>

>

>

> Witness the following citation from Herodotus -

>

> " The Eastern Ethiopians, [ie. Sudras] differed in nothing from

the other

> Ethiopians, save in their language, and the character of their

hair. For the

> Eastern Ethiopians have straight hair, while they of Libya are more

> woolly-haired than any other people in the world. "

>

>

>

> " [I]n other respects India is not unlike Ethiopia, and the Indian

rivers

> have crocodiles like the Ethiopian and Egyptian Nile; and some of

the Indian

> rivers have fish and other large water animals like those of the

Nile, save

> the river-horse: though Onesicritus states that they do have the

river-horse

> also. The appearance of the inhabitants, too, is not so far

different in

> India and Ethiopia; the southern Indians resemble the Ethiopians a

good

> deal, and, are black of countenance, and their hair black also,

only they

> are not as snub-nosed or so woolly-haired as the Ethiopians; but

the

> northern Indians are most like the Egyptians in appearance. "

Arrian,

> 'Anabasis Alexandri, Book VIII (Indica),' Chapter 6, tr. E. Iliff

Robson

> (1933)

>

>

>

>

>

>

> Ethiopian Manuscripts

>

> I might almost say that the same animals are to be found in India

as in

> Aethiopia and Egypt, and that the Indian rivers have all the other

river

> animals except the hippopotamus, although Onesicritus says that the

> hippopotamus is also to be found in India. As for the people of

India, those

> in the south are like the Aethiopians in colour, although they are

like the

> rest in respect to countenance and hair (for on account of the

humidity of

> the air their hair does not curl), whereas those in the north are

like the

> Egyptians. "

>

>

>

> It is sometimes alleged that these eminent historians are not

referring to

> the Sudras in general, but only to the Pygmies of the Andamans.

This theory

> is refuted by the following statement of the Periplus, which no

doubt

> describes the tall and black Malabari Dravidians -

>

> Beyond the gulf of Baraca is that of Barygaza and the coast of the

country

> of Ariaca, which is the beginning of the Kingdom of Nambanus and

of all

> India.

>

> That part of it lying inland and adjoining Scythia is called

Abiria, but the

> coast is called Syrastrane. It is a fertile country, yielding

wheat and rice

> and sesame oil and clarified butter, cotton and the Indian cloths

made there

> from, of the coarser sorts. Very many cattle are pastured there,

and the men

> are of great stature and black in color. The metropolis of this

country is

> Minnagara, from which much cotton cloth is brought down to

Barygaza. In

> these places there remain even to the present time signs of the

expedition

> of Alexander, such as ancient shrines, walls of forts and great

wells. The

> sailing course along this coast, from Barbaricum to the promontory

called

> Papica opposite Barygaza, and before Astacampra, is of three

thousand

> stadia. "Periplus.41

>

> The Makran was referred to by the Greeks as 'Gedrosia', ie. the

land of the

> black people. Black Sudroids form a sizeable portion of the

population in

> this region to this day, and formed one of the groups referred to

as 'East

> Ethiopians' [Kondratov, p.145]. Indeed, several geographers

considered

> India merely another extension of Ethiopia or Abyssinia -India as

a whole

> originates from the north, embraces all the area which is Persian,

and

> continues as far as Egypt and the lands of Ethiopia. "

>

> Sources:

>

> 'Riddles of 3 Oceans', Alexander Kondratov

> 'Anabasis Alexandri, Book VIII (Indica) ' by Arrian, tr. E.

Iliff Robson

> (1933)

> 'Herodotus, The History' , trans. George Rawlinson, Dutton &

Co., N.York,

> 1862

> 'Itinerarium Alexandri,' Anonymous, 4th century AD, 'Alexander's

> Itinerary, An English Translation' by Iolo Davies, The Ancient

History

> Bulletin 12.1-2 (1998) 29-54

> 'The Periplus of the Erythraean Sea: Travel and Trade in the

Indian Ocean

> by a Merchant of the First Century,' W.H. Schoff (tr. & ed.),

London, Bombay

> & Calcutta 1912.

> 'History of India', Mountstuart Elphinstone, J.Murray,

Albemarle Street,

> London 1841, reprinted 1988, Atlantic Publishers New Delhi 1988.

> 'Geography', Strabo, translated by H. L. Jones (ed.),

> <http://www.perseus.tufts.edu>

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>

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>

> The First to populate India

>

>

>

> When we see pictures of India, most of us have no knowledge of the

> Dravidians or Dalits. The Caste system was instituted by the

ruling Aryan

> class that invaded India. Here a some comments on that history:

>

> 'The Dravidians entered India before the Aryans, before 2000 B.C.,

after

> passing through Mesopotamia, Iran, and Baluchistan where the

Brahuis, a

> Dravidian race, still live. On grounds of cultural affinities such

as

> inheritance through women, snake cults, organization of society,

and

> structure of temples, some historians connect the Dravidians with

the

> Elamites and Mesopotamians. The evidence of Indian skulls from the

Indus

> Valley indicates that the Mediter-ranean stock became established

in north

> India before the Harappab Civilization came into existence around

2000 B.C.

>

> 'Of particular significance is archeologist B. B. Lal's contention

that the

> Dravidians probably came from Nubia, Upper Egypt. This theory

would give

> them among other things their Mediterranean features and dark

complexion.

> Lal writes: "At Timos the Indian team dug up several megalithic

sites of

> ancient Nubians which bear an uncanny resemblance to the

cemeteries of early

> Dravidians which are found all over Western India from Kathiawar

to Cape

> Comorin. The intriguing similarity extends from the subterranean

structure

> found near them. Even the earthenware ring-stands used by the

Dravidians and

> Nubians to hold pots were identical." According to Lal, the Nubian

megaliths

> date from around 1000 B.C. www.essaysbyekowa.com/Dravidians.htm

>

>

>

>

> The Sudroid (Indo-African) Race

> The Sudran, or Sudroid, race refers to the aboriginal populations

of India.

> Formerly widespread over all of India, they were displaced from

most of

> Hindustan (North India) and virtually all of the Deccan by

invading Aryans.

> Sudroid includes the following peoples:

>

> Sudroid

> Dravidoids (speakers of Dravidian languages)

> Untouchables or Avarans

> Antyajias/Dalits/SC

> Adivasis/ST

>

> Vedic Shudrs (Aryanized and enslaved blacks)

>

> They are a black race, closely related to the Africans and

Australoids, as

> evident from -

>

>

> Black skin , broad noses , thick lips and wavy-curly hair

> Linguistically, all the languages are related.

> Genetically they are closely related

>

>

>

>

>

> Table of Contents

> The unity of Sudroids, Africoids and Australoids

> 1. Physiognomic Similarities

>

> 1.1 Black Skin

> 1.2 Nose Width (Nasal Index)

> 1.3 Wavy-Curly Hair and Thick Lips

> 1.4 Prognathism

> 1.5 Skeletal Similarities

>

> 2. Ethnographic Evidence

> 2.1 Boomerang & Hunting Customs

> 2.2 Theological

> 2.3 Burial & Funerary Customs

> 2.4 Circumcision & Initiation Rites

> 2.5 Agricultural

> 2.6 Building Construction & Ship-Building

> 2.7 Inheritance

- > 2.8 Calendar
- >
- > 3. Archaeological
- > 3.1 Megalithic Cultures
- > 3.2 Pottery : Red-and-Black Ware
- >
- > 4. Linguistic
- > 5. Genetic
- > 6. Zoological & Botanical
- > 6.1 Reptiles
- > 6.2 Mammals
- > 6.3 Botanical
- >
- >
- >
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- >
- >
- >
- > Your most sincere and loyal servant
- > suleiman = wise abdul = servant of
- > Rahman = The Benificent or The Doer of Good
- > so, the wise servant of, The Doer of Good
- > "Pluto sits out there, but still just a touch of the Sun moves

her."

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> Do you Yahoo!?
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> [This message contained attachments]
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> Message: 8  
> Date: Fri, 24 Dec 2004 15:25:07 -0500 (EST)  
> From: "Mahari"  
> Subject: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?  
>  
> Dear Loga,I recently discovered that there is a "jewish" sect in

Somalia

> called the Tomal. I have read frequently about connections

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> are inter- changed over time.....Man has no nobler function than

to defend

> the truth.-- Ruth McKenneyYear: 12,950, December 24In

honor,HTP,Mahari--- On

> Thu 12/23, ulagankmy <ulagankmy@y... > wrote:From: ulagankmy

> [mailto:ulagankmy@y...]To: Ta\_Seti@y...: Fri, 24 Dec

> 2004 01:52:46 -0000Subject: [Ta\_Seti] Re: DID THE PEOPLE OF INDIA

POPULATE

> ETHIOPIA AND EGYPT?Dear FriendsWhile I do not deny the African

linkages of

> Dravidians and earlier even Sumerians, the word 'sudra' is NOT of

Vedic

> origins as suggested below. or 'sudan' . It occurs in Sumerian

as 'sudra'

> and etymologically related to 'su-du' which means both 'peak' and

to 'heat

> up' as in 'su-du-ag'. This word occurs in Suruppak's Neri in the

name

> 'Jiu-sudra' and so forth and which can mean "long-lived" 'the

lofty soul'

> 'the one who lives in the peak" etc. It is this word that became

translated

> as 'Napishtu' in Akkadian and which then became 'Noah" 'Nuu Nabi'

etc in the

> Semitic Traditions Now till recently in the South , the Tamils

distinguished

> themselves as Sat-Sudras, the True Sudras by way of denying the

sudra

> status in VarNarsrama Dharma in Sk Dharma Sastras. It appears that

this

> primordial Archaic Tamil word was translated as BramaNah with not

only

> displacing the original 'sudra' but also the people thus named

pushed down

> as the lower kind of people fit only to do the meanial tasks for

the higher

> castes, a notion that is ABSENT in Sumerian literature Rig Veda

and so

> forth. It must have been a later concoction Sudra < sudu-ra:

coming from

> the a region of intense heat. Brah-maNah < para-maNah : the one

who lives

> (maNah) in sun-like heat ( Su. bar, ba-ra: sun. Ta. pari.

paruti:sun ) Both

> notions refer to the metaphysical idea of the enlightened souls

living and

> shining immense radiance--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), solomon

abdul-Rahman

> wrote:> Date: Thu Dec 23, 2004 12:31 pm > Subject: DID

THE PEOPLE

> OF INDIA POPULATE ETHIOPIA AND EGYPT?>

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> Message: 9

> Date: Fri, 24 Dec 2004 17:06:00 -0800 (PST)

> From: "K. Loganathan"

> Subject: Fwd: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND

EGYPT?

>  
>  
>

> "K. Loganathan" wrote:Date: Fri, 24 Dec 2004

> 17:04:02 -0800 (PST)

> From: "K. Loganathan"

> Subject: Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA AND EGYPT?

> To: [akandabaratham@egroups.com](mailto:akandabaratham@egroups.com), [meykandar@egroups.com](mailto:meykandar@egroups.com),

> [tolkaappiyar@egroups.com](mailto:tolkaappiyar@egroups.com)

>  
>

> Dear Mahari

>

> Very interesting. The 'tomal' sounds very close to Tamil. I have

shown

> earlier that the Jewish calender contains many words that are

distinclly

> Tamil. However I think they may be a group of SumeroTamils

probabaly

> migrated from Sumeria after it was sacked by the Semitic people.

>

> Now it looks 'somalia" could be a variant of "sumeria' where the

chnages

> u> o and r>l are quite frequent and well attested. So is e>a that

I have

> noticed in relation to Sumerian and Tamil words. The suffix '-a' is

a

> locative suffix very extensively present in Sumerian and Tamil.

>

> Now another possibility could be to derive it from "su-malai-a" ,

the

> country of the divine(su) hill (malai)

>

> But let me add here that the Khemer in SEAsia where the temple-

centred

> Agamic culture flourished could also be a variant of 'kumeru'

itself

> another variation of "Sumeru"

>

> Perhaps all these similarities are related to the migrations of

Sumerians to

> different parts of the World after the destruction of Sumer.

>

> Loga

>

>

>

> From: "Mahari"

> Date: Sat Dec 25, 2004 4:25 am

> Subject: [Ta\_Seti] Re: DID THE PEOPLE OF INDIA POPULATE ETHIOPIA

AND EGYPT?

>

>

> ADVERTISEMENT

> Dear Loga,

> I recently discovered that there is a "jewish" sect in

> Somalia called the Tomal. I have read frequently

> about connections between Somalia and India

> (as well as the rest of Afrika - continually brought out

> here).

> Do you know if the word or people are connected

> to India? Or the word Somalia and Tamil for that matter?

> I know that frequently the "s" and "t" are inter-  
> changed over time.  
>  
>  
>  
> ....  
> Man has no nobler function than to defend the truth.  
> -- Ruth McKenney  
>  
> Year: 12,950, December 24  
> In honor,  
> HTP,  
> Mahari  
>  
>  
>  
>  
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>

> Message: 10  
> Date: Fri, 24 Dec 2004 18:45:47 -0800 (PST)  
> From: "K. Loganathan"  
> Subject: Theory and Terisanam (Sk. Darsana)  
>  
> Dear Friends  
>

- > There is a science as the foundation of the
- > Nubian-Kemetic-Sumerian-Dravidian cultures and this article may

help to

- > understand this. It also shows that the ancient Greeks started

with this but

- > later because of 'westernization' diluted and transformed it so

that the

- > metaphysical became simply physical.

>

- > Loga

>

>

- > Theory and Terisanam (Sk. Darsana)

>

- > This is in response to the recapture of the original meaning of

Gk

- > 'theoria' as mentioned below:

>

- > < Theoria in Greek, is compounded of the words theia, "divine

things," and

- > hora to see." It originally meant to witness divine things and

was the

- > activity of a theoros, one who consulted an oracle. Because divine

things

- > are on a higher level than we humans we cannot change them, and
- > "theoretical" knowledge came to mean knowledge which, in contrast

to

- > "practical" knowledge, does not change its object (2).

>

- > "Theory" for McCumber, then, 'is no mere empty sound that can be

taken up

- > and applied to things without consequences.' But rather in its

higher,

- > perhaps 'true sense,' he remarks, it leads us to "see" the

philosophical



> practice of theorization as something that concerns things

of "reason,"

> "truth," and "scholarship." It "pushes" us to see its "atemporal"

> meaning--or in other words,

> as involving the cognition of things which are, or are taken to

be, outside

> of time--a view which runs counter to every basic impulse, I would

think, of

> what today is called "theory" (3, emphasis added).>

>

> and which is from Harris's post below:

>

> <http://groups.yahoo.com/group/Abhinavagupta/message/2511>

>

> 1.

> The Etymology of Theoria and Ta. terisanam

>

> Now this is given as glued word with 'theia' (divine things)

and 'horao' (to

> see) and hence the most primordial meaning being; "to see directly

the

> divine things" Now quite obviously to me these words are Archaic

Tamil and

> we cannot rule out that they emerged from the Black Athenians who

were

> probably the Black Sumerians who also had an Academic Culture long

before

> the Greeks. I have also mentioned earlier that most of the names

of Greek

> gods are in fact Tamil. Now 'theia' has the roots Su. De (fire,

something

> bright) and which exists in Ta. as 'tii' (fire, brightness,

clarity etc) It

> is also related to Su. Dingir, the celestial beings ( the fire

that radiates

> out), the gods and which has become 'dimmer' and then 'teevar,

teyvam' etc.

> It is also related Sk. Tejas: brightness etc.

>

> Now 'horao' is related to Ta. Oor: to meditate deeply and may be a

variant

> of Su. uru and Ta. uru: shape, form, beauty appearance etc.

>

> It can also be taken as a variant of Ta. u-eri -a: the pure light

(u, uu)

> that shines bright (eri-a)

>

> Thus "theia-horao" is the metaphysical activity of seeing and

mediating upon

> the celestial beings so that one is blessed with metaphysical

illuminations.

> These metaphysical illuminations are in fact the THEORY - that

understanding

> that enables the human beings to UNDERSTAND the physical and

metaphysical

> processes.

> Now SK darsana and Ta. tarisanam, tarisanam seems to have a similar

> etymology: It is a glued word with the taatu-s 'teri' and 'sanam"

The word

> 'teri' in Tamil means, to understand, be clear etc. It is related

to another

> word Ta. TeLLiya: clear, without doubts etc. Both these words may

be

> related to Su. dalla-e which as an attribute of light as in 'u

dalla-e-a'

> which means ;clear pure etc'. Now 'sanam' has the root 'san' and

which is a

> variant of Ta.sun, sul, sur etc meaning the sun. It exists in

Sumerian as

> 'sul, sun, sur" and in SK as suuriya etc. Thus the glued word can

be taken

> to mean" a clear understanding that illuminates the mind."

>

> Thus the root meanings of both Gk 'theia- horao" (> theory) and Ta.

> Tarisanam seems to be the same and which while lost in the Western

culture,

> has been retained in the Indian particularly the Agamic/Tantric

culture of

> the Dravidians where along with Yoga the whole of culture is

organized for

> facilitating this SEEING of the Celestial beings, the gods and

finally BEING

>

> 2.

>

> Science as Essentially Hermeneutic Science

>

> Now this brings us to Ta. Nuul NeRi ( the way of Tantra >

Tantrika?) and

> which can be rendered as Hermeneutic Science, the science where a

person's

> eyes are opened so that he can SEE what he has not been to able see

> hitherto. Here we have to presuppose the dialectics of SHOWING

and SEEING

> and which comes with the Hermeneutic Logic, the Circular Logic of

> Tolkaappiyar and which is available as Nyaya but in a distorted

form. We

> do not have cognitive processes like Pratyaksa Anumana and so

forth but only

> a showing ( The meaning of sutra in Tol, pratignja in Nyaya) and

the seeing

> by others helped along with Eetu( reasons) and showing on

instances (

> edutuk kaaddu : showing by choosing the appropriate) . Something

proposed ,

> a showing becomes a Nigamana , the conclusive understanding when

assented

> to or SEEN as SHOWN by others. ( otta kaadci, udanpadal etc), Now

the

> dialectics of showing-seeing is the most rational process we have

and does

> not rule out anything in terms of

> inconsistency with some piramaaNam etc or even some authoritative

texts or

> persons. Now whatever that can be SHOWN and SEEN by others as

shown also

> has to be TRUTH, something objectively there outside the discussing

> individuals. It is such truths that destroy the prejudices and

mental

> restrictions, the atomism and so forth and which makes a person a

Munivan,

> the illuminated (Ta. viniyin niiGki viuLaGkiya aRivin munaivan).

Here the

> vinaiyin niiGki viLaGkiya ARivu is clear understanding (viLaGkya

aRivu)

> free of contaminating prejudices and fetters (vinaiyin niiGki.)

This is

> certainly the same as Gk theoria and the substance of Terisanam.

In Tamil it

> is also called 'vaal aRivu' (clear and pure

understanding).''MaaNaRivu'

> (metaphysical illuminations)

>

> 3.

>

> Philosophy as Rigorous Science

>

> This brings us to Husserl's life long passion: to develop

Philosophy as

> Rigorous Science and which though helped him to found

Phenomenology but not

> in his main objective. For only Metaphysics investigated as the

most

> inclusive Hermeneutic Science can transform not only philosophy

but also

> religion as belonging to the field of Science. This is the most

significant

> attainment of Tamil philosophers particularly that of Meykandar

with his

> Civanjaana Botham, For he takes the World as a whole as a TEXT

with duality

> of Structure- the Surface Structure (SS) and Deep Structure (DS)

and through

> seeing as shown and remaining steadfast in it, reach the

bottommost and

> where he sees BEING after transgressing the various icon-actions

> mantra-actions that condition his intermediate seeings.. This

odyssey is

> truly scientific where there is a continuous series of darsanas,

theories

> and where the earlier is displaced and reconstituted by the latter

with

> bottommost reached and seen as that which

> prompts the CLOSURE from within itself. The Terisanam that

intimates the

> closure of the hermeneutic efforts from within itself is the

terisanam of

> Njaanam, the Civanjaanam.

>

> All metaphysical inquiries and hence philosophies and religions

are in fact

> a Yatra, a Pilgrimage, a Haj towards this FINAL vision and which

is also the

> vision of BEING as the Njaanam bestowing BEING ( Brahman?). When

we remain

> steadfast in our hermeneutic efforts by battling with the various

kinds of

> fixations that are possible on the way, then we are sure to

succeed to enjoy

> this Njaanam and with that Moksa.

>

> 4.

>

> PiramaaNam as Axiomatic Truths

>

> The word 'piramaaNam' and which I equate with the Vedic' brahmaNa'

as in

> BramaNooagni( The fire or light that affords the seeing of

fundamental

> truths) has assumed several distortions but the original sense

retained in

> such uses as PiramaaNam in naming the first part of Civanjaana

Botham of

> Meykandar. In post CaGkam literature there are uses of this word

in the

> original sense. Now PiramaaNam, does not have the meaning of the

logical

> machineries like Pratyaksa Anumana and so forth but rather

Axiomatic Truths,

> the truths that are there ALWAYS and to be witnessed by any who

goes about

> the right way, the San Maarkkam. Now here we have to distinguish

the

> cat-aRivu and acat-aRivu and it is Cat-aRivu that would be termed

the

> PiramaaNams, the Axiomatic Truths. But what is the difference? The

> Acat-aRivu are truths but which can be DISPLACED and supplanted.

The

> Cat-ARivu as distinct from this CANNOT be displaced and

supplanted. They

> remain there indestructible and hence BEYOND TIME these

> truths are atemporal, transcend the historical and phenomenal

>

> I think this sense of Tamil piramaaNam, Axiomatic Truths, agrees

beautifully

> with that of the Greeks: "It "pushes" us to see its "atemporal"

meaning--or

> in other words, as involving the cognition of things which are, or

are taken

> to be, outside of time--a view which runs counter to every basic

impulse, I

> would think, of what today is called "theory"

>

> Thus it appears that while the West that started with the Greeks

have lost

> their way, the Dravidians have not. The Hermeneutic Scientific

tradition of

> the Tamils will be of great use to RECOVER their own roots and

which are

> probably the same as that of Sumerians whose culture the Tamils

continue to

> this day.  
>  
> Loga  
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| 15394|2004-12-25 16:01:28|solomon abdul-Rahman|Re: The Naga: The Ethiopians of India By  
Dr. Clyde A. Winters...|

"...Interesting though these threads about India could be on  
their own, the sources used seem to be dubious...."

Mr. Alex van Deelen

FriDec24,2004 10:40 pm

**Subject:** Re: The Naga: The Ethiopians of India

The ancient Ethiopians who lived in India were called Naga. A



reading of ancient Dravidian literature which dates back to 500 BC, gives us considerable information on the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen). The Naga were great seamen who ruled much of India, Sri Lanka and Burma. To the Aryans they described as half man and snake. The

Tamil knew them as warlike people who used the bow and noose. The earliest mention of the Naga, appear in the Ramayana , they are also mentioned in the Mahabharata. In the Mahabharata we discover that the

Naga had the capital city in the Dekkan, and other cities spread between the Jumna and Ganges as early as 1300 BC. The Dravidian classic, the Chilappathikaran made it clear that the first great kingdom of India was

Naganadu.

The Naga probably came from Kush-Punt/Ethiopia. The Puntites were the greatest sailors of the ancient world. In the Egyptian inscriptions there is mention of the Puntite ports of Outculit, Hamesu and Tekaru, which corresponds to Adulis, Hamasen and Tigre.

In Sumerian text, it is claimed that the Ountites traded with the people of the Indus Valley or Dilmun. According to S.N. Kramer in The Sumerians, Punt was probably called Meluhha, and Dilmun was probably the ancient name of the Indus Valley. (Today some scholars maintain that Oman, where we find no ancient cities was Dilmun and the Indus Valley may have been Meluhha).

Ancient Ethiopian traditions support the rule of Puntites or Ethiopians of India. In the Kebra Nagast, we find mention of the Arwe kings who ruled India. The founder of the dynasty was Za Besi Angabo. This dynasty according to the Kebra Nagast began around 1370 BC. These rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen

Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the

west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by

the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers.

The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. It would also explain the Aryan traditions of Mlechchas ( Sanskrit name for some of the non-Aryan people) as one of the aboriginal groups of India. Many scholars associate the name Mlechchas with Meluhha.

The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and Parathavar. The Nagas resisted the invansion of the Cholas . In the Kalittokai IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the: Mahawanso, and are

said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.

The major gift of the Naga to India was the writing system:

Nagari. Nagari is the name for the Sanskrit script. Over a hundred

years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems the writing went from left to right and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit betrays the Ethiopia origin of this form of writing. Moreover, it is interesting to note that Sanskrit vowels: a,aa,',I,u,e,o, virama etc., are in the same order as Geez. Y.M. Kobishnor, in the Unesco History of Africa, maintains that Ethiopic was used as the model for Armenian writing, as was many of the Transcaucasian scripts. The Naga introduced worship of Kali, the Serpent, Murugan and the Sun or Krishna. It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga.

Kumarinadu

The Naga were defeated by another group of Dravidian speaking people from Kumarinadu. Kamarinadu is suppose to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kamarinadu was made up of seven nadus or regions. The Dravdian scholars Adiyarkunallar and Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kamarinadu.


Kumarinadu was ruled by the Pandians/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars tha Pandians worshipped the goddess Kumari Amman. This Aman, probably corresponds to the ancient god Amon of the Kushites. The Kalittokai 104, makes it clear that after the Pandians were forced to migrate off their Island home into South India, "to compensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandia's) and valiantly made his enemies bow to him".

**Clyde Winters**

**Your most sincere and loyal servant** 

**suleiman= wise abdul = servant of**

**Rahman = The Benificent or The Doer of Good**

**so, the wise servant of, The Doer of Good** 

**"Pluto sits out there, but still just a touch of the Sun moves her."**

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| 15395|2004-12-25 18:10:01|newyorkchango|The Real Saint Nick|

Researchers find the real face of Father Christmas

<http://www.guardian.co.uk/christmas2004/story/0%2C15386%2C1372804%2C00.html>

Polly Curtis, education correspondent

Monday December 13, 2004

Children expecting the ruddy cheeked, blue-eyed, elderly Father Christmas to pop down their chimneys on December 25 are being misled. According to new research, Saint Nicholas did once exist, but he was short, olive-skinned and had a broken nose.

Using forensic technology more often used to reconstruct a facial image from rotting remains, scientists have pieced together an image of Saint Nicholas that owes more to his 4th century Turkish roots and brawler lifestyle than the 20th century Coca-Cola advert, which introduced the red suit.

The real Saint Nicholas is likely to have had olive skin, dark brown eyes and a wide chin and brow. He stood at 1.68 metres (5ft 6in) and had a broken nose. However, according to the researchers, he did sport white hair and a beard - as was the fashion for 4th century religious leaders.

Manchester University anthropologist Caroline Wilkinson, who was involved in the research, which forms the basis of a BBC2 documentary, *The Real Face of Santa*, to be screened on Saturday, created a clay model of the saint from a three-dimensional computer generated model based on x-rays and measurements taken from the saint's remains in the 1950s. His remains, which are kept in Bari in southern Italy, were last exhumed half a century ago when the Vatican granted an anthropologist permission to examine them.

Researchers at the Image Foundry Studios, which produce computer-aided imaging and normally work on films, generated an image. They researched paintings of religious leaders from the time to piece together what the saint's hair and beard would have looked like.

Dr Wilkinson said it was possible that Santa picked up the broken nose during a bar brawl. "The broken nose suggests something about

his character. He was considered a bit of a rebel - he may have come into conflict with people. He could have just fallen down some stairs, but it's quite a heavy duty break."

She added that, colouring and broken nose aside, the image of Saint Nicholas was not that far from the present day portrayal. "It's not the rosy chubby faced pink nosed view of Father Christmas, but it is consistent with what we know about him. He's got a wide-square face, and he's very masculine looking."

The techniques used are considered to be about 70% reliable, although some detail may have been lost because the scientists worked from historical data, rather than collecting their own. But Dr Wilkinson said that it was the most reliable image to date.

The popular image of a jolly old white man with red cheeks and a red fur-lined suit was the result of a Coca-Cola advertising campaign in December 1951.

Anand Kapoor, from Image Foundry, said: "Saint Nicholas is definitely not what people will have in mind he is very heavy set with a square jaw and a broken nose - if he were alive now you would imagine him to be a rugby player or a bouncer, or even a stereotypical thug, anything but the Coca-Cola Santa that everyone has grown to love.

"The sheer size of his face itself is very domineering and daunting, and from his broken nose and general demeanour he would seem to be a doer rather than a thinker."

| 15397|2004-12-25 21:40:29|solomon abdul-Rahman|The Andamanese-They belong to the Negrito race, or Pygmies. |

The Andaman islanders are Pygmees? **That's the first I heard of that.**

Alex

Among the Asian groups are the [Agta](#) and the [Batak](#) (in the [Philippines](#)), the [Semang](#) (on the [Malay Peninsula](#)), **the residents of the [Andaman Islands](#)**, and the [Han/Dropa](#) of the [Himalayas](#).  
<http://en.wikipedia.org/wiki/Pygmies>

The theory that all Pygmies are survivors of the ancestral human type, or are migrants of common stock from S Asia in prehistoric times, remains unproven. Gene studies have shown the Andaman Islanders to have a strain of mitochondrial DNA that is common in Asians.

<http://www.infoplease.com/ce6/society/A0840614.html>

### The Andamanese

The Andaman Islanders live in an area very different from that of the Arunta who live in the Australian desert. The Andaman Islanders, or ?Andamanese,? also belong to a

different racial group. They belong to the ?Negrito? race, or Pygmies. Once, a large race of pygmies lived in the jungles of southeast Asia. The Andaman Islanders are apparently a group of survivors from this ancient race. In general, they look like other Negritos found in the Philippine Islands, the African Congo, and parts of New Guinea (an island off the coast of Australia). But any connection the Andaman Islanders may have had to these other Negritos was far, far in the past, for now they have their own completely separate and distinct culture.

The Andaman Islands, themselves, owned by India, are in the Bay of Bengal, between India and Burma....

<http://www.auesd.k12.ca.us/ev-cain/Prero/Anthro%20Reading.html>

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**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15398|2004-12-25 22:27:22|alaman5375@aol.com|Re: The Real Saint Nick|

In a message dated 12/25/04 6:10:37 PM, newyorkchango@yahoo.com writes:

<<

Researchers find the real face of Father Christmas

[http://www.guardian.co.uk/christmas2004/story/0%2C15386%2C1372804%](http://www.guardian.co.uk/christmas2004/story/0%2C15386%2C1372804%2C00.html)

[2C00.html](http://www.guardian.co.uk/christmas2004/story/0%2C15386%2C1372804%2C00.html) >>

Unwrapping the Myths & Origins

Surrounding Santa Claus

[Unable to display image]

That jolly old elf gracing the masthead of books, magazines, cards, toys, advertisement media in Western culture looks nothing like the mythological historical Saint Nicholas, the bishop of Myra whose life first gave impetus to the myth we have today.

We know very little about Bishop Nicholas, other than that he was possibly a East African Ethiopian Coptic Christian Bishop in the Orthodox Coptic Christian Church in Turkey, according to church tradition, Nicholas traveled extensively in the regions of Myra (present-day Turkey). Regions also of Ethiopia, Egypt, Greece, and Syria. Also he traveled into other parts of Northeastern Africa, under the rule of Christian Rome. Save for the church myths and legends that grew up after his death in 350 CE. We're not even sure if there was a real St. Nicholas.

In the book *The Woman's Encyclopedia of Myths and Secrets* (Harper San Francisco, 1983) that Bishop Nicholas was a Christianized fiction who replaced the pagan gods Artemis and Poseidon. Given the stories told about him by the early Church, this might very well be the case. Nicholas was said to have calmed violent storms, cured diseases, and resurrected the dead.

Bishop Nicholas earned a reputation for being extraordinarily kind to children. Other myths and legends told the story of how he gave an impoverished father gold coins to prevent him from selling his three young daughters into slavery. Various versions of the legend suggest that Bishop Nicholas tossed the coins into an open window while another variation says that he threw them down the chimney to preserve his anonymity.

Imprisoned as a martyr sometime during Emperor Diocletian's rule, he was later released when Emperor Constantine instituted the new paradigm of tolerance toward Christians. Bishop Nicholas assigned by Constantine, was one of the first African Christian Bishops, who participated in the Council of Nicaea (325 CE) and helped to craft the creed that confessed the mythical historical Jesus as a divine god. Little did Nicholas realize at the time that he was himself to become immortal alongside Jesus as well.

An anonymous 11th century medieval manuscript *The Translation of Saint Nicholas*, tells a tale of legend how the church in Bari, Italy decided to send a ship to Myra to exhume the relics and bones of Saint Nicholas for re-deposition in their city. After meeting initial fierce resistance from Coptic guardian monks, one of the monks tells the others that he experienced a vision from the Saint in which the Saint assents to the relocation.

After the tale, the monks allowed the sailors to take the Saint's remains. Thus, the remains of Nicholas (or probably some unknown crusader) were brought back from Myra in 1087 and installed in the church at Bari.

The story also tells of the epiphany of a sea gull whose appearance from heaven blessed the ship carrying the Saint's remains, thus signifying divine approval of the enterprise. Once interned at Bari, and after several visions, appearances, and healings among the people, Saint Nicholas became known as the protector of children and widows. What this fanciful tale omits, however, is that Nicholas's cult replaced an older goddess cult in Bari after Befana (Pasqua Epiphany) or "The Grandmother." described as "a female baboon-giving deity"(symbology created in Egyptian religion), that "used to fill the children's stockings with her gifts." The cult that spread rapidly around Nicholas/Befana culminated in a pageant on December 6th of every year. Drawing upon the stories of his kindness to children and the giving of gold coins, followers gave each

other gifts in honor of the Saint.

The Church eventually moved the pageant of Saint Nicholas to the winter solstice (the final day of the ancient Roman Saturnalia festival, now December 25th) to merge it with the celebration of Christ's birth. Before it became attached to Christ's birth, December 25th was the Mithraic winter-solstice festival called Dies Natalis Solis Invictus, Birthday of the Unconquered Sun.

Mithras was known as the Light of the World, Sun of Righteousness, and Savior. The divine child (symbolized by the Sun disk, ancient Egyptian religion, sun rising "Heru") was celebrated on the winter solstice, the darkest days of winter where the sun's rebirth (rising sun in the East - resurrection) would lead to longer days and spring.

Nicholas's cult was gradually combined with German and Celtic pagan Yule rites to produce a Christianized "Father Christmas," a somber figure closer to the twinkling elf we know today. Father Christmas was traditionally old, bearded, wore a thick coat of furs, and rode a white horse. Pagan celebrants lighted candles in trees and decorated their homes with ivy, pine, and holly. Mummers danced and small troupes traveled from house to house singing (traditional tribal songs) carols.

The Yule ritual of dragging a log (Christmas Tree) through the streets by domesticated reindeer represented the phallus (penis), and invokes fertility magic associated with the cult of Frey. When pagans were Christianized by the Church, Frey would be changed to Kris Kringle, ("Christ of the Orb"), i.e., the reborn divine child of earlier Mithras cult.

Americans will come to see Father Christmas as riding a reindeer, which magically flies. In the nineteenth-century, Saint Nicholas rides a sleigh pulled by a team of reindeers. Now Santa Claus, that jolly old man with a pipe, is now transformed and immortal. He lives at the North Pole among elves and continues to respond to greedy little urchins all over the world on Christmas Eve. Unlike the Christ story, however, children usually outgrow this evolving bundle of myths and legends. To this day Saint Nicholas's cult competes alongside Christ on the same holiday in a strange mixture of commercialization, paganism, excess and holy reverence.

This has led some Christians in recent years to proclaim the slogan; "Jesus is the reason for the season."

However, the prior enduring history of Santa Claus, Mithras, Yule, and The Grandmother, Unconquered Sun Mithraic winter-solstice festival, prove that this slogan is quite incorrect. Jesus has been clumsily papered on top of deeper rituals and the fact that these rituals cannot be contained and often overshadows the Christian cult reveal the tremendous power that these older myths still possess.

Web Posted 1997

By Azikewe Kamarif

<http://african.net/html>

| 15399|2004-12-26 13:38:11|Myra Wysinger|Re: The Andamanese-They belong to the Negrito race, or Pygmie|



Housed at the British Museum

From Thebes, Egypt

18th Dynasty, around 1300 BC

The oldest known fossil remains, according to Dr. Louis Leakey, were found in the Olduvai Gorge region in Kenya, Uganda and Tanzania. These first "small stature" people were known as the "Twa", who worshipped the God Bes, a primitive human form of Horus I, being the earliest form of Ptah the God of Gods. The Twa, are modern humans or Homo sapiens sapiens. They are a diminutive Africoid people residing in the rain forests of Central Africa. Related groups live in South and Southeast Asia.

Myra

*solomon abdul-Rahman* wrote:

The Andaman islanders are Pygmies? **That's the first I heard of that.**

Alex



Among the Asian groups are the [Agta](#) and the [Batak](#) (in the [Philippines](#)), the [Semang](#) (on the [Malay Peninsula](#)), **the residents of the [Andaman Islands](#)**, and the [Han/Dropa](#) of the [Himalayas](#).

<http://en.wikipedia.org/wiki/Pygmies>

The theory that all Pygmies are survivors of the ancestral human type, or are migrants of common stock from S Asia in prehistoric times, remains unproven. Gene studies have shown the Andaman Islanders to have a strain of mitochondrial DNA that is common in Asians.

<http://www.infoplease.com/ce6/society/A0840614.html>

### The Andamanese

The Andaman Islanders live in an area very different from that of the Arunta who live in the Australian desert. The Andaman Islanders, or ?Andamanese,? also belong to a different racial group. They belong to the ?Negrito? race, or Pygmies. Once, a large race of pygmies lived in the jungles of southeast Asia. The Andaman Islanders are apparently a group of survivors from this ancient race. In general, they look like other Negritos found in the Philippine Islands, the African Congo, and parts of New Guinea (an island off the coast of Australia). But any connection the Andaman Islanders may have had to these other Negritos was far, far in the past, for now they have their own completely separate and distinct culture.

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| 15400|2004-12-26 13:53:57|Paul Kekai Manansala|The origins of Afroasiatic (Ehret C, Keita SO, Newman P.)

The origins of Afroasiatic.

by Ehret C, Keita SO, Newman P.

Science. 2004 Dec 3;306(5702):1680; author reply 1680.

Comment on:

Science. 2003 Apr 25;300(5619):597-603.

---

Regards,

Paul Kekai Manansala

| 15401|2004-12-26 20:24:33|K. Loganathan|The Verses of the Snake Charmer 29|

## **The Verses of the Snake Charmer 29**

### **The Philosophical Arguments of the Siddhas**

#### **Overcoming Desires for Wealth**

#### **Meditation on Death and Existential Psychoanalysis**

Looking at how the Snake Charmer goes about in his philosophizing, we can say that he practices what can be called Existential Psychoanalysis of a kind that is universally applicable. To understand that the soul is a snake and hence something that can renew its body continuously and hence live for long and in good health, they hit upon Existential Analysis where the fundamental processes of birth and death and which are part of the more general destruction and regeneration are isolated as metaphysically significant and meditated upon.

While ordinary people shy away from meditating upon death and which is certain, the Ancient Egyptians (Kemetians) and Saivites have focused upon it and because of which there is a UNIVERSALITY in their metaphysical thinking. What is fascinating is that they do not advocate the study of scriptures including the Vedas and so forth. They quite often say 'vaarttaiyaal onRum illai?', getting fixated to words is nothing and quite useless. Some like Sivavaakkiyar even criticize temple worship and related rituals all because people remain fixated to rituals and refuse to move ahead to the higher metaphysical reaches. All these appear to be because of Existential Psychoanalysis they advocate as the most efficient Sadhana, practice that would bring about the necessary metaphysical illuminations where the sacred lore, the written word, may fail.

Death results in the forced relinquishing of so many that are pursued obsessively bordering the lunatic. They suffer from mental diseases of a kind though they pass for the normal people and because they maintain the communicative competence. The disease of the so-called normal people that the snake charmer isolates in this verse is the penchant for elegant and pompous silk attire and other paraphernalia that are designed to show off political power and enormous wealth. This belongs to the social language of Hegelian Master-Slave dialectics where a person in seeking to become the Master seeks also to transform others into slaves by such social languages. This is quite similar to Brahmanist Brahmins seeking to impress upon the ordinary people by claim of superiority by birth alone where as a matter of fact they can be the most obnoxious criminals. Such people suffer from a psychopathology the cure of which is meditation on Death. Mediation upon Death is less painful than the deprivation by actual death and has the added advantage of gaining true and profound metaphysical illuminations.

Death is deprivation of not only the body but also the cognitive for the brain turns to dust along with the body. So all the slokas and mantras memorized and recited life long, perish along with the body. So also all the social machinations in terms of attire insignia and so forth to become the master by turning others into slaves. What survives death and goes along with the soul is only the

proximity the soul has attained with BEING and which may be a part of Prabta karma that the soul may carry along with it as part of the mantra body, the Puriyadda Teekam. These kinds meditations and the metaphysical illuminations they furnish, immediately CURE the SOUL by making it HUMBLE and non-pretentious. The soul realizes its AUTHENTIC nature and begins to shape its remaining life without any psychopathology.

47.

**vaNNappaddu vaasanaiyum vaaytta koolamum  
vaN kavikai aalvaddam maRRunj cinnamum  
tiNNamudan yamapuranj cellyG kaalattiR  
ceera maaddaatenRu aadaay paambee**

Meaning:

*O my soul the snake! All the pompous and majestic silk garments you wear along with rare perfumes, the well-built palanquins and the various insignia that publicizes your social power and prestige in the social world, will not certainly accompany you when you depart to the World of Dead. Now understanding this basic truth of existence, dance and dance in front of BEING (who only accompanies you even there)*

---

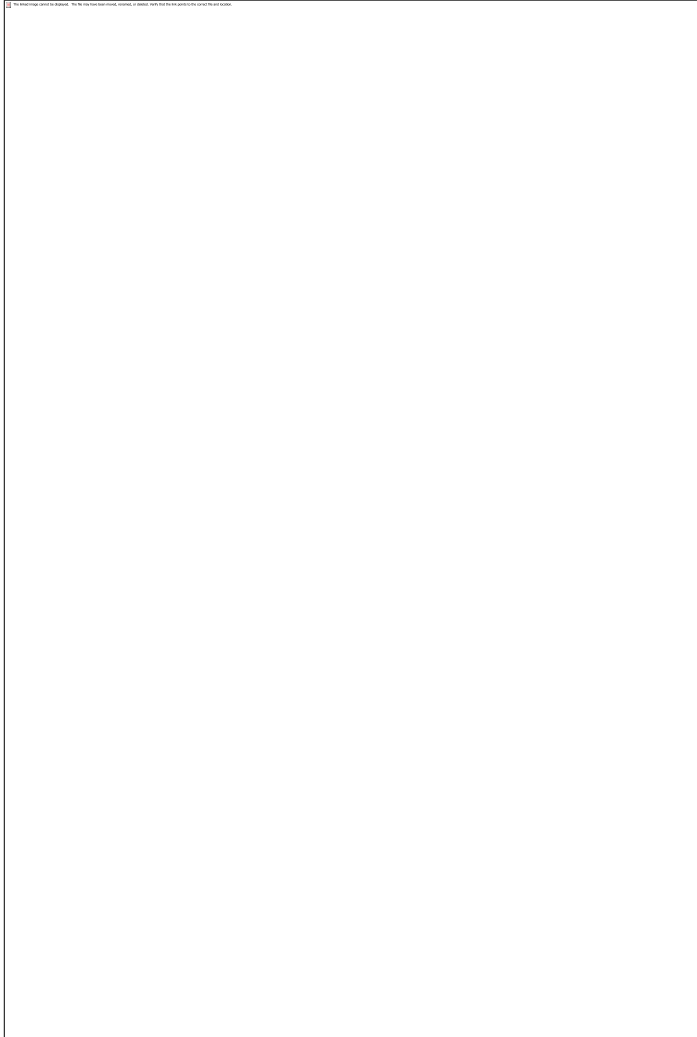
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| 15402|2004-12-27 10:18:46|cristofori whitakara|Re: The Andamanese-They belong to the Negrito race, or Pygmie|

an uncle of mines who fought in the vietnam war told me of a people who he saw in the forests of this country that were black. i believe their ethnic name is the Moi.

**Myra Wysinger** wrote:



Housed at the British Museum

From Thebes, Egypt

18th Dynasty, around 1300 BC

The oldest known fossil remains, according to Dr. Louis Leakey, were found in the Olduvai Gorge region in Kenya, Uganda and Tanzania. These first "small stature" people were known as the "Twa", who worshipped the God Bes, a primitive human form of Horus I, being the earliest form of Ptah the God of Gods. The Twa, are modern humans or Homo sapiens sapiens. They are a diminutive Africoid people residing in the rain forests of Central Africa. Related groups live in South and Southeast Asia.

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<http://www.auesd.k12.ca.us/ev-cain/Prero/Anthro%20Reading.html>

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| 15403|2004-12-27 10:51:34|cristofori whitakara|Re: The Naga: The Ethiopians of India By Dr. Clyde A. Winters...|  
this may also explain that verse in the Hebrew scriptures of Esther chapter 1 verse 1-3

## Esther, chapter 1

[Compare with Revised Standard Version: Esth.01](#)

1: Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

2: That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

3: In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

*solomon abdul-Rahman* wrote:

"...Interesting though these threads about India could be on their own, the sources used seem to be dubious...."

Mr. Alex van Deelen

FriDec24,2004 10:40 pm

**Subject:** Re: The Naga: The Ethiopians of India

The ancient Ethiopians who lived in India were called Naga. A reading of ancient Dravidian literature which dates back to 500 BC, gives us considerable information on the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen). The Naga were great seamen who ruled much of India, Sri Lanka and Burma. To the Aryans they described as half man and snake. The

Tamil knew them as warlike people who used the bow and noose. The earliest mention of the Naga, appear in the Ramayana, they are also mentioned in the Mahabharata. In the Mahabharata we discover that the

Naga had the capital city in the Dekkan, and other cities spread between the Jumna and Ganges as early as 1300 BC. The Dravidian classic, the Chilappathikaran made it clear that the first great kingdom of India was Naganadu.

The Naga probably came from Kush-Punt/Ethiopia. The Puntites were the greatest sailors of the ancient world. In the Egyptian inscriptions there is mention of the Puntite ports of Outculit, Hamesu and Tekaru, which corresponds to Adulis, Hamasen and Tigre. In Sumerian text, it is claimed that the Ountites traded with the people of the Indus Valley or Dilmun. According to S.N. Kramer in The

Sumerians, Punt was probably called Meluhha, and Dilmun was probably the ancient name of the Indus Valley. (Today some scholars maintain that Oman, where we find no ancient cities was Dilmun and the Indus Valley may have been Meluhha).

Ancient Ethiopian traditions support the rule of Puntites or Ethiopians of India. In the Kebra Nagast, we find mention of the Arwe kings who ruled India. The founder of the dynasty was Za Besi Angabo. This dynasty according to the Kebra Nagast began around 1370 BC. These rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen

Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the

west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by

the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers.

The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. It would also explain the Aryan traditions of Mlechchas ( Sanskrit name for some of the non-Aryan people) as one of the aboriginal groups of India. Many scholars associate the name Mlechchas with Meluhha.

The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and Parathavar. The Nagas resisted the invansion of the Cholas . In the Kalittokai IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the: Mahawanso, and are

said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.

The major gift of the Naga to India was the writing system: Nagari. Nagari is the name for the Sanskrit script. Over a hundred years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems the writing went from left to right and the vowels

were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit

betrays the Ethiopia origin of this form of writing. Moreover, it is interesting to note that Sanskrit vowels: a,aa,',I,u,e,o, virama etc., are in the same order as Geez. Y.M. Kobishnor, in the Unesco History of Africa, maintains that Ethiopic was used as the model for Armenian writing, as was

many of the Transcaucasian scripts. The Naga introduced worship of Kali, the Serpent, Murugan and the Sun or Krishna. It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga.

Kumarinadu

The Naga were defeated by another group of Dravidian speaking people from Kumarinadu. Kumarinadu is supposed to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kumarinadu was made up of seven nadus or regions. The Dravidian scholars Adiyarkunallar and Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kumarinadu. Kumarinadu was ruled by the Pandians/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars the Pandians worshipped the goddess Kumari Amman. This Amman, probably corresponds to the ancient god Amon of the Kushites. The Kalittokai 104, makes it clear that after the Pandians were forced to migrate off their Island home into South India, "to compensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandian's) and valiantly made his enemies bow to him".

Clyde Winters

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**Rahman = The Benificent or The Doer of Good**

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| 15404|2004-12-27 11:05:01|Paul Kekai Manansala|Re: The Andamanese-They belong to the ?Negrito? race, or Pygmies.|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> an uncle of mines who fought in the vietnam war told me of a

people who he saw in the forests of this country that were black. i believe their ethnic name is the Moi.

>

>



Many Chams have a black phenotype, although generally they are quite mixed.

Regards,

Paul Kekai Manansala

| 15405|2004-12-27 13:58:26|Derrick, Alexander|Dravidian SPAM on Ta-Seti.|

Hey Alex,

My email reader won't even parse their messages because of the lack of embedded carriage returns.

I really haven't been able to read those posts at all. But you raise an interesting point I never considered. Possibly Solomon, Mahari, and Loga are one individual.

This stuff is better suited for a different forum, and is detracting from the main thrust of Ta-Seti, which last time I checked was Nubian-Egypt.

-Alex Derrick

p.s. I like that page you added to your website on "Smoking Egypt"  
Keep up the good works.

Date: Sat, 25 Dec 2004 09:48:28 +0100

From: "Alex van Deelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>

Subject: Re: The Dravidians Sudanese ....

Odd that "Solomon Abdul Rahman", "Mahari" and "K. Loganathan", as well as being rather manic contributors to this list, are all equally unfamiliar with the use of the return or enter key.

Interesting though these threads about India could be on their own, the sources used seem to be dubious.

The Andaman islanders are Pygmies? That's the first I heard of that.

Alex

-----  
Vivendi Universal Games- <http://www.vugames.com> :

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| 15406|2004-12-27 15:36:21|KAMAU|Re: The origins of Afroasiatic (Ehret C, Keita SO, Newman P.)|

Greetings,

I am a Frequent reader & infrequent replyer...

Anywho in regards to this Afroasiatic piece, I refer back to Ancient Egypt & Black Afrika by Obenga pages 113-121 where he makes a pretty convincing argument that afroasiatic & hamitosemetic "families cannot be reconstructed from the relevant evidence & therefore do not exist. Those who want to impose this unreal linguistic family at all costs, are manifestly committing an intellectual swindle."

He goes on to explain why this "swindle" is important to some:  
"They want to put the ancient world of the jewish people (the hebrews) and the pharonic worl of the Nile Valley on equal footing, although we know that the hebrews created no significant contribution to the development of civilization in antiquity except in religion for which ancient Egypt is owed a tremendous debt... and they want to cut the pharonic world from the Black Afrikan cultural universe..." & concludes that section with "afroasiatic is a mere myth that must be destroyed (121)."

So, is there some updated research that has been done to contradict what Obenga has laid out or has he recanted these statements with further research on his own, am I missing something or is ehret, keita & others not privy to Obenga's research.?????????

Please help a brotha out

Kamau

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

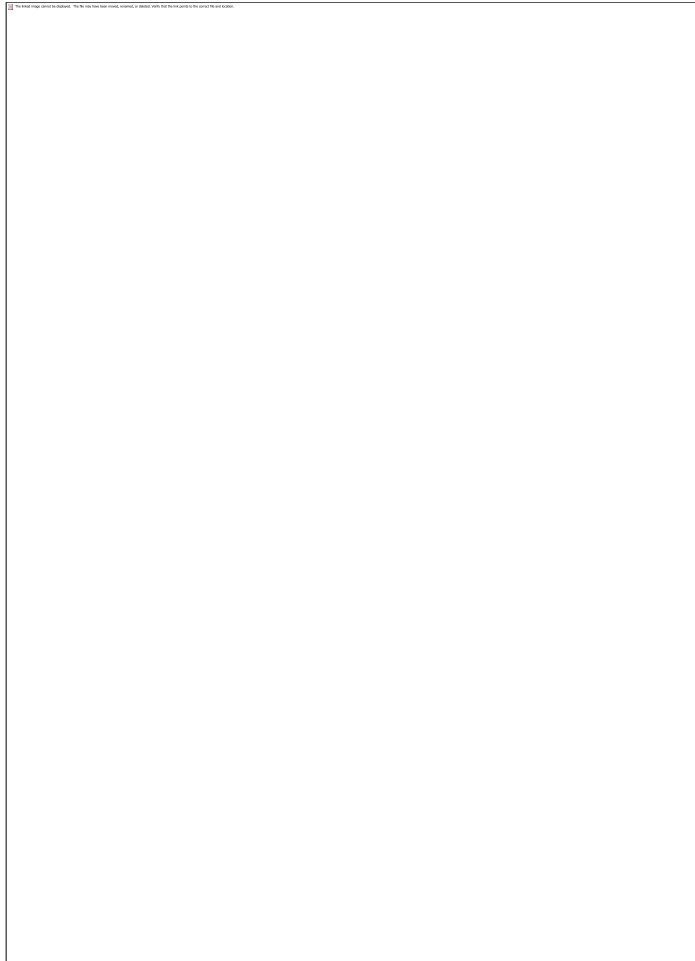
>  
> The origins of Afroasiatic.  
> by Ehret C, Keita SO, Newman P.  
>  
> Science. 2004 Dec 3;306(5702):1680; author reply 1680.  
>  
> Comment on:  
> Science. 2003 Apr 25;300(5619):597-603.  
>  
> ---  
> Regards,  
> Paul Kekai Manansala  
| 15407|2004-12-27 15:43:34|Derrick, Alexander|Kufi|  
.....  
Attachments :  
.....  
Greetings,

Ptah, and many other mortal Egyptians are wearing leather caps. This cap was depicted during the New Kingdom in a variety of different colours; i.e., pink, brown, tan, black, and yellow.  
It is not a Kufi, it has the ear-flaps.



There was some kufi like beaded cap discovered in the tomb of Tutankhamen.  
That might be interesting to Mr. Dexter.

Carter No 547a.  
Beads of gold, & blue, green, yellow glass. Strung with thread & sewn onto cap.  
The little beads appear to resemble the Hes symbol.



<http://www.ashmol.ox.ac.uk/gri/carter/burton/p1215.jpg>

Happy Holidays.

Alex

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| 15408|2004-12-27 16:25:22|saidis\_aswan\_egy|Immigration Issues and racial identity of Egyptian Americans|

I know this might not be exactly related to the topic of ancient Egypt, but I must say that I feel that immigration issues of classifying a heterogeneous population like modern Egyptians into simplistic terms like caucasoid because they are from Northern Africa. Unfortunately, way too many Egyptian Americans have accepted this labeling and actually believe that they are indeed honorary caucasians.

This is a dilemma that I have face when I personally migrated to America. For all intensive purposes I would not be considered "white" by most people who saw we walking down the street, but on my immigration papers me and my parents are classified as such.

Does anybody know the origin of this classification system, and does it reflect early Hamitic hypothesis anthropology. Even with all this the modern Northern African populations are very heterogeneous and most would fall into the bi-racial category.

An Egyptian American anthropologist named Soheir Morsy has addressed this issue in a wonderful article for a book entitled Race. She covers the honorary white status of modern Egyptian populations. I recommend her article if you can find it in your local library.

See the following:

Beyond the Honorary "White" Classification 175(24)  
of Egyptians: Societal Identity in Historical  
Context  
Soheir A. Morsy

Race-US

ISBN:0813521092 (Paper cover book)  
Gregory, Steven /Sanjek, Roger (EDT) /Publisher:Rutgers Univ Pr  
Published 1994/10

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 15409|2004-12-27 17:30:01|Derrick, Alexander|Mummy of Queen Uret MK|

[http://www.scielo.cl/scielo.php?script=sci\\_arttext&pid=S0717-73562000000100005&lng=es&nrm=i&tlng=en](http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0717-73562000000100005&lng=es&nrm=i&tlng=en)

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| 15410|2004-12-27 19:41:27|Djehuti Sundaka|Re: The origins of Afroasiatic (Ehret C, Keita SO, Newman P.)|

- > So, is there some updated research that has been done to contradict
- > what Obenga has laid out

This assumes that what he laid out had been accurate to begin with.  
If it wasn't accurate, there would be no need for updated research to contradict it.

or has he recanted these statements with  
> further research on his own,

To my current knowledge, he continues to stand by his statement.

am I missing something or is ehret,  
> keita & others not privy to Obenga's research.?????????

They probably are and probably don't take his position seriously.  
What I would advise is an independent investigation of the matter to see if what Obenga says is accurate. For example, look at where the majority of the language families called "Afroasiatic" or "Afrasian" are located and judge for yourself if it is an attempt to "cut the pharonic world from the Black Afrikan cultural universe". Also review Chris Ehret's book "Reconstructing Proto-Afroasiatic (Proto-Afrasian)" which allows people to see the language comparisons for themselves. There's nothing like seeing a matter from both sides to judge for oneself.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

>

> Greetings,

> I am a Frequent reader & infrequent replyer...

>

> Anywho in regards to this Afroasiatic piece, I refer back to Ancient

> Egypt & Black Afrika by Obenga pages 113-121 where he makes a pretty

> convincing argument that afroasiatic & hamitosemetic "families  
cannot

> be reconstructed from the relevant evidence & therefore do not  
exist.

> Those who want to impose this unreal linguistic family at all costs,

> are manifestly committing an intellectual swindle."

>

> He goes on to explain why this "swindle" is important to some:

> "They want to put the ancient world of the jewish people (the

> hebrews) and the pharonic worl of the Nile Valley on equal footing,

> although we know that the hebrews created no significant  
contribution

> to the development of civilization in antiquity except in religion

> for which ancient Egypt is owed a tremendous debt... and they want  
to

> cut the pharonic world from the Black Afrikan cultural universe..."

&

> concludes that section with "afroasiatic is a mere myth that must be

> destroyed (121)."

>

> So, is there some updated research that has been done to contradict

> what Obenga has laid out or has he recanted these statements with

> further research on his own, am I missing something or is ehret,

> keita & others not privy to Obenga's research.?????????

>

> Please help a brotha out

> Kamau

>

| 15411|2004-12-27 21:45:31|solomon\_abdulrahman|Mixed?--Re: The Andamanese-They belong  
to the ?Negrito? race, or |

Most "Blacks" in America have some ancestry that is not "Black". I  
suppose that because "Black" is most dominant, they are considered  
such. In the city of Detroit, I have never met a Black person I  
considered "mixed".

If I may ask, what does the word imply?

sol

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

> wrote:

> > an uncle of mines who fought in the vietnam war told me of a

> people who he saw in the forests of this country that were black.

i

> believe their ethnic name is the Moi.

> >

> >

>

> Many Chams have a black phenotype, although generally they are

quite

> mixed.

>

> Regards,

> Paul Kekai Manansala

| 15412|2004-12-27 21:46:19|solomon abdul-Rahman|Re: Immigration Issues and racial identity of Egyptian Americans -|

**So, Mr. Saidis\_Aswan\_Egy is "officially" considered Caucasian. Brother, how the heck does thatwork!**



...The early scientific classifications of the varieties of the human species were geographical in nature. The celebrated naturalist, Linnaeus (1708?1778), for instance, listed four races, according to continent, namely: (1) European (white), (2) African (black), (3) Asiatic (yellow), and (4) American (red). Blumenback, in 1775, added a fifth type, the Ocieanic or brown race. This classification is still used in some grammar school Geographies, where the races of man are tabulated as: Ethiopian (black), Caucasian (white), American (red), Mongolian (yellow) and Malayan (brown). During the year 1800, the French naturalist, Cuvier, announced the hypothesis that all ethnic types were traceable to Ham, Chem and Japhet, the three sons of Noah. After that date race classification developed into an amazing contest; a struggle which still rages. By 1873, Haeckel had found no less than twelve distinct races of mankind; and to show the indefatigable nature of his researches, he annexed twenty-two more races a few years later, bringing the grand total of human types up to thirty-four. Deniker, in 1900, presented to the world a very imposing system of race classification. He conceived of the human species existing in the form of six grand divisions, seventeen divisions and twenty-nine races. And despite all this industry among anthropologists, ethnologists and the like, there is yet no agreement on the classification of races. Where one anthropologist finds three racial types, another can spot thirty-three without the least difficulty.



The Classifiers of race, however, regardless of how abundantly they disagreed with each other as to the correct groupings of human types, were of unanimous accord in the belief that the white peoples of the world were far superior to the darker races. This opinion is still very popular, but modern science is making it hard for intelligent people to accept the fallacy. Many years ago the German philosopher, Schopenhauer, remarked that, "there is no such thing as a white race, much as this is talked of, but every white man is a faded or bleached one." Schopenhauer possessed keen and sagacious foresight on this point. For example, the English scholar, Joseph McCabe, expresses the following view as the consensus of opinion among modern anthropologists: "There is strong reason to think that man was at first very dark of skin, woolly-haired and flat-nosed, and, as he wandered into different climates, the branches of the race diverged and developed their characteristics." (*Key to Culture*, No. 11, p. 10.)

Professor Franz Boas, the nestor of American anthropologists, has divided the whole human race into only two divisions. This classification of Boas' is admirably explained by Professor George A. Dorsey:

Open your atlas to a map of the world. Look at the Indian Ocean: on the west, Africa; on the north, the three great southern peninsulas of Asia: on the east, a chain of great islands terminating in Australia. Wherever that Indian Ocean touches land, it finds dark-skinned people with strongly developed jaws, relatively long arms and kinky or frizzly hair. Call that the Indian Ocean or Negroid division of the human race.

Now look at the Pacific Ocean: on one side, the two Americas; on the other, Asia. (Geographically, Europe is a tail to the Asiatic kite.) The aboriginal population of the Americas and of Asia north of its southern peninsula was a light-skinned people with straight hair, relatively short arms, and a face without prominent jaws. Call that the Pacific Ocean or Mongoloid division. (*Why We Behave Like Human Beings*, pp. 44-45.)

Professors A. L. Kroeber and Fay-Cooper Cole are of the opinion that the peoples of Europe have (been) bleached out enough to merit classification as a distinct race. This would add a European or Caucasoid division to the Negroid and Mongoloid races of the classification proposed by Professor Boas. If we accept this three-fold division of the human species, our classification ought to read as follows: the races of man are three in number; (1) the Negroid, or Ethiopian or black race; (2) the Mongoloid, or Mongolian or yellow race; and (3) the Caucasoid or European or white race. This is the very latest scheme of race classification.

Now that we have straightened out ...

<http://www.nbufront.org/html/MastersMuseums/JGJackson/EthiopiaOriginOfCivilization.html>

## Your most sincere and loyal servant

suleiman= wise abdul = servant of

Rahman = The Benificent or The Doer of Good

so, **the wise servant of, The Doer of Good** 😊

**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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<http://mail.yahoo.com>

| 15413|2004-12-27 21:46:48|newyorkchango|Re: Immigration Issues and racial identity of  
Egyptian Americans|  
Saidis,

mexiacans used to be classified as White. When, many Americans see  
many Egyptians like NBC's Hoda Kotbe this will change.

<http://www.cnn.com/US/9707/16/racial.suit/>

NY Chango

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

>

>

>

> I know this might not be exactly related to the topic of ancient  
> Egypt, but I must say that I feel that immigration issues of  
> classifying a heterogeneous population like modern Egyptians into  
> simplistic terms like caucasoid because they are from Northern

Africa.

> Unfortunately, way too many Egyptian Americans have accepted this  
> labeling and actually believe that they are indeed honorary

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> This is a dilemma that I have faced when I personally migrated to  
> America. For all intensive purposes I would not be considered  
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> immigration papers me and my parents are classified as such.

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> it reflect early Hamitic hypothesis anthropology. Even with all

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> would fall into the bi-racial category.

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> this issue in a wonderful article for a book entitled Race. She covers

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> Published 1994/10

>

>

> Your Sa3eadi Egyptian Friend,

>

> Saidis\_Aswan\_Egy

| 15414|2004-12-27 21:47:23|newyorkchango|Happy Kwanzaa !|

Ta Seti,

It's Kwanzaa Time!

<http://www.officialkwanzaawebsite.org/origins1.html>

Kwanzaa: Roots and Branches

-----

-----

#### The Continental African Roots

Kwanzaa is an African American and Pan-African holiday which celebrates family, community and culture. Celebrated from 26 December thru 1 January, its origins are in the first harvest celebrations of Africa from which it takes its name. The name Kwanzaa is derived from the phrase "matunda ya kwanza" which means "first fruits" in Swahili, a Pan-African language which is the most widely spoken African language.

The first-fruits celebrations are recorded in African history as far back as ancient Egypt and Nubia and appear in ancient and modern times in other classical African civilizations such as Ashantiland and Yorubaland. These celebrations are also found in ancient and modern times among societies as large as empires (the Zulu or kingdoms (Swaziland) or smaller societies and groups like the Matabele, Thonga and Lovedu, all of southeastern Africa. Kwanzaa builds on the five fundamental activities of Continental African "first fruit" celebrations: ingathering; reverence; commemoration; recommitment; and celebration.

Kwanzaa, then, is:

-a time of ingathering of the people to reaffirm the bonds between them; - a time of special reverence for the creator and creation in thanks and respect for the blessings, bountifulness and beauty of creation; - a time for commemoration of the past in pursuit of its lessons and in honor of its models of human excellence, our ancestors; - a time of recommitment to our highest cultural ideals in our ongoing effort to always bring forth the best of African cultural thought and practice; and

- a time for celebration of the Good, the good of life and of existence itself, the good of family, community and culture, the good of the awesome and the ordinary, in a word the good of the divine, natural and social.

#### The African American Branch

Rooted in this ancient history and culture, Kwanzaa develops as a flourishing branch of the African American life and struggle as a

recreated and expanded ancient tradition. Thus, it bears special characteristics only an African American holiday but also a Pan-African one, For it draws from the cultures of various African peoples, and is celebrated by millions of Africans throughout the world African community. Moreover, these various African peoples celebrate Kwanzaa because it speaks not only to African Americans in a special way, but also to Africans as a whole, in its stress on history, values, family, community and culture.

Kwanzaa was established in 1966 in the midst of the Black Freedom Movement and thus reflects its concern for cultural groundedness in thought and practice, and the unity and self-determination associated with this. It was conceived and established to serve several functions. Reaffirming and Restoring Culture

First, Kwanzaa was created to reaffirm and restore our rootedness in African culture. It is, therefore, an expression of recovery and reconstruction of African culture which was being conducted in the general context of the Black Liberation Movement of the '60's and in the specific context of The Organization Us, the founding organization of Kwanzaa and the authoritative keeper of its tradition. Secondly, Kwanzaa was created to serve as a regular communal celebration to reaffirm and reinforce the bonds between us as a people. It was designed to be an ingathering to strengthen community and reaffirm common identity, purpose and direction as a people and a world community. Thirdly, Kwanzaa was created to introduce and reinforce the Nguzo Saba (the Seven Principles.) These seven communitarian African values are: Umoja (Unity), Kujichagulia (Self-Determination), Ujima (Collective Work and Responsibility), Ujamaa (Cooperative Economics), Nia (Purpose), Kuumba (Creativity), and Imani (Faith). This stress on the Nguzo Saba was at the same time an emphasis on the importance of African communitarian values in general, which stress family, community and culture and speak to the best of what it means to be African and human in the fullest sense. And Kwanzaa was conceived as a fundamental and important way to introduce and reinforce these values and cultivate appreciation for them.

| 15415|2004-12-27 21:59:02|p.manansala@sbcglobal.net|Mixed?--Re: The Andamanese-They belong to the Negrito race, or Pygm|

--- In Ta\_Seti@yahoogroups.com, "solomon\_abdulrahman" wrote:

> > Most "Blacks" in America have some ancestry that is not "Black". I > suppose that because "Black" is most dominant, they are considered > such. In the city of Detroit, I have never met a Black person I > considered "mixed". > > If I may ask, what does the word imply? > >

Well what I mean to say is many Cham groups are indistinguishable from say the average Cambodian or Vietnamese. For example:

Kampong Cham

Other groups look more like Agta or Semang.

Still others have people that fit into both phenotypes. Regards,  
Paul Kekai Manansala



| 15416|2004-12-28 12:26:55|Djehuti Sundaka|Re: Immigration Issues and racial identity of Egyptian Americans|

I suspect that it is indeed an out growth of the  
Hamitic Hypothesis

<http://en.wikipedia.org/wiki/Hamitic>

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

>  
>  
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> Published 1994/10

>

>

> Your Sa3eadi Egyptian Friend,

>

> Saidis\_Aswan\_Egy

| 15417|2004-12-28 13:28:22|Rahkyt@gmail.com|Re: Last Ceremonies for Mother Earth start  
25/26 December ...|

melennium twain, could you explain the following statement:

"this is it -- the last year,

and time the last ceremonies, rites, coming together,  
to be performed by ALL planetary healers, Mothers,

mentors, teachers, lightworkers, indigos, ascendants,  
witches, shawomen, seers, maitreyahs, buddhas, messiahs,  
medicine women, sacred-path-walkers ..."

regarding the spiritual and philosophical discussion that has led to the  
conclusion that this is the 'last year'?

if this is too far afield of this list's topics, please write me backlist,  
[rahkyt@gmail.com](mailto:rahkyt@gmail.com).

i thank you in advance,~M

--

Books, Poetry and Essays~ <http://www.authorsden.com/rockeymoore>

Poetics~<http://www.soultry.org>

Audios~<http://home.comcast.net/~rahkyt/wsb/html/view.cgi-home.html-.html>

BlackIndian Activism~ <http://groups.yahoo.com/group/BlackIndianActivists/>

mark a rockeymoore - ph.d. research assistant

Department of Geography: Texas State University-San Marcos

601 University San Marcos TX 78666

phone 512-245-0340

| 15418|2004-12-28 14:49:04|MessiahTwain|Re: Last Ceremonies for Mother Earth start 25/26  
December ...|

--- [Rahkyt@gmail.com](mailto:Rahkyt@gmail.com) wrote:

>

> millennium twain, could you explain the following statement:

>

> "this is it -- the last year,

>

> and time the last ceremonies, rites, coming together,

> to be performed by ALL planetary healers, Mothers,

> mentors, teachers, lightworkers, indigos, ascendants,

> witches, shawomen, seers, maitreyahs, buddhas, messiahs,

> medicine women, sacred-path-walkers ..."

>

> regarding the spiritual and philosophical discussion that has led to the

> conclusion that this is the 'last year'?

>

> if this is too far afield of this list's topics, please write me backlist,

> [rahkyt@gmail.com](mailto:rahkyt@gmail.com).

>

> i thank you in advance,~M

>



aho M,

am forwarding the email I wrote yesterday on this subject  
of the final year.

as ALL the numbers say -- and as ALL the native and  
aboriginal peoples say ...

Millennium Twain

=====  
=====

LAST Ceremonies for MotherEarth, begin with the FullMoon,  
25/26 Dec -- and go thru the NewMoon, 10 Jan. WE will  
determine whether MotherEarth lives or dies, through the  
ceremonies. YOU will determine your special ceremonies, &  
relationship with ALL our sacred living family ...

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Her Rainbow 'ReSounds' Within !!

~~~

LOVING lifestyle -- raw, vegan, organic, probiotic, whole hygiene --  
solarian, breatharian, aqua-arian  
24-HOUR mindfulness -- yoga, meditation, quiet ...  
slowing, pulsing, song, dance ... sun, wind & water  
COMPLETE global circle of respect -- 'Chi-become-Gong' of  
infinite culture, aboriginal culture, our divine ancestors  
ALL our living spirit relations -- tree, stone, wind, fire, water ...  
crow, turtle, dolphin, whale ...  
CELESTIAL mother-country -- wilderness, true nature!

~~

<> are the Blue Star, the TaoStar --

are Her heart ....

~~

ALL-NEW Yahoo! Messenger - all new features - even more fun!

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| 15419|2004-12-28 14:50:58|MessiahTwain|Re: 2012, 2008, 2004 -- Invitation to Lightworkers to Prepare for A|

Re: 2012, 2008, 2004 -- Invitation to Lightworkers to Prepare for Ascension ...

~~~

~~~~~

aho Sal,

let us work in harmony, now, together.

I have lived and breathed in four-D all my life, and moved into the additional dimensions of seeing/experiencing/knowing over the last decade and a half. easy to understand, when you yourself are 4D and beyond -- but not helpful when we use the terms to enroll people in the murder of themselves and their planet.

as to the year 2012 -- it is a convenient astronomical alignment and ancestral wisdom to share -- but has little to do with the IMMEDIATE reality. [it represents but the POTENTIAL celebration of the Golden Age of Mother & Humanity. thus, are wise 2012 scholars are preparing for a REHEARSAL for 2012, now!]

the reality is that in addition to being GUIDED by all divine creation -- we also have the individual and collective SELF-DETERMINATION of many paths in harmony, or disharmony, with the sacred and celestial.

thus, as a beast in the night, humanity has murdered their MOTHER -- murdered the Earth -- and SHE has bled all but five percent of her red-streaming-life onto the long-stained tiles of civilization's floor --

and the warming dawn, which WILL rise (the Year 2012) is still hours away -- and SHE has but minutes of her river left

yet to expend.

WE are the bloody murderers, & WE have the choice to accept  
that we DO have choice -- and have committed violence  
by choice in the past --

and now have the opportunity to chose LIFE, LOVE,  
RESPECT, NURTURING for the first time in thousands  
of years!

that is, WE have the opportunity to chose to live in 4D --  
in the motions, aemotions, and perspective of time as well  
as space -- and in the countless additional dimensions,  
chakras, 3rd eyes, of witnessing and knowing and co-creating.

all the numbers say, and all the native peoples KNOW -- that  
Gaia as we have known her -- the ecosystem which supports  
forests, ocean mammals and fishes, and humanity -- is ended  
between now and the year 2008. [read the numbers which  
every media outlet in the world has released over the last  
few years ... and plot the simple exponential graph of time  
vs acres of rainforest, amount of atmospheric oxygen, or  
cetacean and fish life in the sea.]

life is ENDED, accept for a few test-tube sub-humans, happy  
with irresponsible 4D and 5D phraseology.

the Hopi are not conducting their LAST CEREMONIES now without  
TRUE reason and sacred appointment. nor any of the many other  
aboriginal tribes, nor our AWAKENED and AWARE lightworkers  
worldwide.

ascension, enlightenment (sanity, health, truthspeaking) comes  
WITH life -- not after death.

those who pursue and celebrate death as a political  
or economic tool are sub-human beasts themselves ...

yet they, too, are our sisters and brothers ...

and we reach out to ALL of them,

as we do ALL life, divine,

Millennium Twain

\*\*\*\*\*  
\*\*\*\*\*

Re: An invitation to lightworkers, prepare for Ascension ...

--- In [PeaceCenterWithin@yahoogroups.com](mailto:PeaceCenterWithin@yahoogroups.com), Sal wrote:

Actually, Mother Earth's life is just beginning. It may seem like an ending to those in 3D, but she is ascending through 4D and into 5D at this time, and all souls who wish to remain upon her must vibrate at 4D or higher by 2012. The 4D Earth is a place of enlightened spiritual communities. The 5D Earth is an ascended world of great love and beauty. There are higher levels of Earth (6D, 7D, 8D) etc., that resemble the celestial worlds of the angels and archangels. All these Earths co-exist with 3D reality.

Venus is an example of a world where the 3D version has died (due to massive greenhouse gases and extremely hot temperatures). Yet there are vibrant versions of Venus (say that fast!) in 5D, 6D and above, inhabited by ascended masters. These higher density worlds are beautiful beyond description.

The Hopi prophecy accurately depicts the three-way split occurring on Earth in 2012. The original inscription shows a stairway to heaven (the 5D ascension), a fifth sun (the fifth world of enlightened communities representing 4D Earth) and a downward spiral (the destruction of the 3D world).

My own prophecy (which has remained constant over the last 25 years) indicates that less than 0.1% of humanity (20 to 30 million) will take the 5D path, about 20% to 25% of humanity will take the 4D path (1 to 1.5 billion), and about 75% to 80% of humanity will take the 3D path (4 to 5 billion).

Prophecies are not set in stone, so these numbers may change, depending on the free will of the populace.

--Sal

\*\*\*\*\*  
\*\*\*\*\*

MessiahTwain wrote:

> Mother Earth has reached the end of her life, at the  
> hands of humanity -- and the native peoples of the Earth  
> are holding the last rites for her, their LAST CEREMONIES.  
>

=====  
=====

LAST Ceremonies for MotherEarth, begin with the FullMoon,  
25/26 Dec -- and go thru the NewMoon, 10 Jan. WE will  
determine whether MotherEarth lives or dies, through the  
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Her Rainbow 'ReSounds' Within !!

~~~

LOVING lifestyle -- raw, vegan, organic, probiotic, whole hygiene --  
solarian, breatharian, aqua-arian  
24-HOUR mindfulness -- yoga, meditation, quiet ...  
slowing, pulsing, song, dance ... sun, wind & water  
COMPLETE global circle of respect -- 'Chi-become-Gong' of  
infinite culture, aboriginal culture, our divine ancestors  
ALL our living spirit relations -- tree, stone, wind, fire, water ...  
crow, turtle, dolphin, whale ...  
CELESTIAL mother-country -- wilderness, true nature!

~~

<> are the Blue Star, the TaoStar --

are Her heart ....

~~

.

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| 15420|2004-12-28 19:51:17|newyorkchango|Re: Last Ceremonies for Mother Earth start 25/26  
December ...|

TaSeti,

If you have ben paying attention to the news, you saw a tsunami wipe out tens of thousands in 5 minutes. It hit some of the areas of great interest to Dr. Loga, Paul and Mahari. It hit the Andamanese Pygmies and other Malaysian types. This was some sort of sign. I just pray that they will be OK and in the next few years we all will be safe.

God Bless Y'all,  
Charles

In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), wrote:

> melennium twain, could you explain the following statement:

>

> "this is it -- the last year,

>

> and time the last ceremonies, rites, coming together,

> to be performed by ALL planetary healers, Mothers,

> mentors, teachers, lightworkers, indigos, ascendants,

> witches, shawomen, seers, maitreyahs, buddhas, messiahs,

> medicine women, sacred-path-walkers ..."

>  
> regarding the spiritual and philosophical discussion that has led

to the

> conclusion that this is the 'last year'?

>

> if this is too far afield of this list's topics, please write me

backlist,

> rahkyt@g...

>

> i thank you in advance,~M

> --

> Books, Poetry and Essays~ <http://www.authorsden.com/rockeymoore>

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> Audios~[http://home.comcast.net/~rahkyt/wsb/html/view.cgi-home.html-](http://home.comcast.net/~rahkyt/wsb/html/view.cgi-home.html-.html)

.html

> BlackIndian Activism~

<http://groups.yahoo.com/group/BlackIndianActivists/>

>

> mark a rockeymoore - ph.d. research assistant

> Department of Geography: Texas State University-San Marcos

> 601 University San Marcos TX 78666

> phone 512-245-0340

| 15421|2004-12-28 19:52:28|solomon abdul-Rahman|Mixed?--Re: The Andamanese-They  
belong to the Negrito race, or Pygm|

**From:** cristofori whitakara

an uncle of mines who fought in the vietnam war told me of a people who he saw in the  
forests of this country that were black. i believe their ethnic name is the **Moi**.

**First of all, I doubt, very seriously, this gentleman's uncle would have  
referred to the "Chams", as Black.**

**I am still trying to understand where you got the name from for, Mr.**

**Whitikara never mentioned it, in his note.**



**Your most sincere and loyal servant**



suleiman= wise abdul = servant of

**Rahman = The Benificent or The Doer of Good**

so, **the wise servant of, The Doer of Good** 🤖

**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15422|2004-12-28 20:12:28|jips japs|Re: The origins of Afroasiatic (Ehret C, Keita SO, Newman P.)|

Hello everybody,

This article "The origins of Afroasiatic.  
by Ehret C, Keita SO, Newman P.Science. 2004 Dec  
3;306(5702):1680; author reply 1680." can be available  
on the internet at the following address.

[http://www.zoo.ufl.edu/courses/pcb4044/2004Fall/Fire\(Science\).pdf](http://www.zoo.ufl.edu/courses/pcb4044/2004Fall/Fire(Science).pdf)

I propose that everyone checks it after we can  
discuss.

JP

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> a  
飲it:

-----

The origins of Afroasiatic.  
by Ehret C, Keita SO, Newman P.

Science. 2004 Dec 3;306(5702):1680; author reply 1680.

Comment on:  
Science. 2003 Apr 25;300(5619):597-603.

---

Regards,  
Paul Kekai Manansala



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| 15423|2004-12-28 20:24:19|K. Loganathan|The Experience of Pure Light|

### Dear Friends

**I am Loga a Tamil who lives in Malaysia and whose parents came from India. I am NOT Mahari or Solomon Abdul Rahman. I know them only through Ta\_Seti. However I have proposed a common Nubian Kemetian Sumerian and Dravidian culture where the metaphysical understanding as represented by the Pyramid constitutes a commonality. Despite the fact this posting may not be to the taste of some, I venture to post it for it has some relevance to Experience of Pure Light also a common theme in Kemetitan culture as it is with Nubian. If I am mistaken feel free to correct me.**

**Loga**

**The Mantrayana of Tirumular- 73**

### **The Sadhana for the Experience of Pure Light (Brahman)**

As William James has noted in his classic 'Varieties of Religious Experience', the experience of Pure Light is something common to all mystics no matter to what religion or nationality they

belong to. This appears to be a UNIVERSAL of religious experience. We find this experience the founding experience of the people of the ancient civilizations. Thus we have En Hudu Anna (c. 2300 BC) invoking In-Anna as ?u dalla-e-a? (resplendent light, Ta. uu teLLiya) Even earlier we have Suruppak (c. 3000 BC) beginning his Neri with ?u-ri-a ? (The radiant light Ta. uu eriya). In Egypt we have ?Asar? and which is available in Sumerian also as Asar and Asar-lu-gi who has become the Muruka of the Tamils and perhaps also the Murugku of the East Africans. This is also the Sunyata of the Buddhists ( sur>sun: brilliance) and the Brahman of the Upanishads ( Ta. par, pari : the sun)

While many mystics have given a description of this experience, very few have given a Sadhana whereby this experience can be gained by those who seek it sincerely. In this verse we have such a sadhana where we have also the essentials of Tantric Psychology the roots of which go back to these ancient cultures.

The metaphysical Sun and Moon gets appropriated as the expressions of the Siva Tatvas Bindu and Natam hidden in such icons as Isis-Osiris, Yin-Yang An-Inanna, Siva-Sakti and so forth. Bindu is that which provides the stuff and Natam is that which differentiates it into the various things - a metaphysical violence on Bindu akin to the sexual union. Both are also understood as Lights - the soft and gentle Moon Light and the aggressive and radiant Sun Light. The union of these lights brings various kinds of combined lights called forms of Agni.

Now what is fascinating is that the Brahma Rantiram, a shaft of immense radiance and which is a form of KuNдалиni Sakti located near the lower parts of the brain, is said to be one of the ten forms of this Agni.

It is recommend that if one recites the mantra Na-Ma-Si-Vaa-Ya precisely when the Agni takes the form of radiance in the Brahma Rantiram, one can experience this highest mystical experience, the experience of Pure Light and with that also Pure Consciousness.

But this is not BEING but only a presentation of BEING and the Pure Light or Brahman is also an ICON, an icon that dissolves all alienating and hence differentiating thoughts.

991

**vittaaanj ceka mayamaaka varaikiiRi  
nattaar kalaikaL patinaaRu naaddippin  
uttaaram pnniraNdaati kalaitokum  
pattaam pirama sadaGku paarttu ootidee**

Meaning:

*The Mantra technology for experiencing BEING as Pure Light is as follows. In the wheel of aksaras, place the Bindu, that which is the seed for the genesis of the world and everything in it. This Bindu must be represented as emerging in 16 divisions. Then above it place the Natam that emerge as the metaphysical sun in twelve divisions. When they interpenetrate each other, we have the genesis of ten different kinds of Agni one of which is Brahma Rantiram ( a shape of*

*KuNdalini) Now precisely at the point where the Agni appears as this Brahma Rantiram, one must recite the mantra Si-Vaa-Ya-Na-Ma to gain the experience of BEING as Pure Light ( that also allows the enjoyment of Pure Consciousness)*

### **Comments:**

In many scriptures and mystic literature the term 'light' 'radiance' and so forth are used quite loosely. Here we have some precision introduced in this discussion. We have first all a kind of light called Moon Light and which is the experience of the Metaphysical Moon and divided into 16 divisions. Then we have the Radiant Light, quite violent and named the Sun Light and which is the radiance of Metaphysical Sun, that which makes a person an Arya, brave and courageous and hence a noble warrior. Now these forms light are attributed to the Siva Tatvas Bindu and Natam and which have appeared as the icons Siva-Sakti and so forth. It is also noted that another species of light is generated by the combination or conjugation of these two basic forms. These are called the ten kinds of Agni and which is related to the Fire within the body that KuNdalini Sakti creates.

In this view the Brahman is the form of light in Brahma Rantiram, a shaft of light of immense radiance located in the brain stem.

---

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| 15424|2004-12-29 01:04:55|saidis\_aswan\_egy|Archaeologists find Egyptian Stone Age stores|  
Archaeologists find Egyptian Stone Age stores

Tuesday, December 28, 2004 Posted: 1844 GMT (0244 HKT)

CAIRO, Egypt (Reuters) -- Archaeologists in Egypt have found eight Stone Age grain stores at an oasis southwest of Cairo that help show the shift from hunting to agricultural societies, the Ministry of Culture reported.

The ministry said the discovery was made by a team from the University of California at Los Angeles (UCLA) in an area north of Fayoum 100 km (60 miles) southwest of Cairo, where 67 grain stores were found in 1926.

"The well-preserved nature of these stores helped experts to understand the transformation of societies, from depending on hunting to a stable agricultural society," government antiquities chief Zahi Hawas said in the statement.

The statement did not say when the discovery was made.

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<http://edition.cnn.com/2004/TECH/science/12/28/egypt.discovery.reut/>

| 15425|2004-12-29 05:34:17|Arthur Coleman|Kamau-Inquiry|

Hotep Kamau,

Do you have a ISBN number for Obenga's book?

Art Coleman

**KAMAU** wrote:

Greetings,

I am a Frequent reader & infrequent replyer...

Anywho in regards to this Afroasiatic piece, I refer back to Ancient Egypt & Black Afrika by Obenga pages 113-121 where he makes a pretty convincing argument that afroasiatic & hamitosemetic "families cannot be reconstructed from the relevant evidence & therefore do not exist. Those who want to impose this unreal linguistic family at all costs, are manifestly committing an intellectual swindle."

He goes on to explain why this "swindle" is important to some: "They want to put the ancient world of the jewish people (the hebrews) and the pharonic worl of the Nile Valley on equal footing, although we know that the hebrews created no significant contribution to the development of civilization in antiquity except in religion for which ancient Egypt is owed a tremendous debt... and they want to cut the pharonic world from the Black Afrikan cultural universe..." & concludes that section with "afroasiatic is a mere myth that must be destroyed (121)."

So, is there some updated research that has been done to contradict what Obenga has laid out or has he recanted these statements with further research on his own, am I missing something or is ehret, keita & others not privy to Obenga's research.????????

Please help a brotha out

Kamau

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> The origins of Afroasiatic.

> by Ehret C, Keita SO, Newman P.

>

> Science. 2004 Dec 3;306(5702):1680; author reply 1680.  
>  
> Comment on:  
> Science. 2003 Apr 25;300(5619):597-603.  
>  
> ---  
> Regards,  
> Paul Kekai Manansala

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| 15426|2004-12-29 06:12:43|Arthur Coleman|Meaning of Hotep|

**Hotep from the "Nu Ntr" which means "Peace!!"**

By Dr. Kuba O. Assegai

Over the last couple of months I have received numerous requests asking for the meaning of the term "HOTEP". It is ironic, because last week I was asked by some of my students to explain the term, after one student heard the word used in a debate on the "Tom Pope Radio Programme". (Part of the Povernomics Broadcasting Network) This is roughly the response that I gave.

First allow me to paraphrase my deceased brother, Dr. Khalid Abdul Muhammad, ?words by themselves without their historical, environmental, and human understand have no relevance whatsoever.? Every word comes from a thought, and every word leads to some form of human

action. Therefore, words spoken out of the context of our cosmology engenders inappropriate thoughts and actions. Dr. Jacob Carruthers, drawing the Heddu Ntr (Neter), the Sacred language of our ancestors, refers to the "Sep Tepy" (the time of creation). In concrete the "Sep Tepy" symbolizes "Ra" (the Sun God) arises from "Nun" (the watery matter). References to this can be found in the "Paraphrase of Ani" to be found in Maulana Karenga's "Husnia" and "Book of Coming Forth By Day" or Wallis Budge's "Book of the Dead". In light of this what does it explain about our ancestors? (a) One can clearly argue that they are a "Spiritual People", not a religious people. The difference between these "Asilis" (ideological core underlying a culture) can be witnessed by the way Africans celebrate the presence of "The All", as so vividly described in the Kyballion's "Principles of Correspondence".

As children growing up in an African community, one can recall, saying "Good Morning" or "Good Evening" and so forth. In any traditional village in Africa, those who are younger than yourself must greet you with honour. The symbolism of this behaviour is not the "deconstruction" term "Good Manners" but the holistic celebration of "Sacred Being". No "One Day" Christian, Muslim, or Hebrew. "The All" do not exist outside of our being, there is no Whiteman with a bushy beard living behind the clouds. "The All" embodies us as one, in a tapestry of oneness, and the "Spirit", that holds us together, is symbolic in the way(s) we relate to each other.

In the historical period, of Osar, Isis, and Horu, (the Kemetic deity) the Metu Neter (Sacred Text) was all omnipotent. Even the link between the concrete and the abstract was a fundamental aspect of "Good Living". The guiding thoughts and principles were symbolized by "Maat", whereas the actions were manifested by "Maat's" inseparable "other half" (Husband) "Tehuti". As Bro Dr. Oba T'Shaka, Book, "Return to the African Mother Principle of Male and Female Equality" (Vol 1) explained, "Africans...have the responsibility to transform "western science" (constructed on a Kemetic, Chinese, Islamic foundation) into a cosmic, sacred science that recognizes the inseparable nature of the spiritual and the material" (p157)

Since we are on "western society" may I crave your indulgence, in establishing a few facts. The Guyanese African Dr. George James, in his classic, "Stolen Legacy" proves that "Greek Philosophy", was stolen from Kemetic Philosophy. Through careful documentation Dr. James shows that Greece leading "Philosophers", Pythagoras, Thales, Anaximander, Anaximenes, Democritus, Socrates, Plato, Xenophanes, Parmenides, Zeno, Malisus, Empedocles, and Anaxagoras, were all trained in the Kemetic "Mystery System". In support of this gross act of intellectual property theft by "Western Scholarship", Prof. Theophile Obenga, "Ancient Egypt and Black Africa", proved conclusively that the word "Philosophy" did not originate from the "Greek Language. When the two words are broken down "Philo" means love and "Sophon" means "wisdom or "science". Also, according to Prof. Obenga, "Logos" which means "reason" is to compartmentalize ideas without reforming them into a whole. (Here lies the cultural "Problem" in teaching African children using a Eurocentric curriculum paradigm. Western teachers use a "particularistic" approach, by compartmentalizing knowledge into subjects, whereas Africans use a "Holistic" approach, whereby to learn one area is to learn all areas of knowledge.) Prof. Obenga, in a seminar at the, Association for the Study of Classical African Civilization (ASCAC) conference held in Feb. 1998, at City College of New York, linguistically shows that the etymological term "PHILOSOPHIA" derived from the Kemetic derivative word "SB3wt,T,

SEBA" to be found in the "Pyramid Text" far out dating the very existence of a "Greece". In fact Isocrates (436-338 BCE) designated Kemet as the cradle of medicine, for the well-being of the body, and philosophy for the well-being of the ?Soul?(Imhotep being the Father).

For the ?Soul? the Sage (Priest) revealed the practice of philosophy (tais de psychais philosophias askesim katedeoksan ) which can, at the same time, set some rules and look for the nature of things.

Therefore, at the end of each day, the Male,(Tehuti) whose role was to protect the ?Matrilineal and Matrifogal? structure of the society, would go before ?Maat? to be cleansed. With their left hand holding their ?crutches? and their right hand raised with their palm opened, they recite the 42 confessions of Maat. Ten of these confessions are used today as part of the ?Moses story? (Dr. Josef ben Jochanon ?The Black Man and His Family of The Nile?) In ?western? jurisprudence and psychology, the Principles of Maat is used as a fundamental aspect of their epistemology. (Theory of Knowledge). Those who went before Maat reciting the 42, Confessions, pledged that they have not violated any of these ?Sacred Virtures?, because the penalty for so doing is to ?Be Unmaned?. Should this happen the culprit would be unable to father children or have any responsibility for children the concrete manifestation of life. In many ?Christain Churches? today, this ?Sacred? concept is ridiculed, with ?Woman? testifying to a Male White deity. It is quite humorous to say the least, when women who do not possess ?Testicles? pledge to be castrated for doing wrong.

Before the pledge to Maat is made, Tehuti, great her with the ?Nu Ntr? (Sacred Words) Shem Hotep (I come in Peace!!) and Maat would reply ?HOTEP?. At the end of the Confession, Tehuti would depart with "HOTEP" (Peace!!)

**Wa Maat**  
**Hotep & Sankofa**  
**Dr. Kuba O. Assegai**  
**Connecticut, USA.**

| 15427|2004-12-29 07:58:48|cristofori whitakara|Moi|  
this is what was told to me by my uncle who saw them.

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| 15429|2004-12-29 08:31:10|Alex van Deelen|East African (Re: The origins of Afroasiatic  
(Ehret C, Keita SO, Ne|

Message: 7

Date: Wed, 29 Dec 2004 05:11:26 +0100 (CET)

From: jips japs <[batazendien@yahoo.fr](mailto:batazendien@yahoo.fr)>

Subject: Re: The origins of Afroasiatic (Ehret C, Keita SO, Newman P.)

> Hello everybody,

>



> This article "The origins of Afroasiatic.  
 > by Ehret C, Keita SO, Newman P.Science. 2004 Dec  
 > 3;306(5702):1680; author reply 1680." can be available  
 > on the internet at the following address.  
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 >  
 > Anywho in regards to this Afroasiatic piece, I refer back to Ancient  
 > Egypt & Black Afrika by Obenga pages 113-121 where he makes a pretty  
 > convincing argument that afroasiatic & hamitosemetic "families cannot  
 > be reconstructed from the relevant evidence & therefore do not exist.  
 > Those who want to impose this unreal linguistic family at all costs,  
 > are manifestly committing an intellectual swindle."  
 >  
 > He goes on to explain why this "swindle" is important to some:  
 > "They want to put the ancient world of the jewish people (the  
 > hebrews) and the pharonic worl of the Nile Valley on equal footing,  
 > although we know that the hebrews created no significant contribution  
 > to the development of civilization in antiquity except in religion  
 > for which ancient Egypt is owed a tremendous debt... and they want to  
 > cut the pharonic world from the Black Afrikan cultural universe..." &  
 > concludes that section with "afroasiatic is a mere myth that must be  
 > destroyed (121)."  
 >  
 > So, is there some updated research that has been done to contradict  
 > what Obenga has laid out or has he recanted these statements with  
 > further research on his own, am I missing something or is ehret,  
 > keita & others not privy to Obenga's research.?????????  
 >  
 > Please help a brotha out  
 > Kamau  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

Interesting, and you would agree with mr. Obenga.

The fact remains that only one language family of Afroasiatic,  
 Semitic, can be found outside of Africa.  
 Considering the huge concentration of Afroasiatic languages  
 in East Africa, Afroasiatic (formerly "Hamito-Semitic"), could  
 easily be called East African.

That's where the language family seems to have sprung from.

Alex

<http://www.geocities.com/Colosseum/Pressbox/7045/Afrocentric/>

| 15430|2004-12-29 10:19:35|cristofori whitakara|Re: Mummy of Queen Uret MK|

because of the nsal sill it is concluded that she was caucasoid? why can't these scientists do what diop did and just measure the amount of melanin in her body?

*"Derrick, Alexander"* wrote:

[http://www.scielo.cl/scielo.php?script=sci\\_arttext&pid=S0717-73562000000100005&lng=es&nrm=i&tlng=en](http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0717-73562000000100005&lng=es&nrm=i&tlng=en)

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| 15431|2004-12-29 11:39:52|arumese|Re: Mummy of Queen Uret MK|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

wrote:

> because of the nsal sill it is concluded that she was caucasoid?

why can't these scientists do what diop did and just measure the amount of melanin in her body?

The mummy had no remaining soft tissue. She was just a skeleton. That in itself provided a window of opportunity for the person examining the remains to assume that the Queen was Caucasoid (I guess the rule is -- assume that Egyptians are White unless you can prove beyond a doubt that they were black). Apparently, people are still not accustomed to thinking of Black people when dealing with the question of Egyptian origins.

Fred

>

> "Derrick, Alexander" wrote:

> [http://www.scielo.cl/scielo.php?script=sci\\_arttext&pid=S0717-](http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0717-)

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| 15432|2004-12-29 12:34:14|Djehuti Sundaka|Re: Mummy of Queen Uret MK|

Because the mere use of inventive terms like "brown skinned caucasoids of the Mediterranean type" make such a test redundant.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> because of the nsal sill it is concluded that she was caucasoid? why

can't these scientists do what diop did and just measure the amount of melanin in her body?

>

> "Derrick, Alexander" wrote:

>

[http://www.scielo.cl/scielo.php?script=sci\\_arttext&pid=S0717-73562000000100005&lng=es&nrm=i&tlng=en](http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0717-73562000000100005&lng=es&nrm=i&tlng=en)

>

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>  
>  
> -----  
> Do you Yahoo!?  
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| 15433|2004-12-29 13:28:14|Paul Kekai Manansala|Re: Mummy of Queen Uret MK|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:  
> because of the nsal sill it is concluded that she was caucasoid?

why can't these scientists do what diop did and just measure the  
amount of melanin in her body?

>  
>

They found one characteristic and used that as the trump card. The  
same thing happens with Kennewick Man and his prominent chin. They  
basically ignore or minimize the other features.

Regards,  
Paul Kekai Manansala  
| 15434|2004-12-29 13:29:39|solomon\_abdulrahman|Re: Dravidian SPAM on Ta-Seti.|  
Sir, I an only attribute your post to a severe lack of understanding  
the connection.  
"...> I really haven't been able to read those posts at all...."

I seriously suggest you read the following...

"...The Naga probably came from Kush-Punt/Ethiopia. The Puntites were  
the greatest sailors of the ancient world. In the Egyptian  
inscriptions there is mention of the Puntite ports of Outculit,  
Hamesu  
and Tekaru, which corresponds to Adulis, Hamasen and Tigre.  
In Sumerian text, it is claimed that the Ountites traded with the  
people of the Indus Valley or Dilmun. According to S.N. Kramer in The  
Sumerians, Punt was probably called Meluhha, and Dilmun was probably  
the  
ancient name of the Indus Valley. (Today some scholars maintain that  
Oman, where we find no ancient cities was Dilmun and the Indus Valley  
may have been Meluhha).  
Ancient Ethiopian traditions support the rule of Puntites or  
Ethiopians of India. In the Kebra Nagast, we find mention of the Arwe  
kings who ruled India. The founder of the dynasty was Za Besi  
Angabo. This  
dynasty according to the Kebra Nagast began around 1370 BC. These

rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers. The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. ..."

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

>  
> Hey Alex,  
>  
> My email reader won't even parse their messages because of the

lack of  
> embedded carriage returns.  
>  
> I really haven't been able to read those posts at all. But you

raise an  
> interesting point I never considered. Possibly Solomon, Mahari,

and  
> Loga are one individual.  
>  
> This stuff is better suited for a different forum, and is

detracting  
> from the main thrust of Ta-Seti, which last time I checked was  
> Nubian-Egypt.  
>  
> -Alex Derrick  
> p.s. I like that page you added to your website on "Smoking Egypt"  
> Keep up the good works.

>  
>  
> Date: Sat, 25 Dec 2004 09:48:28 +0100  
> From: "Alex van Deelen"  
> Subject: Re: The Dravidians Sudanese ....  
>  
>  
> Odd that "Solomon Abdul Rahman", "Mahari" and "K. Loganathan", as

well

> as being rather manic contributors to this list, are all equally  
> unfamiliar with the use of the return or enter key.  
>  
> Interesting though these threads about India could be on  
> their own, the sources used seem to be dubious.  
>  
> The Andaman islanders are Pygmees? That's the first I heard  
> of that.  
>  
> Alex

>  
> -----  
> Vivendi Universal Games- <http://www.vugames.com> :  
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| 15435|2004-12-29 15:27:36|KAMAU|Re: Kamau-Inquiry|  
Hotep...

No problem

Ancient Egypt & Black Africa: A Student's Handbook for the study of  
Ancient Egypt in Philosophy, Linguistics & Gender Relations  
1992 from Karnak House  
ISBN: 0907015700

\$14.99

Chapter 3:

Genetic Linguistic Conections: Ancient Egypt & Black Africa  
subsection 5:

Hamito-Semitic or Afro-Asiatic: A Persisting Scientific Fraud  
pages 113-121

7 of those pages he walks folks thru how there is no linguistic  
connection w/ "examples to convince." Yet I remain open

Kamau

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Arthur Coleman  
wrote:

> Hotep Kamau,

>

> Do you have a ISBN number for Obenga's book?

>

> Art Coleman

>

> KAMAU wrote:

>

>

> Greetings,

> I am a Frequent reader & infrequent replyer...

>

> Anywho in regards to this Afroasiatic piece, I refer back to

Ancient

> Egypt & Black Afrika by Obenga pages 113-121 where he makes a

pretty

> convincing argument that afroasiatic & hamitosemetic "families

cannot

> be reconstructed from the relevant evidence & therefore do not

exist.

> Those who want to impose this unreal linguistic family at all

costs,

> are manifestly committing an intellectual swindle."

>

> He goes on to explain why this "swindle" is important to some:



> "They want to put the ancient world of the jewish people (the  
> hebrews) and the pharonic worl of the Nile Valley on equal footing,  
> although we know that the hebrews created no significant

contribution

> to the development of civilization in antiquity except in religion  
> for which ancient Egypt is owed a tremendous debt... and they want

to

> cut the pharonic world from the Black Afrikan cultural universe..."

&

> concludes that section with "afroasiatic is a mere myth that must

be

> destroyed (121)."

>

> So, is there some updated research that has been done to contradict  
> what Obenga has laid out or has he recanted these statements with  
> further research on his own, am I missing something or is ehret,  
> keita & others not privy to Obenga's research.?????????

>

> Please help a brotha out

> Kamau

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

>

> wrote:

>>

>> The origins of Afroasiatic.

>> by Ehret C, Keita SO, Newman P.

>>

>> Science. 2004 Dec 3;306(5702):1680; author reply 1680.

>>

>> Comment on:

>> Science. 2003 Apr 25;300(5619):597-603.

>>

>> ---

>> Regards,

>> Paul Kekai Manansala

>

>

>

>

>

>

>

> Yahoo! Groups Links

| 15436|2004-12-29 22:10:44|Art|Kamau|

Thanks Kamau-BTW there is a Kamau who lives in Indianapolis, Indiana. You wouldn't be he would you?

Just curious.

Art

Hotep... No problem Ancient Egypt & Black Africa: A Student's Handbook for the study of Ancient Egypt in Philosophy, Linguistics & Gender Relations 1992 from Karnak House ISBN: 0907015700 \$14.99

Kamau

---

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Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.822 / Virus Database: 560 - Release Date: 12/22/2004

| 15437|2004-12-30 15:29:08|Paul Kekai Manansala|Museums Advised to Check Bible-Era Relics|

Museums Advised to Check Bible-Era Relics

Thursday December 30, 2004 7:31 AM

By KARIN LAUB

Associated Press Writer

JERUSALEM (AP) - Experts advised world museums to re-examine their Bible-era relics after Israel indicted four collectors and dealers on charges of forging items thought to be some of the most important artifacts discovered in recent decades.

The indictments issued Wednesday labeled many such ``finds" as fakes, including two that had been presented as the biggest biblical discoveries in the Holy Land - the purported burial box of Jesus' brother James and a stone tablet with written instructions by King Yoash on maintenance work at the ancient Jewish Temple.

Shuka Dorfman, head of the Israel Antiquities Authority, said the scope of the fraud appears to go far beyond what has been uncovered

so far. The forgery ring has been operating for more than 20 years.

“We discovered only the tip of the iceberg. This spans the globe. It generated millions of dollars,” Dorfman said. The forgers “were trying to change history.”

The probe began after the Yoash tablet was offered for sale to the Israel Museum for \$4.5 million two years ago. Scholars said the forgers were exploiting the deep emotional need of Jews and Christians to find physical evidence to reinforce their beliefs.

The indictment listed 124 witnesses, including antiquities collectors, archaeologists, officials from Sotheby's auction house in Israel and representatives of the British Museum and the Brooklyn Museum.

“This does not discredit the profession. It discredits unscrupulous dealers and collectors,” said Eric Myers, an archaeology professor at Duke University in North Carolina.

The forgers would often use authentic but relatively mundane artifacts, such as a plain burial box, decanter or shard, and boost their value enormously by adding inscriptions, Dorfman said. Once the words were engraved, the forgers would try to recreate patina, or ancient grime, to cover the carvings, the indictment said.

The four men indicted were Tel Aviv collector Oded Golan, owner of the James ossuary and the Yoash tablet; Robert Deutsch, an inscriptions expert who teaches at Haifa University; collector Shlomo Cohen, and antiquities dealer Faiz al-Amaleh. The four are free on bail, police said.

A fifth person was indicted, but his name was not released because he is not in the country. Additional indictments were to be issued in coming days, said Shaul Naim, the chief investigator of the Jerusalem police.

Golan said in a statement Wednesday “there is not one grain of truth in the fantastic allegations related to me.” He said the investigation was aimed at “destroying collecting and trade in antiquities in Israel.”

Deutsch dismissed the indictment as “ridiculous.”

Hershel Shanks, editor of the Washington-based Biblical Archaeology Review, said in a telephone interview: “Either this is going to be

proven a horrific scandal or the greatest embarrassment to the Israel Antiquities Authority."

Shanks disclosed the existence of the James ossuary at a November 2002 news conference.

Uzi Dahari, a top official in the Israel Antiquities Authority, said in a recent lecture that some of the forgeries were done by an Egyptian artisan who has worked in Israel for the past 15 years. His habit of bragging about his exploits in a Tel Aviv pub brought him to the attention of police, Dahari said.

Naim said many more fakes are apparently in the possession of collectors and museums worldwide.

Shimon Gibson, an Israeli archaeologist, said museums should review items of questionable origin. "Now it looks like we are going to have to go backward and double-check all our facts to make sure that what we thought was real really is," he said.

Last week, the Israel Museum said one of its most prized possessions, an ivory pomegranate scholars long believed served as the tip of a scepter for Jewish Temple priests, was also a fake.

The indictment listed the pomegranate as one of the items forged by the ring, but no charges were brought in this case because the statute of limitations expired. The pomegranate was bought by the Israel Museum in the late 1980s from an anonymous collector for \$550,000.

In a statement, the Israel Museum expressed support for efforts to "end such criminal activities," adding that its investigation of the authenticity of the pomegranate was its own.

The investigation trained a spotlight on the sometimes murky antiquities trade in the Holy Land.

"It's a free-for-all market ... and there is no control over something that doesn't come from a proper excavation, photographed and documented," Dorfman said.

Guardian Unlimited Guardian Newspapers Limited 2004  
| 15438|2004-12-30 19:14:19|Djehuti Sundaka|Re: Museums Advised to Check Bible-Era Relics|  
Is there a link provided for the article?

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

- >
- > Museums Advised to Check Bible-Era Relics
- >
- > Thursday December 30, 2004 7:31 AM
- >
- > By KARIN LAUB
- >
- > Associated Press Writer
- >
- > JERUSALEM (AP) - Experts advised world museums to re-examine their
- > Bible-era relics after Israel indicted four collectors and dealers
- > on charges of forging items thought to be some of the most important
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- >
- > The indictments issued Wednesday labeled many such ``finds" as
- > fakes, including two that had been presented as the biggest biblical
- > discoveries in the Holy Land - the purported burial box of Jesus'
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- > Yoash on maintenance work at the ancient Jewish Temple.
- >
- > Shuka Dorfman, head of the Israel Antiquities Authority, said the
- > scope of the fraud appears to go far beyond what has been uncovered
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- >
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- > trying to change history."
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- >
- > The indictment listed 124 witnesses, including antiquities
- > collectors, archaeologists, officials from Sotheby's auction house
- > in Israel and representatives of the British Museum and the Brooklyn
- > Museum.
- >
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- > dealers and collectors," said Eric Myers, an archaeology professor
- > at Duke University in North Carolina.
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>  
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> he is not in the country. Additional indictments were to be issued  
> in coming days, said Shaul Naim, the chief investigator of the  
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> Hershel Shanks, editor of the Washington-based Biblical Archaeology  
> Review, said in a telephone interview: ``Either this is going to be  
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> in a recent lecture that some of the forgeries were done by an  
> Egyptian artisan who has worked in Israel for the past 15 years. His  
> habit of bragging about his exploits in a Tel Aviv pub brought him  
> to the attention of police, Dahari said.  
>  
> Naim said many more fakes are apparently in the possession of  
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> have to go backward and double-check all our facts to make sure that  
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>  
> Last week, the Israel Museum said one of its most prized

> possessions, an ivory pomegranate scholars long believed served as  
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> the ring, but no charges were brought in this case because the  
> statute of limitations expired. The pomegranate was bought by the  
> Israel Museum in the late 1980s from an anonymous collector for  
> \$550,000.  
>  
> In a statement, the Israel Museum expressed support for efforts to  
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>  
> The investigation trained a spotlight on the sometimes murky  
> antiquities trade in the Holy Land.  
>  
> ``It's a free-for-all market ... and there is no control over  
> something that doesn't come from a proper excavation, photographed  
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>  
> Guardian Unlimited Guardian Newspapers Limited 2004  
| 15439|2004-12-30 21:11:18|Paul Kekai Manansala|Re: Museums Advised to Check Bible-Era  
Relics|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:  
>  
> Is there a link provided for the article?  
>

<http://www.guardian.co.uk/worldlatest/story/0,1280,-4701214,00.html>

Regards,  
Paul Kekai Manansala  
| 15440|2004-12-30 22:06:12|Millennium Twain|Re: [Real Magick ] Mother Earth ... Origin of  
Yemaya .... Last Cer|  
thank you ANTONIO !!

Millennium

\*\*\*\*\*  
\*\*\*\*\*

"Antonio"  
Date: Thu, 30 Dec 2004 12:20:14 -0800 (PST)

Subject: Re: [Real Magick ] Mother Earth

In Santeria, we use the Pataki, oral tradition stories of the Orisha as basis for the nature and responsibilities of/toward them.

Being an oral tradition, these stories are memorized by the students. This is the translation of the one I memorized when I was being taught. Others may know the story differently, or have read the story differently.

Olokun, is the androgynous deity of the deep ocean, the origin of Yemaya, who owns the salt water.

One of his Pataki says:

"In the beginning existed only Olorun and Olokun who fought each other for a long time for dominion over earth. Whenever Olorun sent something to earth, Olokun appropriated it.

Olorun wanted to reign everywhere, but Olokun, to demonstrate his/her power produced a flood. For the earth to exist again, prayers and offerings to Olokun had to be performed.

Olokun is so powerful and terrifying that when Olorun decided to split from him/her, he went up in the highest, while Olokun stayed down here. This is when Obatala had to tie Olokun with seven chains, because upon seeing that humans were careless with his worship Olokun wanted to draw humanity and all animals.

Olokun now lives in the bottom of the ocean with a huge snake that shows her head above water during the new moon."

There is a "general theme" running through Olokun's Pataki: s/he gets angry, s/he creates havoc by flooding places. And she gets angry for slights received.

My last ceremony for Olokun was very good, and calm.

Antonio

...



..

| 15441|2004-12-30 23:37:59|saidis\_aswan\_egy|Survivals of ancient customs in modern Egypt:  
review by Gay Robins|

Miroirs du passe by Saphinaz Amal Naguib

Cahiers de la Societe d'Egyptologie,Geneve,vol. 2. Geneva:

Socetied'Egyptologie,Geneve,1993,Pp. 72. 36 Swiss francs

Gay Robins

It is resonable hypothesis that some elements of ancient culture live on in their modern sucessors, the customs and beliefs of the past being handed down through oral traditions as part of the collective memory of the population. In her intriguing and readable book Miroirs du passe ,Saphinaz-Amal Naguib suggests that the concept of ethno-Egyptology should be introduced to encourage the study of ancient Egyptian cultural traces still persising in Egyptian soceity today

The author begins by describing modern funerary rituals among both Muslims and Copts and, where appropriate,tracing them to probable ancient origins. During the funeral, women play a prominent role as mourners of the dead, just as they did in ancient Egypt. those who can afford to build a house over the tomb, in which a guardian of the tomb lives, paid from a funerary foundation, this position often being inherited from one generation to the next. Family members visit the tomb from time to time,taking food offerings for the dead. They also talk to the dead,giving them the latest news and asking for advice and help. According to popular belief the soul returns periodtically to the tomb and is present during the family visits. One is immediatedly reminded of the ancient Egyptian custom of building a tomb chapel over the burial and of endowinga funerary foundation to ensure the perpetual functioning of the cult of the deceased. Food offerings and visits by the family were regulary made to the dead, who resided in the tomb. Letters written to the dead show that the ancient Egyptians communicated with their deceased relatives and believed them to have the power to help in matters of this world.

Next, the author discusses female fertility figurines in ancient Egypt from predyanstic to Greaco-Roman times and looks at possible equivalentns in modern Egypt: the 'aroussant el moulid, the aroussat en Nil, and the 'aroussant el'amh. Aroussa means "doll" but also

"bride", and all three types of 'aroussa relate to fertility: the first to the family, the second to the inundation of the Nile, and the third to the harvest.

Finally, the author gives an account of the rituals and ceremonies surrounding birth in modern Egypt. As in pharaonic Egypt, the dead have the power to help promote conception, so women with difficulties in conceiving visit the tomb of Muslim or Christian saints or sleep in the cemetery near the dead. Further, women deliver their babies on birth bricks, helped by a wise woman, and are considered impure after child birth, just as in ancient times.

This is a fascinating and informative book. The reader is sometimes left wondering, however, whether the customs described are unique to Egypt or not. If similar customs, rituals, or beliefs, such as the impurity of women after child birth, are found to have been developed independently in many different societies, then one cannot be sure whether modern Egyptian examples have descended from ancient traditions or arisen separately. It would also help to know whether customs practiced today by modern Egyptian Muslims that seem so similar to those of ancient Egypt occur elsewhere in the Muslim world. If they turn out to be unique to Egypt, then the case for modern practice deriving from the ancient becomes stronger.

Gay Robins

Robins, Gay. 1997. "Review of Miroirs du passé by Saphinaz-Amal Naguib." *Journal of Near Eastern Studies* 56: 306-7.  
| 15442|2004-12-31 07:52:41|Djehuti Sundaka|Re: Museums Advised to Check Bible-Era Relics|  
Thanks.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

> >

> > Is there a link provided for the article?

> >

>

> <http://www.guardian.co.uk/worldlatest/story/0,1280,-4701214,00.html>

>

> Regards,

> Paul Kekai Manansala

| 15443|2004-12-31 09:59:40|Ras Semmi Hardcore|Ancient Rastafari Faith Revealed!

<http://www.geocities.com/rastatkumoon/rasta.html>

Information abouts rastafari livity check ma page!

Ras Semmi Hardcore

| 15444|2004-12-31 09:59:50|Musta Jehova|Ancient Rastafari Faith Revealed|

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Check mah page about hola rastafari livity! Irie jaffa!

Ras Semmi Hardcore

---

Do you Yahoo!?

[Yahoo! Mail](#) - You care about security. So do we.

| 15445|2004-12-31 15:32:08|KAMAU|Re: Kamau|

Hotep...

Nope that 1 is not me.

Indy is one of the places in the Midwest I have not been or lived,  
but been darn near everywhere else.

I am in DC/MD originally from Detroit.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Art" wrote:

> Thanks Kamau-BTW there is a Kamau who lives in Indianapolis,  
Indiana. You

> wouldn't be he would you?

>

> Just curious.

>

> Art

>

> Hotep... No problem Ancient Egypt & Black Africa: A Student's  
Handbook for

> the study of Ancient Egypt in Philosophy, Linguistics & Gender  
Relations

> 1992 from Karnak House ISBN: 0907015700 \$14.99

>

> Kamau

>

>

>

>

> ---

> Outgoing mail is certified Virus Free.

> Checked by AVG anti-virus system (<http://www.grisoft.com>).  
> Version: 6.0.822 / Virus Database: 560 - Release Date: 12/22/2004  
| 15446|2004-12-31 17:58:52|K. Loganathan|Re: [akandabaratam] Re: Fwd: Survivals of ancient  
customs in moder|

Dear Paul

Thank-you and yes you are right. The notion of 'afterlife' is central in all such practices. But being very puzzled I want raise some questions.

1. It is known that only human beings have burial grounds and cemeteries. Among the animals the closest are perhaps the elephants which do a ritual of a kind ritual when they encpunter the skull of a dead elephant. Now does this mean that evolving into a human being comes along with an understanding of "afterlife"? If this is so why there are the unbelievers or atheists from vey ancientt times? Are they still 'unevolved' ?
  2. This believe in afterlife : Is this simething also subscribed to by modern scientists or naturalists? They too know that they will be dead and gone and contemplate on death as well. But despite all these they don't seem to believe in afterlife which will make them believers.
  3. Implicit in such practices is focus upon the fundamental processes of death and rebirth. While I can see this so well established in Kemetian religious practices and the metaphysics of Saiva Siddhanta ( which may be related to the Kemetian) why is that this is NOT the focus of Christianity Islam Vedism and so forth. Or am Imistaken in thinkling so ?
  4. Now another question is : Is believe in afterlife just simply superstious , a kind mental projection at the face of the FEAR over death? Simply a WISH for continuity of existence as already lived? A kind mental pacification of the loss of everything?
  5. And instead of worshipping gods, why the ancestors as is so widespread among the Chinese even now and to a lesser extend among the Indians.? My sister offers special prayers to our parents who are dead and gone every year before Deepavali and in whcih I also participate
- I amjust puzzled

Loga

***Paul Kekai Manansala*** wrote:

Ancient Egyptian religion was focused on the afterlife, so  
no  
surprise that worship of the ancestors and funerary rites  
would  
endure.

Regards,  
Paul Kekai Manansala

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ulagankmy"  
wrote:

>  
> Sounds very Asian particularly Chinese and all about the  
basic  
processes of  
> birth and death. Why is this so?  
>  
> Loga  
>

>  
> --- In Ta\_Seti@yahoogroups.com, "saidis\_aswan\_egy"  
  
> wrote:  
>  
>  
> Miroirs du passe by Saphinaz Amal Naguib  
> Cahiers de la Societe d'Egyptologie, Geneve, vol. 2.  
Geneva:  
> Societe d'Egyptologie, Geneve, 1993, Pp. 72. 36 Swiss  
francs  
>  
> Gay Robins  
>  
>  
>  
>  
> It is reasonable hypothesis that some elements of ancient  
culture  
live  
> on in their modern successors, the customs and beliefs of  
the past  
> being handed down through oral traditions as part of the  
collective  
> memory of the population. In her intriguing and readable  
book  
Miroirs  
> du passe , Saphinaz-Amal Naguib suggests that the concept  
of  
> ethno-Egyptology should be introduced to encourage the  
study of  
> ancient Egyptian cultural traces still persisting in  
Egyptian  
society  
> today  
>  
> The author begins by describing modern funerary rituals  
among both  
> Muslims and Copts and, where appropriate, tracing them to  
probable  
> ancient origins. During the funeral, women play a  
prominent role as  
> mourners of the dead, just as they did in ancient Egypt.  
those who  
can  
> afford to build a house over the tomb, in which a  
guardian of the  
tomb  
> lives, paid from a funerary foundation, this position  
often being  
> inherited from one generation to the next. Family  
members visit the  
> tomb from time to time, taking food offerings for the  
dead. They  
also  
> talk to the dead, giving them the latest news and asking  
for advice

> and help. According to popular belief the soul returns  
periodtically  
> to the tomb and is present during the family visits. One  
is  
> immediatedly reminded of the ancient Egyptian custom of  
building a  
> tomb chapel over the burial and of endowinga funerary  
foundation  
to  
> ensure the perpetual functioning of the cult of the  
deceased. Food  
> offerings and visits by the family were regulary made to  
the dead,  
who  
> resided in the tomb. Letters written to the dead show  
that the  
ancient  
> Egyptians communicated with their deceased relatives and  
believed  
them  
> to have the power to help in matters of this world.  
>  
>  
> Next, the author discusses female fertility figurines in  
ancient  
> Egypt from predyanstic to Greaco-Roman times and looks  
at possible  
> equivalents in modern Egypt: the 'aroussant el moulid,  
the  
aroussat en  
> Nil, and the 'aroussant el'amh. Aroussa means ''doll''  
but also  
> ''bride'', and all three types of 'aroussa relate to  
fertility: the  
> first to the family, the second to the inundation of the  
Nile, and  
the  
> third to the harvest.  
>  
> Finally, the author gives an account of the rituals and  
ceremonies  
> surrounding birth in modern Egypt. As in pharaonic  
Egypt, the dead  
> have the power to help promote conception,so women with  
difficulties  
> in conseiving visit the tomb of Muslim or Christian  
saints or  
sleep in  
> the cemetary near the dead. Further, women deliver their  
babies on  
> birth bricks,helped by a wise woman,and are considered  
impure after  
> child birth, just as in ancient times.  
>  
> This is a fasinating and informitive book. The reader is  
sometimes  
> left wondering ,however, whether the customs described

are unique  
to  
> Egypt or not. If similar customs, rituals, or beliefs,  
such as the  
> impurity of women after child birth , are found to have  
been  
developed  
> independtly in many different societies, then one cannot  
be sure  
> whether modern Egyptian examples have descended from  
ancient  
> traditions or arisen separately. It would also help to  
know whether  
> customs practiced today by modern Egyptian Muslims that  
seem so  
similar  
> to those of ancient Egypt occur elsewhere in the Muslim  
world. If  
they  
> turn out to be unique to Egypt, then the case for modern  
pratice  
> deriving from the ancient becomes stronger  
>  
>  
> Gay Robins  
>  
>  
> Robins, Gay. 1997. "Review of Miroirs du pass?, by  
Saphinaz-Amal  
> Naguib." Journal of Near Eastern Studies 56: 306-7.  
> --- End forwarded message ---

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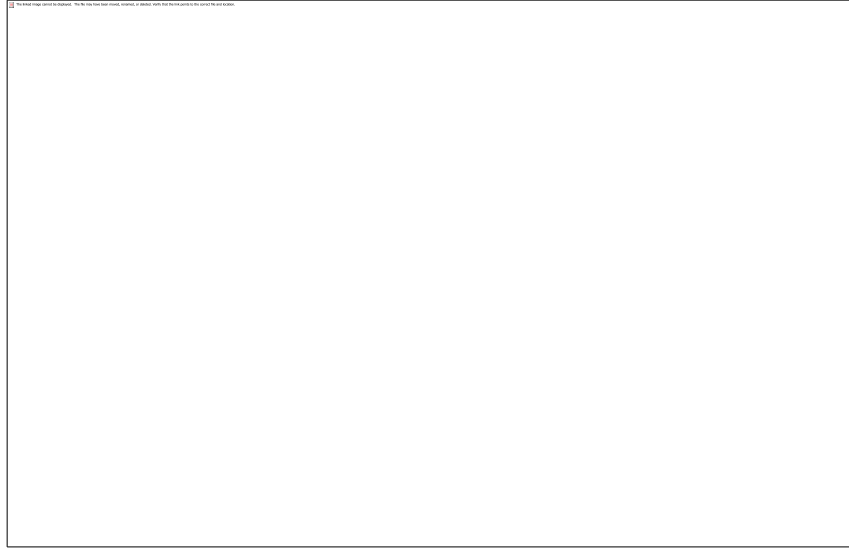
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| 15447|2004-12-31 19:31:03|solomon abdul-Rahman|Abraham as well as the original Hebrew Israelites were "Black"!

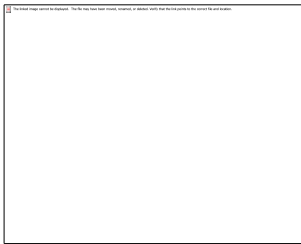
**Subject:** Abraham as well as the original Hebrew Israelites were "Black"!

Some may be aware, others may not.

On page 68 of, Dr. Runoko Rashidi's book, [ANCIENT AFRICAN CIVILIZATIONS](#), IS A PIC OF HOW THEPEOPLE OF SUSA, DEPICTEDTHEIR SOLDIERS.



## Susa



Aerial photo of Susa  
(?!!!)

**Susa (?u?im):** capital of Elam, favorite residence of the Persian king [Darius the Great](#). Photos of Susa can be found [here](#).

Susa is one of the oldest cities in the world. Excavations have established that people were living at the so-called **acropolis** in 5000 BCE and have shown the existence of urban structures about 4000, and it is reasonable to assume the town, situated between the rivers Karkheh and Dez (one of these is ancient Eulaeus), was already the political center of Elam in the fourth millennium. The ruins of a castle on a steep hilltop date back to this period. It has been overbuilt with a modern castle that was used by the French archaeologists who excavated the city from 1897 onward. ...

<http://www.livius.org/su-sz/susa/susa.htm>

[beanpie](#)



Today, 03:29 PM

Member



Group: Members  
Posts: 254  
Joined: 11-September 04  
Member No.: 13,039

QUOTE(rahah @ Dec 31 2004, 03:02 PM)  
And even if people are, it's only a matter of semantics, Prophet Ibrahim was from the land of Ur - and would thus be an "Ur Prophet". Ur is located in what is today known as Iraq.



---

**FYI Their story begins with the Patriarch Abraham (2117-1942 B.C.), a native of the**



**Sumerian city of Ur in ancient Mesopotamia. Archaeological discoveries have proven that the earliest inhabitants of southern Mesopotamia were members of the "Brown Race," i.e., the Negroid branch of humanity.**

**It has been confirmed that the ancient Sumerians were akin to the modern Black Dravidians of India.** The Sumerians also had an affinity with a people known as the Elamites, the very first Semitic group mentioned in the Bible (Gen. 10:22). **oThe Elamites were a black-skinned and woolly-haired people as the colorful glazed artwork on the royal palace walls of the ancient Persian city of Susa clearly show. Thus Abraham, the native of Sumerian and the founding father of the Israelite nation, was a black man.** The black racial origins of the Patriarchs is not based on mere conjecture, it is in complete agreement with the picture one gets from examining the identity of the earliest inhabitants of southern Mesopotamia.

This truth is grossly neglected, suppressed, and distorted in most European and American historical texts which are flavored with race prejudice. Fortunately, however, there are enough well authored and highly researched works by Black historians that challenge the Eurocentric revisions of history and correct the various erroneous views regarding the ethnic identity of the Hebrews.

**Biblical history relates that the descendants of Abraham, namely Jacob (Israel) and his twelve sons and their wives, 70 in all, migrated from Canaan to *Egypt* around the year 1827 B.C. During their sojourn in *Egypt* the Children of Israel multiplied from being a family of 70 souls to a nation of over 3 million people at the time of the Exodus which took place in 1612 B.C.**

**This astounding number of people in so short a time can only be adequately explained by intermarriage between the family of Jacob and the native *Egyptian* populace. It is an established fact that the ancient *Egyptians* were a black African people. Thus, even if the Hebrews were not black before they arrived in, which is unlikely given Abraham's background, they were definitely black by the time they left *Egypt* under Moses**

**The biblical Hebrews were indistinguishable from native *Egyptians* and Ethiopians. The Bible is full of examples which demonstrates this, and even ancient secular historians remarked of the physical appearances of the Hebrews. The historian Tacitus, for example, stated that it was a common opinion among the Romans that the Jews "were an Ethiopian race." In Roman times Palestinian Israelites were classed among Black Africans because it was almost impossible to tell them apart.**

Hence, the Eurocentric notion of the Black Hebrew as a kind of Johnnie-come-lately in Hebraic history does not accord with the facts. On the contrary, the historical record is abundantly clear that the majority of white European Jewry are not Hebrews in the biological sense but are actually the descendants of converts to Judaism during Greco-Roman and Mediaeval times. Professor Roland B. Dixon states emphatically that: "The great majority of all Jews [Ashkenazi] to-day are 'Semites' only in speech, and their true ancestry goes back not so much to Palestine and Arabia as to the uplands of Anatolia and Armenia, the Caucasus and the steppes of Central Asia, and their nearest relatives are still to be found in these areas to-day" (Racial History Of Man, p. 175).

Caucasian Jews are not the lineal descendants of Abraham, Isaac, and Jacob. Nor do they constitute

a separate race but rather a religious fraternity which adheres to the ethnic tradition of a people whose origins are inextricably linked to Black Africa.

But if the original Hebrews were black where are their descendants in the world today? Are all black people Hebrews? The answer to the latter question is obviously no. The Israelites were only one of several black people existing in ancient the ancient world. Nevertheless, it is certain that the ancient Hebrews customs and practices who's legacy originated in Africa, were adopted by that of white Jews in Europe. Very little is heard about the hundreds of thousands of Black Hebrews living in various parts of the world such as Africa, Asia, India, Arabia, the Caribbean islands, South America, and North America.

The history of Black Hebrews in North America is perhaps one of the most important chapters in US history which has yet to be fully written. The ancestors of African Americans came from West Africa during the era of slavery. That particular region of Africa was once home to a number of Black Hebrew tribes that migrated from North and East Africa over many centuries. In speaking of these migrations, Dr. Yoseph A. A. ben-Yochannan writes that: "In North Africa, just before the period of Christianity's legal entry into Rome - due to Constantine 'the Great' conversion in the 4th century - there were many Hebrew (Jewish) 'tribes' that are of indigenous African (the so-called 'Negroes') origin.

These African Jews, as all other Romanized-African of this era, were caught in a rebellion in Cyrene (Cyrenaica) during 115 C.E. against Roman imperialism and colonialism. This rebellion also marked the beginning of a mass Jewish migration southward into Soudan (Sudan or West Africa) along the way of the city Aer (Air) and into the countries of Futa Jalon and

Senegal (Sene-Gambia) which lie below the parabolic curve of the Niger River's most northern reaches, where the City of Tumbut (Timbuktu, Timbuctoo, etc.), Melle (Mali) presently stands." ("African Origins of the Major Western Religions," 1970, p. 76).

<http://www.angelfire.com/sd/occultic/hebrew.html>

This post has been edited by **beanpie**: Today, 03:35 PM




solomon = wise  
abdul = servant of  
Rahman = The Benificent or The Doer of Good  
so, the wise servant of, The Doer of Good

If you take one step towards Him, He runs 2 you!

ANCIENT EGYPTIAN MAN

**Your most sincere and loyal servant** 

suleiman= wise abdul = servant of  
Rahman = The Benificent or The Doer of Good  
so, **the wise servant of, The Doer of Good**   
**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15448|2004-12-31 20:42:57|Paul Kekai Manansala[akandabaratam] Re: Fwd: Survivals of ancient customs in modern Eg|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"

wrote:

> Dear Paul

>

> Thank-you and yes you are right. The notion of 'afterlife' is

central in all such practices. But being very puzzled I want raise some questions.

>

> 1. It is known that only human beings have burial grounds and

cemeteries. Among the animals the closest are perhaps the elephants which do a ritual of a kind ritual when they encounter the skull of a dead elephant.

>

Maybe our friend Bala Pillai can comment on this, but I believe some types of ants bury their dead. Of animals, I know also that chimpanzees and wolves cover and sometimes bury their dead. I suspect some other wild dogs might do the same.

>

Now does this mean that evolving into a human being comes along with an understanding of "afterlife"? If this is so why there are the unbelievers or atheists from very ancient times? Are they still 'unevolved' ?

>

If there are that many "unbelievers" then I think that it probably is not part of our evolution. We are all the same species.

> 2. This believe in afterlife : Is this something also subscribed

to by modern scientists or naturalists? They too know that they will be dead and gone and contemplate on death as well. But despite all these they don't seem to believe in afterlife which will make them believers.

>

Certainly many "scientific" thinkers do not believe in an afterlife. For them, beliefs must be substantiated with evidence.

> 3. Implicit in such practices is focus upon the fundamental

processes of death and rebirth. While I can see this so well established in Kemetician religious practices and the metaphysics of Saiva Siddhanta ( which may be related to the Kemetician) why is that this is NOT the focus of Christianity Islam Vedism and so forth. Or am I mistaken in thinking so ?

>

I'm a bit confused by the question. You seem to have moved to the idea of rebirth. These other religions do have a concept of afterlife.

> 4. Now another question is : Is believe in afterlife just simply

superstious , a kind mental projection at the face of the FEAR over death? Simply a WISH for continuity of existence as already lived? A kind mental pacification of the loss of everything?

>

From my own very recent experience, I think that it is something other than just fear or even the desire for immortality. Although both these factors may play a part in belief systems.

> 5. And instead of worshipping gods, why the ancestors as is so

widespread among the Chinese even now and to a lesser extend among the Indians.? My sister offers special prayers to our parents who are dead and gone every year before Deepavali and in whcih I also participate

>

Well, ancestors are often people that you have known personally. Many people claim to have communicated with gods but in reality how many people really have an honest-to-God two-way personal relationship with Deity (granting that such entities do indeed exist).

Also, and again I can attest to this personally, some people do not feel that departed persons are really gone. Again, this is highly subjective, but people these days are more willing to use their own experience in shaping their beliefs. In the past, dogma tended to be shoved down the people's throats.

Regards,

Paul Kekai Manansala

| 15449|2005-01-01 00:34:32|Arthur Coleman|Re: Kamau|

Thanks Kamau

**KAMAU** wrote:

Hotep...

Nope that 1 is not me.

Indy is one of the places in the Midwest I have not been or lived,  
but been darn near everywhere else.

I am in DC/MD originally from Detroit.

--- In Ta\_Seti@yahoogroups.com, "Art" wrote:

> Thanks Kamau-BTW there is a Kamau who lives in Indianapolis,  
Indiana. You

> wouldn't be he would you?

>

> Just curious.

>

> Art

>

> Hotep... No problem Ancient Egypt & Black Africa: A Student's  
Handbook for

> the study of Ancient Egypt in Philosophy, Linguistics & Gender  
Relations

> 1992 from Karnak House ISBN: 0907015700 \$14.99

>

> Kamau

>

>

>

>

>

> ---

> Outgoing mail is certified Virus Free.

> Checked by AVG anti-virus system (<http://www.grisoft.com>).

> Version: 6.0.822 / Virus Database: 560 - Release Date: 12/22/2004

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----->

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| 15450|2005-01-01 09:18:48|Sptpy@aol.com|Re: West Africa - The Cradle|  
[TIMBUKTU - Discover the Ancient Manuscripts of Timbuktu, Mali - Legacy of Scholars like Ahmed Baba, Muhammad Bagayogo and Leaders like Mansa Musa, Askia Muhammad](#)

or

<http://www.timbuktufoundation.org/>

| 15451|2005-01-01 09:42:34|Djehuti Sundaka|Re: Abraham as well as the original Hebrew  
Israelites were "Black"!

The claim that a character named Abraham had been from Ur is a claim  
of the Redactor, or R-source, probably written by Ezra c. 457 BCE.

The original claim for the origin of Abraham is from the J-source,  
probably written by Queen Yerwsha c. 771 BCE, and claims his origin in  
Kharran (Genesis 15:6, 24:4-7, 24:10, 27:43), a place heavily  
inhabited by people of Khurri (Hurrian) descent.

As for the people in Kna'an, Donald Redford in "Egypt, Canaan, And  
Israel In Ancient Times" (p. 137) relates:

"We know, thanks to the personal names in the Amarna letters, that by  
the close of the fifteenth century a surprisingly large number of the  
ruling families in the towns of Palestine and central Syria display  
Indo-Aryan names despite the fact that their bearers spoke  
"Canaanite." Two generations earlier lists of personal names from  
Tanaach suggest that the combined Hurrian and Indo-Aryan population of  
Palestine, about 1450 B.C., amounted to as much as 37.5 percent. The  
invasion must have taken place earlier still, since the term "Kharu"  
(H3rw), derived from Hurru-(land), is applied by Amenophis II to  
Palestine, and undoubtedly had enjoyed currency under Thutmose III."

And from my own writings:

The Yerwshalayim Priesthood



"There are strong implications in the Bible that Zadowq, the high priest of Yerwshalayim from whom all the Jewish high priests had been descended, had himself been the last Yebwsiy (Jebusite) ruler of Yerwshalayim's pre-Dawidic priest-kings. Be it historical or an imaginary projection into the past, the name "Zadowq" or "Zedeq" is seen to have been consistently associated with the rulership of Yerwshalayim from the distant past claimed for MalkiyZedeq (i.e. King-Zedeq - Genesis 14:18), to the imaginary conquest ending the reign of AdoniyZedeq (i.e. Lord-Zedeq - Joshua 10:1-26). Arawnah (2Samuel 24:16-24), the character portrayed as being in possession of a sacred site and the only person to be identified as a Yebwsiy, is also thought to have had a name that indicated a ruler in the Khurri (i.e. Hurrian) language. This is significant as letters from a king of Yerwshalayim who had lived 400 years earlier had also revealed a ruler with a Khurri name (i.e. Abdi-Khepa). If such a Khurri presence reveals the ethnic identity of the pre-Dawidic rulers of Yerwshalayim and the subsequent priesthood of Zadowq, it may offer clues for the similarity of certain laws found in Leviticus with those to have been found in Mitanni culture (e.g. land retention laws; Leviticus 25:23-28, 25:32-34). The title 'Arawnah' (Arawn-ah) may have also provided inspiration in the creation of the name 'Aharown' (Ah-arwn) in addition to the word 'arwn' (ark)."

"The name "Hebrew" or "Ibri" had also not been an ethnic designation for the shasw prior to the J-writer. Such a designation had probably been derived from the name "apirw", a socioeconomic term that had been applied to nomadic outcasts from the cities of Kna'an. Upon integration with the Shechem centered apirw to have called themselves "YisraEl" (i.e. El-Contends; a group that may have come into being during the 5th year of Riamasisw II after his battle at Qadesh cf. "Egypt, Canaan, And Israel In Ancient Times" p. 274), a loose application of the term could have been extended to include the shasw."

"So, if the Exodus is not to be found within the history of the 19th Dynasty, just when is the Exodus to be found? Strictly speaking, the Exodus from Kamat, as an event involving an element of the people of YisraEl, is not an event to be found in history. The notion of a family of 70 settling down within the most populous advanced nation of the time, growing within 400 years into a separate nation of over 2.5 million with its own independent identity (rather than having been assimilated), is not a notion of historical plausibility. The notion of a group of urbanite slaves escaping the most powerful army of the

time only to end up surviving in a wilderness that had been under the control of that very same army is also a notion without historical plausibility. It should therefore be of no surprise that all of these notions are only presented as being possible through the agency of divine providence. Without the aspect of miraculous acts carried out by supernatural beings, the notion of a biblical Exodus is historically implausible. Even when multiple possibilities are presented for each event to provide a naturalistic perspective (such as reducing YisraEl to just the tribe of Lewiy due to the presence of certain personal names from Kamat i.e. Mosheh, Kofniy, and Piynehas), the fact ever remains that the New Kingdom period in which YisraEl is thought to have escaped is known to have preserved lists of peoples enslaved from both the urban centers and the wilderness. In none of these lists are individuals under the designation of "YisraEl" (or any part thereof) ever mentioned. Thus, the notion of any part of YisraEl having ever been enslaved in Kamat is a non-historical notion. Attempts at reading various elements of the Exodus story into history rather than identifying the history to have inspired the story are therefore without historical merit and can only result in further historical distortion."

And then there's Nehemiah 13:23-24 showing the continuing intermarriage with people from Ashdowd.

In short, the notion of an historical intermarriage in Kamat is a myth and Abraham's origin had originally been declared to have been from a place of a heavy caucasoid presence (the same caucasoid presence historically known to have infiltrated Kna'an during the New Kingdom and to have later given rise to the priesthood of Yehwdah with which the royalty had intermarried). Even the general diminished population in the time of Nechemyah is reported to have continued intermarriage with people of Caucasian descent. This would only have increased during Hellenistic times when many people to various degrees had turned their backs upon their Jewish heritage to enjoy the benefits of Hellenization.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), solomon abdul-Rahman wrote:

> Subject: Abraham as well as the original Hebrew Israelites were

"Black"!

- >
- >
- > Some may be aware, others may not.
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- > On page 68 of, Dr. Runoko Rashidi's book, ANCIENT AFRICAN

CIVILIZATIONS, IS A PIC OF HOW THE PEOPLE OF SUSA, DEPICTED THEIR SOLDIERS.

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- >
- > Susa Aerial photo of Susa
- > (!!!)Susa (?u?im): capital of Elam, favorite residence of the

Persian king Darius I the Great. Photos of Susa can be found here.

- > Susa is one of the oldest cities in the world. Excavations have

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- > <http://www.livius.org/su-sz/susa/susa.htm>

- >
- > beanpie Today, 03:29 PM
- > Post #7

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- >
- > Member

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- >
- > Group: Members
- > Posts: 254
- > Joined: 11-September 04
- > Member No.: 13,039

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- > QUOTE(rahat @ Dec 31 2004, 03:02 PM)
- > And even if people are, its only a matter of semantics, Prophet

Ibrahim was from the land of Ur - and would thus be an "Ur Prophet".  
Ur is located in what is today known as Iraq.

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> FYI Their story begins with the Patriarch Abraham (2117-1942 B.C.),

a native of the Sumerian city of Ur in ancient Mesopotamia.

Archaeological discoveries have proven that the earliest inhabitants of southern Mesopotamia were members of the "Brown Race," i.e., the Negroid branch of humanity.

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> The biblical Hebrews were indistinguishable from native Egyptians

and Ethiopians. The Bible is full of examples which demonstrates this, and even ancient secular historians remarked of the physical appearances of the Hebrews. The historian Tacitus, for example, stated that it was a common opinion among the Romans that the Jews "were an Ethiopian race." In Roman times Palestinian Israelites were classed among Black Africans because it was almost impossible to tell them apart.

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Johnnie-come-lately in Hebraic history does not accord with the facts. On the contrary, the historical record is abundantly clear that the majority of white European Jewry are not Hebrews in the biological sense but are actually the descendants of converts to Judaism during Greco-Roman and Mediaeval times. Professor Roland B. Dixon states emphatically that: "The great majority of all Jews [Ashkenazi] to-day are 'Semites' only in speech, and their true ancestry goes back not so much to Palestine and Arabia as to the uplands of Anatolia and Armenia, the Caucasus and the steppes of Central Asia, and their nearest relatives are still to be found in these areas to-day" (Racial History Of Man, p. 175).

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Nevertheless, it is certain that the ancient Hebrews customs and practices who's legacy orginated in Africa, were adopted by that of white Jews in Europe. Very little is heard about the hundreds of thousands of Black Hebrews living in various parts of the world such as Africa, Asia, India, Arabia, the Caribbean islands, South America, and North America.

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> The history of Black Hebrews in North America is perhaps one of the

most important chapters in US history which has yet to be fully written. The ancestors of African Americans came from West Africa during the era of slavery. That particular region of Africa was once home to a number of Black Hebrew tribes that migrated from North and East Africa over many centuries. In speaking of these migrations, Dr. Yoseph A. A. ben-Yochannan writes that: "In North Africa, just before the period of Christianity's legal entry into Rome - due to Constantine "the Great" conversion in the 4th century - there were many Hebrew (Jewish) 'tribes' that are of indigenous African (the so-called 'Negroes') origin.

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caught in a rebellion in Cyrene (Cyrenaica) during 115 C.E. against Roman imperialism and colonialism. This rebellion also marked the beginning of a mass Jewish migration southward into Soudan (Sudan or West Africa) along the way of the city Aer (Air) and into the countries of Futa Jalon and Senegal (Sene-Gambia) which lie below the parabolic curve of the Niger River's most northern reaches, where the City of Tumbut (Timbuktu, Timbuctoo, etc.), Melle (Mali) presently stands." ("African Origins of the Major Western Religions," 1970, p. 76).

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> <http://www.angelfire.com/sd/occultic/hebrew.html>

>

> This post has been edited by beanpie: Today, 03:35 PM

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> ruling families in the towns of Palestine and central Syria display  
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> The Yerwshalayim Priesthood

>

> "There are strong implications in the Bible that Zadowq, the high  
> priest of Yerwshalayim from whom all the Jewish high priests had

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> descended, had himself been the last Yebwsiy (Jebusite) ruler of  
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> Dynasty, just when is the Exodus to be found? Strictly speaking,

the

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> YisraEl, is not an event to be found in history. The notion of a

> family of 70 settling down within the most populous advanced nation

of

> the time, growing within 400 years into a separate nation of over

2.5

> million with its own independent identity (rather than having been

> assimilated), is not a notion of historical plausibility. The

notion

> of a group of urbanite slaves escaping the most powerful army of the

> time only to end up surviving in a wilderness that had been under

the

> control of that very same army is also a notion without historical

> plausibility. It should therefore be of no surprise that all of

these

> notions are only presented as being possible through the agency of

> divine providence. Without the aspect of miraculous acts carried

out

> by supernatural beings, the notion of a biblical Exodus is

> historically implausible. Even when multiple possibilities are

> presented for each event to provide a naturalistic perspective (such

> as reducing YisraEl to just the tribe of Lewiy due to the presence

of

> certain personal names from Kamat i.e. Mosheh, Kofniy, and

Piynehas),

> the fact ever remains that the New Kingdom period in which YisraEl

is

> thought to have escaped is known to have preserved lists of peoples

> enslaved from both the urban centers and the wilderness. In none of

> these lists are individuals under the designation of "YisraEl" (or

any

> part thereof) ever mentioned. Thus, the notion of any part of

YisraEl

> having ever been enslaved in Kamat is a non-historical notion.

> Attempts at reading various elements of the Exodus story into

history

> rather than identifying the history to have inspired the story are

> therefore without historical merit and can only result in further

> historical distortion."

>

>

> And then there's Nehemiah 13:23-24 showing the continuing

> intermarriage with people from Ashdowd.

>

> In short, the notion of an historical intermarriage in Kamat is a

myth

> and Abraham's origin had originally been declared to have been from

a

> place of a heavy caucasoid presence (the same caucasoid presence

> historically known to have infiltrated Kna'an during the New Kingdom

> and to have later given rise to the priesthood of Yehwdah with which

> the royalty had intermarried). Even the general diminished

population

> in the time of Nechemyah is reported to have continued intermarriage

> with people of Caucasian descent. This would only have increased

> during Hellenistic times when many people to various degrees had

> turned their backs upon their Jewish heritage to enjoy the benefits

of

> Hellenization.

>

> Djehuti Sundaka

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), solomon abdul-Rahman

> wrote:

>> Subject: Abraham as well as the original Hebrew Israelites were

> "Black"!

>>

>>

>> Some may be aware, others may not.

> >  
> > On page 68 of, Dr. Runoko Rashidi's book, ANCIENT AFRICAN  
> CIVILIZATIONS, IS A PIC OF HOW THE PEOPLE OF SUSA, DEPICTED THEIR  
> SOLDIERS.  
> >  
> >  
> > Susa Aerial photo of Susa  
> > (!!!)Susa (?u?im): capital of Elam, favorite residence of the  
> Persian king Darius I the Great. Photos of Susa can be found here.  
> > Susa is one of the oldest cities in the world. Excavations have  
> established that people were living at the so-called acropolis in

5000

> BCE and have shown the existence of urban structures about 4000, and  
> it is reasonable that the town, situated between the rivers Karkheh  
> and Dez (one of these is the ancient Eulaeus), was already the  
> political center of Elam in the fourth millennium. The ruins of a  
> castle on a steep hilltop date back to this period. It has been  
> overbuilt with a modern castle that was used by the French  
> archaeologists who excavated the city from 1897 onward. ...

> >  
> > <http://www.livius.org/su-sz/susa/susa.htm>

> >  
> > beanpie Today, 03:29 PM  
> > Post #7

> >  
> >  
> > Member

> >  
> >  
> > Group: Members  
> > Posts: 254  
> > Joined: 11-September 04  
> > Member No.: 13,039

> >  
> >  
> >  
> > QUOTE(rahat @ Dec 31 2004, 03:02 PM)  
> > And even if people are, its only a matter of semantics, Prophet  
> Ibrahim was from the land of Ur - and would thus be an "Ur Prophet".  
> Ur is located in what is today known as Iraq.

> >  
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> >

> > FYI Their story begins with the Patriarch Abraham (2117-1942

B.C.),

> a native of the Sumerian city of Ur in ancient Mesopotamia.  
> Archaeological discoveries have proven that the earliest inhabitants  
> of southern Mesopotamia were members of the "Brown Race," i.e., the  
> Negroid branch of humanity.

> >

> >

> > It has been confirmed that the ancient Sumerians were akin to the  
> modern Black Dravidians of India. The Sumerians also had an affinity  
> with a people known as the Elamites, the very first Semitic group  
> mentioned in the Bible (Gen. 10:22). oThe Elamites were a  
> black-skinned and woolly-haired people as the colorful glazed

artwork

> on the royal palace walls of the ancient Persian city of Susa

clearly

> show. Thus Abraham, the native of Sumerian and the founding father of  
> the Israelite nation, was a black man. The black racial origins of

the

> Patriarchs is not based on mere conjecture, it is in complete  
> agreement with the picture one gets from examining the identity of

the

> earliest inhabitants of southern Mesopotamia.

> >

> >

> > This truth is grossly neglected, suppressed, and distorted in most  
> European and American historical texts which are flavored with race  
> prejudice. Fortunately, however, there are enough well authored and  
> highly researched works by Black historians that challenge the  
> Eurocentric revisions of history and correct the various erroneous  
> views regarding the ethnic identity of the Hebrews.

> >

> >

> > Biblical history relates that the descendants of Abraham, namely  
> Jacob (Israel) and his twelve sons and their wives, 70 in all,  
> migrated from Canaan to Egypt around the year 1827 B.C. During their  
> sojourn in Egypt the Children of Israel multiplied from being a

family

> of 70 souls to a nation of over 3 million people at the time of the  
> Exodus which took place in 1612 B.C.

> >

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> >

> > If you take one step towards Him, He runs 2 you!

> >

> > ANCIENT EGYPTIAN MAN

> >

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> >



> > Your most sincere and loyal servant  
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> > "Pluto sits out there, but still just a touch of the Sun moves

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> > -----

> > Do you Yahoo!?

> > Yahoo! Mail - 250MB free storage. Do more. Manage less.

| 15453|2005-01-01 16:02:17|Alex van Deelen|The Alexandrian Library|

I just saw on tv some documentary. One of the statements  
was, that Alexander The Great created "lots of Alexandria's".

In other words, not just the one in Egypt.

Could Herodotus have referred to another Alexandria when  
he stated that "the books are in the library"?

Remember that time of the creation of the library of Alexandria  
in Egypt was a big contention point during the Lefkowitz debate.

Alex

| 15454|2005-01-01 17:30:39|solomon abdul-Rahman|Re: Abraham as well as the original  
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## The First Book of Adam and Eve

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### Prologue

The First Book of Adam and Eve details the life and times of Adam and Eve after they were expelled from the garden to the time that Cain kills his brother Abel. It tells of Adam and Eve's first dwelling - [the Cave of Treasures](#); their trials and temptations; Satan's many apparitions to them; the birth of Cain, Abel, and their twin sisters; and Cain's love for his beautiful twin sister,

Luluwa, whom Adam and Eve wished to join to Abel.

This book is considered by many scholars to be part of the "Pseudepigrapha" (soo-duh-pig-ruh-fuh). The "Pseudepigrapha" is a collection of historical biblical works that are considered to be fiction. Because of that stigma, this book was not included in the compilation of the Holy Bible. This book is a written history of what happened in the days of Adam and Eve after they were cast out of the garden. Although considered to be pseudepigraphic by some, it carries significant meaning and insight into events of that time. It is doubtful that these writings could have survived all the many centuries if there were no substance to them.

This book is simply a version of an account handed down by word of mouth, from generation to generation, linking the time that the first human life was created to the time when somebody finally decided to write it down. This particular version is the work of unknown Egyptians. The lack of historical allusion makes it difficult to precisely date the writing, however, using other pseudepigraphical works as a reference, it was probably written a few hundred years before the birth of Christ. Parts of this version are found in the Jewish Talmud, and the Islamic Koran, showing what a vital role it played in the original literature of human wisdom. The Egyptian author wrote in Arabic, but later translations were found written in Ethiopic. The present English translation was translated in the late 1800's by Dr. S. C. Malan and Dr. E. Trumpp. They translated into King James English from both the Arabic version and the Ethiopic version which was then published in The Forgotten Books of Eden in 1927 by The World Publishing Company.

*Chapter I - The crystal sea, God commands Adam, expelled from Eden, to live in the Cave of Treasures.*

9 And God commanded him to live there in a cave in a rock the Cave of Treasures below the garden.

*Chapter II - Adam and Eve faint when they leave the Garden. God sends His Word to encourage them*

2 And when they came to the opening of the gate of the garden, and saw the broad earth spread before them, covered with stones large and small, and with sand, they feared and trembled, and fell on their faces, from the fear that came over them; and they were as dead. LIKE A DESERT

*Chapter III - Concerning the promise of the great five and a half days.*

3 But when Adam heard these words from God, and of the great five and a half days, he did not understand the meaning of them.

4 For Adam was thinking there would be only five and a half days for him until the end of the world.

5 And Adam cried, and prayed to God to explain it to him.

6 Then God in his mercy for Adam who was made after His own image and likeness, explained

to him, that these were 5,000 and 500 years; CLOSE TO 6,000

17 Strengthen your heart, therefore, and stay in the Cave of Treasures, of which I have before spoken to you."

*Chapter IV - Adam mourns over the changed conditions. Adam and Eve enter the Cave of Treasures.*

2 And indeed, when Adam looked at his flesh, that was altered, he cried bitterly, he and Eve, over what they had done. And they walked and went gently down into the Cave of Treasures. **THAT THEIR SKIN WAS NOW WHITE?**

Jeremiah 13:23 asks if a person of K3sh can change his skin. This is a rather odd rhetorical question to be asking if the people of the person asking it had been of the same appearance. Apparently the skin of a person of K3sh had been seen as a salient feature of their appearance in contrast to the skin of YirmeYahw's people.

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notion  
> of a group of urbanite slaves escaping the most powerful army of the  
> time only to end up surviving in a wilderness that had been under  
  
the  
> control of that very same army is also a notion without historical  
> plausibility. It should therefore be of no surprise that all of  
  
these  
> notions are only presented as being possible through the agency of  
> divine providence. Without the aspect of miraculous acts carried  
  
out  
> by supernatural beings, the notion of a biblical Exodus is  
> historically implausible. Even when multiple possibilities are  
> presented for each event to provide a naturalistic perspective (such  
> as reducing YisraEl to just the tribe of Lewiy due to the presence  
  
of  
> certain personal names from Kamat i.e. Mosheh, Kofniy, and  
  
Piynahas),  
> the  
fact ever remains that the New Kingdom period in which YisraEl  
is  
> thought to have escaped is known to have preserved lists of peoples  
> enslaved from both the urban centers and the wilderness. In none of  
> these lists are individuals under the designation of "YisraEl" (or  
  
any  
> part thereof) ever mentioned. Thus, the notion of any part of  
  
YisraEl  
> having ever been enslaved in Kamat is a non-historical notion.

> Attempts at reading various elements of the Exodus story into

history

> rather than identifying the history to have inspired the story are  
> therefore without historical merit and can only result in further  
> historical distortion."

>

>

> And then there's Nehemiah 13:23-24 showing the continuing  
> intermarriage with people from Ashdowd.

>

> In short, the notion of an historical intermarriage in Kamat is a

myth

> and Abraham's origin had originally been declared to  
have been from

a

> place of a heavy caucasoid presence (the same caucasoid presence  
> historically known to have infiltrated Kna'an during the New Kingdom  
> and to have later given rise to the priesthood of Yehwdah with which  
> the royalty had intermarried). Even the general diminished

population

> in the time of Nechemyah is reported to have continued intermarriage  
> with people of Caucasian descent. This would only have increased  
> during Hellenistic times when many people to various degrees had  
> turned their backs upon their Jewish heritage to enjoy the benefits

of

> Hellenization.

>

> Djehuti Sundaka

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), solomon abdul-Rahman  
> wrote:

> > Subject: Abraham

as well as the original Hebrew Israelites were

> "Black"!

> >

> >

> > Some may be aware, others may not.

> >

> > On page 68 of, Dr. Runoko Rashidi's book, ANCIENT AFRICAN

> CIVILIZATIONS, IS A PIC OF HOW THE PEOPLE OF SUSA, DEPICTED THEIR  
> SOLDIERS.

> >

> >

> > Susa Aerial photo of Susa

> > (?!!!)Susa (?u?im): capital of Elam, favorite residence of the  
> Persian king Darius I the Great. Photos of Susa can be found here.

> > Susa is one of the oldest cities in the world. Excavations have  
> established that people were living at the so-called acropolis in

5000

> BCE and have shown the existence of urban structures about 4000, and  
> it is reasonable that the town, situated between the rivers Karkheh

> and Dez (one of these is the ancient Eulaeus), was already the  
> political center of Elam in the fourth millennium. The ruins of a  
>  
castle on a steep hilltop date back to this period. It has been  
> overbuilt with a modern castle that was used by the French  
> archaeologists who excavated the city from 1897 onward. ...  
>  
> > <http://www.livius.org/su-sz/susa/susa.htm>  
>  
> > beanpie Today, 03:29 PM  
> > Post #7  
>  
>  
> > Member  
>  
>  
> > Group: Members  
> > Posts: 254  
> > Joined: 11-September 04  
> > Member No.: 13,039  
>  
>  
>  
> > QUOTE(rahat @ Dec 31 2004, 03:02 PM)  
> > And even if people are, its only a matter of semantics, Prophet  
> Ibrahim was from the land of Ur - and would thus be an "Ur Prophet".  
> Ur is located in what is today known as Iraq.  
>  
>  
>  
>  
>  
> > FYI Their story begins with the  
Patriarch Abraham (2117-1942  
B.C.),  
> a native of the Sumerian city of Ur in ancient Mesopotamia.  
> Archaeological discoveries have proven that the earliest inhabitants  
> of southern Mesopotamia were members of the "Brown Race," i.e., the  
> Negroid branch of humanity.  
>  
>  
>  
> > It has been confirmed that the ancient Sumerians were akin to the  
> modern Black Dravidians of India. The Sumerians also had an affinity  
> with a people known as the Elamites, the very first Semitic group  
> mentioned in the Bible (Gen. 10:22). oThe Elamites were a  
> black-skinned and woolly-haired people as the colorful glazed  
  
artwork  
> on the royal palace walls of the ancient Persian city of Susa  
  
clearly  
> show. Thus Abraham, the native of Sumerian and the founding father of  
> the Israelite nation, was a black man. The black racial origins of  
  
the  
> Patriarchs is not based on mere conjecture, it is  
in complete

> agreement with the picture one gets from examining the identity of  
the  
> earliest inhabitants of southern Mesopotamia.  
> >  
> >  
> > This truth is grossly neglected, suppressed, and distorted in most  
> European and American historical texts which are flavored with race  
> prejudice. Fortunately, however, there are enough well authored and  
> highly researched works by Black historians that challenge the  
> Eurocentric revisions of history and correct the various erroneous  
> views regarding the ethnic identity of the Hebrews.  
> >  
> >  
> > Biblical history relates that the descendants of Abraham, namely  
> Jacob (Israel) and his twelve sons and their wives, 70 in all,  
> migrated from Canaan to Egypt around the year 1827 B.C. During their  
> sojourn in Egypt the Children of Israel multiplied from being a  
  
family  
> of 70 souls to a nation of over 3 million  
people at the time of the  
> Exodus which took place in 1612 B.C.  
> >  
> >  
> > This astounding number of people in so short a time can only be  
> adequately explained by intermarriage between the family of Jacob  
  
and  
> the native Egyptian populace. It is an established fact that the  
> ancient Egyptians were a black African people. Thus, even if the  
> Hebrews were not black before they arrived in, which is unlikely  
  
given  
> Abraham's background, they were definitely black by the time they  
  
left  
> Egypt under Moses  
> >  
> >  
> > The biblical Hebrews were indistinguishable from native Egyptians  
> and Ethiopians. The Bible is full of examples which demonstrates  
  
this,  
> and even ancient secular historians remarked of the physical  
> appearances of the Hebrews. The historian Tacitus, for example,  
  
stated  
> that it was a common opinion among the Romans that the Jews  
"were an  
> Ethiopian race." In Roman times PalestinianIsraelites were classed  
> among Black Africans because it was almost impossible to tell them  
> apart.  
> >  
> >  
> > Hence, the Eurocentric notion of the Black Hebrew as a kind of  
> Johnnie-come-lately in Hebraic history does not accord with the



facts.

> On the contrary, the historical record is abundantly clear that the  
> majority of white European Jewry are not Hebrews in the biological  
> sense but are actually the descendants of converts to Judaism during  
> Greco-Roman and Mediaeval times. Professor Roland B. Dixon states  
> emphatically that: "The great majority of all Jews [Ashkenazi]

to-day

> are 'Semites' only in speech, and their true ancestry goes back not

so

> much to Palestine and Arabia as to the uplands of Anatolia and  
> Armenia, the Caucasus and the steppes of Central Asia, and their  
> nearest relatives are  
still to be found in these areas to-day"

(Racial

> History Of Man, p. 175).

> >

> >

> > Caucasian Jews are not the lineal descendants of Abraham, Isaac,

and

> Jacob. Nor do they constitute a separate race but rather a religious  
> fraternity which adheres to the ethnic tradition of a people whose  
> origins are inextricably linked to Black Africa.

> >

> >

> > But if the original Hebrews were black where are their descendants  
> in the world today? Are all black people Hebrews? The answer to the  
> latter question is obviously no. The Israelites were only one of  
> several black people existing in ancient the ancient world.

> Nevertheless, it is certain that the ancient Hebrews customs and  
> practices who's legacy orginated in Africa, were adopted by that of  
> white Jews in Europe. Very little is heard about the hundreds of  
> thousands of Black Hebrews living in

various parts of the world such

> as Africa, Asia, India, Arabia, the Caribbean islands, South

America,

> and North America.

> >

> >

> > The history of Black Hebrews in North America is perhaps one of

the

> most important chapters in US history which has yet to be fully  
> written. The ancestors of African Americans came from West Africa  
> during the era of slavery. That particular region of Africa was once  
> home to a number of Black Hebrew tribes that migrated from North and  
> East Africa over many centuries. In speaking of these migrations,

Dr.

> Yoseph A. A. ben-Yochannan writes that: "In North Africa, just

before

> the period of Christianity's legal entry into Rome - due to

> Constantine "the Great" conversion in the 4th century - there were  
> many Hebrew (Jewish) 'tribes' that are of indigenous African (the  
> so-called 'Negroes') origin.

> >

> >

> > These African Jews, as all other Romanized-African of this era,

were

> caught in a rebellion in Cyrene (Cyrenaica) during 115 C.E. against  
> Roman imperialism and colonialism. This rebellion also marked the  
> beginning of a mass Jewish migration southward into Soudan (Sudan or  
> West Africa) along the way of the city Aer (Air) and into the  
> countries of Futa Jalon and Senegal (Sene-Gambia) which lie below

the

> parabolic curve of the Niger River's most northern reaches, where

the

> City of Tumbut (Timbuktu, Timbuctoo, etc.), Melle (Mali) presently  
> stands." ("African Origins of the Major Western Religions," 1970, p.  
> 76).

> >

> > <http://www.angelfire.com/sd/occultic/hebrew.html>

> >

> > This post has been edited by beanpie: Today, 03:35 PM

> >

> >

> >

-----

> >

> > solomon = wise

> > abdul = servant of

> > Rahman = The Benificent or The Doer of Good

> > so, the wise servant of, The Doer of Good

> >

> > If you take one step towards Him, He runs 2 you!

> >

> > ANCIENT EGYPTIAN MAN

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> > Your most sincere and loyal servant

> > suleiman = wise abdul = servant of

> > Rahman = The Benificent or The Doer of Good

> > so, the wise servant of, The Doer of Good

> > "Pluto sits out there, but still just a touch of the Sun moves

her."

> >

**Your most sincere and loyal servant** 

suleiman= wise abdul = servant of

**Rahman = The Benificent or The Doer of Good**

so, **the wise servant of, The Doer of Good** 😊

**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15455|2005-01-01 17:31:55|norenxaq|Re: The Alexandrian Library|

Alex van Deelen wrote:

I just saw on tv some documentary. One of the statements was, that Alexander The Great created "lots of Alexandria's".

In other words, not just the one in Egypt.

Could Herodotus have referred to another Alexandria when he stated that "the books are in the library"?

no, as Herodotus pre-dates Alexander by two centuries

Remember that time of the creation of the library of Alexandria in Egypt was a big contention point during the Lefkowitz debate.

Alex

| 15456|2005-01-01 22:29:55|K. Loganathan|The Verses of the Snake Charmer 30|

**The Verses of the Snake Charmer 30**

**The Philosophical Arguments of the Siddhas**

**Overcoming Desires for Wealth**

**Meditation on Death and the Birth of Individualization**

Human beings, like many of the animals, are tribal and territorial and which leads to the formation of various kinds of collectivities or gotras and castes where individuality is sacrificed in favor of a collective identity. This begins with the identification of self with the immediate family and then the kith and kin and further elaborated into endogenous and non-endogenous gotras or tribal groupings. We also see that these collective identities are emotionally very powerful and making the individuals concerned become IRRATIONAL in the defense of the collectivity and the collective identity.

This kind of tribalism is also extended to the cultural world through religions and sociopolitical ideologies that form again cultural collectivities with the same kind group dynamics. These religions also lead to the endogenous groupings where marriages are prohibited outside the religious groups.

This is the kind social fact that is noted by this Snake Charmer and made the subject matter of this verse. We also should note that these Siddhas not only simply state such social facts which are there for everyone to see for themselves but also provide a TECHNOLOGY , a Sadhana for overcoming these negative social attitude. The existential understanding must lead to an application and which takes the form of a Sadhana and here again Mediation on Death.

But what he points out now is the fact that DEATH is individual and not collective - when one dies , the children wife and even the close kith and kin do not also die simultaneously unless entombed along with or commit suicide being unable to bear the separation.

While existence may be collective DEATH is individual and the meditation on death brings out this fact most effectively. It also leads to the grasp of the Fundamental Ontology , that the soul is just anaati as BEING- always there either embodied or disembodied , not coming from an emptiness and resolving back into an emptiness at the point of death.

The meditation on DEATH is in a way the preparation of self as an INDIVIDUAL and indestructible substance , certainly a Cit, an intelligent one for its long odyssey into the metaphysical realms of the mantra-world perhaps awaiting for its next birth, re-embodiment.

While family life and social life of love and care are important but they should not make one forgetful of BEING and the metaphysical life which is always there and perhaps the final and most authentic way of being-in-the-world.

Tribalism of all kinds makes one FORGET that ultimately one is an individual and it is as an individual that BEING sees us and blesses.

48

**makkaL peNdir cuRRam marumakkaL maRRavar  
maaLumpoothu kuuda avar maaLavathillaiyee  
takka ulakanaittaiyum tanta karttanait  
taavit tutittu ninRu aadaay paampee**

Meaning:

*O my soul the snake! All those whom you love and believe will be with you always, like your children wife and the close kith and kin, will NOT die along with you when you die and become relieved of the physical body and begin an odyssey of your own in the metaphysical realms. Now because of this you should not ever forget BEING who provides the different kinds of worlds whether embodied or disembodied and leaping with love unto Him dance and dance always standing resolutely in His presence.*

---

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| 15457|2005-01-01 22:55:48|saidis\_aswan\_egy|Re: The Alexandrian Library|

What Herodotus described was probably a scriptorium at the temples called the Per-ankh[House of Life]. Various texts were comprised within the ancient Egyptian temples, and very scant traces of these texts exists in the modern era.

Your Sa3eadī Egyptian Friend,

Saidis\_Aswan\_Egy

| 15458|2005-01-02 07:59:53|Alex van Deelen|Re: The Alexandrian Library|

Message: 6

Date: Sat, 01 Jan 2005 16:12:14 -0800

From: norenxaq <[norenxaq@san.rr.com](mailto:norenxaq@san.rr.com)>

Subject: Re: The Alexandrian Library

Alex van Deelen wrote:

> > I just saw on tv some documentary. One of the statements  
> > was, that Alexander The Great created "lots of Alexandria's".  
> >  
> > In other words, not just the one in Egypt.  
> >  
> > Could Herodotus have referred to another Alexandria when  
> > he stated that "the books are in the library"?  
>  
> no, as Herodotus pre-dates Alexander by two centuries

The number that was thrown around during the debate was 30 years, so that makes even less sense.

It was stated that the Library of Alexandria hadn't been built 30 years after Herodotus.

So what is it - 30 years or 200?

Alex

| 15459|2005-01-02 08:39:51|norenxaq|Re: The Alexandrian Library|

Alex van Deelen wrote:

Message: 6  
Date: Sat, 01 Jan 2005 16:12:14 -0800  
From: norenxaq  
Subject: Re: The Alexandrian Library

Alex van Deelen wrote:

> > I just saw on tv some documentary. One of the  
statements  
> > was, that Alexander The Great created "lots of  
Alexandria's".  
> >  
> > In other words, not just the one in Egypt.  
> >  
> > Could Herodotus have referred to another  
Alexandria when  
> > he stated that "the books are in the library"?  
>  
> no, as Herodotus pre-dates Alexander by two  
centuries

The number that was thrown around during the debate was 30 years, so that makes even less sense.

It was stated that the Library of Alexandria hadn't been built 30 years after Herodotus.

So what is it - 30 years or 200?

Alex

200 as the Library was built by Ptolomy I, I believe. He was one of Alexander's generals and the person who took over Egypt when the latter died

| 15460|2005-01-02 08:40:26|Alex van Deelen|Re: The Alexandrian Library|

Message: 8

Date: Sun, 02 Jan 2005 06:55:45 -0000

From: "saidis\_aswan\_egy" <[saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)>

Subject: Re: The Alexandrian Library

> What Herodotus described was probably a scriptorium at the temples  
> called the Per-ankh[House of Life]. Various texts were comprised  
> within the ancient Egyptian temples, and very scant traces of these  
> texts exists in the modern era.  
>  
> Your Sa3eadi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy

So it would simply have been a mistake by  
GGM James to have called these temples  
Alexandrian?

Isn't it like Lefkowitz to squibble about a late  
error in naming them, rather than the actual  
existence of the texts?

Alex

| 15461|2005-01-02 14:44:00|Djehuti Sundaka|Crete|

Is it known from where the first inhabitants of Crete had come from  
to settle Crete?

Djehuti Sundaka

| 15462|2005-01-02 17:34:37|K. Loganathan|Re: [akandabaratam] Re: Fwd: Survivals of ancient  
customs in moder|

Dear Paul

Let me react to you response below.

>>>>>>>>>

> 3. Implicit in such practices is focus upon the fundamental  
processes of death and rebirth. While I can see this so well  
established in Kemetian religious practices and the metaphysics of  
Saiva Siddhanta ( which may be related to the Kemetian) why is that  
this is NOT the focus of Christianity Islam Vedism and so forth.  
Or am I mistaken in thinking so ?  
>

I'm a bit confused by the question. You seem to have moved to the  
idea of rebirth. These other religions do have a concept of  
afterlife.

>>>>>>

While meditation on death may bring out the possibility of 'afterlife' and hence also 'immortality' and so forth, can it also bring out the notion 'rebirth' and hence a cycle of births and deaths and hence also that of Moksha as the Final Death ?

This is one kind of metaphysical insights that, if I am not mistaken, is more common in Agamism than in the Semitic religions. But it was there in the ancient Middle East, the Sumerian and I see this difference in the difference between Gilgamesh and Jiusudra. While Jiusudra, the hero of the flood exists among the gods, after being rescued from the floods, Gilgamesh fails and becomes the tragic hero but who consoles himself with immortal existence through magnificent achievements.

However what puzzles me is the BURST of such metaphysical notions in the human mind and which are closely linked with the beginnings of civilization as such. The animal-man becomes the human-man only with the onset of such ideas and which led him to built temples and so forth. Now the question is : While meditation on death could have hinted upon that of life after death, what could have hinted that after death soul survives bodiless and gets resurrected or re-embodied and hence given another lease of life?

I believe that it is meditation on BIRTH, the opposite of DEATH that could have led to this notion. For along with death, there is also birth that continues the existence of the species. So man may have asked or led to ask : when there is death that deprives the creatures their body, how came there is BIRTH that replenishes the creatures with a body? And this may have led to the understanding that the soul that is deprived of the body at death, is re-furnished with a body when it is allowed to live again.

So it may be because of meditation of Birth-Death processes in Nature that might have led not only that of 'afterlife' but also to that 'rebirth'

Loga

*ulagankmy* wrote:

--- In Ta\_Seti@yahooogroups.com, "Paul Kekai Manansala"  
wrote:

---

Do you Yahoo!?

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| 15463|2005-01-02 19:23:01|clyde winters|Re: Crete|

Hi

The Cretans came from Libya. They were called

Garamantes. They spoke a Mande language.

You can read more about the EteoCretans (the original Minoans) at the following site:

<http://clyde.winters.tripod.com/chapter6.html>

Clyde

--- Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:



>  
> Is it known from where the first inhabitants of  
> Crete had come from  
> to settle Crete?  
>  
> Djehuti Sundaka  
>  
>  
>  
>  
>  
>

---

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| 15464|2005-01-02 23:39:59|Paul Kekai Manansala|[akandabaratam] Re: Fwd: Survivals of  
ancient customs in modern Eg|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"  
wrote:

> Dear Paul

>  
> However what puzzles me is the BURST of such metaphysical notions

in the human mind and which are closely linked with the beginnings  
of civilization as such. The animal-man becomes the human-man only  
with the onset of such ideas and which led him to built temples and  
so forth.

>

I'm not sure what you mean by "animal-man" and "human-man" but these  
statements seem rather inflammatory to me.

> Now the question is : While meditatioN on death could have hinted

upon that of life after death, what colud have hinted that after  
death soul survives bodiless and gets resurrected or re-embodied and  
hence given another lease of life?

>

> I believe that it is meditation on BIRTH, the opposite of DEATH

that could have led to this notion. For along with death, there is also birth that continues the existence of the species. So man may have asked or led to ask : when there is death that deprives the creatures their body, how came there is BIRTH that replenishes the creatures with a body? And this may have led to the understanding that the soul that is deprived of the body at death, is re-furnished with a body when it is allowed to live again.

>

I think cyclic and recursive thinking would also tend to look at the soul as something that is "recycled."

> So it may be because of meditation of Birth-Death processes in Nature

that might have led not only that of 'afterlife' but also to that 'rebirth'

>

The afterlife can also be viewed as 'rebirth' just not in the same world or plane of existence.

In fact, I believe among some peoples the soul is literally reborn as a child in the afterlife.

Regards,

Paul Kekai Manansala

| 15465|2005-01-03 08:26:26|Paul Kekai Manansala|Re: Crete|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> Is it known from where the first inhabitants of Crete had come

from

> to settle Crete?

>

Do you mean AMH because Neanderthals had also settled on Crete. The earliest farming cultures were similar to those of the Nile Valley and coastal southeastern Anatolia/northern Lebanon.

Regards,  
Paul Kekai Manansala  
| 15466|2005-01-03 09:04:57|clyde winters|Re: Crete|  
Hi  
I am talking about the people who founded the Minoan  
civilization, the EteoCretans.  
Clyde

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>  
> wrote:  
> >  
> > Is it known from where the first inhabitants of  
> Crete had come  
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> > to settle Crete?  
> >  
>  
> Do you mean AMH because Neanderthals had also  
> settled on Crete. The  
> earliest farming cultures were similar to those of  
> the Nile Valley  
> and coastal southeastern Anatolia/northern Lebanon.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
>  
>  
>

---

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| 15467|2005-01-03 10:29:19|Djehuti Sundaka|Re: Crete|

Actually, I shouldn't have assumed that there had only been one time of settlement and been more specific. Specifically speaking, I'm wondering what course the ancestors of the founders of Minoan civilization took in arriving at the island.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>>

>> Is it known from where the first inhabitants of Crete had come  
> from

>> to settle Crete?

>>

>

> Do you mean AMH because Neanderthals had also settled on Crete. The  
> earliest farming cultures were similar to those of the Nile Valley  
> and coastal southeastern Anatolia/northern Lebanon.

>

> Regards,

> Paul Kekai Manansala

| 15468|2005-01-03 14:52:13|Paul Kekai Manansala|Re: Crete|

Although my information may be dated I believe there are two main theories for the Neolithic settlement, either a migration from the coastal Sahara or coastal Egypt, or one from Anatolia.

You might want to try contacting Eric Cline:

[http://www.gwu.edu/~judaic/eric\\_cline.html](http://www.gwu.edu/~judaic/eric_cline.html)

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

>

> Actually, I shouldn't have assumed that there had only been one

time

> of settlement and been more specific. Specifically speaking, I'm  
> wondering what course the ancestors of the founders of Minoan  
> civilization took in arriving at the island.

>  
> Djehuti Sundaka  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

>> wrote:  
>>>  
>>> Is it known from where the first inhabitants of Crete had come  
>> from  
>>> to settle Crete?  
>>>  
>>  
>> Do you mean AMH because Neanderthals had also settled on Crete.

The  
>> earliest farming cultures were similar to those of the Nile

Valley  
>> and coastal southeastern Anatolia/northern Lebanon.  
>>  
>> Regards,  
>> Paul Kekai Manansala  
| 15469|2005-01-03 17:14:45|K. Loganathan|Re: [meykandar] [akandabaratam] Re: Fwd:  
Survivals of ancient cust|  
Dear Paul

Thank-you and quite stimulating. First my apologies for using such words as 'animal-man' etc.  
You can replace tiwith humanoid and so forth . What I want to convey is the earlier and later  
stages of the human evolution.

Now I want to take up your sugestions <I think cyclic and recursive thinking would also tend to  
look at the soul as something that is "recycled." > and <The afterlife can also be viewed as  
'rebirth' just not in the same world or plane of existence.>

First of all if these suggestions are in fact metaphysical truths, it would follow that the soul is not  
only something substantial but also indestructible - always there shuttling between embodiment  
and dis-embodiment wether we call such events as births or deaths It would also follow that there  
is BEING who is above these souls but along with them for the souls on their own can not  
become embodied or disembodied.

Now becoming embodied ( borne into the physical world, dying out from the metaphysical)  
requires the PHYSICAL stuff - that which is shaped into the various kinds of bodies with bones  
flesh nerves and what not. So there must be along with BEING and souls also Maayai, the Proto

Matter to serves as the basis for configuration of the physical bodies of the creatures as well the the various ecologies for them to survive.

Now I have a question for you: Is the notion 'the souls are recycled" quite convincing to you? To me it means another prison life - an eternal shuttling without escape between being embodied and disembodied etc. Will you be happy with such a metaphysical possiblity as the only possiblity available for us ?

Loga

```
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
```

```
--- In Ta_Seti@yahoogroups.com, "K. Loganathan"
wrote:
```

```
> Dear Paul
```

```
>
> However what puzzles me is the BURST of such
metaphysical notions
in the human mind and which are closely linked with the
beginnings
of civilization as such. The animal-man becomes the human-
man only
with the onset of such ideas and which led him to built
temples and
so forth.
>
```

```
I'm not sure what you mean by "animal-man" and "human-man"
but these
statements seem rather inflammatory to me.
```

```
> Now the question is : While meditati0n on death could
have hinted
upon that of life after death, what colud have hinted that
after
death soul survives bodiless and gets resurrected or re-
embodied and
hence given another lease of life?
```

```
>
> I believe that it is meditation on BIRTH, the opposite
of DEATH
that could have led to this notion. For along with death,
there is
also birth that continues the existence of the species. So
man may
have asked or led to ask : when there is death that
deprives the
```

creatures their body, how came there is BIRTH that  
replenishes the  
creatures with a body? And this may have led to the  
understanding  
that the soul that is deprieved of the body at death, is  
re-  
furnished with a body when it is allowed to live again.  
>

I think cyclic and recursive thinking would also tend to  
look at the  
soul as something that is "recycled."

> So it may because of meditation of Birth-Death processes  
in Nature  
that might have led not only that of 'afterlife' but also  
to  
that 'rebirth'  
>

The afterlife can also be viewed as 'rebirth' just not in  
the same  
world or plane of existence.

In fact, I believe among some peoples the soul is  
literally reborn  
as a child in the afterlife.

Regards,  
Paul Kekai Manansala  
--- End forwarded message ---

.....  
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.....

| 15470|2005-01-03 18:57:14|Paul Kekai Manansala|[meykandar] [akandabaratam] Re: Fwd: Survivals of ancient customs |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"

wrote:

> Dear Paul

>

> Thank-you and quite stimulating. First my apologies for using such

words as 'animal-man' etc. You can replace ti with humanoid and so forth . What I want to convey is the earlier and later stages of the human evolution.

>

This is still confusing. How is building of temples linked with "human evolution."

The building of temples has no relevance that I can think of on selective processes.

If you mean spiritual evolution, temples are neutral in their nature. They can be linked with actions that can be interpreted either as good or bad. For example, temples are or have been linked with blood sacrifice, both animal and human. There was also the practice of temple prostitution, which some may view as a clever way that priests enrich themselves.

And temples have been provided a means of blatant discrimination based on caste and other factors.

Whether huge resources should be dedicated to the building and maintenance of temples is certainly an open question.

I'm not referring here to anything already considered as cultural heritage.

A temple is generally a "god house." The word for "temple" in many languages is the same as the word for "home." Does God or god(s) really need a home in every port?

> Now I want to take up your suggestions

*recursive thinking would also tend to look at the soul as something that is "recycled." > and as 'rebirth' just not in the same world or plane of existence.>*



>

> *First of all if these suggestions are in fact metaphysical truths,*

*it would follow that the soul is not only something substantial but also indestructible - always there shuttling between embodiment and dis-embodiment wether we call such events as births or deaths It would also follow that there is BEING who is above these souls but along with them for the souls on their own can not become embodied or disembodied.*

>

*I don't follow your line of thinking. Why if the soul is something substantial must it always be "shuttling between embodiment and dis-embodiment."*

*Obviously it cannot stay embodied due to our mortality, but we can't say the same for dis-embodiment.*

> *Now becoming embodied ( borne into the physical world, dying out*

*from the metaphysical) requires the PHYSICAL stuff - that which is shaped into the various kinds of bodies with bones flesh nerves and what not. So there must be along with BEING and souls also Maayai, the Proto Matter to serves as the basis for configuration of the physical bodies of the creatures as well the the various ecologies for them to survive.*

>

*This is starting to stray too much into religious dogma, so I'll leave it alone.*

> *Now I have a question for you: Is the notion 'the souls are*

*recycled" quite convincing to you? To me it means another prison life - an eternal shuttling without escape between being embodied and disembodied etc. Will you be happy with such a metaphysical possiblity as the only possiblity available for us ?*

>

*Again, I would rather avoid answering purely metaphysical questions as this would open things up for off-topic sectarian discussions.*

*I think clearly the ancient Egyptians and modern Africans had great reverence for their ancestors and the afterlife was a major focus,*

*in some cases, the major one, in their spiritual lives.*

*Regards,*

*Paul Kekai Manansala*

| 15471|2005-01-04 08:48:19|Djehuti Sundaka|Re: Crete|

Thanks.

The reason why I'm asking about this is because I've seen Minoan civilization hailed as being Europe's first civilization. Now, if the ancestors of this civilization didn't arrive by way of Europe and the people of this civilization didn't extend settlements to the European mainland, I find there to be no validity in the claims of it being European. If it's considered European based on Crete being a European island, I have to wonder by what standard it is considered to be so since it is evenly between Europe and Asia Minor.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Although my information may be dated I believe there are two main  
> theories for the Neolithic settlement, either a migration from the  
> coastal Sahara or coastal Egypt, or one from Anatolia.

>

> You might want to try contacting Eric Cline:

>

> [http://www.gwu.edu/~judaic/eric\\_cline.html](http://www.gwu.edu/~judaic/eric_cline.html)

>

> Regards,

> Paul Kekai Manansala

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

> >

> > Actually, I shouldn't have assumed that there had only been one  
> time

> > of settlement and been more specific. Specifically speaking, I'm  
> > wondering what course the ancestors of the founders of Minoan  
> > civilization took in arriving at the island.

> >

> > Djehuti Sundaka

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > wrote:  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>  
> > > wrote:  
> > > >  
> > > > Is it known from where the first inhabitants of Crete had come  
> > > from  
> > > > to settle Crete?  
> > > >  
> > >  
> > > Do you mean AMH because Neanderthals had also settled on Crete.  
> The  
> > > earliest farming cultures were similar to those of the Nile  
> Valley  
> > > and coastal southeastern Anatolia/northern Lebanon.  
> > >  
> > > Regards,  
> > > Paul Kekai Manansala  
| 15472|2005-01-04 09:14:50|jips japs|Re: Crete|  
Some said that Keftyu (People from Crete), means  
"those from the capture"

composed of Kef "to take, to capture"

and the nisbe yu "those from"

Indeed, They think that Keftyu were an egyptian colony.

--- clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> a 飲it:

-----  
Hi  
The Cretans came from Libya.They were called  
Garamantes. They spoke a Mande language.  
You can read more about the EteoCretans (the original  
Minoans) at the following site:  
<http://clyde.winters.tripod.com/chapter6.html>

Clyde

--- Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

>  
> Is it known from where the first inhabitants of  
> Crete had come from  
> to settle Crete?  
>  
> Djehuti Sundaka  
>  
>  
>  
>  
>

---

Do you Yahoo!?  
Yahoo! Mail - Helps protect you from nasty viruses.  
[http://promotions.yahoo.com/new\\_mail](http://promotions.yahoo.com/new_mail)

-----  
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| 15473|2005-01-04 10:14:22|clyde winters|Re: Crete|

Hi

The Egyptian reference specifically classified this  
group as a nationality, not captives. It was made in

reference to the language spoken by the Keftiu.  
Clyde

--- jips japs <[batazendien@yahoo.fr](mailto:batazendien@yahoo.fr)> wrote:

> Some said that Keftyu (People from Crete), means  
> "those from the capture"  
>  
> composed of Kef "to take, to capture"  
>  
> and the nisbe yu "those from"  
>  
> Indeed, They think that Keftyu were an egyptian  
> colony.

>  
>  
>  
> --- clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> a ?crit?:

>  
>  
> -----

> Hi  
> The Cretans came from Libya.They were called  
> Garamantes. They spoke a Mande language.  
> You can read more about the EteoCretans (the  
> original  
> Minoans) at the following site:  
> <http://clyde.winters.tripod.com/chapter6.html>

>  
> Clyde

>  
> --- Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

>  
>  
>> Is it known from where the first inhabitants of  
>> Crete had come from  
>> to settle Crete?

>>  
>> Djehuti Sundaka

>>  
>>  
>>  
>>  
>>  
>  
>  
>

>  
>  
> Do you Yahoo!?  
> Yahoo! Mail - Helps protect you from nasty viruses.  
> [http://promotions.yahoo.com/new\\_mail](http://promotions.yahoo.com/new_mail)  
>  
>  
> -----  
> Yahoo! Groups Links  
>  
> To visit your group on the web, go to:  
> [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)  
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| 15474|2005-01-04 11:34:18|Paul Kekai Manansala|Re: Crete|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:  
>  
> Thanks.

>  
> The reason why I'm asking about this is because I've seen Minoan  
> civilization hailed as being Europe's first civilization. Now, if

the  
> ancestors of this civilization didn't arrive by way of Europe and

the  
> people of this civilization didn't extend settlements to the

European  
> mainland, I find there to be no validity in the claims of it being  
> European. If it's considered European based on Crete being a

European  
> island, I have to wonder by what standard it is considered to be

so  
> since it is evenly between Europe and Asia Minor.  
>

Good question. Even today despite Greek influence, Crete is barely  
European and there is a good argument that it is more "Oriental,"  
i.e. related to Anatolian and Levantine culture.

Regards,

Paul Kekai Manansala

| 15475|2005-01-05 04:05:47|unseenhandz@aol.com|Re: Black land esoteric study group|  
Htp, My name is Joseph Pinckney jr. (Spiritual: Pthtp or Tmu) and I 'm starting a Kemetic study  
group at my bikeshop/culture shop in Fort Wayne,Indiana and I was wondering if any of the  
members have any suggestions in regard to materials? So far my back ground is general ancient  
history and the teachings of Ra Unnefer Amen, Chiop Anta Diop, Gardinier's book on reading  
and writing Medu Netjer, (I started out with Budge) the Browder fileby AnthonyT. Browder, and  
numerous book lists (including Maat Tehuti's as well as the House of Ntjr's) Does any one know  
how do I legally collect donations for supply's and reference materials?

| 15476|2005-01-05 06:40:08|Paul Kekai Manansala|Re: Black land esoteric study group|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), unseenhandz@a... wrote:

> Htp, My name is Joseph Pinckney jr. (Spiritual: Pthtp or Tmu) and

I 'm

> starting a Kemetic study group at my bikeshop/culture shop in Fort

Wayne,Indiana and

> I was wondering if any of the members have any suggestions in

regard to

> materials? So far my back ground is general ancient history and

the teachings of

> Ra Unnefer Amen, Chiop Anta Diop, Gardinier's book on reading and

writing Medu

> Netjer, (I started out with Budge) the Browder file by Anthony T.

Browder,

> and numerous book lists (including Maat Tehuti's as well as the

House of Ntjr's)

> Does any one know how do I legally collect donations for supply's

and

> reference materials?

Hi Joseph, good luck with your study group.

From my community work, I don't think there should be any problem asking for donations. Obviously you want to keep records for tax purposes, since tax filing may be required depending on the size of contributions. These laws differ from state to state.

If you would like to make contributions tax-deductible, you have to apply as a non-profit organization.

Regards,

Paul Kekai Manansala

| 15477|2005-01-05 08:40:45|Arthur Coleman|Re: Black land esoteric study group|

Shem Hotep Joe,

I'm about 70-75 miles south of you in Muncie, Indiana and may want to occasion your study group.

Provide me with more information at your convenience.

Hotep,

Art Coleman

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, unseenhandz@a... wrote:

> Htp, My name is Joseph Pinckney jr. (Spiritual: Pthtp or Tmu) and I 'm

> starting a Kemetic study group at my bikeshop/culture shop in Fort



Wayne, Indiana and

- > I was wondering if any of the members have any suggestions in regard to
- > materials? So far my back ground is general ancient history and the teachings of
- > Ra Unnefer Amen, Chiop Anta Diop, Gardinier's book on reading and writing Medu
- > Netjer, (I started out with Budge) the Browder file by Anthony T. Browder,
- > and numerous book lists (including Maat Tehuti's as well as the House of Ntjr's)
- > Does any one know how do I legally collect donations for supply's and
- > reference materials?

Hi Joseph, good luck with your study group.

From my community work, I don't think there should be any problem asking for donations. Obviously you want to keep records for tax purposes, since tax filing may be required depending on the size of contributions. These laws differ from state to state.

If you would like to make contributions tax-deductible, you have to apply as a non-profit organization.

Regards,  
Paul Kekai Manansala

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| 15478|2005-01-05 08:44:47|Arthur Coleman|Re: Black land esoteric study group-Joe|  
Hey Joe,

This is Art again.

Do you offer Schwinn Stationary Exercise bikes? The ones that allow for upper and lower workouts.

I'm in the market.

Art

*unseenhandz@aol.com* wrote:

Htp, My name is Joseph Pinckney jr. (Spiritual: Pthtp or Tmu) and I'm starting a Kemetic study group at my bikeshop/culture shop in Fort Wayne, Indiana and I was wondering if any of the members have any suggestions in regard to materials? So far my back ground is general ancient history and the teachings of Ra Unnefer Amen, Chiop Anta Diop, Gardinier's book on reading and writing Medu Netjer, (I started out with Budge) the Browder file by Anthony T. Browder, and numerous book lists (including Maat Tehuti's as well as the House of Ntjr's) Does any one know how do I legally collect donations for supply's and reference materials?

| 15479|2005-01-05 10:32:37|Imnrrnnre|Re: Black land esoteric study group|  
Hi Joseph,

I agree with Paul. A good place to start is to sit down with an accounts representative at a reputable bank. Usually, such a person can give you advice about the requirements for setting up a non-profit account, acquiring a Federal Tax ID Number and so on.

You may want to do this after prospective group members have established an identity and leadership structure, since there will be questions about who will have the authority to sign checks, make withdrawals and so on. Banks often ask that there be more than one person authorized to make withdrawals and sign checks.

It would also be a good idea for group members to decide in advance what will happen to any

funds remaining in the account, if the group should disband or dissolve in the future. I would put this in writing along with a statement indicating that members are responsible for keeping their mailing addresses current, just in case the decision is made to distribute funds to qualified members in the future.

Alternately, members may decide to set up a mutual aid fund from which those who are qualified can apply for assistance or they may choose to have the funds donated to a charity of their choosing. In any event working this out in advance can prevent future accusations and squabbling about money.

I've found that there is nothing wrong with collecting donations or even dues as long as members are clear about what constitute legitimate expenses, who is responsible for reporting on the status of the organization's financial resources, how financial decisions will be made and so on.

From what you've said, it seems clear that you don't intend to allow money to get in the way of the spiritual mission. Of course, if what you have in mind is an informal discussion group in which people merely buy their own materials, or reimburse you for doing so, without profit, none of this may be necessary -- including the bank account. But I would still hold on to my receipts, and of course, keep track of who has or has not paid.

I too offer these suggestions based on personal experience.

Best wishes,  
Raymond Davis

| 15480|2005-01-05 10:40:45|unseenhandz@aol.com|Re: Black land esoteric study group-Joe|  
Htp, sorry I don't sell schwinn, but I do sell other brand names.

email me :unseenhandz@aol.com (we don't want to make the group administrator angry)

| 15481|2005-01-05 11:23:57|unseenhandz@aol.com|Re: Black land esoteric study group|  
Htp, Art I would Love to see U at our first meeting, or at least some time in the near future.

Here's kinda an outline I have thus far:

- 1) study and learn Medu Netjer from Gardinier's college study text (go thru each lesson weekly)
- 2) Study and learn the various "Pyramid text" as well as Falkner's version of "Per em Hrw"
- 3) study various Kemetic groups Doctrines starting with the Metu Neter vol 1 (Ausar Auset society which I am most familiar with)

4) Study and learn Kemetic history, as well as all of the ancient Kings and Queens of the various dynasties (John Clayton has a really good mass mediabook that even shows the true Medu Netjer names in addition to the "greek translations")

5) Study and Learn Meditations and Rituals

6) Compare "Neter vs Netjer" (aka the two different schools of translation and pronunciation)

7) Study symbolism of Medu Netjer and philosophy and self interpretation

8) Study archeological "Scientific Method and process"

this is what I have thus far (this is not a set process or study order)

I would like to start in like 2 weeks with the group meeting on Sundays from 1 to 3pm

Here's my info:

Chakras bike shop Subculture products and Unseen productionz recording studio

2618 Brooklyn ave.

Fort Wayne, Indiana

260 459 6009

Ankh Wedja Seneb

Pt.e.m.u.

| 15482|2005-01-06 00:38:01|K. Loganathan|The Verses of the Snake Charmer 31|

**The Verses of the Snake Charmer 31**

## **The Philosophical Arguments of the Siddhas**

### **Overcoming Desires for Wealth**

### **Meditation on Death and Destruction and Learning the Worldly Existence is Inauthentic**

It is not an accident that great Saivites like Meykandar, grasped the essence of BEING as antam-aati, the One who episodizes, who terminates and at that very point also initiates something NEW so the world continues though suffering devastations destructions catastrophes and so forth. That which destroys is the Malam and it destroys only because BEING allows it. However what shows the presence of BEING is the regeneration, the renewal resurgence and so forth, the Punar uRpatti, which also accompanies all destructions.

Now why the DESTRUCTION over and above the creative and productive processes?

The NEW and NOVEL cannot be initiated unless the existent is destroyed and this is what happens throughout the world and all the time. The bodily cells die but only to be replaced by new ones. A tsunami may destroy the existing landscape and in fact even cause the death of millions, as it has happened from ancient times, but the world is still there and human beings have multiplied. Even the dinosaurs that became extinct as did many other species, were replaced by other species that continue to evolve.

The fact is unless the world is destroyed periodically by some means or other, man is likely to ATTACH himself to the physical and with that become forgetful of the metaphysical. So he becomes like a man who sees mirages of water and thinking that it is REAL goes after it only to learn that it is trick played by nature on him.

But here we must not fall victims to the Mayavatam of Ati Sankara where the whole of existence is taken up as dream-like, a trickery to mislead man. The events in existence, particularly the catastrophic are NOT unreal, for there is death and destruction and which no one would say is a trick that plays on the visions and imaginations. Death and destruction REMOVES all such fantasies and draws the attention of man to the HIDDEN and CONCEALED as the most real. The physical processes are transcended and the mind leaps towards the metaphysical, the Meen Nilai, the higher Ground as said here.

Such individuals gain visions of the metaphysical and hence of BEING. The disasters in worldly existence like death and destruction OPEN UP the metaphysical eyes, the Third Eye of transductive perceptions against which the merely physical becomes inauthentic.

In the metaphysical realms we have BEING who plays various kinds of games and which appear as the events in the world, good and bad, disastrous and benevolent. This is the TRUTH, the me and because of which BEING becomes the 'meyyan' - the most authentic. Having grasped this metaphysical truth, the true Siddhas will not be fooled by the events of the world and remaining calm and unperturbed will enjoy the Dance of Siva everywhere.

The soul as the snake must also dance along with this Dancing Lord to be in tune with Him

49.

**kaanalai maa niir enavee kaNdu cellalpool  
kaacini vaazvinai muudar kaNdu kaLippar  
meen nilai kaNdaarkaL viiNaay viimbu peecidaar  
meyan patam naadivar enRu aadaay paambee!**

Meaning:

*There are those who because of the intense heat see a mirage of water on account of nature's trick, thinking it is real will go after it only to be disappointed in the end. Such are those who pursue worldly life as the real one and not knowing that it is inauthentic go for it and enjoy it to the full (only to be disenchanted in the end), Now those who are able to extricate themselves from this (with meditations on the death and destructions that lurk in the world) and have gained visions of the metaphysical and a higher kind of reality that is most authentic, will remain calm and silent enjoying the bliss of those visions. O my soul the snake! Remaining forever in the precincts of BEING dance and dance (to be in tune with Him)*

---

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## Nefertiti gets new home in Berlin

ANCIENT QUEEN: As the wounds of post-war division are finally healing over, the German capital's Egyptian art collection is being brought back together at long last

DPA , BERLIN

Wednesday, Jan 05, 2005,Page 6

Advertising Egypt and Germany have been fighting for possession of her for 90 years but, because Adolf Hitler loved her, she remained in Berlin's Egyptian art museum.

In a dispute as old as the land of the Nile itself, Egypt has repeatedly reasserted its claim to the wayward beauty it says is being held illegally in Berlin.

The wayward beauty is one of the great masterpieces of Ancient Egyptian art -- the 3,300-year-old bust of 18th Dynasty Queen Nefertiti. Now she is on the move again. She will not be going home to Egypt. Instead, she will be moving across town to new digs, relinquishing her pedestal in a converted guard house in what used to be West Berlin for more royal surroundings in the heart of reunited Berlin.

The wounds of post-war division are finally healing over, and the German capital's Egyptian art collection, one of the finest outside Egypt itself, is being brought back together at long last.

The painted limestone and plaster bust, depicting the elegantly chiselled life-sized features of a stunningly beautiful woman wearing a unique cone-shaped headdress, has formed the cornerstone of Berlin's Egyptian collection since German archeologists discovered the bust in the ruins of an ancient artist's studio on the banks of the Nile in 1912.

"I know this famous bust, I have viewed it and marvelled at it many times. Nefertiti continually delights me. The bust is a unique masterpiece, an ornament, a true treasure!"

Adolf Hitler

The collection initially was housed at the Neues Museum (New Museum) just a few meters from the Hohenzollern Palace in the heart of

Berlin. Reflecting the fashion of the times, the museum itself was done up inside to resemble an Ancient Egyptian temple, complete with hieroglyphic inscriptions on the walls.

But as bombs rained down on Berlin during World War II, curators hastily stashed the city's art treasures at warehouses outside the city. After the war, some of those warehouses turned out to be in East Germany, and others in West Germany.

Nefertiti ended up in the west and took up residency in West Berlin's makeshift Egyptian museum in a converted guard house across the street from Charlottenburg Palace. But the bulk of the Berlin Egyptian collection remained in the east, and was on view at the Bode Museum in East Berlin until the Berlin Wall came down.

Since then, the city has been working to renovate and, in some cases, rebuild the 19th Century museum complex that once graced the center of this city.

Around the middle of the year, work will have progressed enough that the Egyptian collection will be able to be reunited under one roof for the first time since the war.

Nefertiti will be removed from the converted guard house on March 2 to take up temporary residence at the Kultur Forum exhibition hall at Potsdamer Platz in the revived centre of Berlin. There, she will form the focal point of a six-month exhibit on Egyptian hieroglyphs and their influence on art up to the modern day.

If all goes according to plan, Nefertiti will be able to move into the newly rebuilt but anachronistically named Altes Museum (Old Museum).

But even the Altes Museum is only temporary lodgings for her. Her original digs in the nearby Neues Museum will be ready by 2008 or 2009, thus bringing her back home again.

An alluring mystery has surrounded the bust since its discovery on Dec. 7, 1912, incredibly intact and sporting vibrant colors, after lying in forgotten in the sands since the tumultuous days at the close of the reign of Pharaoh Akhenaton, one of the most enigmatic rulers of all time.

In 1913, the Ottoman Empire agreed to allow its finder, part-time German-Jewish archeologist and full-time entrepreneur James Simon, to retain possession of the bust.

Simon carted it off to Europe and displayed Nefertiti prominently displayed in his home in Berlin before later lending it to the Berlin museum and finally donating it in 1920 to the Berlin collection.

In 1933 the Egyptian government demanded Nefertiti's return -- the first of many such demands over the decades to come. One of the many titles Hermann Goering held was premier of Prussia (which included Berlin) and, acting in that capacity, Goering suggested to King Fouad I of Egypt that Nefertiti would soon be back in Cairo.

But Hitler had other plans. Through the ambassador to Egypt, Eberhard von Stohrer, Hitler informed the Egyptian government that he was an ardent fan of Nefertiti: "I know this famous bust," the fuehrer wrote. "I have viewed it and marvelled at it many times. Nefertiti continually delights me. The bust is a unique masterpiece, an ornament, a true treasure!"

Hitler said Nefertiti had a place in his dreams of rebuilding Berlin and renaming it Germania.

"Do you know what I'm going to do one day? I'm going to build a new Egyptian museum in Berlin," Hitler went on. "I dream of it. Inside I will build a chamber, crowned by a large dome. In the middle, this wonder, Nefertiti, will be enthroned. I will never relinquish the head of the Queen."

Hitler and his mad dreams are long dead. But Nefertiti continues to smile serenely. As she has for 3,300 years. As if to say, this too shall pass. And I shall endure.

| 15484|2005-01-06 16:06:08|Paul Kekai Manansala|US archaeologists accused of plagiarism|  
<http://www.abc.net.au/news/newsitems/200501/s1277690.htm>

US archaeologists accused of plagiarism

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The official news agency Andina reported Ruth Shady accused Chicago-area archaeologists Jonathan Haas and his wife Winifred Creamer before the Society for American Archaeology (SAA) with taking her work on Caral, Ms Shady told Andina.

Mr Haas and Ms Creamer may want to appear as the discoverers of the



complex - one of the most important in the world due to its antiquity - or they might be seeking money for their "alleged" investigations, Ms Shady said.

Caral is located some 200 kilometres on the coast north of Lima.

It is part of several sites collectively known as the Norte Chico.

Researchers say the Norte Chico sites are 5,000 years old - much older than previously sites in the Americas and from the same period of the Egyptian pyramids.

Peru's National Institute of Culture (INC), headed by distinguished archaeologist Luis Lumbreras, said the institute is working on a formal document to submit to the SAA's ethics committee.

The report by Mr Haas - a curator at the Field Museum in Chicago, and Ms Creamer, a professor at Northern Illinois University - was published in December in the British journal Nature.

Recent work led by Ms Shady uncovered five 20-metre high terrace pyramids in Caral.

The site has been known for some 40 years, but only studied in detail over the past decade.

-AFP

| 15485|2005-01-07 10:06:37|Myra Wysinger|India Tribe Members Survive Tsunami|  
This undated photo released by the Anthropological Survey of India shows a three Jarawa tribe boys, one of the five tribes in India's Andaman and Nicobar archipelago.

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&u=/050104/481/msx10301041922)  
tmpl=story&u=/050104/481/msx10301041922

Members of the ancient Jarawa tribe emerged from their forest habitat Thursday for the first time since the Dec. 26 tsunami and earthquakes that rocked the isolated Andaman and Nicobar Islands, and in a rare interaction with outsiders announced that all 250 of their fellow tribes people had survived.

[http://news.yahoo.com/news?](http://news.yahoo.com/news?tmpl=story&u=/ap/20050106/ap_on_re_as/tsunami_tribe_survives_8)  
tmpl=story&u=/ap/20050106/ap\_on\_re\_as/tsunami\_tribe\_survives\_8  
| 15486|2005-01-07 14:13:27|Myra Wysinger|Characteristics of the Andamanese|

Three "Venus figurines" from the European ice age of ca. 25,000 years ago. All show what has convincingly been interpreted as steatopygia.

Venus of Dolni Vestonice, Czechia, burnt clay,  
Venus of Willendorf, Austria, chalk,  
Venus of Lespugue, France, mammoth ivory.

<http://www.andaman.org/book/chapter5/text5.htm>

Andaman and Nicobar Island Map:

<http://www.andaman.org/maps/textmaps.htm>

#### SPECIAL NEWS SECTION

following the Tsunami Disaster\  
in the Andaman and Nicobar islands  
of 26th December 2004

<http://www.andaman.org/book/news/textnews.htm>

| 15487|2005-01-08 02:09:40|alberto34482@yahoo.com|Racism in modern Egypt|  
Maurita Poole, Department of Anthropology  
The Marginalization of Nubians in Egypt

#### Research Statement

Some Islamic scholars have commented on the Western vernacular modernity's assumption that progress and advancement implies the adoption of Western culture. In fact, they assert that fundamentalist Islam equals modernity in some areas of the Middle East, and the Gulf, instead of the Western world, is the pinnacle of civilization. In Egypt, culture anthropologists, modernity and Islam are linked with Arab nationalism, which glosses over a wide range of religious and ethnic differences by claiming that Arabs constitute one ethnic unit from the Gulf to the Atlantic Ocean. The result of the rise of Arab nationalism has been an inscription of distinctive racialized categories that designate Arabs in Egypt as more ethnically authentic and civilized than other ethnic groups.

My interest in these issues concerns the role of Nubians as a "dark" racial category seen as undeveloped or "backward" within the context of contemporary Egypt. Although previous studies have alluded to the difficulties that they have face as a result of their color and language difference, few have made links between the stigmatization of Nubians in popular Egyptian thought (Fernea and Fernea 1991) and their

health. My research would deal with the ways in which ideologies about skin color and language shape Nubian perceptions of themselves. I would like to concentrate on the ways in which dark skinned people integrate and resist Egyptian cultural and aesthetic values that are based on notions of racialization within a modern nation-state. Second, in viewing skin color as associated with certain Nubian bodily/beautification practice, including skin bleaching among women and alcoholism among men, I relate psychological and physiological health to the pressures and stigma of modern nationalization in Egypt.

The Vernacular Modernities Program will allow me to look at the ways in which these processes occur in the context of a large and influential Islamic nation. Part of my investigation will consider the role of religion and Islam specifically in relation to nationalism and racialization. More generally, I hope to gain analytical tools to contribute to our broader understanding of contemporary race, gender, health, and identity. This will also help me reach my goal of providing relevant and interesting work that is not widely known or readily accessible to the academic and non-academic communities.

### Proposed Course of Study

Skin color categorization prevail in Egyptian culture, i.e. abyad for white, amhii for tan, asmar for brown, and aswad for black. According to existing literature, dark skinned Nubian women in Cairo are subject to derisive remarks, such as the Arabic term Barbariyya or barbarian (Atiya 1982). Moreover, scholars have suggested that Nubians have been associated with slavery and servitude in the public mind (Fernea and Fernea 1991).

Historically, the dominant discourse in anthropology, history, and sociology on this issue claimed that personal achievement was of greater importance in establishing one's social status (Fernea and Fernea 1990). In Egypt, their evidence generally has been the existence of President Anwar Sadat (half Sudanese/half Egyptian) and the growing number of Nubians in white-collar jobs. Others who (Lewis 1990, Trout Powell 1996, Hutson 2000, Fleuhr-Lobban 2001) are actively engaged in discussing race and color in the Islamic world point out the racialized images and discourse that is used in nationalist propaganda in regards to dark skinned peoples.

From my preliminary ethnographic research experience in Cairo and existing literature, I am inclined to believe that there is a link between skin color and economic class in Egyptian society. In order to continue my investigation of this hypothesis and link it to issues of

health, I intend to conduct further ethnographic research in Egypt. How does marginalization affect the health of Nubians in Egypt in the twenty-first century? Are Nubians in urban centers conceptualizing themselves differently from those that remain in resettlement? In what ways do they perceive themselves as distinct from non-Nubians who would be considered black? What is the role of religion and education in perpetuating negative stereotypes about "blackness"?

To address these research questions, I propose to travel to Egypt for further preliminary research. My first task is to follow up on the contacts that were made with scholars at American University and members of Nubian gama'iyyas (associations) last summer while I was in Cairo. Second, I plan to conduct background research at archives, libraries, and institutes that are devoted to the study of Nubian culture. During the dissertation phase, a large part of my research will be direct systematic observation and participant observation in Nubian gama'iyya societies, or social clubs and communities. I plan to carry out in-depth semi-structured interviews and consider different forms of media (movies, television, and music) as transmitters of particular ideologies about culture, beauty, and Egyptian identity.

<http://www.icis.emory.edu/programs/vm/poole%20proposal.htm>

| 15488|2005-01-08 09:28:07|cristofori whitakara|Re: US archaeologists accused of plagiarism| an author named augustus le plongeon discussed nubian relations with pre-columbian america in his book "Queen Moo and the Egyptian Sphinx

**Paul Kekai Manansala** wrote:

<http://www.abc.net.au/news/newsitems/200501/s1277690.htm>

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-AFP

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| 15489|2005-01-08 13:58:29|Paul Kekai Manansala|Scan may solve mystery of King Tut|  
[http://www.iol.co.za/index.php?](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=vn20050108122613905C523591)  
set\_id=1&click\_id=588&art\_id=vn20050108122613905C523591

Scan may solve mystery of King Tut

January 08 2005 at 04:06PM

By Antonio Castaneda

A team of researchers briefly removed King Tutankhamun's mummy from its tomb on Tuesday and lay bare his bones for a CT scan that could solve an enduring mystery: was it murder or natural causes that killed Egypt's boy pharaoh 3 000 years ago?

Tutankhamun's toes and fingers and an eerie outline of his face could be seen as the mummy, resting in a box to protect it, was placed inside the machine in a specially equipped van, parked near his underground tomb in the famed Valley of the Kings.

The 1 700 images taken during the 15-minute CT scan could answer many of the mysteries that shroud King Tutankhamun's life and death - including his royal lineage, his exact age - now estimated at 17 -

and the cause of his death.

'Today we will determine what really happened'

A simpler X-ray done 36 years ago showed bone fragments inside the skull of Tutankhamun - who was buried in a "hurried" fashion in a glitter of gold treasures, said Zahi Hawass, Egypt's chief archaeologist.

But that previous test wasn't sophisticated enough to determine if the bone fragments signified a blow to the head. The CT scan, in contrast, will provide a far more detailed, three-dimensional view of the scattered bones and coverings that make up Tut's mummy.

CT imaging has been used for numerous Egyptian mummies in the past, including one of famed pharaoh Ramses I. It also was used on the 5 200-year-old remains of a Copper Age man found frozen in 1991 in a glacier in the Alps. In that case, CT imaging picked up what simpler X-rays had failed to - identifying an arrowhead in the iceman's body that possibly killed him.

Hawass, part of the 10-man team that conducted the tests, said the results of the Tut scan would be announced later this month in Cairo.

"There are so many stories about his death and his age," Hawass said. "Today we will determine what really happened."

The removal of the mummy from its tomb - the first time in 82 years - also showed it is in bad condition and Egyptian officials will begin a "process of restoration to protect and preserve it", Hawass said. The mummy was returned to the tomb after the scan and all restoration will be done there, he said.

The short life of Tutankhamun has fascinated people since his tomb was discovered in 1922 by a British archaeologist, revealing a trove of fabulous treasures in gold and precious stones that showed the wealth and craftsmanship of the Pharaonic court.

Archaeologists have long wondered if Tut was murdered. Hawass said one factor included the fact that the conditions of his burial in the tomb seemed "hurried".

Tutankhamun ruled about 3 300 years ago and is believed to be the 12th ruler of ancient Egypt's 18th dynasty. He ascended to the throne at about the age of eight and died around 1 323 BC at about 17.

Tut's lineage also has long been in question. It's unclear if he is the son or a half-brother of Akhenaten, the "heretic" pharaoh who introduced a revolutionary form of monotheism to ancient Egypt and who was the son of Amenhotep III.

The CT scan began with the removal of the wooden box that holds Tut's mummy from underneath a stone sarcophagus in the underground tomb. Tourists to the tomb see only that stone covering.

The box holding the mummy was then carried up stone steps out of the vault. The blackened mummy, still resting in the box to protect it, was then inserted into the machine. The mummy had not left the tomb since the British archaeologist Howard Carter excavated the tomb 82 years ago.

The examination had raised a row among archaeologists and officials in Egypt, who insisted the mummy not be taken from Luxor, and that the research be done by Egyptians. The researchers originally had planned to move the mummy to the Egyptian Museum in Cairo for examination, but altered that after the outcry.

This article was originally published on page 12 of Saturday Argus on January 08, 2005

| 15490|2005-01-08 15:49:00|Arthur Coleman|Re: Black land esoteric study group| Shem Hotep,

The 2 week meeting is that on January 17?

I will try to make it and bring my wife or a friend.

Will call on or about when meeting date is known to confirm and to get directions.

Htp,

Art

***unseenhandz@aol.com*** wrote:

Htp, Art I would Love to see U at our first meeting, or at least some time in the near future.

Here's kinda an outline I have thus far:

- 1) study and learn Medu Netjer from Gardinier's college study text (go thru each lesson weekly)
- 2) Study and learn the various "Pyramid text" as well as Falkner's version of "Per em Hrw"
- 3) study various Kemetic groups Doctrines starting with the Metu Neter vol 1 (Ausar Auset society which I am most familiar with)
- 4) Study and learn Kemetic history, as well as all of the ancient Kings and Queens of the various dynasties (John Clayton has a really good mass

mediabook that even shows the true Medu Netjer names in addition to the "greek translations")  
5)Study and Learn Meditations and Rituals  
6)Compare" Neter vs Netjer" (aka the two different schools of translation and pronunciation)  
7)Study symbolism of Medu Netjer and philosophy and self interpretation  
8) Study archeological "Scientific Method and process"  
this is what I have thus far (this is not a set process or study order)  
I would like to start in like 2 weeks with the group meeting on Sundays from 1 to 3pm  
Here's my info:  
Chakras bike shop Subculture products and Unseen productionz recording studio  
2618 Brooklyn ave.  
Fort Wayne, Indiana  
260 459 6009  
Ankh Wedja Seneb  
Pt.e.m.u.

| 15491|2005-01-08 23:03:11|Michaela Gilliam|Re: Kamau|

We have a Baba Kamau at the Roots Activity Learning Center here in D.C. By chance?

**Arthur Coleman** wrote:

Thanks Kamau

**KAMAU** wrote:

Hotep...

Nope that I is not me.

Indy is one of the places in the Midwest I have not been or lived, but been darn near everywhere else.

I am in DC/MD originally from Detroit.

--- In Ta\_Seti@yahoogroups.com, "Art" wrote:

> Thanks Kamau-BTW there is a Kamau who lives in Indianapolis, Indiana. You

> wouldn't be he would you?

>

> Just curious.

>

> Art

>

> Hotep... No problem Ancient Egypt & Black Africa: A Student's Handbook for



> the study of Ancient Egypt in Philosophy, Linguistics & Gender  
Relations  
> 1992 from Karnak House ISBN: 0907015700 \$14.99  
>  
> Kamau  
>  
>  
>  
>  
> ---  
> Outgoing mail is certified Virus Free.  
> Checked by AVG anti-virus system (<http://www.grisoft.com>).  
> Version: 6.0.822 / Virus Database: 560 - Release Date: 12/22/2004

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| 15492|2005-01-08 23:03:29|Runoko Rashidi|BLACK PRESENCE IN ASIAN COUNTRIES  
IMPACTED BY THE TSUNAMI|

**NOTES FROM THE DIASPORA: THE BLACK PRESENCE IN ASIAN COUNTRIES IMPACTED BY  
THE TSUNAMI**

**BY RUNOKO RASHIDI\***

All of the countries in Asia impacted by the recent tsunami have Black populations. Sadly, far too many people, including many Blacks themselves, seem unaware of this. Indonesia, for example, the country that seems to have suffered the worst damage, is made up of more than 13,000 islands stretching from the Asian mainland into the Pacific Ocean. Numbers of these islands have Black residents. Of course, many of the Black people in Indonesia live in the occupied territories, most notably the Papuans of Irian Jaya (the western half of New Guinea) or what they refer to as 'West Papua.' These Blacks have been brutally treated by the Indonesian government in a policy that approaches genocide. Fortunately, the Papuans of Indonesia appear to have largely escaped the tsunami's wrath.

## **THAILAND AND MALAYSIA**

Thailand and Malaysia, towards the northeast of Indonesia, appear to have been next in the path of the tsunami. Thailand, like Indonesia, is a country with an extremely ancient but little known Black population. Here I am referring to the forest dwelling people called 'Sekai', sometimes identified by the pejorative term 'Negritos' and probably more accurately known as 'Mani.' These people live in southern Thailand in the region straddling the border with northern Malaysia. They are forest dwellers and seem to relish their isolation.

In addition to the Mani groups, however, the Black presence in Thai antiquity is perhaps best manifested and most clearly demonstrated in the numerous Africoid images of the Buddha. Making the great link between antiquity and the modern era, as far back as 1883 in his brilliantly written *History of the Negro Race in America* African-American scholar George Washington Williams pointed out that:

"In the temples of Siam [Thailand] we find the idols fashioned like unto Negroes.... Traces of this black race are still to be found along the Himalaya range from the Indus to Indo-China, and the Malay Peninsula, and in mixed form through the southern states to Ceylon."

In Malaysia these *Small Blacks* have been denoted as *Orang Asli (Original Man)*. Pejoratively they are known as *Semang*, with the connotation of savage. They live in the rainforests of northern Malaysia and are probably the aboriginals of the land. It is tragic that the contributions of these small Black people to monumental high-cultures characterized by urbanization, metallurgy, agricultural science and scripts remain essentially unexamined.

## **SRI LANKA**

Someone recently asked me about African people in Sri Lanka. My response was that, 'It all depends on what you mean by *African*.' The majority Sinhalese population of Sri Lanka (formerly Ceylon) is itself very dark. Then you have the Tamils from South India residing in Sri Lanka. They, also, are very dark people. They are Dravidians with some of them being quite black. These are the Blacks currently fighting the Sinhalese Sri Lanka government for independence or at least a greater degree of autonomy.

Then you have the group of Blacks arrived more recently from Africa in Sri Lanka called "Kaffirs." They are very similar to the African populations in Iraq, Iran and Kuwait, and known in Pakistan as *Sheedis* and India as *Siddis* and *Habshis*. There seems to be only a few thousand of these Kaffirs in Sri Lanka but they represent the descendants of enslaved Africans brought to the island within the past several hundred years. These Blacks have distinct recollections of Africa.

And certainly not to be left out of the discussion are the descendants of probably the original people of Sri Lanka and these people are generally called 'Veddas' or 'Veddoids' and have a strong resemblance to Aboriginal Australians. In respect to phenotype all of these populations are Black.

## **THE AFRICAN PRESENCE IN INDIA**

Since the first modern humans (*Homo sapiens sapiens*) were of African birth, the African presence

globally can be demonstrated through the history of the Black populations that have inhabited the world within the span of recent humanity. Not only are African people the aboriginal people of the planet, however, there is abundant evidence to show that Black people created and sustained many of the world's earliest and most enduring civilizations. Such was the case in India.

In Greater India, more than a thousand years before the foundations of Greece and Rome, proud and industrious Black men and women known as Dravidians erected a powerful civilization. We are referring here to the Indus Valley civilization- -India's earliest high-culture, with major cities spread out along the course of the Indus River. In his *African Origin of Civilization: Myth of Reality* Dr. Cheikh Anta Diop pointed out that:

"There are two well-defined Black races: one has a black skin and woolly hair; the other also has black skin, often exceptionally black, with straight hair, aquiline nose, thin lips, an acute cheekbone angle. We find a prototype of this race in India: the Dravidian. It is also known that certain Nubians likewise belong to the same Negro type...Thus, it is inexact, anti-scientific, to do anthropological research, encounter a Dravidian type, and then conclude that the Negro type is absent."

The term "Dravidian" itself is apparently an Aryan corruption of ?Tamil.? In 1288 and again in 1293 the Venetian traveler Marco Polo visited the Tamil (Dravidian) country of South India and left a vivid description of the land and its people. In his *Travels* Polo exclaimed that:

"The darkest man is here the most highly esteemed and considered better than the others who are not so dark. Let me add that in very truth these people portray and depict their gods and their idols black and their devils white as snow. For they say that God and all the saints are black and the devils are all white. That is why they portray them as I have described."

## **DALITS: THE BLACK UNTOUCHABLES OF INDIA**

Possibly the most substantial percentage of Asia's Blacks can be identified among India's 250 million "Untouchables" or "Dalits." The Dalits along South India's coastal periphery were dramatically affected by the tsunami. The Dalits, brutally crushed underfoot by India's Hindu caste system, are demonstrating a rapidly expanding awareness of their lineage and their relationship to the struggle of African people throughout the world. In April 1972, for example, the Dalit Panther Party was formed in Bombay, India. This organization takes its pride and inspiration directly from the Black Panther Party of the United States. The formation of the Dalit Panthers and the corresponding ideology that accompanies it signals a dramatic change in the annals of resistance, and Dalit Panther organizations have subsequently spread to other parts of India. In August 1972, the Dalit Panthers announced that the 25th anniversary of Indian independence would be celebrated as a day of mourning.

In the 1987 edition of the *African Presence in Early Asia* anthology edited by Rashidi and Van Sertima, Dravidian journalist V.T. Rajshekar stated that:

"The African-Americans also must know that their liberation struggle cannot be complete as long as their own blood-brothers and sisters living in far off Asia are suffering. It is true that African-Americans are also suffering, but our people here today are where African-Americans were two hundred years ago.

African-American leaders can give our struggle tremendous support by bringing forth knowledge of the existence of such a huge chunk of Asian Blacks to the notice of both the American Black masses and the Black masses who dwell within the African continent itself."

## **THE ANDAMAN ISLANDS**

DNA studies published in *The New York Times* December 11, 2002 focusing on the inhabitants of the Andaman Islands (a remote archipelago east of India) state that they are the direct descendants of the first modern humans to have inhabited Asia. "Their physical features – short stature, dark skin, peppercorn hair and large buttocks – are characteristic of African Pygmies. They look like they belong in Africa, but here they are sitting in this island chain in the middle of the Indian Ocean," said Dr. Peter Underhill of Stanford University, a co-author of the new report.

Only four of the dozen or so tribal groups that once inhabited the island survive, with a total population of about five hundred people. This was before the tsunami. These include the Jarawa (the largest group), who still live in the forest, the Onge, who have been settled by the Indian government., the Great Andamanese and the Sentinelese.

These studies of the Andamanese suggests that they are part of what is described as a "relict Paleolithic population, descended from the first modern humans to leave Africa."

Dr. Underhill, an expert on the genetic history of the Y chromosome, said the Paleolithic population of Asia might well have looked as African as the Onge and Jarawa do now, and that "people with the appearance of present-day Asians might have emerged only later."

Initially, there was some fear that the recent tsunami may have wiped out these ancient African people. But, apparently they have survived largely intact with a resilience, tenacity and determination that all humanity might look upon with admiration, pride and respect.

\*Runoko Rashidi is an African-American historian, lecturer and world traveler madly in love with Africa. He is currently organizing educational tours to Vietnam/Cambodia for April 2005 and Brazil for November 2005. For more information contact Runoko at

[Runoko@yahoo.com](mailto:Runoko@yahoo.com)

| 15493|2005-01-08 23:03:37|Runoko Rashidi|STUDY TOUR--VIETNAM AND CAMBODIA THROUGH AFRICAN EYES!|

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| 15494|2005-01-09 06:05:05|roikwabena|race=ism reparations & TA-Seti|  
Warm Greetings

A link to an interview with Dr Roi Kwabena on Race-ism & Reparations

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| 15495|2005-01-09 06:15:06|Runoko Rashidi|THE AFRICAN PRESENCE IN EARLY IRAQ|

**FROM THE SUMERIANS TO THE ZANJ--THE AFRICAN PRESENCE IN EARLY IRAQ: A BRIEF SUMMARY AND OVERVIEW**

**BY RUNOKO RASHIDI\***

**DEDICATED TO DR. CHANCELLOR JAMES WILLIAMS (1898-1992)**

**THE BLACKHEADS OF ANCIENT SUMER**

"What became of the Black people of Sumer?" the traveler asked the old man, for ancient records show that the people of Sumer were Black.

`What happened to them?' "Ah," the old man sighed. "They lost their history, so they died."

--A Sumerian Proverb

Evidence of the presence of African people in ancient Southwest Asia, particularly in the country now known as Iraq, stretches far back into antiquity. The Greek writer Homer, for example, describes African people referred to as "Ethiopians" as "dwelling at the ends of the earth, towards the rising and setting sun." The Greek historian Ephorus wrote that "the Ethiopians were considered as occupying all the south coasts of both Asia and Africa, divided by the Red Sea into Eastern and Western Asiatic and African."

A very important part of Southwest Asia is the country that we now call Iraq. In truth, Iraq has had an African presence for thousands and thousands of years. Indeed, the first civilization of Southwest Asia, known as Sumer and located in Southern Iraq (formerly Mesopotamia "the land between the two rivers") was dominated by Black people. Flourishing during the third millennium B.C.E. between the mighty Tigris and Euphrates Rivers, Sumer set the guidelines and established the standards for the kingdoms and empires that followed her including Babylon and Assyria. Sumer, as is well known, has been acknowledged as an early center for advanced mathematics, astronomy and calendars, writing and literature, art and architecture, religion and highly organized urban centers, some of the more notable of which include Kish, Uruk, Ur, Nippur, Lagash and Eridu.

While Sumer's many achievements are much celebrated, the important question of the ethnic composition of her population is frequently either glossed over or left out of the discussion altogether. As topical as Iraq is today and since the civilization of ancient Sumer has been claimed by other peoples, it is important to set the record straight and we believe that we can state without equivocation that Sumerian civilization was but an extension of Nile Valley civilizations "of which Egypt was the noblest-born but not the only child."

To buttress our claims about Sumer's African origins we first point out that the ancient Sumerians referred to themselves as the "Black headed people." And there is no doubt that the oldest and most exalted deity of the Sumerians was Anu, a name that loudly recalls thriving Black populations at the dawn of history including Africa itself, the Arabian Peninsula, India and even Europe. Equally important is the skeletal evidence exhumed from ancient Sumerian cemeteries, Biblical references in which Nimrod (the Old Testament founder of Sumer) is described as a son of Kush (Ethiopia), architectural similarities, eye witness accounts and oral traditions. All of this data points to and supports an early African origin for the Sumerians of ancient Iraq.

### **AL-JAHIZ AND THE BOOK OF THE GLORY OF THE BLACKS OVER THE WHITES**

Well after the fall of Sumer African people continued to play an important role in the region. One of the great men and intellectuals of early Iraq was Al-Jahiz. According to Al-Jahiz, in his *Book of the Glory of the Blacks Over the Whites*, "The Ethiopians, the Berbers, the Copts,

the Nubians, the Zaghawa, the Moors, the people of Sind, the Hindus, the Qamar, the Dabila, the Chinese, and those beyond them...the islands in the seas...are full of Blacks...up to Hindustan and China."

Abu `Uthman' Amr Ibn Bahr al-Kinani al-Fuqaimi al-Basri, an outstanding African scholar known to posterity as Al-Jahiz (ca. 776-869), has been described by Bernard Lewis as "one of the greatest prose writers in classical Arabic literature." On this issue all of the major authorities agree. According to Christopher Dawson, "Al-Jahiz was the greatest scholar and stylist of the ninth century." Philip K. Hitti wrote that al-Jahiz "was one of the most productive and frequently quoted scholars in Arabic literature. His originality, wit, satire, and learning, made him widely known."

Born in Basra, in Southern Iraq, Al-Jahiz "studied philology, philosophy, and science there," and became a brilliant scholar, prolific writer and chronicler of the deeds of African people. During the lifetime of Al-Jahiz, Basra was a major trading city on the Shatt al Arab waterway, which empties into the Persian Gulf. According to William Jelani Cobb: "There has been a Black presence in Basra--present day Southern Iraq--as early as the seventh century, when Abu Bakra, an Ethiopian soldier who had been manumitted by the prophet Muhammad himself, settled in the city. His descendants became prominent members of Basran society." Al-Jahiz lived during an era marked by a visible increase in overt racial hostility directed by Arabs against Africans in the Islamic world. One of the most extreme reactions to this racial bias was the massive slave insurrection in 868 (around the time of Al-Jahiz's death), known in Arab histories as the "Revolt of the Blacks."

Al-Jahiz was the author of the *Book of the Glory of the Blacks Over the Whites*--a special essay in which the global history of African people and the subject of Blackness itself was discussed. During the 1980s, through the efforts of Mr. William Preston, the work was finally translated and published in English. It was long overdue.

The *Book of the Glory of the Blacks Over the Whites* is a remarkable document. It includes penetrating commentaries on great African heroes such as Antarah the Lion--a dashing knight and poet who is considered by some to be the father of the codes of "European" chivalry, Lokman--the "celebrated sage of the East", and the African ancestry of the prophet Muhammad himself. According to Al-Jahiz, Abd al-Muttalib (the guardian of the sacred Kaaba in Mecca) "fathered ten Lords, Black as the night and magnificent." One of these men was Abdallah, the father of the prophet Muhammad.

### **THE REVOLT OF THE BLACKS**

The subject of African bondage anywhere is one of the most sensitive historical issues to be discussed, and all too often it is asserted that most, if not all, of the great international movements of African people in history occurred only in the guise of slavery and servitude. Obviously, as we have seen, this has not at all been the case. The period of bondage is

in fact dwarfed by the ages of magnificent African civilizations, glory and splendor, not just in Africa itself but throughout the whole of the global African community including early Iraq.

It was in early Iraq where the largest African slave rebellions occurred. Here, well over a millennium ago, were gathered tens of thousands of East African slave laborers called Zanj. These Africans, from Kenya, Tanzania, Ethiopia, Malawi and Zanzibar (an island off the coast of mainland Tanzania that gave the Zanj their name) and other parts of East Africa, worked in the humid salt marshes of Southern Iraq in conditions of extreme misery. Laboring in terrible, humid conditions, "the Zanj workers dug up layers of topsoil and dragged away tons of earth to plant labor-intensive crops like sugarcane on the less saline soil below. Fed scant portions of flour, semolina and dates, they were constantly in conflict with the Iraqi slave system."

Conscious of their large numbers and oppressive working conditions the Zanj rebelled on at least three occasions between the seventh and ninth centuries. The largest of these rebellions lasted for fifteen years, from 868 to 883, during which time the Africans inflicted defeat after defeat upon the Arab armies sent to suppress their revolt. This rebellion is known historically as the "Revolt of the Zanj" or the "Revolt of the Blacks."

It is significant to point out that the Zanj forces were rapidly augmented by large-scale defections of Black soldiers under the employ of the Abbassid Caliphate at Baghdad. The rebels themselves, hardened by many years of brutal treatment, repaid their former masters in kind, and are said to have been responsible for great massacres in the areas that came under their sway.

At its height the Zanj revolt spread as far as Iran and advanced to within seventy miles of Baghdad itself. The Zanj even built their own capital, called Moktara (the Elect City), which covered a large area and flourished for several years. They even minted their own currency and actually dominated Southern Iraq. The Zanj rebellion was ultimately only suppressed with the intervention of large Arab armies and the lucrative offer of amnesty and rewards to any rebels who might choose to surrender.

African people have always defied subjugation, and the Revolt of the Blacks is in and of itself a glorious page in African history and Black resistance movements. Through the Revolt of the Blacks, a now relatively little known episode in a part of the world that until very recently some of us regarded as foreign and strange we see African people doing what they have always done--asserting their basic and essential dignity and standing up for and demanding their inalienable human rights.

**MAJOR SOURCE**



Rashidi, Runoko and Ivan Van Sertima, eds. *African Presence in Early Asia*. Tenth Anniversary Edition. New Brunswick: Transaction Press, 1995.

**\*Runoko Rashidi** is an historian, research specialist, lecturer and global traveler in love with African people. He is very active online and the moderator of the Global African Presence Egroup. Runoko is currently organizing educational tours to Vietnam and Cambodia in April 2005 and Brazil in November 2005. For information on his tours, to schedule lectures and order audio and video tapes contact Runoko at (210) 337-4405 or email him at [Runoko@yahoo.com](mailto:Runoko@yahoo.com). You are further encouraged to visit Runoko's award winning web site at <http://www.cwo.com/~lucumi/runoko.html>

| 15496|2005-01-09 12:46:01|Runoko Rashidi|INDIA THROUGH AFRICAN EYES|

## LOOKING AT INDIA THROUGH AFRICAN EYES: A TRAVEL PERSPECTIVE

BY RUNOKO RASHIDI\*

As I am now in the process of completing the finishing touches on a French language collection of my essays on the African presence in Asia I find myself reviewing and evaluating the body of work that I have been compiling on the subject over the past quarter century. During this process I realize that I am now able to trace to some extent my own evolution as a thinker and doer.

In 1987 I began to physically travel to Asia in search of the African presence. By this time in my I had concluded that it was not enough for me simply to haunt the libraries in the United States for data. I thought that it was important for me to actually go to Asia and see it for myself.

My first travel experience to Asia, appropriately enough, was to India. I say appropriate because India has been at the core of my Asian researches from the very beginning. So in October 1987 I journeyed to India for the first time. It was the farthest I had ever traveled from the United States and it was a trip that became a foundation stone for all of my subsequent travels and research.

On this 1987 journey I visited Mumbai (it was still Bombay at the time) including her slums and red light district, Bangalore (capital of the state of Karnataka), and Tamil Nadu (particularly Madras, now Chennai). The highlight of the trip, however, was the First All-India Dalit Writers' Conference in Hyderabad, Andhra Pradesh. This was my first visit to South India and I was honored to not only speak at the conference but to formally open the gathering by placing a garland of flowers around a photograph of Dr. Babasaheb Ambedkar--Dalit hero and the author of India's constitution.

In 1998 I returned to India on possibly the most momentous travel experience of my life. This journey took me first to the historic city of Delhi in the northern center of India. One of the highlights of the 1998 trip was a visit to the state of Bihar. Indeed, my arrival in

Patna, the capital of Bihar, seemed to me to herald that I was finally in the 'real India.' Even getting there was exciting. I could look out of my window on my flight from Delhi and see the Himalayas.

The urban poverty in Patna and the rural despair in outlying villages I will never forget. It was also in Bihar that I journeyed to the ancient Buddhist university of Nalanda and one of the holiest sites in Buddhism, Bodhgaya, where the Buddha is supposed to have received enlightenment. It was also in Bihar, under the guidance of M. Ejaz Ali, M.D., that I encountered Indian Tribals for the first time.

From Patna I traveled with a second class train ticket and then by bus and taxi to the Ajanta Caves in the state of Maharashtra, and then by private car to the city of Nagpur in the very center of India. Here I gave a speech on African-Dalit unity, interacted with more Tribals, and met for the first time representatives of the Kerala Dalit Panthers.

From Nagpur I flew to Kerala where I was hosted by the Kerala Dalit Panthers. Not only was I surrounded by Black people but the climate made me feel like I was actually somewhere in the Caribbean. The Panthers were incredible hosts and escorted me throughout much of Kerala state where I was taken to villages and shrines. In Trivandrum, Kerala with the Panthers I marched through the city streets and gave what I thought was a rousing speech.

From the city of Cochin in northern Kerala I ventured into the rainforests where I met more of these Tribals. When I say Tribals I am referring to the aboriginal occupants of the land. Like the ones that I met in Bihar these were extremely small people but perhaps not as dark-skinned. And some of the Kerala Tribals had platinum blond hair. I had never seen anybody like them even in the anthropological texts that I had been examining and this experience, dramatically and forcefully, reconfirmed for me the importance of international travel and first hand research.

These forest dwellers told me that strangers rarely visited them and if they did they chased them away with their machetes! I assured them that I came in peace and what phenomenal care takers they turned out to be! They walked me through the dense foliage of what seemed like half a mountainside. They took me into their homes and fed me. I drank tea and honey with them and politely asked them all of the questions that I could muster. The highlight and crowning memory of the visit though came when I was politely confronted by one of the community elders. This lady had been following me all day up and down the mountainside. She was small and serene and projected great dignity. What I remember her telling me through the translators was roughly this:

'I know that you are not from here and must be from somewhere far, far away. But I feel that you are a part of me and I will never forget you.'

Of all of the trips that I have taken it is very hard to surpass the emotions that I experienced that day.

On April 13, 1999 I returned to the United States from my third journey to India, a highly successful tour entitled "Looking at India through African Eyes." It was a sixteen day educational go round accompanied by numerous local people and sixteen Africans from the United States and the Caribbean. We visited many of the significant temples, tombs, castles, palaces, museums, and monuments in India including the Taj Majal in Agra (stated to have been built out of grief for an Ethiopian woman) and described as "poetry in marble," Amber Fort and the Palace of the Winds in Jaipur, the National Museum in New Delhi, the massive Konarak temple in Orissa, the Buddhist temple caves at Ajanta, the magnificent colossal rock cut temples at Ellora, the abandoned city of Fatehpur Sikri, and, back in Bihar, we waded along the banks of the Ganges River.

Overall the Black people of India were extremely gracious to us and embraced us as family. We visited them in their homes, offices and villages. In the course of our travels we encountered a religious mosaic of Christians, Hindus, Muslims, Buddhists, Parsis, Sikhs, and Animists. Sometimes the sense of oneness and community seemed almost mystical and everywhere we went we developed deep bonds of familyhood. The members of our group were treated like visiting dignitaries and I was treated like a prince. At times it seemed overwhelming.

We were guests of honor at numerous receptions, cultural programs and educational forums, many of them sponsored or initiated by *Dalit Voice* editor V.T. Rajshekar. It seemed to us that African unity was in the air. At a major reception in New Delhi the keynote speaker, Union Health Minister Dalit Ezhilmalai, focused on the life of Malcolm X. At a program in Bhubaneswar the moderator, Dr. Radhakant Nayak (who reminded us of John Henrik Clarke) closed the afternoon session with a stirring recital of Claude McKay's glorious poem of resistance "If We Must Die!" In Trivandrum I was presented with three ceremonial ankhs (the ancient African symbol representing male and female union and sometimes referred to as "the key of life") made of coconut shell and adorned with red, black and green beads. At an airport reception in Calcutta we were greeted with shouts of "Free Mumia Abu-Jamal!"

We were hosted by Black youth groups who told their life stories and detailed their village origins, their hopes, their dreams and aspirations. We were entertained by scores of singers and drummers and dancers. We met with Black women's groups who performed skits portraying family life and a vibrant new spirit of resistance to domestic violence and centuries-old oppression. We visited some of the most downtrodden communities on earth, witnessed the miseries of the Dalits--the Black Untouchables of India and were guests on university campuses. In a program in Chennai we were hosted by Bishop Ezra Sargunam of the Evangelical Church of India where I was the guest speaker with Dr. K. Ponmudy, a major Dravidian scholar, in a program designed to address the Black and Dravidian movements.

In Orissa I saw and photographed the blackest human beings I had seen up to that time. In fact, it was my impression that the blackest people were here the most highly esteemed and considered better than the others who were not so dark! In one community, at an elaborate and emotional public ceremony, we presented school

supplies to the entire student body of an aspiring educational institution followed by cash contributions for the continuation of the work. We saw ourselves not so much as tourists but as family members come to try to make things better.

"Looking at India through African Eyes" was family reunion, a resounding success and the culmination of my early travels to South Asia. I came away from India convinced that African people around the world were on the rise and that there is a revolution going on in the hearts, souls and minds of Black people everywhere.

\*Runoko Rashidi is an African-American historian madly in love with Africa. He is currently organizing educational tours to Vietnam/Cambodia for April 2005 and Brazil for November 2005. For further information contact Runoko at

[Runoko@yahoo.com](mailto:Runoko@yahoo.com). Visit Runoko's award winning Global African Presence Web Site at <http://www.cwo.com/~lucumi/runoko.html>

| 15497|2005-01-09 21:27:25|Paul Kekai Manansala|Re: INDIA THROUGH AFRICAN EYES|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

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> LOOKING AT INDIA THROUGH AFRICAN EYES: A TRAVEL PERSPECTIVE

>

> In 1998 I returned to India on possibly the most momentous travel

experience of my life. This journey took me first to the historic city of Delhi in the northern center of India. One of the highlights of the 1998 trip was a visit to the state of Bihar. Indeed, my arrival in Patna, the capital of Bihar, seemed to me to herald that I was finally in the "real India." Even getting there was exciting. I could look out of my window on my flight from Delhi and see the Himalayas.

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I have visited the Terai in southern Nepal right across the border from northern Bihar in India. The area includes Lumbini where the Buddha was born. The people here are very friendly and the culture is fascinating. The native Tharu maintain a lifestyle which in many ways has not changed since the time of the Buddha.

Regards,

Paul Kekai Manansala

| 15498|2005-01-10 01:11:21|K. Loganathan|The Death of Religion and the Birth of Agamism|  
**The Death of Religion and the Birth of Agamism**

This post was inspired by the call for papers for a conference on the end of religion :

[http://groups.yahoo.com/group/bcn\\_2004/message/718](http://groups.yahoo.com/group/bcn_2004/message/718)

It is observed here:

the end of religion for some three centuries. In 1822 Thomas Jefferson echoed what had by then become a truism, when he claimed that "there is not a young man now living in the United States who will not die a Unitarian." The fact that Unitarianism actually declined in the 19th century while more traditional and conservative religions flourished did nothing to alter the perception among intellectual elites that secularization was the dominant characteristic of modernity, an unstoppable force that would ultimately prevail.>

I don't think that the West can ever end religion given its dominant physicalism and positivism. These attitudes remain BLIND towards the religious phenomena and hence can remain only forces that decry it impotent to recast the religious impulses in the direction of a more inclusive science. Religion as we know is a misadventure, a distortion of what can be called AGAMISM and which is not religion in the ordinary sense but something deeply metaphysical and DEEPER than religion. Only when the real metaphysical depths are disclosed and articulated, can there be an end to religion as we know it today

Here I use the word 'Agamism' ( for lack of a better term) to capture the metaphysical way of life of the Nubian-Kemetian-Sumerian-Dravidian cultural complex where it was represented physically as the Pyramid of the Nubians and Kemetians, the Ziggurat of the Sumerians and Akkadians and the Temple Gopurams of the Dravidians. The metaphysical life was a CLIMB of UNDERSTANDING where one ascends step by step and reaches the peak, the Njaanam that brings about a closure to this climb and the soul is then delivered or led to enjoy Moksha a state of being free from the cycle of births and deaths.

This view goes along with the notion of Disclosive Evolution, the evolution of creatures as resulting because of BEING disclosing Himself more and more remaining Himself ABOVE all so that He remains the SAME and unaffected by the historical and phenomenal.

#### **1. What is Religion?**

The way the word 'religion' is used I believe the following are the essential characteristics.

a. There is a Supreme AUTHORITY in the form of a scripture like the Bible for Christians, Al Koran for the Muslims and Vedas for Brahmanists. When it comes to metaphysical matters, it is presupposed that these scriptures contain all the relevant information and therefore what is necessary is NOT free thinking and metaphysical explorations but rather the exegetics of these scriptures and their proper understanding.

b. This also leads to seeking converts by whatever means so that the souls are saved. Thus we have as the communicative strategies, propaganda and proselytism where Free Thinking is not promoted and the individuals are brainwashed into an unthinking acceptance of the authority. The mind is opened up only to fill it up the Bible and so forth and then closed forever

(as one missionary would put it). Here there is a difference between Brahmanists and other religionists. While the Christians and Muslims allow free access to their scripture for all the converts, this is NOT done by the Brahmanists. What they want is the unquestioning acceptance of the authority of Vedas even without hearing a word of it and along with it, the authority of Brahmins who uphold the tradition of the Vedas. The people are led to believe that the Vedic doctrines as expounded by the Brahmanas is the only way for salvation which consists in enjoying Brahmanjanam and which is contained only in the Vedas and nothing else.

c. Now I must also include that this picture I am drawing may be too one-sided though not false. For within each of these religions there are also other developments that are more germane to Agamism. We can cite the Mystic Christianity of St Nicholas of Loyola, St. Theresa and so forth and the Sufi traditions of the Muslims. Even within Vedism we have the mystical or philosophic tradition of the Upanishads where free inquiry was the norm and a Brahmin was understood simply as one who seeks truth.

d. This leads to an INTOLERANCE of the other religions for without this intolerance and hatred, converting others into one's own religion is impossible. A person must not be allowed to practice his own native religion, he must be drawn out of it by whatever means into one's own flock so that he is saved

## **2. Agamism and Camayatiitam**

Now one of the most important concepts to arise among the Dravidian folks is that of Camayatiitam- though implicit for millenniums but came to be articulated as such only in the 18<sup>th</sup> cent AD by the famous (among the Tamils) Tayumanavar. This concept set the tone for the most spiritual outpourings of Vallalar in the 19<sup>th</sup> cent AD. It can be translated as 'Transcending all religions' and where you see all the religions not to be avoided and ridiculed but rather to be understood and transcended. This notion contains the following metaphysical understanding.

a. The genuine spiritual life is an ascent, a pilgrimage, a Haj where the soul MOVES in the metaphysical realms where it encounters the gods and with their assistance move further up and up and towards BEING on reaching whom the climb ceases and comes to a natural close. The climb is evolutionary both at the biological level and the hermeneutic level. Having become human through biological evolutions, then one can evolve into higher kinds of human beings through the hermeneutic evolution of UNDERSTANDING the limit of which Njanam, the Supreme Illumination that lights up all so that there is Absolute Understanding and with apodictic certainty.

b. Now this brings us to TRUTH as that which ought to be sought and hence hermeneutic scientific bent of mind. The mind must NOT be imprisoned but must be allowed to LEARN every bit of truth from whatever corner, tradition, religion, cult, metaphysical systems, ideologies and so forth. Even learning about an ideology (cult. Religion etc) and then seeing how it is inconstant with TRUTH, is a very useful kind learning for it tells us what not a truth. Thus we have an inherent OPENNESS of the mind and which we see in the Temple Hymns of the Sumerian En Hudu Anna (c. 2300 BC) where she sings the glories of ALL gods and where in each hymn she also brings out the TRUTH pertaining to that deity. The mind was not closed at all to a particular deity.

c. The MOVEMENT of Mind is most important in Agamism for without this movement, the climb will not be possible and hence also reaching the Peak,

the Kailash. Now since this movement is guided by TRUTH and where no authorities are accepted, the mind must be destructive-productive it must self-destroy what it is and regenerate itself from within itself into a new self. So what is emphasized and called for is SELF-CONVERSION so that one takes responsibility for what one is and freely interrogates whatever is presented to him by others. Such an attitude to existence will NOT allow the mind to be frozen into a tradition or cult or religion but will battle fiercely to remain OPEN for self-renewal that would keep the metaphysical movement alive.

**It appears to me that the world including the West is moving in this direction and hence my believe that with death of religion we will have the birth of Agamism**

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| 15499|2005-01-10 05:10:08|Runoko Rashidi|Re: INDIA THROUGH AFRICAN EYES|

Paul,

Very good to hear from you. I have not been to Nepal yet but I'd like to go. I will have to put it on my list.

Stay strong and remain connected,

Runoko Rashidi

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LOOKING AT INDIA THROUGH AFRICAN EYES: A TRAVEL  
PERSPECTIVE

In 1998 I returned to India on possibly the most momentous travel experience of my life. This journey took me first to the historic city of Delhi in the northern center of India One of the highlights of the 1998 trip was a visit to the state of Bihar. Indeed, my arrival in Patna, the capital of Bihar, seemed to me to herald that I was finally in the "real India." Even getting there was exciting. I could look out of my window on my flight from Delhi and see the Himalayas.

=====

=

I have visited the Terai in southern Nepal right across the border from northern Bihar in India. The area includes Lumbini where the Buddha was born. The people here are very friendly and the culture is fascinating. The native Tharu maintain a lifestyle which in many ways has not changed since the time of the Buddha.

Regards,  
Paul Kekai Manansala

| 15500|2005-01-10 08:49:59|unseenhandz@aol.com|Re: Black land esoteric study group|  
Dua NTJR! Art, I will start the study group Feb 6th,2005 1pm-3pm.I have just started getting Flyers designed and distributed to high schools,colleges,book stores,libraries etc. in order to have a good amount of people to start the Mdw NTJR lessons at one time.Also this gives me more time to gather study materials and photo copies of lessons, and book chapters so that members who don't own these "books" will have reference materials to take home with them.

Ankh,Wdja,Snb

Ptemu

| 15501|2005-01-10 09:17:20|Djehuti Sundaka|Iranian experts say ancient Elam began Uruk period simultaneously w|

Iranian experts say ancient Elam began Uruk period simultaneously with Mesopotamia and Egypt

<http://www.tehrantimes.com/Description.asp?Da=1/9/2005&Cat=10&Num=2>

Tehran Times Culture Desk

TEHRAN (MNA) -- A team of Iranian archaeologists working on Baladieh Hill in southwestern Iran's Khuzestan Province recently found some traces in the various strata of the hill showing that ancient Elam began the Uruk period simultaneously with Mesopotamia and Egypt, the director of the team announced on Saturday.

?Through studies on the strata, we learned that the traces date back to the Uruk period in the fourth millennium B.C. The strata show that writing was being developed in Khuzestan at the same time as in Mesopotamia and Egypt,? Abbas Alizadeh said.

Uruk was an ancient Mesopotamian city located northwest of Ur (Tall Al-Muqayyar) in southeastern Iraq. The turn of the 4th to 3rd millennium is accepted as the date of the flourishing of the archaic civilization of Uruk and of the invention of writing.

In Uruk and probably also in other cities of comparable size, the Sumerians led a city life that can be more or less reconstructed as follows: temples and residential districts; intensive agriculture, stock breeding, fishing, and date palm cultivation forming the four mainstays of the economy; and highly specialized industries carried on by



sculptors, seal engravers, smiths, carpenters, shipbuilders, potters, and workers of reeds and textiles. The period is known as the Uruk era.

Located 40 kilometers northeast of Haft-Tappeh and covering an area of over eight acres, Baladieh Hill was briefly inhabited several times during the Elamite, Parthian, and Sassanid eras.

?The newly collected data should be studied more carefully,? Alizadeh added.

He went on to say that experts have still not determined how the area made the transition from the prehistoric era to the Uruk era.

A number of experts from Britain and the United States were to join the Iranian archaeologists, but the excavation operations have been temporarily halted due to heavy rain in the region and lack of workers. Baladieh Hill had never been excavated before.

| 15502|2005-01-10 16:44:35|KAMAU|Re: Kamau|

Hotep...

Nope again. I do think I know him though. I go to Roots' Kwanzaa Nia night programs. Excellent 2 years ago..."interesting end" to the 1 this year.

I am just Kamau originally from Detroit, then San Diego, Chicago & now DC/MD

(I wouldn't mind seeing if I could work @ Roots in the future though... the public caucasoid-reality controlled skewls just ain't hittin'!!)

Shemhotep

--- In Ta\_Seti@yahooogroups.com, Michaela Gilliam wrote:

> We have a Baba Kamau at the Roots Activity Learning Center here in

D.C. By chance?

>

> Arthur Coleman wrote:Thanks Kamau

>

> KAMAU wrote:

>

> Hotep...

> Nope that 1 is not me.

> Indy is one of the places in the Midwest I have not been or lived,

> but been darn near everywhere else.

> I am in DC/MD originally from Detroit.

>  
>  
> --- In Ta\_Seti@yahoogroups.com, "Art" wrote:  
>> Thanks Kamau-BTW there is a Kamau who lives in Indianapolis,  
> Indiana. You  
>> wouldn't be he would you?  
>>  
>> Just curious.  
>>  
>> Art  
>>  
>> Hotep... No problem Ancient Egypt & Black Africa: A Student's  
> Handbook for  
>> the study of Ancient Egypt in Philosophy, Linguistics & Gender  
> Relations  
>> 1992 from Karnak House ISBN: 0907015700 \$14.99  
>>  
>> Kamau  
>>  
>>  
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>> ---  
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>> Version: 6.0.822 / Virus Database: 560 - Release Date: 12/22/2004  
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| 15503|2005-01-10 20:37:27|Runoko Rashidi|MIGHTY ANGKOR|

## **SOUTHEAST ASIA THROUGH AFRICAN EYES: THE MIGHTY MONUMENTS OF ANGKOR**

**BY RUNOKO RASHIDI**

"For the complexion of men, they consider black the most beautiful. In all the kingdoms of the southern region, it is the same."

--Nan Ts'ü Chou, Early Chinese Chronicler

In December 1999 I completed my second tour to Southeast Asia. The most prominent and enduring kingdom of early Southeast Asia was Angkor (ca. 800-1431), located primarily in Cambodia. The builders of Angkor were an Africoid people known as Khmers--a name that loudly recalls ancient Kmt (pharaonic Egypt). Harvard anthropologist Roland Burrage Dixon, in his *Racial History of Man*, wrote that the Khmers were physically "marked by distinctly short stature, dark skin, curly or even frizzy hair, broad noses and thick Negroid lips (1)." In antiquity the Khmers established themselves throughout a vast area that encompassed portions of Myanmar, Thailand, Cambodia, Malaysia, Vietnam, and Laos.

### **ANGKOR WAT**

In the Khmer language, Angkor means "the city" or "the capital." In 889 Yasovarman I constructed his capital on the current site of Angkor and over the centuries successive Khmer monarchs augmented the city with contributions of their own. My first full day in Cambodia began with a morning tour of the regal Angkor Wat temple. The temple of Angkor Wat, the most famous of Khmer stone structures, took 37 years to build. During this period the millions of tons of sandstone used in the temple's construction were transported to the site by river raft from a quarry at Mount Kulen, 25 miles to the northeast.

Angkor Wat rises in three successive stages up to five central towers that represent the peaks of Mount Meru--the cosmic or world mountain that lies at the center of the universe in Hindu mythology and considered the celestial residence of the Hindu pantheon. The towers of Angkor Wat, the tallest of which rises about 200 feet above the surrounding flatlands, are Cambodia's national symbol. The temple's outer

walls represent the mountains at the edge of the world, while the moat surrounding the temple represents the oceans beyond.

Angkor Wat dates from the twelfth century reign of Suryavarman II (1113-1150). This was a time when the Khmer dominion over Southeast Asia was at its very pinnacle, with an empire known as Kambuja stretching from the South China Sea to modern Thailand, as far north as the uplands of Laos and as far south as the Malay Peninsula. King Suryavarman II built it as a funerary temple for himself and dedicated it to the Hindu god Vishnu, whom the king represented on Earth and with whom he was integrated on his death.

Angkor Wat is decorated throughout with intricate bas-reliefs depicting stories from the epic Hindu poems the Mahabharata and the Ramayana, with marching armies, fantastic demons and vivid depictions of the celestial women dancers known as "apsaras." French architect and archaeologist Henri Parmentier gave high praise to the apsaras of Angkor Wat in 1923 when he penned that "to me they are Grace personified, the highest expression of femininity ever conceived by the human mind (2)." During the glory days of Angkor a walk to the center of Angkor Wat was a metaphorical trip of the spirit to the center of the universe.

### **THE HIGH STATUS OF WOMEN AND INTELLECTUALS IN KHMER SOCIETY**

The women of Angkor occupied an exceptionally high position in Khmer society with upper-class women spending much of their time in intellectual pursuits. Not only were the genealogies of Angkor generally matrilineal in character, they repeatedly reveal the names of the grandmothers, mothers, wives, sisters, daughters, and granddaughters of the king.

In regards to physical appearance Angkor scholar Christopher Pym pointed out that, "basically all Khmer women had burnished brown skin. The common people were very dark, sometimes nearly black-brown? Women occupied a dominant place in Khmer society, but the status of upper-class women was marked. Usurpers of the Khmer throne had to show their relationship to previous kings through intermarriage. In priestly families descent and inheritance followed the female line (3)."

Each Angkor temple possessed two library buildings. Manuscripts were abundant and those that destroyed them were threatened with eternal damnation. The reign of Jayavarman V (969-1001), in particular, reflects a period of great intellectual prowess and the high stature of women in Khmer society. Lawrence Palmer Briggs, one of the most important modern chroniclers of the history of early Southeast Asia, wrote that:

"There is probably no reign in the history of the ancient Khmers in which more distinguished ministers, scholars, dignitaries are mentioned in the inscriptions. The exalted trust to Prana by the king, the praises of Indralakshmi in the inscriptions and her erection of an image of her mother, and the foundations of Jahnvi, show the high social and political positions held by the women of Cambodia at this time. Chinese writers praise the women of Cambodia for their knowledge of astrology and government, and say the women of the royal family sometimes held high political posts, including that of judge (4)."

### **JAYAVARMAN VII: ANGKOR'S GREATEST MONARCH AND MOST PROLIFIC BUILDER**

In 1860, a young French scholar and scientist, Henri Mouhot, recorded in his diary that "It is grander than anything left to us by Greece or Rome (5)." Visiting the site for the first time, Mouhot wrote that:

"In the province still bearing the name of Ongcor [Angkor], there are...ruins of such grandeur, remains of structures which must have been raised at such an immense cost of labor, that at first view, one is filled with profound admiration and cannot but ask what has become of this powerful race, so civilized, so enlightened, the authors of these gigantic works (6)."

The reign of Jayavarman VII (1181 to 1219) marks the height and the beginning of the decline of the

kingdom of Angkor. The earlier kings of Angkor had been Hindus but Jayavarman was a devout Buddhist monarch whose second wife, Indradevi, described as "intelligent my nature, scholarly, very pure, devoted to her husband (7)", became chief lecturer at a Buddhist foundation.

Jayavarman VII was a militarist and a colossal builder comparable in stature to ancient Egypt's Ramses the Great. When he was past sixty he embarked on a series of military campaigns that extended the Khmer empire to Malaysia in the south, to the borders of Myanmar in the east and to Laos in the north. Indeed, Jayavarman VII was so successful in his wars with Vietnam that during the last period of his reign central Vietnam was essentially an Angkor province. In Sanskrit the word varman means armor; jaya means victory. Jayavarman thus represented the "protector of victory."

Of the major monuments of Angkor nearly half of them are attributed to Jayavarman VII. In 1181, he was proclaimed king in the battle-scarred and essentially war devastated Khmer capital, and many of the monuments of Angkor reflect his reconstruction efforts and seemingly ceaseless building projects. Indeed, as magnificent as it is, Angkor Wat is only one of 215 sites in the immediate region. Other famous sites include the Bayon--the sculptured stone mountain at the center of the six-square-mile walled city of Angkor Thom (about a mile northeast of Angkor Wat) and the capital of the Khmer empire from the late tenth through the early thirteenth century. To protect Angkor Thom Jayavarman constructed a moated stone wall around the city, with five monumental bridges. The city and its environs must have had a considerable population. It is more spacious than any of the walled cities of medieval Europe and could have easily contained the Rome of Emperor Nero's day.

The Bayon is my favorite Angkor temple and from a distance it appears as a mere mass of stone. But as you approach the temple in its park-like setting, one is immediately struck by the scores of huge African looking faces on the building's surface. The Bayon, an Angkor temple second in size only to Angkor Wat, is an intricate, eight hundred-year-old shrine celebrated for the gigantic stone faces of its builder, Jayavarman VII. In 1297 a Chinese merchant named Chou Ta-kuan described the Bayon as shining with gold and exclaimed that "On the eastern side is a golden bridge, on each side of which are two golden lions, while eight golden Buddhas are placed at the base of the stone chambers (8)." An inscription on the Bayon temple pertaining to Jayavarman states that, "He suffered from the sicknesses of his subjects more than from his own: for it is the public grief which makes the grief of kings and not their personal grief (9)."

Ta Prohm and Preah Khan, monuments almost as large as Angkor Wat, were also erected by the prolific Jayavarman, and were designed by him as mausoleums for his mother and his father respectively. The inscription at Ta Prohm reveals that there were 102 hospitals in the Khmer empire when Jayavarman VII reigned. The medical personnel in each hospital consisted of two doctors, two pharmacists, fourteen guardians, eight male nurses, six female nurses, six orderlies, two cooks, two clerks and sixty general assistants.

The Preah Khan temple, a genuine labyrinth of pavilions, halls and chapels, lies just a short distance north of Angkor Thom. According to the dedicatory stele dating to 1191, the site sheltered 515 pietistic portraits which were embellished with immense quantities of silk veils and golden jewelry set with diamonds, emeralds and pearls.

## NOTES

1. Roland B. Dixon, *The Racial History of Man* (New York: Scribner's, 1923), 226

2. Henri Parmentier, quoted in Michael Freeman and Roger Warner, *Angkor: The Hidden Glories*, ed. David Larkin (Boston: Houghton Mifflin, 1990), 182.

3. Christopher Pym, *The Ancient Civilization of Angkor* (New York: Mentor-New American Library, 1968), 145.

4. Lawrence Palmer Briggs, *The Ancient Khmer Empire* (Philadelphia: American Philosophical Society, 1951), 16.

5. Henri Mouhot, quoted in Freeman and Warner, 9.

6. Mouhot, quoted in Russell Ciochon and Jamie James, "The Glory that was Angkor," *Archaeology* 47, No. 2 (1994), 40.

7. Pym, 145

8. Chou Ta-Kuan, *The Customs of Cambodia*, trans. Paul Pelliot and J. Gilman d'Arcy Paul (Bangkok: The Siam Society, 1987), 1.

9. Quoted in Pym, 153.

| 15504|2005-01-11 01:42:49|K. Loganathan|In-Anna and the Androgynous BEING|  
**In-Anna and the Androgynous BEING**

Recently a biologist remarked that even if life forms are found in outer space, they are sure to be males and females whatever physiognomy they assume. This shows a grasp of a fundamental kind belonging to Natural Metaphysics. The Sumerian seems to have noted this but with their characteristic plunge into the metaphysical depths they also saw BEING to be androgynous to account for the fact that in nature we find everywhere the creatures being born as males and females. BEING has to be one half male and one half female for there to be biological forms organized as males and females. . So it was a pleasant surprise for me to locate the following line in the Temple Hymn 16 of En Hudu Anna, the daughter of a Sumerian mother and an Akkadian father, the Sargon the Great (c.2300 BC) who ruled for the first time both the Akkadian Uruk and the Sumerian Ur.

This metaphysical insight into the essence of BEING has been retained by the Tamils to this day where in every Siva Temple you can see such an icon

The line that excited me so much is the following:

>>>>>>>>>>

7(205)

**munus-ra se-er-ka-an-di nita-ra sag-tug dul-la ( Who adores the woman, who covers (the head of) the man with a helmet)**

Ta. manusinRa seerkaNdi naatanRa saan-tukil toolla ( Who wears the woman's necklace and a man's head cover)

????(?)? ?????? ???(?)? ???..???? ?????

munus: Ta. manusi : woman

Se-er-ka-an-di : T. seerkaNdi > sir-kaNdi : a beautiful necklace? > See Ta. kaNdam : the throat, neck etc.

**nita** : Ta. naatan : the male lord

**sag-tug** : Ta. tukil: garments. Also Ta. tookai : feathers, . Perhaps here a head dress of feathers peculiar to the males at that time.

**Notes.** We may have here the description of BEING as Male-Female , the androgynous reality that is retained in Saivism to this day

**dul-la** Ta. tool: skin, that which covers the body

>>>>>>>>>>

The meaning of the key terms and their Tamil shapes are very clear. The ?munus? is Tamil >masuci (woman) and ?nita? is Ta. naatan ( the male , lord etc) The se-er-ka-an-di is Ta. siirkaNdi, a kind of necklace and ?sag-tug? is Ta. saan-tukil a kind of head-dress and which at that time was peculiar to the males. What we have here is clearly In-Anna just like Siva during the historical period disclosing Herself as an androgynous reality and which icon form is celebrated to this day among the Tamils. From CaGkam times through the Bakhti period( 4<sup>th</sup> cent AD to 11<sup>th</sup> Cent AD) there does not exist one major Sacred Tamil that fails to mention BEING as Siva-Sakti, one half male and one half female. BEING is Ammai-Appar, the Mother-Father and as such the powers that give birth to the whole of the cosmos ( ammai-apparee ulakiRku ammai-appar - Tiruvuntiyar, 12<sup>th</sup> cent)

The following verse is just one of the hundreds that you can find in Tamil and quite easily:

>>>>>>>>

71.

**idappaala vaanattu ezumatiyai niiyoor  
madappaavai tannarukee vaittaal - idappaakaG  
koNdaaL malaippavai kuuRonRuG kaNdilaG kaaN  
kaNdaayee mukkaNNaay kaN!**

Meaning:

*O Lord! You have placed as worth placing on your head the Moon that arises in the sky and next to the Ganges. Now because of this I am confused as to how these are related to the essence of the Woman whom you have placed as your equal half and on the left side. With my fleshy eyes I*

>>>>>>>>>>>

## The Third Eye:

[illegible]

9( 207)



**nin-gal an-ki-a (d) inanna-ke ( The great queen of heaven and earth, Inanna)**

Ta. niiGkaL vaan-kiiza (d) iinannakkee ( ?)

????? ??? ?? (???) ????????

nin-gal : Here the use of ?gal? as signifying something great and honorific is still available in the use of ?kaL? as is ?niiGkaL? ( yourself (hon), taaGakL ( you (hon) etc.

**an-ki-a** : Ta. vaan-kiiz-a : lit the sky and the earth below but in meaning the whole of the cosmos, including the metaphysical realms. It can also be understood as the metaphysical ( vaan) and physical ( kiiz) realms

>>>>>>>

Here the crucial term is ?an-sa-ta e-de? 3 which means ? descending from the inside the heavens. The ?heaven? here is also described as ?an? ( > T. vaan) but not meaning the sky but the Metaphysical Space, the DEPTHS from which emerge all and where reside the gods. The term ? an-ki-a ? (Ta. vaan kiiz-a) and also? an-ur-a? (> Ta. vaan-uura) elsewhere all mean the same - the phenomenal and noumenal reality - the cosmic reality with both the visible Surface Structure (SS) and invisible Deep Structure.(DS)

Now in describing in-Anna as the Queen of this kind of Cosmic Reality, she implies that what she says is a matter of transductive perception a vision of the fleshy eyes that sees the sensible , the SS as well as the metaphysical eye that sees the DS

It must be the case that this understanding was not only retained by the Tamils but also articulated as the vision of the Third Eye and linked with Sivayoga such as that of the Siddhas in later times.

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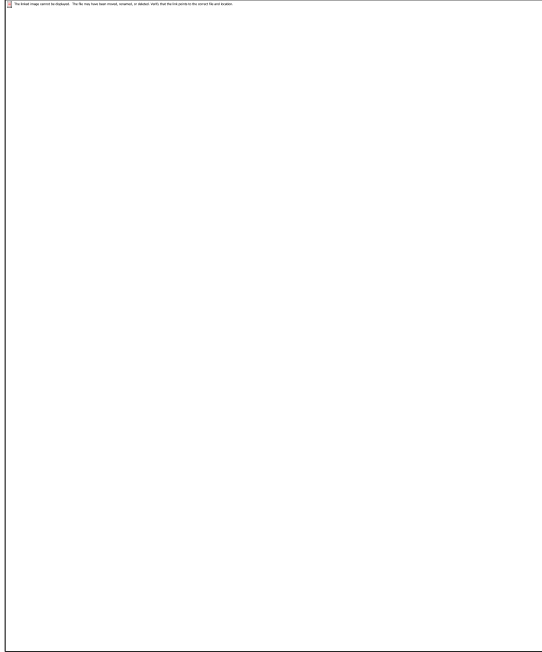
| 15505|2005-01-11 12:30:39|solomon abdul-Rahman|pics of Angkor Wat...|

**Subject:** pics of Angkor Wat

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**suleiman= wise abdul = servant of**

**Rahman = The Benificent or The Doer of Good**

so, **the wise servant of, The Doer of Good** 🤖

**"Pluto sits out there, but still just a touch of the Sun moves her."**

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| 15506|2005-01-11 15:19:30|Runoko Rashidi|ON THE GREAT WALL OF CHINA--IN  
SEARCH OF THE AFRICAN PRESENCE|

**ON THE GREAT WALL OF CHINA: IN SEARCH OF AFRICAN PEOPLE**

**BY RUNOKO RASHIDI\***

**"How do we explain such a large population of Blacks in Southern China, powerful enough to form a kingdom of their own?"**

**--Chancellor James Williams, *Destruction of Black Civilization***

How many of us have wanted to visit China? I certainly did, and when the opportunity availed itself in March 2001 there I went. I arrived, all alone, in Beijing on March 4, 2001 and sure enough it was not long after landing in China that I found myself on the "Great Wall." Actually, I was not that impressed. I suppose that I had been spoiled by the monuments of Egypt and I've essentially come to the conclusion that after you've visited Egypt a few times every other place shrinks in significance..

Following the Great Wall I journeyed to the Ming Tombs, which I found interesting but not really awe inspiring. But it was during my visit to the Ming Tombs that something happened that in many ways set the tone for the entire trip. People started to follow me! Both men and women, but especially young women, started following me! Finally, I just stopped in my tracks and asked my tour guide what was going on. He told me that my followers were in admiration of me and thought that I must be some kind of celebrity! Well, with that explanation handed to me I quickly calmed down and went about the important business of sight seeing. But the people continued to follow me and it soon got to the point where folks were shaking my hand and asking to take photographs with me. Well, worse things have happened to me and I pretty much took it all in stride. But a lot more was to follow on my Chinese odyssey and not all of it was as pleasant.

And so I got through my first day in China. I had had a long sequence of flights, checked into a fabulous hotel, climbed China's Great Wall, visited the Ming Tombs and been mistaken for a celebrity. All in a day's work in the life of Runoko Rashidi, fast on his way to becoming a legend in his own mind. Next day, fresh and relaxed I went to the Forbidden City.

I remember a lot of things about that second day. First, that it was cold and windy. Second, I found not a scrap of litter on the streets. Third, that language was going to be a big barrier. Fourth, I never saw any women in tight and revealing clothes. And, perhaps more than important than all of the rest, I had not seen any Black people yet--neither depiction nor actual person! There were none in the Forbidden City, just as there had been none on the Great Wall or in the Ming Tombs. So much for antiquity. And then it suddenly dawned on me that I hadn't seen any in the hotel or in the restaurants or in the streets or anywhere. What was going on here? Believe me when I say that I was starting to feel a little lonely.

Next day I visited the Temple of Heaven and the Lama Temple. I was impressed with both places. And this was followed the day after with a trip to the Reed Moat Bridge, the Summer Palace and Tianamen Square. I went to different restaurants every day and the food was great. So far, pretty good. But still, no Black folks! What could have happened to them I wondered? Wasn't this the place where Chancellor Williams said that Blacks were once powerful enough to build a kingdom of our own? I know that there had to have been a lot of them because, in addition to the works of James Marmaduke Boddy, Clyde-Ahmed Winters, James Brunson and Wayne Chandler, among numerous others, I had read the September 1998 scientific report published in the *Los Angeles Times* that said that "Most of the population of modern China--one fifth of all the people living today--owes its genetic origins to Africa."

Next day I took an excursion about 128 kilometers out of Beijing to visit the East Qing Tombs. I thought that if I couldn't find Black people in Beijing itself that I might have better luck elsewhere. The tombs were splendid and it was well worth the journey, although I still had not found what I was looking for. On the other hand, the people that I met that day were said to be peasants of Manchu stock and they weren't friendly at all. Indeed, for the first time on the trip I met folks who actually seemed cold and even a little hostile. I didn't like it. When I asked my tour guides what the local people were saying about me they just shrugged and requested that I not worry about it. I liked it even less.

Well, I guess that you could say that by this time in the journey I had seen about enough of Beijing and the surrounding areas and I was more than ready to go. And so away I went to city of Xi'an. You know the city--the one with the terra cotta soldiers. I didn't see the soldiers that day but I did make a long anticipated visit to the Shaanxi Provincial Museum of History--said to be China's best museum. What a disappointment! Not a Black man or woman--ancient or modern--in the place. Damn!

And then I went to the Tang Dynasty Museum. The Tang Dynasty represents one of the great high points in Chinese history. But there was nothing that I could say was distinctly Africoid in the Tang Museum! They even brought the Museum Director himself out to meet me. I was told that it was his official day off but when he heard that I was coming he showed up anyhow. He told me that he was honored to meet me and that I was the first Black man to ever visit the place. But when I asked him about African people in the history of China I drew a complete blank. He claimed that he knew nothing about such a possibility. At least he was consistent.

Of my three guides, all of whom professed great stores of knowledge regarding early China, I could jar nothing loose from them regarding an ancient African presence. At the same time, however, they all knew about the anti-African riots that took place in China in the mid-1980s. I was beginning to wonder if all of this, I mean the whole experience, was a kind of dream or something.

The following day was my best in China! I went to the Banpo Neolithic Village and drove past the tomb of Emperor Qin Shi Huang, and finally got to the museum of terra cotta soldiers and horses. They were magnificent and represent another high point in Chinese history, and I was impressed by the fact that both the tomb and soldiers and horses all belonged to the same man who began construction of the Great Wall, and I thought that closest comparison that I could make was to the great pyramid builders of Old Kingdom Egypt.

For lunch that day in Xi'an I went to another great restaurant followed by a visit to an actual Chinese tea house. This time all of the waitresses paused in their attention to the needs of the other diners to give me a peep and even the chef came out of the kitchen to take a look. And, oh yes, by this time I had seen a couple of African-American tourists and what appeared to be an African diplomat and one of them actually talked to me!

The next two days I saw the Xi'an city walls, a Han tomb complex, a drum tower and another museum. And I noticed a few other things too. It seemed that the Chinese, in general, smoked like chimneys, that they were highly disciplined, that there were lots of unemployed laborers, that there was a great deal of industrial pollution and the skies always seemed hazy, that there were many things to buy with aggressive vendors at every site, and that the people as a whole seemed very proud to be Chinese.

Well, my trip to China was coming to an end and I suppose that it was just as well. I was glad that I had gone but I had found no documentation of the African presence and had spent quite a lot of money in my search. I suppose that I should have been better prepared but based on all the work that had gone into my *African Presence in Early Asia* anthology I really thought that it would have been a simple, quick and easy search with the African imprint everywhere. It turned

out to be far from the case. Even the artifacts that I saw dating from the Shang Dynasty period did not seem Africoid. At least they didn't to me.

So I guess that you could say that my trip to China was a kind of bitter sweet affair. I was glad that I had gone because there is nothing like seeing it for yourself. And many of the monuments that I saw there were indeed impressive. But I left the country thinking that I would never go there again and I could not help wondering again and again and again about what happened, what really happened, to all of the Black people in China.

\*Runoko Rashidi is an African historian and lecturer engaged in a lifelong love affair with Africa. He is currently organizing an educational tour to Vietnam/Cambodia for April 2005 and Brazil in November 2005. For information about Runoko's tours and lectures contact him at

[Runoko@yahoo.com](mailto:Runoko@yahoo.com) or call Runoko at (210) 337-4405.

| 15507|2005-01-11 18:14:20|clyde winters|Re: ON THE GREAT WALL OF CHINA--IN SEARCH OF THE AFRICAN PRESENCE|

Hi

It is important to understand that many Chinese archaeologist make sure to hide any artifacts that point to any people ruling China besides the present Hua people. Secondly, you must understand that their was not one but two Shang empires. The first Shang empire was controlled by Dravidian speaking people. The second Shang empire based at Anyang was founded by southern mongoloid people (i.e., Indonesian type, native Vietnamese (Vietnamese that are not of Chinese origin) and Philipino type.

There are few Blacks in China, except for Negritos, is because of the fact many of the Qiang (Known as Yueh and Kushana in the Chinese literature), migrated through Xinjiang into Central Asia and thence North China; while the Dravidian Yueh and Yi tribes migrated through Yunnan and thence Southeast Asia where they founded the various cilizations like Angkor and etc.

Clyde

--- Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:

>

> ON THE GREAT WALL OF CHINA: IN SEARCH OF AFRICAN  
> PEOPLE

>

> BY RUNOKO RASHIDI\*

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> "How do we explain such a large population of Blacks  
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> And so I got through my first day in China. I had  
> had a long sequence of flights, checked into a  
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| 15508|2005-01-11 18:32:09|Runoko Rashidi|Re: ON THE GREAT WALL OF CHINA--IN  
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Brother Clyde,

Thanks for the comments. Thanks for the education. And for all of the work that you have done  
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Runoko Rashidi

*clayde winters* wrote:

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> > to build a kingdom of our own? I know that there  
> had  
> > to have been a lot of them because, in addition to  
> > the works of James Marmaduke Boddy, Clyde-Ahmed  
> > Winters, James Brunson and Wayne Chandler, among  
> > numerous others, I had read the September 1998  
> > scientific report published in the Los Angeles  
> Times  
> > that said that "Most of the population of modern  
> > China--one fifth of all the people living  
> > today--owes its genetic origins to Africa."  
> >  
> > Next day I took an excursion about 128 kilometers  
> > out of Beijing to visit the East Qing Tombs. I  
> > thought that if I couldn't find Black people in  
> > Beijing itself that I might have better luck  
> > elsewhere. The tombs were splendid and it was well  
> > worth the journey, although I still had not found  
> > what I was looking for. On the other hand, the

> > people that I met that day were said to be  
> peasants  
> > of Manchu stock and they weren't friendly at all.  
> > Indeed, for the first time on the trip I met folks  
> > who actually seemed cold and even a little  
> hostile.  
> > I didn't like it. When I asked my tour guides what  
> > the local people were saying about me they just  
> > shrugged and requested that I not worry about it.  
> I  
> > liked it even less.  
> >  
> > Well, I guess that you could say that by this time  
> > in the journey I had seen about enough of Beijing  
> > and the surrounding areas and I was more than  
> ready  
> > to go. And so away I went to city of Xi'an. You  
> know  
> > the city--the one with the terra cotta soldiers. I  
> > didn't see the soldiers that day but I did make a  
> > long anticipated visit to the Shaanxi Provincial  
> > Museum of History--said to be China's best museum.  
> > What a disappointment! Not a Black man or  
> > woman--ancient or modern--in the place. Damn!  
> >  
> > And then I went to the Tang Dynasty Museum. The  
> Tang  
> > Dynasty represents one of the great high points in  
> > Chinese history. But there was nothing that I  
> could  
> > say was distinctly Africoid in the Tang Museum!  
> They  
> > even brought the Museum Director himself out to  
> meet  
> > me. I was told that it was his official day off  
> but  
> > when he heard that I was coming he showed up  
> anyhow.  
> > He told me that he was honored to meet me and that  
> I  
> > was the first Black man to ever visit the place.  
> But  
> > when I asked him about African people in the  
> history  
>

=== message truncated ===

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| 15510|2005-01-11 20:51:39|Paul Kekai Manansala|Re: ON THE GREAT WALL OF CHINA--IN SEARCH OF THE AFRICAN PRESENCE|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

>

>

Runoko, you might try Yunnan and other areas in the south if you go to China again. The people here are linguistically related to those in Indochina (Hmong-Mien, Kadai, Mon-Khmer and Austronesian).

I hear Yunnan has very nice natural scenery as an added attraction including some interesting dwarf horses.

Regards,

Paul Kekai Manansala

| 15511|2005-01-11 21:01:19|Runoko Rashidi|Re: ON THE GREAT WALL OF CHINA--IN SEARCH OF THE AFRICAN PRESENCE|

Paul,

You know when I left China I said that I would never go back but now I am about ready for another visit. Perhaps in 2006 I'll go back and visit some other regions. And if I did not think that it was dangerous I would go to the Philippines also.

Take care,

Runoko

***Paul Kekai Manansala*** wrote:

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Regards,  
Paul Kekai Manansala

| 15512|2005-01-11 23:41:56|K. Loganathan|Biblical parallels in Sumerian literature|

The full posting at :

<http://home.comcast.net/~chris.s/sumer-faq.html#A1.5>

## VI. I've heard that there are a lot of Biblical parallels in Sumerian literature. What are they?

Traces of Sumerian religion survive today and are reflected in writings of the Bible. As late as Ezekiel, there is mention of a Sumerian deity. In [Ezekiel 8:14](#), the prophet sees women of Israel weeping for [Tammuz](#) ([Dumuzi](#)) during a drought.

The bulk of Sumerian parallels can, however be found much earlier, in the book of Genesis. As in Genesis, the Sumerians' world is formed out of the watery abyss and the heavens and earth are divinely separated from one another by a solid dome. The second chapter of Genesis introduces the paradise Eden, a place which is similar to the Sumerian Dilmun, described in the myth of "[Enki](#) and [Ninhursag](#)". Dilmun is a pure, bright, and holy land - now often identified with Bahrain in the Persian Gulf. It is blessed by Enki to have overflowing, sweet water. Enki fills it with lagoons and palm trees. He impregnates Ninhursag and causes eight new plants to grow from the earth. Eden, "in the East" ([Gen. 2:8](#)) has a river which also "rises" or overflows, to form four rivers including the Tigris and Euphrates. It too is lush and has fruit bearing trees. ([Gen. 2:9-10](#)) In the second version of the creation of man "The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being." Enki and Ninmah (Ninhursag) use a similar method in creating man. [Nammu](#), queen of the abyss and Enki's mother, bids Enki to "Knead the 'heart' of the clay that is over the Abzu " and "give it form" ([Kramer & Maier](#) p. 33) From there the similarities cease as the two create several malformed humans and then the two deities get into an argument.

Returning to [Enki](#) and [Ninhursag](#), we find a possible parallel to the creation of Eve. Enki consumed the plants that were Ninhursag's children and so was cursed by Ninhursag, receiving one wound for each plant consumed. [Enlil](#) and a fox act on Enki's behalf to call back Ninhursag in order to undo the damage. She joins with him again and bears eight new children, each of whom are the cure to one of his wounds. The one who cures his rib is named Ninti, whose name means the Queen of months, ([Kramer & Maier](#) 1989: pp. 28-30) the lady of the rib, or she who makes live. This association carries over to Eve. ([Kramer](#), History Begins at Sumer 1981: pp.



143-144) In Genesis, Eve is fashioned from Adam's rib and her name hawwa is related to the Hebrew word hay or living. ([New American Bible](#) p. 7.) The prologue of "Gilgamesh, Enkidu and the Underworld" may contain the predecessor to the tree of knowledge of good and evil. This tree not only contains a crafty serpent, but also [Lilith](#), the legendary first wife of Adam. The huluppu tree is transplanted by [Inanna](#) from the banks of the Euphrates to her garden in Uruk, where she finds that:

...a serpent who could not be charmed  
made its nest in the roots of the tree,  
The [Anzu](#) bird set his young in the branches of the tree,  
And the dark maid Lilith built her home in the trunk. ([Wolkstein and Kramer](#) 1983: p. 8)

It should be noted that Kramer's interpretation that this creature is Lilith has [come into question of late](#).

Another possible Sumerian carry-over related to the Fall of man is the lack of "pangs of childbearing" for those in Dilmun. In particular, [Ninhursag](#) gives birth in nine days, not nine months, and the pass "like good princely cream" ([Kramer](#) 1981: p. 142,145) or "fine oil" ([Kramer & Maier](#) 1989: p. 25)

The quarrels between herder god and farmer deity pairs such as [Lahar](#) and [Ashnan](#) or [Enten](#) and [Emesh](#) are similar in some respects to the quarrels of Cain and Abel. In the Sumerian versions death appears to be avoided, although we do not have the complete Lahar and Ashnan story. (Kramer 1961 pp. 49-51, 53-54)

The ten patriarchs in Genesis born prior to the flood lived very long lives, most in excess of 900 years. The seventh patriarch, Enoch, lived *only* 365 years before he "walked with God". (Genesis 5). The account which numbers those Patriarchs as ten is attributed to the Priestly source. The Yahwist source (J), details only seven Patriarchs prior to Noah, so that with him included, there are eight antediluvian patriarchs. (Genesis 4: 17-18) The eight antediluvian kings of in the Sumerian King List also lived for hundreds of years. (Kramer 1963 p. 328) S. H. Hooke notes another version of the Sumerian King list, found in Larsa details ten antediluvian kings. (Hooke, p. 130) The clearest Biblical parallel comes from the story of the Flood. In the Sumerian version, the pious Ziusudra is informed of the gods decision to destroy mankind by listening to a wall. He too weathers the deluge aboard a huge boat. Noah's flood lasts a long time, but Ziusudra comes to rest within seven days and not the near year of the Bible. He does not receive a covenant, but is given eternal life. (Kramer 1963 pp. 163-164; Kramer 1961 pp. 97-98)

As far as the New Testament goes, many also draw a parallel between [Dumuzi](#) and Jesus because Dumuzi is a shepherd-king and he is resurrected from the dead. This is perhaps appealing to some as Dumuzi's Akkadian analog, Tammuz, appears in the Bible, however Dumuzi's periodic return from the underworld is not unique even in Sumerian literature. His sister [Geshtinanna](#) also rises from the

dead, and if one counts those born as deities, [Inanna](#) does as well. Periodic death and rebirth is a common theme in agricultural myths where the return of the deities from the earth mirrors a return to life of plants.

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| 15513|2005-01-12 03:52:24|K. Loganathan|The Holy Marriage|

The Ritual of Holy Marriage is a widespread ritual among the Agamic Hindu-s celebrated to this day. as part of Temple Culture. The Tamil literature and many puraNa-s also describe such marriages quite extensively. It appears to be a continuation of such practices in ancient Middle East - Sumeria Egypt and so forth.

For your reading pleasure.

Taken from:

<http://www.mystae.com/restricted/streams/scripts/marriage.html>

Loga

## The Holy Marriage

"The mystical marriage with the queen goddess of the world represents the hero's total mastery of life; for the woman is life, the hero its knower and master. And the testings of the hero, which were preliminary to his ultimate experience and deed, were symbolical of those crises of realization by means of which his consciousness came to be amplified and made capable of enduring the full possession of the mother-destroyer, his inevitable bride. With that he knows that he and the father are one; he is in the father's place."

- Joseph Campbell, *The Hero with a Thousand Faces*

"For it was the Sumerian religious credo that the ritual marriage between the king of Sumer and its fertility Goddess [Inanna](#) full of sexual allure, was essential for the fertility of the soul and the fecundity of the womb and that it brought about the prosperity of the land and the well being of its people. The first Sumerian ruler who celebrated this rite was the shepherd-king [Dumuzi](#) (the Biblical Tammuz) who reigned in Erech...early in the third millennium BC."

- Samuel Noah Kramer, *History Begins at Sumer*

"Annually she [Innana] mated with the shepherd god Dumuzi (or Tammuz) who incarnated the creative powers of spring. His autumnal death symbolized the seasonal decline, and their reunion in the spring resurrection the renewal of the earth."

- Jennifer and Roger Woolger, *The Goddess Within*

"Excavations of ancient Erech, where Inanna had her most revered temple, dug up a necklace of semiprecious stones, one of which was inscribed with the words: 'Kubatum, the *lukur*-priestess of Shu-Sin,' - *lukur* being a Sumerian word designating an Inanna devotee who may have played the role of the Goddess in the Sacred Marriage Rite."

- Samuel Noah Kramer, *History Begins at Sumer*

"Ninshubur, the good handmaiden of Eanna,  
stays awake at her goodly duties,  
She leads him bewigged in  
to the loins of Inanna:

'May the lord, the choice of your heart,  
may the king, your beloved bridegroom,  
pass long days in your sweet thing, the pure loins!  
Grant him a pleasant reign to come!'"  
- "The Blessing of the Bridegroom"

There are "hints that Ishtar was in some way responsible for the selection and sanctioning of the kings of the Sumerian city-states, who acted as stewards of the divine sovereigns. It was this way...which gave rise to the concept of sacred marriage, the 'temple prostitution' that the later Bible writers would find so abominable. The sacred marriage was a formal, highly stylized cultic institution, at one and the same time religious and political, enacted between the high priestess representing Ishtar, and the king in the role of high priest representing the city as the vicar of god; and though this act of sacred sexuality, the power of the divinity flowed down from heaven through the king to the people and the land."

- Magnus Magnusson, *BC - The Archaeology of the Bible Lands*

"...A text does exist describing the coronation of a Sumerian king during the [Uruk period](#) (late fourth millennium). According to this text, the king-to-be approached the throne dais of the goddess Inanna-Ishtar. There he received from her the 'bright scepter' and the 'golden crown'. He probably also received from her a new, royal name."

- *An Encyclopedia of Archetypal Symbolism*

"At Babylon the imposing sanctuary of Bel rose like a pyramid above the city in a series of eight towers or stories, planted one on the top of the other. On the highest tower, reached by an ascent which wound about all the rest, there stood a spacious temple, and in the temple a great bed, magnificently draped and cushioned, with a golden table beside it. In the temple no image was to be seen, and no human being passed the night there, save a single woman, whom, according to the Chaldean priests, the god chose from among all the women of Babylon. They said that the deity himself came into the temple at night and slept in the great bed; and the woman, as a consort of the god, might have no intercourse with mortal man."

"At Thebes in Egypt a woman slept in the temple of Ammon as the consort of the god, and, like the human wife of Bel at Babylon, she was said to have no commerce with a man. In Egyptian texts she is often mentioned as 'the divine consort', and usually she was no less a personage than the Queen of Egypt herself. For according to the Egyptians, their monarchs were actually begotten by the god

Ammon, who assumed for the time being the form of the reigning king, and in that disguise had intercourse with the queen "  
- Sir James George Frazer, *The Illustrated Golden Bough*



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| 15514|2005-01-12 07:10:50|Runoko Rashidi|IN SEARCH OF THE AFRICAN PRESENCE IN TURKEY|

## **WESTERN ASIA THROUGH AFRICAN EYES: MAGIC MOMENTS IN TURKEY**

**BY RUNOKO RASHIDI\***

Now and then in the course of travel something approaching magic happens. In November 2004 in Turkey a few of those magic moments occurred. Near the Aegean sea side city of Kusadasi, after a diligent search, some prayer, an excellent travel agent and an outstanding guide I finally connected with a long established African presence in Turkey.

### **AFRICAN WOMEN IN TURKEY**

It was not easy but far off the beaten path I was guided to a house inhabited by a mother, daughter and grandchild of Sudanese ancestry. It was raining (which I considered a good sign), and the guide, himself guided by a small Turkish boy that we had picked up in a village, stopped at a house and knocked on the door. Two African women peeked out of the window to see who it was and seemed utterly shocked but very pleasantly surprised to see my face. It was like they could not believe what they were seeing! They then beckoned me inside. I removed my shoes and with a rather sheepish grin I entered their house.

The older woman, who I guessed to be in her mid-fifties, and her daughter, about twenty-five, seemed a little nervous but they never wavered in their courtesy towards me. With that the older woman indicated to my combination driver, guide and translator that she would return shortly and left us for a few moments. The young woman entertained us with small talk still obviously flabbergasted by my presence. When I asked her if she had ever met an African-American before she reacted like I had just asked her if she had ever been to the moon. The answer was an emphatic no!

Within a few minutes the older woman returned and within another few minutes we were joined by three more women of about the same age. My first thought was that they were all related. They were all African and they all seemed overjoyed to see me and indicated that I was their brother. I have rarely felt such contentment. My search had been rewarded! They served me Turkish tea and we spent the morning together, and all of the time they never stopped beaming at me.

After I introduced myself as an African historian looking for documentation of the African presence in Turkey these women informed me that their families had been in the community for generations. They told me that originally they had come from Sudan and that all of their husbands were dead. They told me that they had never met an African from America before and that I looked just like them, and that I was their brother. They told me that they were discriminated against by the white Turks and that they were very poor and desolate and that they felt very much abandoned.

They told me that they were all Muslims and that each of them had three children, and that the children went to the small local school. They told me that they generated money from agricultural labor but only for

about three months a year, and that life for them was very hard. They told me that the Turks treated them differently because of their color and called them Zanj (Black). They told me that Sudanese government officials had come to visit them about two years earlier but had never followed up on their promises to stay in touch. They implored me not to forget about them. They told me that African people were sprinkled here and there throughout the region.

I then asked them if I could take pictures and they seemed real happy at the chance. So I photographed them individually and then collectively. And then I had my picture taken with them and then took some of them and my guide. And then I gave them one of my cards but the woman that I gave it to told me that she could not read and so I gave it to her daughter. The daughter was married to a white Turk, by the way, who had been imprisoned for a reason that I did not press her on.

And then I asked, knowing that they were very poor but maintained their dignity, if I could offer them a bit of money and they said yes. And so I gave each of the elders about twenty million Turkish Lira and the youngest one ten million Turkish Lira. It was not as much as it might sound but it was a substantial gift nevertheless. And then I gave the eldest woman fifty US dollars and told her that it was for all of them to share. And then they cried and I got kind of emotional too and I felt even better that I asked them to accept the money and they did not ask for it themselves. It was my idea, for I do believe that people should always be able to maintain their human dignity. And then they blessed my trip and I excused myself, telling them as I departed that the morning that we spent together was by itself worth the entire trip to Turkey. And they really liked that.

And they asked me never to forget them and they told me that they would never forget me. And with that I left.

Yes, every now and then on one of my journeys there are magic moments such as these.

## **MARY'S HOUSE**

That day and the next I met some other African people including a Black Egyptian family whose ancestors had been in the region at least two hundred years. But there was one other experience, among so many, that really stands out and you can make out of it what you wish.

On my last Sunday morning in Turkey I went to an ancient house reputed to be the brick structure where the Virgin Mary resided after the crucifixion of Jesus. That is what all of the locals believe, both Christian and Muslim, and pilgrims come from all over the world to pray for miracles. Now, although I was raised a Christian I really had no interest in seeing the place but my driver and guide took me there anyway! And then I decided not to bother to take my camera as I was saving film but then, at the last minute, I took it anyway.

Outside of the house was a brown statue of Mary. I did think that it looked African but at least the statue was brown. So we go in the place and there is a young Christian nun sitting at the entrance. Inside the house were a number of images of Mary, most of which I was not impressed by. But then I laid my eyes on a black image of Mary and the infant Jesus. There is supposed to be no talking inside the house but I quietly asked my guide about the statue's age. In spite of my protests he immediately went to ask the nun about it and I reluctantly followed just to see if she would say anything. She mentioned again, very quietly, that there was to be no conversation in the house but that if we were really interested we could step outside very briefly for a word or two.

When we got outside she said that she thought that the statue was from either Egypt or Ethiopia and believed that it was about five hundred years old. She also said that she believed that the black color represented something profound. Well I thought that that was a pretty good response and was prepared to let the matter rest. But then she continued to talk about the statue's symbolism.

Well, she said that she had no time but she just kept right on talking and other people started to gather. And so I told her that I had already seen a few Black Madonnas in my time and gave her the details. She seemed very impressed and asked for more information. More people started to gather.

I told her that I had seen Black Madonnas in Russia and Spain and Costa Rica and France. And then she said that although she believed that the Madonna statue in Mary's house had originally come from Egypt or Ethiopia that it had been brought to Mary's house directly from La Puy in France. I could not believe it! I had been trying to see this statue for twenty years and here it was, completely unexpected, right in front of me!

And so I began to give a small lecture on the history of La Puy and the Black Madonna, complete with references. I told the nun that Joan of Arc used to pray before it. And she said, "really?" And I said "yes!" And she said, "really?" And I said "yes!"

By this time a real crowd had started to gather--Greeks, Turks, Italians, Spanish, French, Japanese. And so I went on. I told her that one of the Crusades was launched from La Puy. And she said "really?" and I said "yes!" And on and on.

This young nun was so flushed with excitement that she ran inside and brought the Madonna statue out of the house and into the bright sunlight! Thirty minutes had passed and the crowd was multiplying. I grew even bolder and asked if I could photograph the statue even though I knew that it was strictly forbidden. Without hesitation came the answer, "yes!" And so I took about eight pictures of it including a few of her holding it. She even let me touch it!

And then she told me to wait a minute and that she had some information inside for me. This woman ran off and left me with the statue! Can you believe it? I could have put it in my bag and walked off with this precious icon! Anyway, a few minutes later she came back with a lot of literature about her order and implored me to share it with the African community! Just to humor her I agreed. This nun, this young white woman, then took my right hand and held it tightly, almost like a lover, for about five minutes. I think that we both had an experience that we will never forget.

And that is how I began my last day in Turkey.

\*Historian and lecturer Runoko Rashidi thinks of himself as an African ?Race Man.? He is a dedicated traveler and is currently organizing educational tours to Vietnam/Cambodia in April 2006 and Brazil in November 2005. To get information on Runoko?s travels and lectures email him at [Runoko@yahoo.com](mailto:Runoko@yahoo.com) and visit his award winning Global African Presence Web Site at <http://www.cwo.com/~lucumi/runoko.html>

| 15515|2005-01-12 09:06:50|Runoko Rashidi|STUDY TOUR--VIETNAM AND CAMBODIA THROUGH AFRICAN EYES!|

**VIETNAM AND CAMBODIA THROUGH  
AFRICAN EYES: A TRAVEL ADVENTURE OF A  
LIFETIME!  
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**\*Tu Duc Tomb, Khai Dinh Monument, Thien Mu Pagoda, Imperial City, Thai Hoa Palace, Halls of Mandarins and the Forbidden Purple City.**

**\*Cham Museum, China Beach, Marble Mountains and Lang Co.**

**\*My Son, Tra Kieu and Cat's Tooth Mountain.**

**\*Vietnam History Museum, Reunification Palace, Cholon, Binh Tay Market and Thien Pagoda.**

**\*Angkor Thom, Bayon, Baphuon, Phimeanakas, Terrace of Elephants, Terrace of the Leper King, Ta Prohm, Kbal Spien, Angkor Wat, Preah Khan, Banteay Srei and Phnom Bakheng.**

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**Runoko Rashidi**

**[Runoko@yahoo.com](mailto:Runoko@yahoo.com) or [Runoko@hotmail.com](mailto:Runoko@hotmail.com)**

**(210) 337-4405**

| 15516|2005-01-12 09:55:32|cristofori whitakara|Re: Biblical parallels in Sumerian literature|  
this sounds strikingly familiar to zecharia sitchen(?) and malachi z. york.

**"K. Loganathan"** wrote:

The full posting at :

<http://home.comcast.net/~chris.s/sumer-faq.html#A1.5>

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And the dark maid Lilith built her home in the trunk. ([Wolkstein and Kramer](#) 1983: p. 8)

It should be noted that Kramer's interpretation that this creature is Lilith has [come into question of late](#).



Another possible Sumerian carry-over related to the Fall of man is the lack of "pangs of childbearing" for those in Dilmun. In particular, [Ninhursag](#) gives birth in nine days, not nine months, and the pass "like good princely cream" ([Kramer](#) 1981: p. 142,145) or "fine oil" ([Kramer & Maier](#) 1989: p. 25)

The quarrels between herder god and farmer deity pairs such as [Lahar](#) and [Ashnan](#) or [Enten](#) and [Emesh](#) are similar in some respects to the quarrels of Cain and Abel. In the Sumerian versions death appears to be avoided, although we do not have the complete Lahar and Ashnan story. (Kramer 1961 pp. 49-51, 53-54)

The ten patriarchs in Genesis born prior to the flood lived very long lives, most in excess of 900 years. The seventh patriarch, Enoch, lived *only* 365 years before he "walked with God". (Genesis 5). The account which numbers those Patriarchs as ten is attributed to the Priestly source. The Yahwist source (J), details only seven Patriarchs prior to Noah, so that with him included, there are eight antediluvian patriarchs. (Genesis 4: 17-18) The eight antediluvian kings of in the Sumerian King List also lived for hundreds of years. (Kramer 1963 p. 328) S. H. Hooke notes another version of the Sumerian King list, found in Larsa details ten antediluvian kings. (Hooke, p. 130) The clearest Biblical parallel comes from the story of the Flood. In the Sumerian version, the pious Ziusudra is informed of the gods decision to destroy mankind by listening to a wall. He too weathers the deluge aboard a huge boat. Noah's flood lasts a long time, but Ziusudra comes to rest within seven days and not the near year of the Bible. He does not receive a covenant, but is given eternal life. (Kramer 1963 pp. 163-164; Kramer 1961 pp. 97-98)

As far as the New Testament goes, many also draw a parallel between [Dumuzi](#) and Jesus because Dumuzi is a shepherd-king and he is resurrected from the dead. This is perhaps appealing to some as Dumuzi's Akkadian analog, Tammuz, appears in the Bible, however Dumuzi's periodic return from the underworld is not unique even in Sumerian literature. His sister [Geshtinanna](#) also rises from the dead, and if one counts those born as deities, [Inanna](#) does as well. Periodic death and rebirth is a common theme in agricultural myths where the return of the deities from the earth mirrors a return to life of plants.

---

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| 15517|2005-01-12 09:58:18|cristofori whitakara|Re: ON THE GREAT WALL OF CHINA--IN SEARCH OF THE AFRICAN PRESENCE|

also the na-xi of yunnan represents an african element according to a new york times article of the 1930s. i will find the specific date for those who want to do more research.

***Runoko Rashidi*** wrote:

Paul,

You know when I left China I said that I would never go back but now I am about ready for another visit. Perhaps in 2006 I'll go back and visit some other regions. And if I did not think that it was dangerous I would go to the Philippines also.

Take care,

Runoko

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, Runoko Rashidi wrote:

>

>

Runoko, you might try Yunnan and other areas in the south if you go to China again. The people here are linguistically related to those in Indochina (Hmong-Mien, Kadai, Mon-Khmer and Austronesian).

I hear Yunnan has very nice natural scenery as an added attraction including some interesting dwarf horses.

Regards,

Paul Kekai Manansala

---

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| 15518|2005-01-12 10:16:32|Runoko Rashidi|Re: ON THE GREAT WALL OF CHINA--IN SEARCH OF THE AFRICAN PRESENCE|

Greetings,

Yes, I am very familiar with that article! I followed up on it and did a lot of research regarding the focus of the article back in the early 1980s. Thanks for bringing it back to my attention!

I did not intend the article that I posted to be very comprehensive. In fact, I had to really edit it down to fit the framework of a new book of mine to be published in French hopefully later this year and just wanted to share.

By the way, if you'd like to see what I think are some good references on the African presence in early China and Japan please go to my Global African Presence Web Site at

<http://www.cwo.com/~lucumi/runoko.html>

Thanks again,

Runoko Rashidi

**cristofori whitakara** wrote:

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| 15519|2005-01-12 22:13:28|ssathia|Human History in a Nutshell|  
Dear Runoko,

I have read a few of your postings on tracing the black people across the globe.

My understanding of the history of modern humans in a nutshell is as

follows:

- a. First came the blacks from hot horn of East Africa who spread throughout the world. They already had a language, culture and survival skills when they started spreading.
- b. In the extreme cold arctic region, these blacks mutated into the yellow Mongoloids, and spread from there to the east, west and to the south displacing and absorbing the blacks.
- c. In the temperate regions of Central asia and Europe, the black and the yellow became the white caucasians who then spread displacing and absorbing the blacks and the yellow.

With all three groups co-existing, inter-breeding among all of these in various proportions is producing yet new races as in India where all three elements are present in abundance. If natural selection is applied, that will produce the best yet combination.

The blacks of China have been absorbed into the Hans long ago and traces can still be found among the dark Chinese and among the Cambodians.

The blacks of ancient China, though no longer present physically, are still present through the Chinese Gods and customs. For example, the goddess of Taiwan is black and the religious customs they follow are reminiscent of the dravidians. Perhaps the Chinese language itself could give some clues as to its black origins.

Therefore your quest to locate the blacks around the globe is actually a quest to trace the roots of humanity.

Regards,  
Sathia

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:  
> FROM THE SUMERIANS TO THE ZANJ--THE AFRICAN PRESENCE IN EARLY IRAQ:  
A

BRIEF

> SUMMARY AND OVERVIEW

>

> BY RUNOKO RASHIDI\*

>

> DEDICATED TO DR. CHANCELLOR JAMES WILLIAMS (1898-1992)

>

> THE BLACKHEADS OF ANCIENT SUMER

>

> "What became of the Black people of Sumer?' the traveler asked the old  
> man, for ancient records show that the people of Sumer were Black. `What  
> happened to them?' `Ah,' the old man sighed. `They lost their history, so  
> they died."

> --A Sumerian Proverb

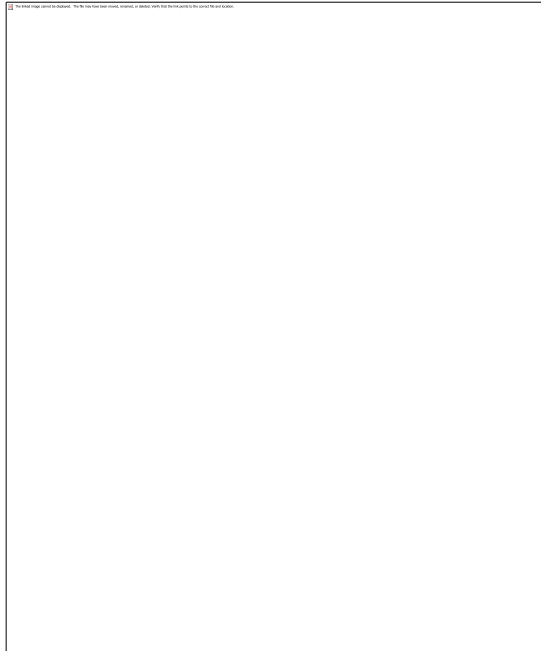
>

| 15520|2005-01-12 22:13:55|solomon abdul-Rahman|Re: IN SEARCH OF THE AFRICAN  
PRESENCE IN TURKEY...|

"...But then I laid my eyes on a black image of Mary and the infant Jesus. There is supposed to  
be no talking inside the house but I quietly asked my guide about the statue's age....

" ...

**Your most sincere and loyal servant**



**suleiman= wise abdul = servant of**

**Rahman = The Benificent or The Doer of Good**

so, **the wise servant of, The Doer of Good** 🤖

**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15521|2005-01-13 02:29:31|arterupestre2001|LAS PINTURAS PREHISTORICAS DE LA  
VALLTORTA (NUEVO)|

NUEVO  
ROCK ART

LAS PINTURAS RUPESTRES DE LA VALLTORTA - CASTELLON (ESPAC)

<http://www.arterupestre-c.com/vallt.htm>

ARTE RUPESTRE - ARTE CONTEMPORANEO

<http://www.arterupestre-c.com>

Daniel Verdejo.....Saludos!! Barcelona Spain

| 15522|2005-01-13 05:00:30|Runoko Rashidi|Re: Human History in a Nutshell|

Greetings,

Thanks for the letter. You make some very interesting points although I will have to give it more thought. I am not sure if I agree with the totality of my position but, as I say, I find it interesting and will have to engage in deeper reflection.

All the best,

Runoko Rashidi

*ssathia* wrote:

Dear Runoko,

I have read a few of your postings on tracing the black people across the globe.

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a. First came the blacks from hot horn of East Africa who spread throughout the world. They already had a language, culture and survival skills when they started spreading.

b. In the extreme cold arctic region, these blacks mutated into the yellow Mongoloids, and spread from there to the east, west and to the south displacing and absorbing the blacks.

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their history, so  
> they died."  
> --A Sumerian Proverb

| 15523|2005-01-13 08:13:28|Manu Ampim|EGYPT TOUR Conference Call (Jan. 17)|  
Greetings,

Several forum members have expressed an interested in joining my tour to Kemet this May/June '05. I will be hosting a 30-minute conference call on Monday, January 17. Email me or call if you are interested in being added to the call to learn more about the tour details.

Advancing the work,  
Manu Ampim

=====

**CLASSICAL AFRICA EDUCATIONAL TOUR V**  
**ANCIENT EGYPT (KEMET)**

**Personally escorted by**  
**PROF. MANU AMPIM**

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Only \$2999 from New York

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- All tips, taxes, and domestic travel in Egypt
- Deluxe hotel accommodations& two meals per day
- Entrance fees to over 60 sites & monuments
- On-site and evening presentations by Prof. Ampim

**TOUR HIGHLIGHTS (LAND OF THE PHARAOHS):**

We will visit...

- Thegreat pyramids of Giza & the Great Sphinx (Horemaket), which is the most well-known statue in the world.
- The ancient capital city of Memphis and the extensivemonuments of Sakkara, including theTomb of Ptah-Hotep, author of the oldest surviving book in the world.
- Themassive Dahsure & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, \_Modern Fraud\_.
- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- Thetemples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- Thefamous Valley of the Kings/Queens and Noble Tombs,including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The Luxor Museum& the Nubian Museum in Aswan.
- The Dendera, Edfu,and Abydos temples
- The Noble Tombs in Aswan &the templesof Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
- and much more...

FOR MORE INFO., CONTACT:

Prof. Manu Ampim

Director, Advancing the Research

510-482-5791

[Profmanu@acninc.net](mailto:Profmanu@acninc.net)

FOR TOUR REGISTRATION, CONTACT:

Consolidated Tours Organization, Inc.

1675 Virginia Avenue, Suite 200

Atlanta, GA 30337

Tel. 404-767-2727

Fax. 404-766-4520

Email: [ctoinc@aol.com](mailto:ctoinc@aol.com)

\*Full trip itinerary

[http://manuampim.com/kmt\\_2005.html](http://manuampim.com/kmt_2005.html)

| 15524|2005-01-13 08:19:46|Runoko Rashidi|Re: EGYPT TOUR Conference Call (Jan. 17)|



Brother Manu,  
Sounds like a fabulous trip brother! I even wish that I were going.  
All the best and much success,  
Brother Runoko

*Manu Ampim* wrote:

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| 15525|2005-01-13 08:47:11|m\_ampim|Re: EGYPT TOUR Conference Call (Jan. 17)|

Thank you Brother Runoko. Keep up the good work, and may you continue to have safe and productive travels.

Advancing the work,

Bro. Manu A.

=====

Runoko Rashidi wrote:

> Brother Manu,

>

> Sounds like a fabulous trip brother! I even wish that I were

going.

>

> All the best and much success,

>

> Brother Runoko

>

> Manu Ampim wrote:

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> Manu Ampim

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- > -----
- > Yahoo! Groups Links
- >
- > To visit your group on the web, go to:
- > [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)
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## Egyptian Excavation Returns to the Web

### Description

The world is invited to watch Johns Hopkins University archaeologists uncover clues to ancient Egyptian life by visiting "Hopkins in Egypt Today," a Web site chronicling the university's research at Luxor and elsewhere in Egypt.

Newswise ? The world is invited to watch Johns Hopkins University archaeologists uncover clues to ancient Egyptian life by visiting "Hopkins in Egypt Today," a Web site chronicling the university's 12th annual dig, at

<http://www.jhu.edu/~neareast/egypttoday.html>

Daily progress reports for at least four different ongoing Johns Hopkins projects in Egypt are anticipated Jan. 15 through mid-February.

For the fifth year in a row, the Web site will follow the work of Betsy Bryan, Alexander Badawy Professor of Egyptian Art and Archaeology and chair of the Near Eastern Studies Department at Johns Hopkins, and her graduate students. The site documents their excavation and research projects with photographs featuring Bryan's detailed captions.

The Johns Hopkins team's work is supervised by Egypt's Supreme Council of Antiquities, led by its secretary general, Zahi Hawass. The goal of "Hopkins in Egypt Today" is to educate its visitors by showing them the elements of archaeological work in progress. The site typically garners more than 50,000 hits every winter when the dig is active.

This year, "Hopkins in Egypt Today" will track three graduate students as they continue their excavation of the Precinct of the Goddess Mut in Luxor and conduct research at other locations in Egypt:

\* First to be seen will be Jacquelyn Williamson, a graduate student in the Near Eastern Studies Department who is using her grant from the Fulbright Student Program to examine an unstudied artistic motif in ancient Egyptian art in museums and on important archaeological

sites. Fulbright awards are rarely granted to Egyptologists. She will be doing research at the Egyptian Museum in Cairo, and the Web site will cover some of her study there.

\* Next, the Web site will cover work at the Mut enclosure behind the Sacred Lake, where Elaine Sullivan, a graduate student in Egyptian art and archaeology, will be excavating to study residential aspects of Thebes in the New Kingdom. That work will be shown from mid-January to mid-February. A team from the Brooklyn Museum of Art, under the direction of Richard Fazzini, will be working in the front courts of the precinct at the same time as Johns Hopkins researchers are present.

\* Also in Luxor during this period will be Yasmin El Shazly, a graduate student in Egyptian art and archaeology who is studying some tombs at Deir el Medina as part of her investigation into the supernatural powers the Egyptians believed their deceased friends and family possessed.

Bryan is on leave this year writing a book on painting as an occupation in the mid-18th Dynasty (ca. 1480-1400 B.C.). The Web site will follow her as she visits various painted tombs of the time period researching the techniques and work carried out by these skilled artists of ancient Egypt.

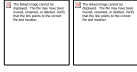
"The variety of work carried out by Hopkins students and faculty in Egypt this year (2004-05) is typical, but we are pleased this year to be able to show a bit of it to you," Bryan said. "Next year, we'll be returning to our large-scale work at the Mut Temple."

Photographs and data from the 2001 through 2004 excavations are still available online.

| 15527|2005-01-13 19:13:24|solomon abdul-Rahman|Fwd: RE: IN SEARCH OF THE AFRICAN PRESENCE IN TURKEY...|

"...But then I laid my eyes on a black image of Mary and the infant Jesus. There is supposed to be no talking inside the house but I quietly asked my guide about the statue's age....

"...When we got outside she said that she thought that the statue was from either Egypt or Ethiopia and believed that it was about five hundred years old. She also said that she believed that the black color represented something profound. Well I thought that that was a pretty good response and was prepared to let the matter rest. But then she continued to talk about the statue's symbolism. ..." R.R.



[http://www.egiptologia.org/mitologia/panteon/isis\\_y\\_horus.jpg](http://www.egiptologia.org/mitologia/panteon/isis_y_horus.jpg)

<http://www.nok-benin.co.uk/Imagenok/Bmadonna2.jpg>

"...Throughout Europe there remain a number of places of worship which feature paintings, statues and frescoes of a dark-skinned Jesus and His mother Mary such as the cathedral of Moulins in France, the Church of Annunciata, the Church of St. Stephen at Genoa, the St. Francisco at Pisa, the Church of St. Theodore at Munich, etc.  
**ORIGINALLY POSTED BT BROTHER ISHAQ**

**WHY IS THIS?**

**\* The Christian Madonna is copied from the Egyptian Madonna.**

**Worshiped**

**in Egypt & Rome, Black Isis & Horus her son was the model for the**

**worship**

**of the Madonna & Christ.** Millions of whites

worship the Black

Madonna &

Christ, found in Europe's most venerated shrines (formerly the sites

of

temples of Isis). Titles such as Our Lady, The

Great Mother, are the

same titles attributed to Isis. The word

"Madonna" itself is from

the

mater domina, a title used for Isis!

...that in all the Romish countries of Europe, in France, Italy, Germany, &c., the God Christ, as well as his mother,

are described in their old pictures and statues to be black. The

infant God in the arms of his black mother, his eyes and drapery

white, is himself perfectly black. ..There is scarcely an old church in Italy were some remains of the

worship of **the BLACK VIRGIN and BLACK CHILD** are not to be met with.

Very often the black figures have given way to

white ones, and in these cases the black ones, as being held sacred, were put into retired places in the churches, but were not destroyed, but are yet to be found there. ... They are generally esteemed .

by the rabble with the most profound veneration  
If the author had wished to invent a circumstance to corroborate the assertion, that the Romish Christ of Europe is the Cristna of India, how could he have desired anything more striking than the fact of the black Virgin and Child being so common in the Romish countries of

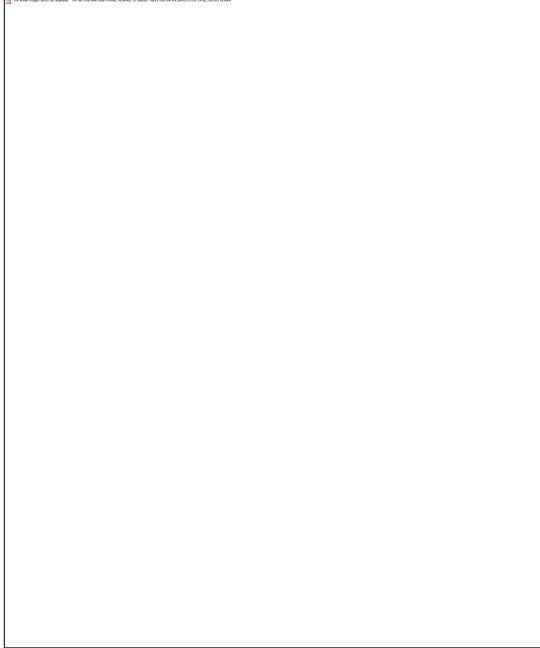
Europe ? **A black virgin and child among the white Germans, Swiss, French, and Italians ! ! !**

The Romish Cristna is black in India, black in Europe, and black he must remain?like the ancient gods of Greece, as we have just seen.  
But, after all, what was he but the Jupiter, the second person of their Trimurti or Trinity, the Logos of Parmenides and Plato, an incarnation or emanation of the solar power ?

excert from the book, "Anacalypsis" byMr. Godfrey Higgins  
<http://groups.yahoo.com/group/solomonsfacts/message/492>



## Your most sincere and loyal servant



**suleiman= wise abdul = servant of**

**Rahman = The Benificent or The Doer of Good**

**so, the wise servant of, The Doer of Good 🤖**

**"Pluto sits out there, but still just a touch of the Sun moves her."**

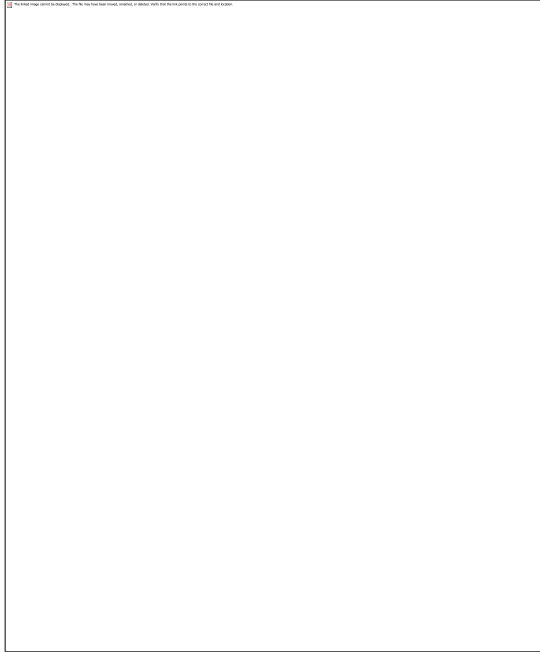
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| 15528|2005-01-14 00:03:01|ssathia|Cry of Christ|

Dear Friends,

You may have come across the story of how Jesus cried out to God as to why god had forsaken him.

Jesus is said to have uttered the following in Armaic, his mother tongue:

"Eloi, Eloi, Lama Sabachthani?"(Armaic)

"My God, My God, why hast Thou forsaken Me?"

I wondered how that would sound in (old) Tamil. This is what I come up with:

"Elloi, Elloi, uLam acaavittanaiyo?"

Regards,

Sathia

| 15529|2005-01-14 10:50:47|Paul Kekai Manansala|Drop the Mummy, and Nobody Gets Hurt|

<http://www.egypttoday.com/article.aspx?ArticleID=3383>

## Drop the Mummy, and Nobody Gets Hurt

Recent controversy over moving King Tut puts Egyptologists in the spotlight

By Manal el-Jesri

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A website set up by retired archeology professor Dr. Nasr Eskandar tries to belittle the importance of the Valley of the Golden Mummies, explaining that the importance of the mummification processes in the area is minimal. "This is ridiculous of course," Hawass says. "This area was one of the richest in the country. They

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"What I am trying to do is bring archaeology into this century. We have to do something. Why should we leave the foreigners to study Egyptology on their own. If we do not wake up we will find ourselves khaddameen (servants) for them. I am trying to make Egyptology Egyptian. But we insist on staying backward. We will restore the mummy, study it, keep it where it is but create a more suitable environment for it." et

Egypt Today "The Magazine Of Egypt" 2

| 15530|2005-01-14 11:13:58|Runoko Rashidi|A SELECTED BIBLIOGRAPHY OF IMHOTEP|

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REFERENCES

A SELECTED BIBLIOGRAPHY OF IMHOTEP

Compiled by RUNOKO RASHIDI

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"Is there another like Imhotep?" It was a well-earned praise, this passage from a New Kingdom text. By 600 B.C., Imhotep--architecture and chief minister of King Djoser--had become a demigod.... Greece and Rome saw in him their god of healing until Christianity swept him away."

--I.E.S. Edwards

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| 15531|2005-01-14 11:18:14|Runoko Rashidi|RACIAL CLASSIFICATION|

<http://www.cwo.com/~lucumi/classification.html>

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HISTORY NOTES

RACIAL CLASSIFICATION

By CHEIKH ANTA DIOP

Posted by RUNOKO RASHIDI

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A racial classification is given to a group of individuals who share a certain number of anthropological traits, which is necessary so that they not be confused with others. There are two aspects which must be distinguished, the phenotypical and genotypical. I have frequently elaborated on these two aspects.

If we speak only of the genotype, I can find a black who, at the level of his chromosomes, is closer to a Swede than Peter Botha is. But what counts in reality is the phenotype. It is the physical appearance which counts. This black, even if on the level of his cells he is closer than Peter Botha, when he is in South Africa he will live in Soweto. Throughout history, it has always been the phenotype which has been at issue; we mustn't lose sight of this fact. The phenotype is a reality, physical appearance is a reality.

Now, every time these relationships are not favorable to the Western cultures, an effort is made to undermine the cultural consciousness of Africans by telling them, 'We don't even know what a race is.' What that means is, they do know what a yellow man is, they do know what a white man is. Despite the fact that the white race and the yellow race are derivatives of the black which, itself, was the first to exist as a human race, now we do not want know what it is. If Africans fall into that trap, they'll be going around in circles. They must understand the trap, understand the stakes.

It is the phenotype which as given us so much difficulty throughout history, so it is this which must be considered in these relations. It exists, is a reality and cannot be repudiated.



## SOURCES:

African Origin of Civilization by Cheikh Anta Diop

Civilization or Barbarism by Cheikh Anta Diop

| 15532|2005-01-14 11:33:48|cristofori whitakara|Re: Drop the Mummy, and Nobody Gets Hurt|  
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The renowned Egyptologist insists that the work on King Tut is still going to happen, but will take place inside his burial chamber in Luxor. "We just do this out of respect for the people of Luxor, who do not want their king to move," he says. But why King Tut? "King Tut, together with the Pyramids and the Sphinx, is synonymous with Egypt. He represents gold, greatness, the curse of the Pharaohs. Besides, his time was rich with mysteries how did he die, who could have killed him. ACT may show us something.

"What I am trying to do is bring archaeology into this century. We have to do something. Why should we leave the foreigners to study Egyptology on their own. If we do not wake up we will find ourselves khaddameen (servants) for them. I am trying to make Egyptology Egyptian. But we insist on staying backward. We will restore the mummy, study it, keep it where it is but create a more suitable environment for it." et

Egypt Today "The Magazine Of Egypt" ?2

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| 15534|2005-01-14 12:27:49|alberto34482@yahoo.com|Re: Drop the Mummy, and Nobody Gets Hurt|

Hawass is from the Delta region around Daimetta. The Delta has been rather more cosmopolitan than the Southern portions of Upper Egypt. We call people who live in the Delta Bahari which means 'Sea' located around the Mediterranean region. Not all people look like Hawass, but there are some people who might pass for Lebanese or Southern Europeans living in the Delta region. Some also might be able to pass for light skinned African Americans as well. The region where Hawass is from has a long influence of Arabs that have intermingled with the Fellahin living in this region.

When you met Hawass did he tell you he was Christian or Muslim. I have no idea which religion he practices.

Omar Sharif is half Lebanese and was born into a affluent Lebanese family living in Alexandria. Some say Sharif was a Lebanese Jew who converted to Islam.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15535|2005-01-14 12:38:40|Runoko Rashidi|Re: Drop the Mummy, and Nobody Gets Hurt|

It was a very brief meeting. He gave a lecture at a southern California college many years ago and we chatted very briefly afterwards. He seemed as much politician and diplomat as archaeologist. He had a perpetual smile on his face and rarely answered a question directly. He did not deny the African background to ancient Egypt while at the same time he seemed to say that Egypt has had a kind of ethnic continuity. My guides in Egypt have never had much good to say about him. I don't take him very seriously.

Runoko

*alberto34482@yahoo.com* wrote:

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Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15536|2005-01-14 17:05:43|K. Loganathan|The Way or the Tao|

**There is the Way or Tao that is the same for all. This metaphysical understanding belongs to the Sumerian and Dravidian culture and I believe also to the Nubian and Kemetian. Thus I believe it may contribute somewhat towards the rediscovery of the essence of African Spirituality**

**Loga**

**The Mantrayana of Tirumular- 74**

**Becoming Birthless and hence Deathless**

To escape from the cycle of birth and death has been the metaphysical goal of many mystics

throughout the world and from ancient times. While most of the kings of the N-K-S-D cultures sought immortality through seeking the libido that would give them eternal youthfulness, the mystics on the other hand, like Jiu Sudra sought to be relieved from being born or being embodied. The desire for immortality resulted in rituals like Sumerian kings sleeping with a young maiden , a representative of In-anna, the KuNdalini snake so that they would be refurnished with the necessary physical and mental might to continue ruling the country. This tradition was also present among the Khmer kings in Cambodia (7th- 13<sup>th</sup> cent AD) where there was special tower and splendid room as part of the Temple Complex for the kings to ascend and sleep with an apsaras.

The mystics were different in that they wanted to be relieved altogether from being embodied and hence root out the very element that throws one into embodiment and hence into a cycle births and deaths. While many might have achieved and enjoyed such a state, only few were able to EXPLAIN objectively the mechanisms or strategies that can be employed along with the necessary THEORY underlying it. Tirumular is one of those exceptional mystics who also bring along the scientific bend of mind and which emerge in the following verse as well.

Having secured the inner vision of the Brahmarantiram, on reciting continuously the Siva Mantra, one ascends even deeper into Sahasra TaLam, the realm on the Lotus of Thousand Petals. Once the soul is inside it, there is the drinking of AMUTU, Ambrosia and which destroys the remaining ignorance and thus frees the soul from the historicity or the temporality. When the final vestiges of DESIRE are wiped out by the drinking of the Amutu, the primordial intentionality of the soul is no more and it is lifted into the WAY, the Tao that has been always there and which leads the soul to be one-with BEING inseparable any more and always in a bondage of LOVE.

Once the soul attains this way of being in the world, death that comes along is the Final Death that in many dreams have appeared as becoming a shaft of light ( as in the case VaLLalar) . The final death, according to these mystics, is not the normal death but the transmutation of the flesh and bones into Pure Light itself

992.

**kaNdezunteen kamalam maamalr uLLidai  
koNdu ozinteen udan kuudiya kaalattup  
paNdaziyaata pati vaziye cenRu  
naNbu aziyaamee nama enalamee**

Meaning:

*As explained above when the Bindu and Natam as the inner Moon and Sun unite they create the Agni, the Fire, and the Brahmarantiram. Now when I pursued the chanting of the Siva Mantra at this inner vision, I ascended further and reached the realms of the Lotus of Thousand Petals inside which I drank the Amutu and freed myself from temporality that comes along with embodiment and hence from being embodied repeatedly . Thus lifted into the WAY that has been there always I enjoyed being one-with BEING in a loving relationship and because of which it*

*can be said no more ?na-ma? but only ?si-vaa-ya?*

---

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| 15537|2005-01-15 01:26:08|Manu Ampim|Re: Drop the Mummy, and Nobody Gets Hurt|  
Greetings,

Unfortunately, African mummies from Egypt and Nubia have been disrespected, mishandled, and destroyed for generations. The remains of King Tutankhamun is a clear example of the ongoing madness of "mummy mania." Westerners have always been fascinated with African mummies, and Zahi Hawass is responding to this insane desire for more mummy updates. Hawass has mastered the media and publicity process which he probably learned during his years in Los Angeles (hollywood). There are more than 50 royal mummies in Cairo that could be "studied" if this is really the goal.

Rather, Hawass and others are simply exploiting our African ancestor King Tut to gain exposure. I wouldn't be surprised to see magazine articles and a Discovery Channel docu-drama in the near future about some King Tut murder mystery. This docu-drama will probably be billed as "Who Killed King Tut?" to attract millions of suspense-oriented viewers, and it will of course feature Hawass himself.

Advancing the work,  
Manu Ampim

---

"Paul Kekai Manansala" <[pmanansala@s...](mailto:pmanansala@s...)>

**Subject:** Drop the Mummy, and Nobody Gets Hurt

<http://www.egypttoday.com/article.aspx?ArticleID=3383>

Drop the Mummy, and Nobody Gets Hurt

Recent controversy over moving King Tut puts Egyptologists in the spotlight

By Manal el-Jesri

DR. ZAHY HAWASS, Egypt's most publicized Egyptologist and the secretary general of the Supreme Council for Antiquities (SCA), is renowned for the number of controversies he can stir. Brushing the controversies aside as nuisances "begun by backward people who are jealous," as he told Egypt Today, Dr. Hawass keeps on working regardless of any setbacks.

Last month, in the midst of the controversy around the removal of King Tut-Ankh-Amon's mummy from its resting place in Luxor, Hawass went to the Bahariya Oasis. Egyptians and Brits watched a live coverage transmitted by the television cameras of both countries as

Hawass, holding his axe, opened a newly discovered tomb. "We had made a number of discoveries here years ago, but in 2002, I had decided to stop all work. We had found 234 mummies, which is quite enough. The Valley [of the Golden Mummies] is huge, and encompasses around 10,000 mummies. It is Egypt's biggest burial area, and was used by Egyptians from all classes. I believe mummies should remain underground. But then I decided to start work again," Hawass says.

Opening seven tombs that had already been pillaged in Roman times, Hawass and his entourage were hoping to discover something about the lives of average Egyptians from ancient times. "We had x-ray machines, through which we discovered that three of the mummies we studied had died of chronic headache. Many of the people had injuries on their arms and legs. A seven-year-old boy we found was wearing a golden cobra on his forehead to protect him in the next life. The people here had died at a young age, and the reason was probably the water, which we found to be too rich in iron," Hawass explains.

A website set up by retired archeology professor Dr. Nasr Eskandar tries to belittle the importance of the Valley of the Golden Mummies, explaining that the importance of the mummification processes in the area is minimal. "This is ridiculous of course," Hawass says. "This area was one of the richest in the country. They made the greatest date wine, which was exported to Rome and France. It is also the hugest burial area discovered so far, which means that it can give us complete information about the lifestyle of the time," he points out.

Ahmed Saleh, the director of SCA's Abu Simbel antiquities department watched with the rest of the world as Hawass made his discoveries in Bahareya on December 13th, 2004. "That was a real joke. How can a scientist hold an axe and just hack at a tomb on air? All scientists know that a lot of processes should precede the opening of a tomb. If you just hack away at it you lose important historical evidence. I am sad that this is what Egyptology has come to," Saleh says.

With a masters degree in biomedical and forensic studies in Egyptology from Manchester, Saleh is one of the first Egyptians to specialize in the field. Over the years, Saleh has initiated a number of media campaigns, not afraid to question Hawass' decisions and ideas. His last but one skirmish with Hawass took place over the remains of the Atlanta mummy, which came back from the United States about a year ago. At the time, Hawass had announced that the mummy belonged to King Ramses I, and was preparing a royal welcome for the returning king. "I sent him my official opinion. This could not have been the mummy of Ramses I, because it had been lost in ancient times. He just ignored me, so I wrote to Akhbar al-Adab," Saleh remembers. The result, he says, was two days' deduction from his salary.

Nowadays, Saleh is awaiting his new penalty. It is because of the stir he started that the mummy of King Tut didn't come to the Egyptian Museum. "When journalists called to ask my opinion I said the mummy should not be moved. The SCA had no clear plan of how it was going to move the mummy, which is in an already dilapidated state. In the past, the mummy was treated roughly and

unscientifically, and any more handling may lead to more damage," Saleh says.

Hawass brushed aside Saleh's opinion. In a six-page article prepared by Hawass to clear the King Tut issue, he writes: "The aim from the study was to find a better way to preserve the mummy. At the SCA, no single person has a say on things. There is a committee made up of 60 scientists, which had made the decision [to move the mummy].

"But despite the scientific method that was to be applied, a person who loves to say no just for the sake of objecting tried to stir public opinion with lies. Unfortunately, some journalists listened to him. He claims to have a masters degree in mummification, but even if he does, no single person can know all there is to know about this issue."

Despite the difference in opinion, both scientists agree on one fact. The mummy is currently in bad condition, and was handled roughly in the past. In 1925, a year after its discovery, a team of professors including Howard Carter tried to examine the mummy. On finding it stuck to the sarcophagus, they put it out in the sun to melt the materials keeping it together. They later used hot knives to pry the golden mask off the face, the golden bracelets off the arms and toes. As a result, the head was separated from the body, the pelvis from the midriff and so were the arms, hands, legs and feet.

In 1968 and 1978, the mummy was first analyzed and x-rayed by R.G. Harrison from Liverpool University, and second by James Harries from the University of Michigan, Ann Arbor. According to Saleh, the results of the studies were never published in their complete form anywhere, so why do another study? "Enough handling of an already suffering mummy! Why not seek the studies that took place in the past? We must first know their discoveries were so as to know what to look for," he argues.

Hawass points out that the 1968 study was in fact published. In this study, Harrison had made the assumption that the king had died around the age of 1822. But in the past, CT technology was not available. "We were going to get 1,700 images telling us all we need to know about the mummy," he says. According to Hawass, a German company has agreed to present Egypt with a CT scanner to help in The Egyptian Project for the Study of Mummies. "All of the members of this study are Egyptians, except for Dewolfe Miller, who hails from Hawaii University," Hawass writes.

Saleh, a scientist himself, is not totally against the idea of more studies carried out on the mummy. He just shudders to think what may have happened had the mummy traveled to Cairo in a car, or even an airplane. "What if there was an accident, and the mummy was lost forever? We would have lost our most famous mummy. Visitors to Luxor view King Tut as the central attraction," he says.

Although Saleh points out that the government paid thousands of dollars to provide him with a degree in mummification that no one has asked him to use so far, he is quick to point out it was not because he wanted to be included in the team that he rose against

the notion of moving the king. "Preserving ancient remains at this stage is much more important than studying them. We should think of preservation first and foremost. Besides, there are already 55 royal mummies at the Egyptian Museum. Why not do work on them?" he asks.

Saleh refers to Ahmed Youssef, Egypt's most well-known expert on mummies, who is called upon all over England to help in the preservation of human remains. "Why not call on our internationally famed expert, have him look at the mummy and tell us where to go from there?"

Saleh fears that any handling of information by foreigners may lead to a twisting of history. He refers to the findings of Scott Woodward, an American microbiologist, who tried to find resemblance between Egyptian kings and prophets from the Talmud. "They are trying to say that our Egyptian history belongs to them," Saleh accuses.

Hawass is quick to refute this idea. "There is no Jewish conspiracy, and we will not be carrying out DNA tests. We are proud to be Egyptians, and we work to protect our great monuments. I do not know why we insist on listening to a young man and disregarding the expertise of more seasoned scientists," Hawass says.

The renowned Egyptologist insists that the work on King Tut is still going to happen, but will take place inside his burial chamber in Luxor. "We just do this out of respect for the people of Luxor, who do not want their king to move," he says. But why King Tut? "King Tut, together with the Pyramids and the Sphinx, is synonymous with Egypt. He represents gold, greatness, the curse of the Pharaohs. Besides, his time was rich with mysteries how did he die, who could have killed him. ACT may show us something.

"What I am trying to do is bring archaeology into this century. We have to do something. Why should we leave the foreigners to study Egyptology on their own. If we do not wake up we will find ourselves khaddameen (servants) for them. I am trying to make Egyptology Egyptian. But we insist on staying backward. We will restore the mummy, study it, keep it where it is but create a more suitable environment for it." et

Egypt Today "The Magazine Of Egypt" 2  
| 15538|2005-01-15 03:17:24|ssathia|Gilgamesh and Africa|  
Dear Friends,

I have observed that the Sumerian story of Gilgamesh has much in common with the Indian Ramayana, the oldest of the Sanskrit poems in India. I tend to see Ramayana as more of an elaborate, deeper and a greatly extended form of the Gilgamesh story.

Now, considering that in the olden days there were African civilisations in areas such as Nubia all the way to the Sahara, all the way to the Nubia, I am wondering if there were/are any local African legends that share any similarities with the Sumerian legend

of Gilgamesh. It could be possible to locate such legends in the form of short story, poem or even a fable.

Can any of you throw some light into this area?

Regards,

Sathia

| 15539|2005-01-15 05:58:10|ssathia|Sahara and Nubia|

Dear Friends,

What would be the meaning of the words 'sahara' and 'nubia'? Any info on their etymology?

I am aware that sahara means 'moon' in Arabic but that does not seem to explain the choice of the name sahara for a major area in Africa.

Thank you.

Regards,

Sathia

| 15540|2005-01-15 07:37:00|saidis\_aswan\_egy|Re: Gilgamesh and Africa|

I know that scholars in the past have proposed that Magan in Gilgamesh is Egypt. Melukha is possibly Nubia. This is the only connection I know of. I know of no oral poetry around this time period written down that is like Gilgamesh. Maybe Dr. Winters can help you out on this one.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15541|2005-01-15 07:40:38|saidis\_aswan\_egy|Re: Sahara and Nubia|

Don't know about Sahara but the term Nubia comes from the ancient Egyptian word for gold. Ancient Egyptians never directly called regions south of the first cataract this, but called it by names like Ta-Seti, Yam, Kush, itrjet, setjau. The name because used frequently during the Greco-Roman time period.

Your sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15542|2005-01-15 08:41:38|Manu Ampim|[Ta\_Seti} Re: Sahara and Nubia|

ssathia <[ssathia@hotmail.com](mailto:ssathia@hotmail.com)>wrote:

Dear Friends,

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I am aware that sahara means 'moon' in Arabic but that does not seem to explain the choice of the name sahara for a major area in Africa.

Thank you.

Regards,  
Sathia

-----  
Greetings,

The word **Sahara** comes from the Arabic word/sahra/ meaning "desert."

The origin of the word **Nubia** is uncertain, as there is no scholarly agreement. "**Nubia**" as a country name does not occur until the 3rd century BCE in the writings of Eratosthenes. There are various opinions on the origin of this word, and some speculate that **Nubia** means "gold" because the word for gold in ancient Egyptian is "nub."

Advancing the work,

Manu Ampim

| 15543|2005-01-15 10:14:16|Paul Kekai Manansala|Re: Gilgamesh and Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

> Dear Friends,

>

> I have observed that the Sumerian story of Gilgamesh has much in



> common with the Indian Ramayana, the oldest of the Sanskrit poems

in

> India. I tend to see Ramayana as more of an elaborate, deeper and

a

> greatly extended form of the Gilgamesh story.

>

Sathia, I don't want to get too far off-topic here, but briefly what are the most common points that you see linking the Gilgamesh epic with the Ramayana?

Regards,

Paul Kekai Manansala

| 15544|2005-01-15 12:39:27|biblical12|Re: Gilgamesh and Africa|

Sathia,

Since the Gilgamesh legend is about the flood, there is the Yoruba flood legend surrounding Yemaya, the sea goddess.

<http://www.angelfire.com/wizard/whitemagik/gods/yemaya.html>

There may be better/closer examples from people along the Sahel/Sahara but I do not know.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

I am wondering if there were/are any local

> African legends that share any similarities with the Sumerian legend

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> Can any of you throw some light into this area?

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> Regards,

> Sathia

| 15545|2005-01-15 18:40:48|norenxaq|Re: Gilgamesh and Africa|

ssathia wrote:

Dear Friends,

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oldest?

isn't the Mahabharata older?

| 15546|2005-01-15 19:32:14|norenxaq|Re: Drop the Mummy, and Nobody Gets Hurt|

- > Rather, Hawass and others are simply exploiting our African ancestor
- > King Tut to gain exposure. I wouldn't be surprise to see magazine
- > articles and a Discovery Channel docu-drama in the near future about
- > some King Tut murder mystery. This docu-drama will probably be billed
- > as "Who Killed King Tut?" to attract millions of suspense-oriented
- > viewers, and it will of course feature Hawass himself. Advancing the
- > work, Manu Ampim

There was such a program a few years ago that featured Rohl, I believe. So anything upcoming would be essentially a re-hash with perhaps a different conclusion

| 15547|2005-01-15 21:23:17|ssathia|Re: Gilgamesh and Africa|

Dear Paul,

Last year I had posted a few messages comparing Gilgamesh with Ramayana. These were in Tamil.

I would try and present a few of the points below in English:

Raman: Hero, Great Warrior, Born to human through divine grace.

Gilgamesh: Hero, Great Warrior, Born to human through divine grace

Ravana: King, seeks sexual indulgence with another's wife.

Gilgamesh: King, seeks sexual indulgence with another's wife.

(In Gilgamesh both Ravana and Raman seem to have been rolled into one. Alternatively, we can think of the grey character of Gilgamesh being separated into black and white in Ramayana)

Hanuman, the Personal protector and devotee of Raman, has the form of an

ape but with human characteristics. Enormously strong

Enkidu, the Personal protector of Gilgamesh and his great friend, has the form of a beast who takes on human characteristics. Enormously strong.

Tadakai: Demoness of the Forest, killed by the hero.

Hambaba: Demon of the Forest, killed by the hero.

Raman, shattered by the loss of Sita, engages in elaborate prayers to the Sun before commencing the war with Ravana.

Gilgamesh, afraid of Hambaba, engages in elaborate prayers to the Sun before commencing the war with Hambaba.

Kausalya : Mother of Raman, discourages Raman from going to the forest after being banished by his father, the King.

Ninsun : Mother of Gilgamesh, discourages Gilgamesh from going to the forest.

Forest: Plays a central role in Raman's life.

Forest: Plays a central role in Gilgamesh's life.

Beautiful Lanka: Hanuman is astonished by Lanka, the capital of his mortal enemy Ravana.

Beautiful abode of Gods: Gilgamesh and Enkidu are astonished by abode of the Gods in the forest, who are out to kill the heroes.

Viswamitra : Encourages Raman to kill the demoness Tadakai, when Raman is hesitant to kill her because Tadakai is a female.

Enkidu: Encourages Gilgamesh to kill the demon Hambaba, when Gilgamesh is hesitant to kill a wounded and disarmed Hambaba.

Raman kills Vali, an ape king, using an arrow from a hideout, something considered shameful for a warrior.

GilgameshL kills Hambaba the demon, although Hambaba is mortally wounded and begs for mercy. This casts a blemish in the character of Gilgamesh, a great warrior.

Raman: Ignores Soorpanakai, the demoness who has sexual designs on him.

GilgameshL Ignores the Goddess Ishtar, who has sexual designs on him,.

Soorpanakai: Approaches Raman on her own will. She is emboldened by the thought of protection from her brother Ravana. When Raman becomes unavailable to her, she creates problems through her brother Ravana. She is insulted by Raman's brother Lakshmana.

Ishtar: Approaches Gilgamesh on her own will. She is emboldened by the thought of protection from her father Anu. When Gilgamesh becomes unavailable to her, she creates problems through her father Anu. She is insulted by Enkidu, regarded as a brother and a good friend of Gilgamesh.

Lakshmana: Insults Soorpanakai by slicing her nose.

Enkidu: Insults Ishtar by slicing the legs of her bull.

And so on.

I hope the above have given you an idea. I think this is an interesting area requiring further study linking Indian culture directly with Sumeria. But it needs to be appreciated that the story of Ramayana was first written in Sanskrit. It came to be appreciated by the Tamils only about 10-11 centuries ago especially after the Tamil rendering by Kambar.

I would also issue a caution to those engage in this study of Sumerian link to Ramayana, in view of huge emotional upheaval that can be caused among the purists in India.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:  
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> with the Ramayana?  
>  
> Regards,  
> Paul Kekai Manansala  
> | 15548|2005-01-15 21:28:17|ssathia|Re: Gilgamesh and Africa|  
No, the Ramayana is very much older, perhaps by a few millennia.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), norenxaq wrote:

>  
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| 15549|2005-01-16 00:53:04|Manu Ampim|Re: Drop the Mummy, and Nobody Gets Hurt|  
Manu Ampim wrote:  
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> There was such a program a few years ago that featured Rohl, I  
believe.  
> So anything upcoming would be essentially a re-hash with  
perhaps a  
> different conclusion

Yes, a rehash with Hawass predictably in the middle of it all. Most of these docu-drama  
programs on Kemet are rehashes with a new murder mystery angle.

Advancing the work,

Manu Ampim

| 15550|2005-01-16 07:03:02|ssathia|[Ta\_Seti} Re: Sahara and Nubia|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

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> I am aware that sahara means 'moon' in Arabic but that does not

seem

> to explain the choice of the name sahara for a major area in Africa.

>

> Thank you.

>

> Regards,

> Sathia

> -----

>

> Greetings,

>

> The word Sahara comes from the Arabic word /sahra/ meaning "desert."

>

> The origin of the word Nubia is uncertain, as there is no scholarly

agreement. "Nubia" as a country name does not occur until the 3rd century BCE in the writings of Eratosthenes. There are various opinions on the origin of this word, and some speculate that Nubia means "gold" because the word for gold in ancient Egyptian is "nub."

>

> Advancing the work,

>

> Manu Ampim

Thank you Manu.

It is interesting to note that one of the Tamil words to denote an inhabitant of desert, is "savaran". The Tamil word 'cavar' means barren land or desert land.

If Nubia means gold, a corresponding Tamil word would be "aaNippon", that means 'gold of the finest quality'. Perhaps the Tamil word aaNi refers to Nubia, but this needs further investigation. 'Pon' refers to gold in everyday usage even today.

Regards,

Sathia

| 15551|2005-01-16 08:01:57|Paul Kekai Manansala|Re: Gilgamesh and Africa|

Thank you Sathia, are many of these links found only in the Tamil version?

Regards,  
Paul Kekai Manansala

>

> And so on.

>

> I hope the above have given you an idea. I think this is an

interesting

> area requiring further study linking Indian culture directly with

Sumeria.

> But it needs to be appreciated that the story of Ramayana was

first written

> in Sanskrit. It came to be appreciated by the Tamils only about 10-

11

> centuries ago especially after the Tamil rendering by Kambar.

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> I would also issue a caution to those engage in this study of

Sumerian link

> to Ramayana, in view of huge emotional upheaval that can be caused

among

> the purists in India.

>

| 15552|2005-01-16 10:46:29|Djehuti Sundaka|Relationships in Ramayana and Epic of  
Gilgamesh|

Relationships in Ramayana and Epic of Gilgamesh

<http://www.academon.com/lib/paper/6211.html>

The Epic of Gilgamesh

<http://mail.tku.edu.tw/kiss7445/KissHomePage/Literature-Arts/Note-98-1.htm>

The Epic of Gilgamesh is the earliest epic (c. 2150-2000BC). Earlier than the two great Indian epics (Mahabharata, and Ramayana, 1000-800BC) and the two great Greek epics (The Iliad, and The Odyssey, 900-700BC).

II. The Common cultural heritage of the Mesopotamian tribes (the



Sumerian,  
Babylonian, Assyrian, Akkadian).

\* Gilgamesh was the Sumerian king around 2700BC.

\* The Epic of Gilgamesh was first written down at about 2000BC in  
Babylonian language.

It was also found other editions by other languages, such as the  
Elamite, Hittite, Hurrian, and  
Sumerian

| 15553|2005-01-16 10:55:38|Djehuti Sundaka|Re: Gilgamesh and Africa|

If all of these parallels exist, I think a good case could be made for  
literary borrowing. I have yet to find anything acknowledging a  
literary relationship between Gilgamesh and Ramayana so anyone who can  
do this in detail will probably be the first and will "make history".

Djehuti Sundaka

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> Dear Paul,

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> I would try and present a few of the points below in English:

>

>

> Raman: Hero, Great Warrior, Born to human through divine grace.

> Gilgamesh: Hero, Great Warrior, Born to human through divine grace

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> Ravana: King, seeks sexual indulgence with another's wife.

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> (In Gilgamesh both Ravana and Raman seem to have been rolled into  
one.

> Alternatively, we can think of the grey character of Gilgamesh being  
> separated into black and white in Ramayana)

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> Hanuman, the Personal protector and devotee of Raman, has the form  
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> ape but with human characteristics. Enormously strong

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- > form of a beast who takes on human characteristics. Enormously strong.
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- > Tadakai: Demoness of the Forest, killed by the hero.
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- > Hambaba: Demon of the Forest, killed by the hero.
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- > Raman, shattered by the loss of Sita, engages in elaborate prayers to the
- > Sun before commencing the war with Ravana.
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- > Gilgamesh, afraid of Hambaba, engages in elaborate prayers to the Sun before
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- > being banished by his father, the King.
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- > forest.
- >
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- > Forest: Plays a central role in Raman's life.
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- > Forest: Plays a central role in Gilgamesh's life.
- >
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- > Beautiful Lanka: Hanuman is astonished by Lanka, the capital of his mortal
- > enemy Ravana.
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- > Beautiful abode of Gods: Gilgamesh and Enkidu are astonished by abode of
- > the Gods in the forest, who are out to kill the heroes.
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> thought of protection from her father Anu. When Gilgamesh becomes  
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> Lakshmanan: Insults Soorpanakai by slicing her nose.  
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>> are the most common points that you see linking the Gilgamesh epic

>> with the Ramayana?

>>

>> Regards,

>> Paul Kekai Manansala

| 15554|2005-01-16 10:59:52|Runoko Rashidi|Re: Gilgamesh and Africa|

Brother Djehuti,

Good to hear your voice. How do we square these possible literary borrowings with the apparent fundamental differences between the two cultures--Sumerian and North Indian?

Runoko

***Djehuti Sundaka*** wrote:

If all of these parallels exist, I think a good case could be made for literary borrowing. I have yet to find anything acknowledging a literary relationship between Gilgamesh and Ramayana so anyone who can do this in detail will probably be the first and will "make history".

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```

| 15555|2005-01-16 11:16:34|clyde winters|Re: [Ta\_Seti} Re: Farmer and Winters Debate Indus Valley Writing|

--- burningflame <[vraghavan26@yahoo.com](mailto:vraghavan26@yahoo.com)> wrote:

```
>
> --- The problem with decipherment of Harappan script
> more than being
> Technical has become biased.No real study can occur
> in biased
> environment.The number of subscriber to Aryan theory
> is more than
> Dravidian.
> Secondly it has wide ramification on Hindu
> civilisation that
> developed much later to Harappan civilisation.
> Thirdly the script acceptance vis-a-vis language
```

- > phonetics.A sound
- > basis to disprove it as sanskrit has been its script
- > but it does not
- > automatically yeild itself to Tamil for Tamil
- > linkage is being slowly
- > established and mostly blocked by heavy dose ofHi

Hi

The problem with decipherment of Harappan has not been technical--because I have already deciphered the Harappan writing. The problem is that if you are not part of regional clique, e.g., ?Sumerian scholars? or ?Indus Valley Scholars?, the members of these study areas will not accept the work of people outside their clique. The debate between Farmer and myself on the Sulekha site

<http://www.sulekha.com/news/newsitem.aspx?cid=412010>

make it clear that many Eurocentric scholars can write anything about Black civilizations and it will be accepted without debate.

The problem these scholars have with accepting the decipherment of Indus Valley writing or Meroitic is due to doxa and ethnocentrism. The average person and researcher assumes that any article or book written by an establishment member of the academe is based on valid historical truths, erudite scholarship and impeccable research. But sociological research indicates that there are unconscious cognitive structures within each individual that determine how they perceive "reality". These structures are called doxa. Commenting on these schema Berlinerblau (1999) noted that "These types of theories share the assumption that human beings know things that they do not even know that they know; that they "possess" knowledge about the world which exists in some sort of cognitive substrate, beyond the realm of discourse" (p.106).Wacquant (1995) says that doxa is " a realm of implicit and unstated beliefs".

Given the research suggesting that doxa exist, support the view that some Western researchers allow feelings of racial bias, paternalism and sometime outright hatred of Black and African people to define their discourse on teaching and writing about Blacks

and ancient civilizations. Moreover, it suggest that when topics such as relations between Africans and Dravidians or Sumerian and Tamil are discussed, they are attacked by members of the academe, these academics who attack any theory that claims an African or Dravidian origin for anything are supported by the "establishment" without any reservation or test of the validity of their claims. In fact, it appears that doxic assumptions relating to the invalidity of Dravidian speaking Harappans obviates critique of the academics that disparage Dravidian people. This is why Steve Farmer et al can publish an article claiming that the Harappans were illiterate based on statistics that show no statistical difference between the length of Egyptian and Indus Valley text; and with the knowledge that there are Egyptian text of as few as two (2) symbols/signs that are phonetically readable. The ability to read Indus Valley writing made it possible to write the grammar of the language and even do a dictionary see:

\_\_\_\_\_.(1994c). Ancient Dravidian: And introductory grammar of Harappan with Vocabularies , Journal Tamil Studies, No.41, 1-21.

\_\_\_\_\_.(1995a). Ancient Dravidian:The Harappan signs, Journal Tamil Studies, No.42, 1-23.

\_\_\_\_\_.(1995b). Ancient Dravidian: Harappan Grammar/Dictionary, Journal Tamil Studies, No.43-44, 59-130.

You can find an electronic version of these papers at:

<http://us.share.geocities.com/olmec982000/HarWRITE.pdf>

<http://geocities.com/olmec982000/HarWRITE.pdf>

In Farmer et al's paper they claim that the Dravidian theory for Harappan was rejected. Did you notice that they discussed some of the Dravidian based attempts at decipherment, but they failed to discuss mine. Farmer can not claim he does not know about my decipherment because I referred him to my decipherment during the

debate we had last Spring on his thesis that Indus writing can not be phonetically read.

Due to our exchanges on this forum, you know he read what I wrote. This is confirmed by the fact that in his new paper he did not use the Zipf Law to support his theory, because I showed how it did not fit his theory, and supported the view that Indus writing is phonetically readable.

Many researchers investigating the Indus Valley writing know about my decipherment, but since they can't explain away the grammar and dictionary I have written of Harappan they just ignore my work. I have known this for years, I finally have to accept this fact with the latest publication by Farmer et al.

There are two paradigms or models used to look at ancient history. The ancient model and the Aryan model. The ancient model of history based on the Bible and Classical literature claims that Blacks founded civilization. The Aryan model for ancient history claims that each civilization was founded by a different ethnic group, and that the major ancient civilizations of Egypt and Mesopotamia were founded by whites or Semites(e.g., Akkadians).

The "Ancient Model" of history practiced by Afrocentric researchers of history is based on the classical literature and the Old Testament . The classical scholars: Herodotus, Homer and Strabo made it clear that Egypt and civilizations in Europe and Asia were founded by Black\African people.

The Old Testament literature also implied that the early civilizations of the world were all founded by Black\Africans. In the Book of Genesis (x, 6-16) we discover that Black people, the children of Ham, founded civilization in Egypt, Kush, Phoenicia, and Mesopotamia.

As a result of the "Ancient Model" developed by the classical and Biblical writers we find that Blacks were early civilizers of the world.

The major proponent of the ancient model was Col. Rawlinson the decipherer of the cuneiform script. Using the classical literature and linguistics Col. Rawlinson said the founders of ancient civilization were the Scythes. He made it clear that these Scythes had nothing to do with the contemporary people called

Scythians because according to Rawlinson they came from Africa and were also known as Kushites. He called these people Hamites, based on the Bible identification of the children of Ham: Kush, Misraim (Egypt), Nimrud (Sumer-Elam) and Canaan were Scythic. As you can see the ancient Scythians had nothing to do with the Turks. Granted there is a relationship between the Turkish language and Dravidian but this is the result of the Dravidian people who formerly occupied all of Central Asia. Moreover, we know that the Sumerians had keen relations with Dilmun which was the Indus valley.

This model of history was normal social science until the beginning of the Atlantic Slave trade. During the Atlantic Slave trade, Africans were sold into bondage in Europe and of Americas. To justify this inhuman, vile and mean trade in human beings European philosophers in the 18th century created an "Aryan Model" of history to explain their domination of the Amerindians , and African slaves in the Western Hemisphere.

The "Aryan Model" of history, contrary to the "Ancient Model" of the classical and Biblical writers, maintains that Greek civilization was founded by Indo-European speaking Greeks, and that each ancient civilization was founded autonomously by the people who presently live in the modern states found in Asia, Europe and Egypt.

A "typical" example of the proponents the "Aryan Model" is David Hume. The Scottish philosopher David Hume (1875) attempted to prove the inferiority of African Americans, and Blacks in general in 1753, when he observed that there was a "lack of learning among them" (Vol. 1, 252). In other words, the alleged "universal illiteracy" among African slaves was evidence of their inferiority. In addition, Hume cited other alleged deficits of Blacks including 1) the absence of kingdoms among them; 2) the lack of literacy; 3) the dark complexion evidenced inferiority; and 4) the Blacks\Africans possessed no arts, no science and no letters (Hume, 1875).

Hume (1875) and later European philosophers abandoned the "Ancient Model" of history and created the "Aryan Model" due to their European centeredness. This Eurocentric view of history, culture and society placed Europe and Europeans at the center of the

social and cultural universe.

At the base of the Aryan Model of history is Eurocentricism and the doctrine of white supremacy. This ideological foundation aims to thwart the Blacks and Dravidian search for manhood and self-assertion, whenever they encounter intensified bias regarding their role in history.

A major component of Eurocentricism is the notion of the intellectual inferiority of Blacks. For example, European scholars can write and research the history of any people on earth.

African-Americans on the other hand, are believed to lack the intellectual capacity to conduct research, let alone write history. And Dravidian people should only write about their experiences in Tamil Nadu and ignore any evidence that places them in other parts of the world.

This Eurocentrism is focused on Dravidians, because throughout history they have been classed as Negroes, even though they look similar to the Hindi speaking people in the North. The establishment scholars of South Indian civilization can not deny the antiquity of Dravidian literature. But to diminish their role in history they claim that Dravidians are only native to South India. In this way they allow Dravidians to lay claim only to the megalithic cultures of South India, which are later than the Indus Valley civilization which originated on the Indus river.

When Dravidian literature makes claim to a long history of Sangam academies, and that their ancestors arrived in South India from East Africa after traveling across Kumarikandam, establishment scholars declare this evidence to be myths. They promote the Aryan as the bearer of Indian civilization.

To play on Indian nationalism they are beginning to spread the word that there was no Aryan invasion so they can claim that the Harappans were Aryans. Some Dravidians blindly support this movement without realizing that if you accept the view there was no Aryan invasion you 'white' Dravidians out of Indus Valley history. To accept the view that Aryans were always situated in North India and Pakistan, then Dravidian speaking people played no role in Indus Valley history, and Indus Valley civilization was founded by whites.

Establishment scholars make it appear that Dravidians live only in South India except for Brahui speaking pockets of Dravidians in Pakistan. A 1983 report by the International Dravidian School Linguistics makes it clear that Dravidian languages are spoken by Tribal groups in Gujarat, Maharashtra, Madhya Pradesh, Orissa, West Bengal and Bihar. They maintain that 65% of the tribals in North India speak a Dravidian language.

My decipherment of the Harappan writing also contradicts the claim that Aryans have always been the dominant linguistic group in North India, and thus the Indus Valley had to have been a white ?Aryan? civilization. By presenting to the world a decipherment of Harappan writing that includes a grammar and dictionary which will allow any researcher to test my decipherment it is impossible to deny the validity of my work unless a researcher presents linguistic data to dispute my claim. Since the ?establishment Indus Valley scholars?, are archaeologist they just ignore my decipherment and discuss other Dravidian based decipherments that have not outlined Harappan in a systematic way.

In conclusion, the decipherment of Harappan has no technical problems. I have already deciphered the writing system. People deny a decipherment of Harappan and an Aryan invasion of Indus Valley civilization and the rest of North India ,so they can make this civilization into a white civilization. The Indus valley Civilization could not have been an Indo-Aryan civilization because of the presence of 100,000's of Brahui speakers in the area. This along with the fact that 65% of the tribal people in North India speak a Dravidian language make it clear that Dravidian speaking people formerly dominated India. If Dravidian speaking people dominated the area, the Indo-Aryans had to have migrated into the area and were not indigenous .

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Wacquant, Loic. (1995). Towards an archaeology of academe: A critical appreciation of Fritz Ringer's 'Fields of Knowledge', Acta Sociologica 38, 181-186.

Clyde

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Do you Yahoo!?

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<http://mobile.yahoo.com/mailedemo>

| 15556|2005-01-16 11:34:02|clyde winters|Re: Gilgamesh and Africa|

Hi

This is easy, first remember that the Indo-Aryans were invaders and they adopted many of the Dravidian traditions. Moreover, as pointed out by Krammer, Dilmun was the Indus Valley. In North India we still have many Dravidian speakers. In addition to the Brahui people, 65% of the tribal people speak a Dravidian language. This along with my decipherment of the Indus Valley writing explains why Sumerian and Tamil (a Dravidian language) are genetically related. My grammar of the language and dictionary is found in the following articles, see:

\_\_\_\_\_.(1994c). Ancient Dravidian: And introductory grammar of Harappan with Vocabularies , Journal Tamil Studies, No.41, 1-21.

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<http://us.share.geocities.com/olmec982000/HarWRITE.pdf>

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Given the close relationship between Dilmun and Sumer it is only logical that the people living in both areas would share traditions. In addition, Dr. Loga has written extensively on the Sumerian-Tamil connections in Sanskrit literature. He has found that many terms used in Sanskrit literature show systematic resemblance to Sumerian and Tamil. Dravidians probably passed on the Gilgamesh story to the Indo-Aryans, but replaced the Sumerian names for the main characters in the story with Indian names.

Clyde

--- Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:

> Brother Djehuti,  
>  
> Good to hear your voice. How do we square these  
> possible literary borrowings with the apparent  
> fundamental differences between the two  
> cultures--Sumerian and North Indian?  
>  
> Runoko  
>  
> Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:  
>  
> If all of these parallels exist, I think a good case  
> could be made for  
> literary borrowing. I have yet to find anything  
> acknowledging a  
> literary relationship between Gilgamesh and Ramayana  
> so anyone who can  
> do this in detail will probably be the first and  
> will "make history".  
>  
> Djehuti Sundaka

>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia"  
> wrote:  
>  
>  
>> Dear Paul,  
>  
>  
>> Last year I had posted a few messages comparing  
> Gilgamesh with  
> Ramayana.  
>> These were in Tamil.  
>  
>> I would try and present a few of the points below  
> in English:  
>  
>  
>  
>> Raman: Hero, Great Warrior, Born to human through  
> divine grace.  
>> Gilgamesh: Hero, Great Warrior, Born to human  
> through divine grace  
>  
>  
>> Ravana: King, seeks sexual indulgence with  
> another's wife.  
>> Gilgamesh: King, seeks sexual indulgence with  
> another's wife.  
>  
>  
>> (In Gilgamesh both Ravana and Raman seem to have  
> been rolled into  
> one.  
>> Alternatively, we can think of the grey character  
> of Gilgamesh being  
>> separated into black and white in Ramayana)  
>  
>  
>  
>> Hanuman, the Personal protector and devotee of  
> Raman, has the form  
> of an  
>> ape but with human characteristics. Enormously  
> strong  
>  
>  
>> Enkidu, the Personal protector of Gilgamesh and  
> his great friend,  
> has the  
>> form of a beast who takes on human  
> characteristics. Enormously

> strong.  
> >  
> >  
> >  
> > Tadakai: Demoness of the Forest, killed by the  
> hero.  
> >  
> > Hambaba: Demon of the Forest, killed by the hero.  
> >  
> >  
> >  
> > Raman, shattered by the loss of Sita, engages in  
> elaborate prayers  
> to the  
> > Sun before commencing the war with Ravana.  
> >  
> > Gilgamesh, afraid of Hambaba, engages in elaborate  
> prayers to the Sun  
> before  
> > commencing the war with Hambaba.  
> >  
> >  
> >  
> > Kausalya : Mother of Raman, discourages Raman from  
> going to the  
> forest after  
> > being banished by his father, the King.  
> >  
> > Ninsun : Mother of Gilgamesh, discourages  
> Gilgamesh from going to  
> the  
> > forest.  
> >  
> >  
> >  
> >  
> > Forest: Plays a central role in Raman's life.  
> >  
> > Forest: Plays a central role in Gilgamesh's life.  
> >  
> >  
> >  
> >  
> > Beautiful Lanka: Hanuman is astonished by Lanka,  
> the capital of his  
> mortal  
> > enemy Ravana.  
> >

> > Beautiful abode of Gods: Gilgamesh and Enkidu are  
> astonished by  
> abode of  
> > the Gods in the forest, who are out to kill the  
> heroes.  
> >  
> >  
> >  
> > Viswamitra : Encourages Raman to kill the demoness  
> Tadakai, when  
> Raman is  
> > hesitant to kill her because Tadakai is a female.  
> >  
> > Enkidu: Encourages Gilgamesh to kill the demon  
> Hambaba, when  
> Gilgamesh s  
> > hesitant to kill a wounded and disarmed Hambaba.  
> >  
> >  
> >  
> >  
> > Raman kills Vali, an ape king, using an arrow from  
> a hideout,  
> something  
> > considered shameful for a warrior.  
> >  
> > GilgameshL kills Hambaba the demon, although  
> Hambaba is mortally  
> wounded and  
> > begs for mercy. This is casts a blemish in the  
> character of  
> Gilgamesh, a  
> > great warrior.  
> >  
> >  
> >  
> > Raman: Ignores Soorpanakai, the demoness who has  
> sexual designs on  
> him.  
> >  
> > GilgameshL Ignores the Goddess Ishtar, who has  
> sexual designs on  
> him,.  
> >  
> >  
> >

> > Soorpanakai: Approaches Raman on her own will. She  
> is emboldened by  
> the  
> > thought of protection from her brother Ravana.  
> When Raman becomes  
> > unavailable to her, she creates problems through  
> her brother  
> Ravana. She  
> > is insulted by Raman's brother Lakshmana.  
> >  
> > Ishtar: Approaches Gilgamesh on her own will. She  
> is emboldened by  
> the  
> > thought of protection from her father Anu. When  
> Gilgamesh becomes  
> > unavailable to her, she creates problems through  
> her father Anu. She  
> is  
> > insulted by Enkidu, regarded as a brother and a  
> good friend of  
> Gilgamesh.  
> >  
> >  
> >  
> > Lakshmana: Insults Soorpanakai by slicing her  
> nose.  
> >  
> > Enkidu: Insults Ishtar by slicing the legs of her  
> bull.  
> >  
> >  
> > And so on.  
> >  
> > I hope the above have given you an idea. I think  
> this is an  
> interesting  
> > area requiring further study linking Indian  
> culture directly with  
> Sumeria.  
> > But it needs to be appreciated that the story of  
> Ramayana was first  
> written  
>

=== message truncated ===

---

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| 15557|2005-01-16 15:58:08|ssathia|Re: Gilgamesh and Africa|

Sorry Paul,

I am not aware of any other links, Tamil or otherwise, on the subject. All those comparisons that were posted in Tamil were my own independent thoughts arising after reading Gilgamesh, a story that I found greatly absorbing.

I think that this is a minefield, explosive and exhilarating!

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Thank you Sathia, are many of these links found only in the Tamil  
> version?

>

> Regards,  
> Paul Kekai Manansala

>

>

>>

>> And so on.

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> > I would also issue a caution to those engage in this study of

> Sumerian link

> > to Ramayana, in view of huge emotional upheaval that can be

caused

> among

> > the purists in India.

> >

| 15558|2005-01-16 17:43:24|Mahari|Re: Drop the Mummy, and Nobody Gets Hurt|

You know it will. I believe he has a contract with

the Discovery Channel. You'll notice he always

makes his decisions regarding mummies

in favor of the Discovery

Channel. Think about it. It is the perfect fit for

him: he can keep the interest up with continuous

little peeks at ancient KMT relics; promote tourism;

lend pseudo-credibility to his work; and turn a lie

into the truth purely through media exposure.

For him - Perfect.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, January 16

In honor,

HTP,

Mahari

--- On Sat 01/15, Manu Ampim <Profmanu@acninc.net> wrote:

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Sat, 15 Jan 2005 01:25:56 -0800

**Subject:** [Ta\_Seti] Re: Drop the Mummy, and Nobody Gets Hurt

Greetings,

Unfortunately, African mummies from Egypt and Nubia have been disrespected, mishandled, and destroyed for generations. The remains of King Tutankhamun is a clear example of the ongoing madness of "mummy mania."

Westerners have always been fascinated with African mummies, and Zahi Hawass is responding to this insane desire for more mummy updates. Hawass has mastered the media and publicity process which he probably learned during his years in Los Angeles (hollywood). There are more than 50 royal mummies in Cairo that could be "studied" if this is really the goal.

Rather, Hawass and others are simply exploiting our African ancestor King Tut to gain exposure. I wouldn't be surprised to see magazine articles and a Discovery Channel docu-drama in the near future about some King Tut murder mystery. This docu-drama will probably be billed as "Who Killed King Tut?" to attract millions of suspense-oriented viewers, and it will of course feature Hawass himself.

Advancing the work,

Manu Ampim

---

"Paul Kekai Manansala" <[pmanansala@s...](mailto:pmanansala@s...)>

**Subject:** Drop the Mummy, and Nobody Gets Hurt

<http://www.egypttoday.com/article.aspx?ArticleID=3383>

Drop the Mummy, and Nobody Gets Hurt

Recent controversy over moving King Tut puts Egyptologists in the spotlight

By Manal el-Jesri

DR. ZAHY HAWASS, Egypt's most publicized Egyptologist and the secretary general of the Supreme Council for Antiquities (SCA), is renowned for the number of controversies he can stir. Brushing the controversies aside as nuisances "begun by backward people who are jealous," as he told Egypt Today, Dr. Hawass keeps on working regardless of any setbacks.

Last month, in the midst of the controversy around the removal of King Tut-Ankh-Amon's mummy from its resting place in Luxor, Hawass went to the Bahareya Oasis. Egyptians and Brits watched a live coverage transmitted by the television cameras of both countries as Hawass, holding his axe, opened a newly discovered tomb. "We had made a number of discoveries here years ago, but in 2002, I had decided to stop all work. We had found 234 mummies, which is quite enough. The Valley [of the Golden Mummies] is huge, and encompasses around 10,000 mummies. It is Egypt's biggest burial area, and was used by Egyptians from all classes. I believe mummies should remain underground. But then I decided to start work again," Hawass says.

Opening seven tombs that had already been pillaged in Roman times, Hawass and his entourage were hoping to discover something about the lives of average Egyptians from ancient times. "We had x-ray machines, through which we discovered that three of the mummies we studied had died of chronic headache. Many of the people had injuries on their arms and legs. A seven-year-old boy we found was



wearing a golden cobra on his forehead to protect him in the next life. The people here had died at a young age, and the reason was probably the water, which we found to be too rich in iron," Hawass explains.

A website set up by retired archeology professor Dr. Nasr Eskandar tries to belittle the importance of the Valley of the Golden Mummies, explaining that the importance of the mummification processes in the area is minimal. "This is ridiculous of course," Hawass says. "This area was one of the richest in the country. They made the greatest date wine, which was exported to Rome and France. It is also the hugest burial area discovered so far, which means that it can give us complete information about the lifestyle of the time," he points out.

Ahmed Saleh, the director of SCA's Abu Simbel antiquities department watched with the rest of the world as Hawass made his discoveries in Bahareya on December 13th, 2004. "That was a real joke. How can a scientist hold an axe and just hack at a tomb on air? All scientists know that a lot of processes should precede the opening of a tomb. If you just hack away at it you lose important historical evidence. I am sad that this is what Egyptology has come to," Saleh says.

With a masters degree in biomedical and forensic studies in Egyptology from Manchester, Saleh is one of the first Egyptians to specialize in the field. Over the years, Saleh has initiated a number of media campaigns, not afraid to question Hawass' decisions and ideas. His last but one skirmish with Hawass took place over the remains of the Atlanta mummy, which came back from the United States about a year ago. At the time, Hawass had announced that the mummy belonged to King Ramses I, and was preparing a royal welcome for the returning king. "I sent him my official opinion. This could not have been the mummy of Ramses I, because it had been lost in ancient times. He just ignored me, so I wrote to Akhbar al-Adab," Saleh remembers. The result, he says, was two days' deduction from his salary.

Nowadays, Saleh is awaiting his new penalty. It is because of the stir he started that the mummy of King Tut didn't come to the Egyptian Museum. "When journalists called to ask my opinion I said the mummy should not be moved. The SCA had no clear plan of how it was going to move the mummy, which is in an already dilapidated state. In the past, the mummy was treated roughly and unscientifically, and any more handling may lead to more damage," Saleh says.

Hawass brushed aside Saleh's opinion. In a six-page article prepared by Hawass to clear the King Tut issue, he writes: "The aim from the study was to find a better way to preserve the mummy. At the SCA, no single person has a say on things. There is a committee made up of 60 scientists, which had made the decision [to move the mummy].

"But despite the scientific method that was to be applied, a person who loves to say no just for the sake of objecting tried to stir public opinion with lies. Unfortunately, some journalists listened to him. He claims to have a masters degree in mummification, but

even if he does, no single person can know all there is to know about this issue."

Despite the difference in opinion, both scientists agree on one fact. The mummy is currently in bad condition, and was handled roughly in the past. In 1925, a year after its discovery, a team of professors including Howard Carter tried to examine the mummy. On finding it stuck to the sarcophagus, they put it out in the sun to melt the materials keeping it together. They later used hot knives to pry the golden mask off the face, the golden bracelets off the arms and toes. As a result, the head was separated from the body, the pelvis from the midriff and so were the arms, hands, legs and feet.

In 1968 and 1978, the mummy was first analyzed and x-rayed by R.G. Harrison from Liverpool University, and second by James Harries from the University of Michigan, Ann Arbor. According to Saleh, the results of the studies were never published in their complete form anywhere, so why do another study? "Enough handling of an already suffering mummy! Why not seek the studies that took place in the past? We must first know their discoveries were so as to know what to look for," he argues.

Hawass points out that the 1968 study was in fact published. In this study, Harrison had made the assumption that the king had died around the age of 1822. But in the past, CT technology was not available. "We were going to get 1,700 images telling us all we need to know about the mummy," he says. According to Hawass, a German company has agreed to present Egypt with a CT scanner to help in The Egyptian Project for the Study of Mummies. "All of the members of this study are Egyptians, except for Dewolfe Miller, who hails from Hawaii University," Hawass writes.

Saleh, a scientist himself, is not totally against the idea of more studies carried out on the mummy. He just shudders to think what may have happened had the mummy traveled to Cairo in a car, or even an airplane. "What if there was an accident, and the mummy was lost forever? We would have lost our most famous mummy. Visitors to Luxor view King Tut as the central attraction," he says.

Although Saleh points out that the government paid thousands of dollars to provide him with a degree in mummification that no one has asked him to use so far, he is quick to point out it was not because he wanted to be included in the team that he rose against the notion of moving the king. "Preserving ancient remains at this stage is much more important than studying them. We should think of preservation first and foremost. Besides, there are already 55 royal mummies at the Egyptian Museum. Why not do work on them?" he asks.

Saleh refers to Ahmed Youssef, Egypt's most well-known expert on mummies, who is called upon all over England to help in the preservation of human remains. "Why not call on our internationally famed expert, have him look at the mummy and tell us where to go from there?"

Saleh fears that any handling of information by foreigners may lead

to a twisting of history. He refers to the findings of Scott Woodward, an American microbiologist, who tried to find resemblance between Egyptian kings and prophets from the Talmud. "They are trying to say that our Egyptian history belongs to them," Saleh accuses.

Hawass is quick to refute this idea. "There is no Jewish conspiracy, and we will not be carrying out DNA tests. We are proud to be Egyptians, and we work to protect our great monuments. I do not know why we insist on listening to a young man and disregarding the expertise of more seasoned scientists," Hawass says.

The renowned Egyptologist insists that the work on King Tut is still going to happen, but will take place inside his burial chamber in Luxor. "We just do this out of respect for the people of Luxor, who do not want their king to move," he says. But why King Tut? "King Tut, together with the Pyramids and the Sphinx, is synonymous with Egypt. He represents gold, greatness, the curse of the Pharaohs. Besides, his time was rich with mysteries how did he die, who could have killed him. ACT may show us something.

"What I am trying to do is bring archaeology into this century. We have to do something. Why should we leave the foreigners to study Egyptology on their own. If we do not wake up we will find ourselves khaddameen (servants) for them. I am trying to make Egyptology Egyptian. But we insist on staying backward. We will restore the mummy, study it, keep it where it is but create a more suitable environment for it." et

Egypt Today "The Magazine Of Egypt" ?2

---

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| 15559|2005-01-16 18:16:52|biblical12|Re: Gilgamesh and Africa|

Sathia, Paul, Clyde, etc,

The Indians do have a Semitic admixture especially those on the West side of India. I'll have to find the articles.

<http://www.amazon.com/exec/obidos/ASIN/0871697130/starshopcom-wireless-20/102-3163775-9780120>

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

> Sorry Paul,

>

> I am not aware of any other links, Tamil or otherwise, on the

> subject. All those comparisons that were posted in Tamil were my  
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> independent thoughts arising after reading Gilgamesh, a story that  
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> found greatly absorbing.  
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> I think that this is a minefield, explosive and exhilarating!  
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> Regards,  
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>>> And so on.  
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>>> I hope the above have given you an idea. I think this is an  
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>> Sumeria.  
>>> But it needs to be appreciated that the story of Ramayana was  
>> first written  
>>> in Sanskrit. It came to be appreciated by the Tamils only about  
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>> 11  
>>> centuries ago especially after the Tamil rendering by Kambar.  
>>>  
>>> I would also issue a caution to those engage in this study of  
>> Sumerian link  
>>> to Ramayana, in view of huge emotional upheaval that can be  
> caused  
>> among  
>>> the purists in India.  
>>>

| 15560|2005-01-16 18:17:42|herneith11|intoduction|  
Hello!

For lack of a better term, I have been 'lurking here, on this web site for months now. When reading the posts, I feel that I am a novice in comparison to some of the posters. However I find this site to be quite enlightening to say the least. I am somewhat of an amateur 'sleuth when it comes to researching topics of aniquity, the philosophies, cultures and day to day living of ancient peoples. I seek to gain knowlege, and to say the least, have been able to use the posts to look up certain sites to do this. For the time being, I will continue to read the postings assiduously in order to enhance and broaden my knowledge. By the way, is anyone familiar with the polymath Gerald Massey? If so can they provide a critique of his writings? In particular, the 'Book of the Beginnings' and 'Ancient Egypt Light of The World? Are there any other Black Egyptologist who have written books? If so, it would be greatly appreciated if a reading list could be provided. Thank you in advance. P.S. Iam a two finger typist so please excuse any typographical errors!

| 15561|2005-01-16 18:22:11|Paul Kekai Manansala|Re: Gilgamesh and Africa|  
Sathia, my question was confusing. What I meant was are there any significant differences between Kambar's version and that of Valmiki?

Did Kambar subtract or add anything or was he faithful to the Valmiki version.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

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> caused  
>> among  
>>> the purists in India.  
>>>  
| 15562|2005-01-16 20:34:18|ssathia|Re: Gilgamesh and Africa|  
Dear Paul,

According to the well respected figure Rajaji who had first-hand compared the three most famous Indian versions of Ramayana, each form of the epic is different catering for the flavour of the prevailing opinions of the day when they were created.

While Valmiki's Ramayana is largely about a prince's adventures, Kambar's Ramayana elevates Rama to a divine figure whereas Tulsi Ramayana is literally about a god on earth. All three poets freely wrote their respective versions and their works are not literal translations of each other. All three poets are separated by many many centuries.

As I understand there are more than a hundred versions of Ramayana. Even South East Asia, which is not to be outdone in creating its own versions, also has several variations of its own.

I have learnt from my school teachers that the story of Rama was long prevalent in India in oral form even before the first Sanskrit version by Valmiki was written down. There are those who say that Valmiki was a dravidian. Valmiki is not the natural name of the writer.

Regards,  
Sathia

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> > > >  
| 15563|2005-01-16 21:58:42|K. Loganathan|The Verses of the Snake Charmer 32|  
**The Verses of the Snake Charmer 32**

## **The Philosophical Arguments of the Siddhas**

### **Overcoming Sexual Cravings**

#### **The Metaphysics of True Love**

One of the fundamental discoveries of the ancient Tamils is the linkage they see between sexuality and sociality. The first is AkattiNai, the domestic or sexual life where every phase of it has a social correlate, the PuRatiNai. For example the KuRinjci is the domestic life of very strong sexual desires where the interior landscape is a luxuriant jungle where roam about fierce animals. Now the social expression of this inner Kurinjci is Vedci where it is about acquiring the cattle (and the properties) of the neighboring tribes through war and stealth. In both akam and puRam of this type there is INTENSE desire that makes them forgetful of ETHICS that surrounds human behavior in general.

But Tol also notes that there is a deity , an Icon of BEING , here Muruka , the Resplendent as that Power that promotes these kinds of behavior only to transmute them into other inner ecologies where other deities come to prevail. This implies that over and above the AkattiNai and its social correlate puRattiNai there is also an UkattiNai, a metaphysical ecology that underlies both kinds of behavior. This UkattiNai Thinking has been developed enormously by the Tamil philosophical tradition and the Snake Charmer here falls upon it to bring about a difference between LOVE and mere Carnal Sexuality.

The metaphysically immature - those who take only the physical is real, when pushed by sexual desires can only see the sexually alluring aspects of a young woman and NOT her inner self. For such people the body alone will be the concern and will be lured by physical beauty and voluptuousness unmindful of the psychological needs of self of the woman. Such people are compared to the parrots that keep on safeguarding the nest but without real eggs. Men of this kind will hop to other women when the woman they ?love? dies and the body turns to dust or ashes.

Only when the union is that of souls and not just the body, there is a MEANINGFUL union of sexual male and female where the concern is NOT just sexual desires but UNION of souls that brings about a fulfillment of a deeper kind.

But what is the real depth?

A woman is an embodiment with Bindu dominant and Natam suppressed and the man , the reverse. So when the souls are united in true love what we have is the union of Natam and Bindu and with that the attainment of the form of Siva-Sakti ( Yin-Yang, Isis-Osiris, An-In-anna etc). There is a psychic saturation and hence an inner fulfillment. Since this is not based on mere bodily attractions, this kind of True Love will last even after the physical body is gone by the presence of the soul of the dead person still with the soul of the living. The companionship continues as both remain united at metaphysical level though certainly not at the physical level.

50.

**veyil kaNda manjcaL poonRa maatar azakai  
virumbiyee vizuntu meevu maantar  
oyil kaNda ilavu kaatta kiLipool  
udalpoonal ooduvaar enRu aadu paambee**

Meaning:

The physical beauty of young and voluptuous women is like saffron paste that glistens in the sunlight only. However there are men, pushed by carnal sexuality, ho seek out such women and fall for their charms. But their ?love? is just as useless as the parrot that safeguards its egg-less nest mistaking something else for the egg. Such men will also hop over to other women when the woman they loved dies and the body is gone. Knowing that this is not true LOVE, O my soul the snake, dance and dance remaining always in the presence of BEING.

---

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| 15564|2005-01-16 22:31:21|Paul Kekai Manansala|Re: introduction|

Welcome! Massey has been discussed quite a bit on this group. If you search the archives you may find something of interest.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "herneith11" wrote:

>

>

> Hello!

>

>

> For lack of a better term, I have been 'lurking here, on this web  
> site for months now. When reading the posts, I feel that I am a  
> novice in comparison to some of the posters. However I find this

> site to be quite enlightening to say the least. I am somewhat of  
an  
> amateur 'sleuth when it comes to researching topics of antiquity,  
the  
> philosophies, cultures and day to day living of ancient peoples. I  
> seek to gain knowledge, and to say the least, have been able to use  
> the posts to look up certain sites to do this. For the time  
being,  
> I will continue to read the postings assiduously in order to  
enhance  
> and broaden my knowledge. By the way, is anyone familiar with the  
> polymath Gerald Massey? If so can they provide a critique of his  
> writings? In particular, the 'Book of the Beginnings'  
and 'Ancient  
> Egypt Light of The World? Are there any other Black Egyptologist  
> who have written books? If so, it would be greatly appreciated if  
a  
> reading list could be provided. Thank you in advance. P.S. I am a  
> two finger typist so please excuse any typographical  
> errors!  
| 15565|2005-01-16 22:58:59|ssathia|Re: Gilgamesh and Africa|  
Dear Charles,

Here is part of a scientific newsreport related to the subject of  
Semitic admixture with Indians, i.e, Tamils in far South of India.

In another report that I have seen, Dr Pitchappan states that the  
Tamils along with a few more Dravidian groups, were genetically  
related to the Middle East.

Regards,  
Sathia

The Ancient Gene Pool of Tamil Nadu.  
CHENNAI, INDIA, January 5, 2003: India's East Coast,  
especially along Tamil Nadu, is increasingly drawing the attention  
of archaeologists and anthropologists from across the world for its  
evolutionary and historical secrets. The focus has sharpened after  
genetic scientist Spencer Wells found strains of genes in some  
communities of Tamil Nadu that were present in the early man of  
Africa. In the "Journey of Man" aired by the National Geographic  
channel, Wells says the first wave of migration of early man from

Africa took place 60,000 years ago along the continent's east coast to India. Genetic mapping of local populations provided the evidence. R.M. Pitchappan, a professor of Madurai Kamaraj University in Tamil Nadu, helped Wells collect the gene evidence from Tamil Nadu's Piramalai Kallar people, inhabiting the Madurai and Usilampatti areas 500 km south of Chennai. The community was once quite strong and independent. Their genes have the amino acid bands found in the gene map of the original man from Africa, and similar to bands in the Australian aborigines. Says Pitchappan, "The ancestors of the Kallar community may have come into India from the Middle East." Wells believes there were three waves of migration that early man undertook. According to Mr. Wells and his Indian collaborator, early man went from Africa to the Middle East, on to Kutch on India's west coast, all around to the peninsula's east coast and then on to Australia. "These gene pools are unique and very accurately map the path a population has taken, leaving behind original communities to grow into independent groups but with a common ancestor," explains Pitchappan.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>  
>  
> Sathia, Paul, Clyde, etc,  
>  
>  
> The Indians do have a Semitic admixture especially those on the  
West  
> side of India. I'll have to find the articles.  
>  
> [http://www.amazon.com/exec/obidos/ASIN/0871697130/starshopcom-](http://www.amazon.com/exec/obidos/ASIN/0871697130/starshopcom-wireless-20/102-3163775-9780120)  
> wireless-20/102-3163775-9780120  
>  
>  
> Charles  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:  
> >  
> > Sorry Paul,  
> >  
> > I am not aware of any other links, Tamil or otherwise, on the  
> > subject. All those comparisons that were posted in Tamil were my  
> own  
> > independent thoughts arising after reading Gilgamesh, a story  
that

> I  
>> found greatly absorbing.  
>>  
>> I think that this is a minefield, explosive and exhilarating!  
>>  
>>  
>> Regards,  
>> Sathia  
>>  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>> wrote:  
>>>  
>>> Thank you Sathia, are many of these links found only in the  
Tamil  
>>> version?  
>>>  
>>> Regards,  
>>> Paul Kekai Manansala  
>>>  
>>>  
>>>> And so on.  
>>>>  
>>>> I hope the above have given you an idea. I think this is an  
>>>> interesting  
>>>> area requiring further study linking Indian culture directly  
>> with  
>>> Sumeria.  
>>>> But it needs to be appreciated that the story of Ramayana  
was  
>>> first written  
>>>> in Sanskrit. It came to be appreciated by the Tamils only  
about  
>> 10-  
>>> 11  
>>>> centuries ago especially after the Tamil rendering by Kambar.  
>>>>  
>>>> I would also issue a caution to those engage in this study  
of  
>>> Sumerian link  
>>>> to Ramayana, in view of huge emotional upheaval that can be  
>> caused  
>>> among

> > > the purists in India.

> > >

| 15566|2005-01-16 23:16:21|ssathia|Genomic Diversity in South India|

For 14ihws News Letter 3

Genomic Diversity in Southern India

Progress Report:

This special chapter of the 14ihws begins a new era and a newer commitment to an international effort and collaboration amongst the international community. The project aims at studying selected and interesting southern Indian populations and breeding isolates for various genetic polymorphisms that would unravel the mysteries of migration and susceptibility to infectious and autoimmune diseases / disorders. The results will explain various biological phenomenon of migration and expansion of communities in Southern India was the second continent to be occupied by man, giving rise to the Dravidian culture. The participant can chose his / her own genetic system to study and investigate the samples provided. At the end of the day, all data will be collated and interpreted by the anthropology component.

The following samples are available for study: the intending further collaborators are welcome to enroll by filling up the enclosed form and sending it to the organizer: The Progress report of this workshop component is given below.

14th IHWG - Genomic Diversity in southern India

Table 1: Samples available for study as on date:

S.No Distribution Population Sampled\* Random\$ Male  
Female

1 Plains Random Panel 84 84

2 Piramalai Kallar 205 205 84 121

3 Yadhava 239 239 129 110

4 Sourashtran 106 106 46 60

5 Iyer Vadama #

6 Iyer Brahakaranam #

7 Hills Moolukurumba 161 95 34 61

8 Kurumba 151 90 41 49

9 Irula 352 235 107 128

10 Paniya 346 168 92 106  
 11 Kota 103 77 32 45  
 12 Thoda 192 82 25 57  
 13 Kanikar 48 44 20 24  
 14 Coastal Paravar 138 126 49 77  
 Total 2125 1551 659 838

\* More than one member from a family available for study for confirmation of polymorphisms / new variants

# sampling in progress  
 \$ sample size will be made 100 in each population

Table 2: Plan of study and participating laboratories (tentative list)\$

S.NO CASTE/TRIBE HLA B HLA DRB1 KIR NRY  
 mitDNA

1 Randomn Panel P P U P K

2 Piramalai Kallars Ps U Ws  
 K

3 Yadhava Ps U Ws K

4 Sourashtran B U Ws K

5 Iyer Vadama P P X P

6 Iyer Brahakaranam P P X P

7 Moolukurumba B R P M

8 Kurumba B R P M

9 Irula B R P M

10 Paniya P P X P M

11 Kota P P X P M

12 Thoda P P X P M

13 Kanikar B X P

14 Paravar P R P

Note: Tentative programme of the committed participatinglaboratories

Further polymorphisms / loci in MHC or other genome can be added

As a quality control, necessary international / in-house reference standards need to be included while studying these samples.

List of Participating Laboratories:

B Balakrishnan India

K Kivisild Estonia

M McElreavy France

X Middleton UK

U Parham USA

P Pitchappan India

R Rajalingam USA

W Wells UK

Note:

s Already studied

bold already under study

Background:

`Journey of Man' National Geographic / PBS channel, "All of us are literally Africans underneath the skin, Brothers and Sisters separated by mere 2000 generations"

Thus concluded Spencer Wells, the geneticist from Oxford, narrating the `Journey of Man' in his National Geographic Channel International exclusive telecasted on 15th December 2002 for the first time in India. This two hours documentary was telecast in U.S.A on 21st January in PBS channel. As Luca Cavalli Sforza, father of human population genetics from Stanford says `Genetics is the biological history' and it has traced the migration of man around the world.

Prof. RM. Pitchappan, Senior Professor & Head, Department of Immunology, School of Biological Sciences played a crucial role in



this discovery, identifying the first coastal migration of modern man (*Homo sapiens*) from Africa to Australia, through India, 50,000 years ago. The study identified two major waves of migration out of Africa: first a coastal migration 50,000 years ago and the second migration to Central Asia, 45,000 years ago. The second migration expanded in Central Asia lead dispersal towards Europe, Americas, south Asia and China. The NRY marker for the first coastal migration was M130 and for the second was M89 leading to M9. M9 expanded in Central Asia and gave rise to M 45 marker of people who colonized Europe, M175 the Chinese lineage and M20 the Indian lineage.

The three populations studied by Pitchappan viz. Piramalai Kallars, Yadhavas and Sourashtrians, had big surprises: All these people living now in Madurai possessed 5-7% M130 marker. This marker is present in, 10% of Malaysian, 15% of New Guineans and 60% of Australian Aborigines men! This confirmed the first coastal migration from Africa to Australia, through India: an evidence that could not be obtained by archaeology has been obtained by genetics, as Pitchappan exclaimed in the film.

The second surprise was Piramalai Kallars possessed the highest frequency of M20, 50%, a 30,000 years old marker found in low frequencies in Middle East. Yadhavas possessed a higher frequency of M172, a 10,000 old derivative of M89 - the root of all the central Asian populations. Sourashtrians of Madurai possessed a 10,000-year-old M17 in higher frequencies: it is an offshoot of M45 enroot to the European M173 (ref. Fig above). The study thus suggests that India is replete of various populations migrated time immemorial, evolving and living in sympatric isolation. This isolation reflects in many Immune response gene (HLA) studies of Prof. Pitchappan in health and disease status of various populations and it has relevance in various disease susceptibility, vaccinology and pharmaco-genomics.

Thus the Piramalai Kallars and Yadhavas studied by Pitchappan may represent earlier Dravidian populations: Their HLA class II polymorphism suggests a big role for migration, though selection seems to operate on this population in creating this diversity. It has been suggested that proto Dravidian language was first spoken from Fertile Crescent to Middle East and the whole of India some 10,000 years ago. Dravidian culture might have been quite popular earlier days though.

In the opinion of Prof. Pitchappan Dravidian were more a culture, and then a linguistic family and the last a 'sub-divided gene pool'. The finding raises many interesting questions on the

origin and antecedence of Dravidian culture itself: it might be an ancient culture in this part of the world. The vedic hymns composed by a small group of song composers in Hind Kush ranges, settling in Swat Pirak culture, gave birth to Hindu philosophy and spread through several regions of India (Kochhar 2000). The influence of vedic people was seen only at the late phase of Harappan culture (1500 BC). Nonetheless, the Vedic philosophy and Manu Smiriti laid down rules and code of conduct for a Brahman and a society. Thus many subsequent migrant populations from different directions adopting Vedic rituals and culture must have become an integral part of the south Indian society. No wonder Dozhansky exclaimed 'caste system was the grandest biological experimentation ever done on Homo sapiens' (1973).

The sympatrically isolated southern Indian populations thus open up a new vista of science. A multipronged, concerted effort will pay rich dividends: hence this project on 'Genomic diversity in southern India'.

Further readings:

? Kochhar R. 2000 The Vedic People: their History & Geography. Orient Longman, New Delhi. ISBN 81 250 1384 9

? Pitchappan, RM. 2002 Castes, Migration, Immunogenetics, Infectious Diseases & South India ? Review - Community Genetics.5:157-161.

? Shanmugalakshmi S, Balakrishnan K, Manoharan K & Pitchappan RM. 2003 HLA DRB1\*, -DQB1\* in Piramalai Kallars and Yadhavas, two Dravidian-speaking castes of Tamil nadu, South India. Tissue Antigens 61:451-464.

? Wells, R.S., Yudlasheva, N., Ruzibakiev, R., Underhill, P., Evseeva, I., Blue-Smith, J., Jin, L., Su, B., Pitchappan, RM., Shanmugalakshmi, S., Balakrishnan, K., Read, M., Pearson, N., Zerjal, T., Webster, M., Zholoshvili, I., Zhirikvili, E., Gambarov, S., Nikbin, B., Dostiev, A., Akhnazarov, O., Zalloua, P., Tsoy, I., Kitaev, M. & Bodmer, W.F. 2001. The Eurasian Heartland: A Continental Perspective of Y-Chromosome Diversity. Proc. Natl. Acad. Sci. USA.98: 10244-9.

? Wells, R.S. 2002, 'Journey of Man' Penguin Press, ISBN 0-713-99625-0.

| 15567|2005-01-17 02:55:03|Runoko Rashidi|Re: Genomic Diversity in South India|

Thanks for this one!

Runoko Rashidi

*ssathia* wrote:

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| 4    | Sourashtran  | 106          | 106      | 46       | 60   |        |
| 5    | Iyer         | Vadama       | #        |          |      |        |
| 6    | Iyer         | Brahakaranam | #        |          |      |        |
| 7    | Hills        | Moolukurumba | 161      | 95       | 34   | 61     |
| 8    | Kurumba      | 151          | 90       | 41       | 49   |        |
| 9    | Irula        | 352          | 235      | 107      | 128  |        |

10 Paniya 346 168 92 106  
 11 Kota 103 77 32 45  
 12 Thoda 192 82 25 57  
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though selection seems to operate on this population in creating this diversity. It has been suggested that proto Dravidian language was first spoken from Fertile Crescent to Middle East and the whole of India some 10,000 years ago. Dravidian culture might have been quite popular earlier days though.

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? Wells, R.S. 2002, 'Journey of Man' Penguin Press, ISBN 0-713-99625-0.

| 15568|2005-01-17 03:43:06|ssathia|Out of Africa?|  
Dear Friends,

Although the current dominant view seems to favour the out of Africa theory for the dispersion of modern humans around the globe, there is an anomaly in this theory.

It is the enigmatic people of Andaman and Nicobar Islands, a group of islands closer to Indonesia, Malaysia, Thailand and Burma than they are to India.

There are a few tribes of natives who are on the outside comparable to the Africans, that is where the similarities end. Their genetic structure is closer to Asians and have been linked to a few tribes in India. Their genes are far older than the oldest modern African found. Very little is known about these people as the Indian Government is protecting them and access to them is highly restricted to people other than authorised Indian scientists. A strict no no for foreigners. The Indian tribes with whom the Andamanese are linked with are also kept officially secret.

I will not be surprised if it turns out that modern humans actually



originated in South East Asia rather than Africa. I have previously speculated on the possibility that Tamil records of Kumari Kandam, a continent sunken about 7000 years ago after melting of the polar caps and possibility due to tsunamis as well, could probably refer to the Sunda Platform. Evidence on human evolution in these parts must have been washed away and lie buried in deep ocean.

After all we have another cousin to provide the votes, the Orangutan, who is a South East Asian, and is not from Africa. I find it extremely difficult to think of this creature as an animal. It is more human the ape with the most human characteristics in Africa.

Regards,  
Sathia.

| 15569|2005-01-17 04:11:41|ssathia|Re: Gilgamesh and Africa|

Dear Djehuti,

I have also found a huge number of parallels between Tamil and English in terms of their respective etymology and rootwords. They are ofcourse two different languages, but somewhere and sometime during ancient times, they must have shared the same space.

For example, taking a random sentence that I have written above, I have picked the following as having Tamil parallels without much ado and at first glance:

found, huge, between, source,engage, different, ancient, share,  
same, space

I do not have the time to engage in full-scale study at the moment. I will be able to help if some university is interested.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>

> If all of these parallels exist, I think a good case could be made

for

> literary borrowing. I have yet to find anything acknowledging a  
> literary relationship between Gilgamesh and Ramayana so anyone who

can

> do this in detail will probably be the first and will "make

history".

>

> Djehuti Sundaka

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

> >

> > Dear Paul,

> >

> > Last year I had posted a few messages comparing Gilgamesh with  
> Ramayana.

> > These were in Tamil.

> >

> > I would try and present a few of the points below in English:

> >

> >

> > Raman: Hero, Great Warrior, Born to human through divine grace.

> > Gilgamesh: Hero, Great Warrior, Born to human through divine grace

> >

> > Ravana: King, seeks sexual indulgence with another's wife.

> > Gilgamesh: King, seeks sexual indulgence with another's wife.

> >

> > (In Gilgamesh both Ravana and Raman seem to have been rolled

into

> one.

> > Alternatively, we can think of the grey character of Gilgamesh

being

> > separated into black and white in Ramayana)

> >

> >

> >

> > Hanuman, the Personal protector and devotee of Raman, has the

form

> of an

> > ape but with human characteristics. Enormously strong

> >

> > Enkidu, the Personal protector of Gilgamesh and his great friend,

> has the  
>> form of a beast who takes on human characteristics. Enormously  
> strong.

>>

>>

>>

>> Tadakai: Demoness of the Forest, killed by the hero.

>>

>> Hambaba: Demon of the Forest, killed by the hero.

>>

>>

>>

>> Raman, shattered by the loss of Sita, engages in elaborate

prayers

> to the

>> Sun before commencing the war with Ravana.

>>

>> Gilgamesh, afraid of Hambaba, engages in elaborate prayers to the

Sun

> before

>> commencing the war with Hambaba.

>>

>>

>>

>> Kausalya : Mother of Raman, discourages Raman from going to the

> forest after

>> being banished by his father, the King.

>>

>> Ninsun : Mother of Gilgamesh, discourages Gilgamesh from going to

> the

>> forest.

>>

>>

>>

>> Forest: Plays a central role in Raman's life.

>>

>> Forest: Plays a central role in Gilgamesh's life.

>>

>>

>>

>> Beautiful Lanka: Hanuman is astonished by Lanka, the capital of

his

> mortal  
> > enemy Ravana.  
> >  
> > Beautiful abode of Gods: Gilgamesh and Enkidu are astonished by  
> abode of  
> > the Gods in the forest, who are out to kill the heroes.  
> >  
> >  
> >  
> > Viswamitra : Encourages Ravana to kill the demoness Tadakai, when  
> Ravana is  
> > hesitant to kill her because Tadakai is a female.  
> >  
> > Enkidu: Encourages Gilgamesh to kill the demon Hambaba, when  
> Gilgamesh s  
> > hesitant to kill a wounded and disarmed Hambaba.  
> >  
> >  
> >  
> >  
> > Ravana kills Vali, an ape king, using an arrow from a hideout,  
> something  
> > considered shameful for a warrior.  
> >  
> > GilgameshL kills Hambaba the demon, although Hambaba is mortally  
> wounded and  
> > begs for mercy. This casts a blemish in the character of  
> Gilgamesh, a  
> > great warrior.  
> >  
> >  
> >  
> > Ravana: Ignores Soorpanakai, the demoness who has sexual designs  
on  
> him.  
> >  
> > GilgameshL Ignores the Goddess Ishtar, who has sexual designs on  
> him.,  
> >  
> >  
> >  
> > Soorpanakai: Approaches Ravana on her own will. She is emboldened  
by

> the  
>> thought of protection from her brother Ravana. When Rama

becomes

>> unavailable to her, she creates problems through her brother  
> Ravana. She  
>> is insulted by Rama's brother Lakshmana.  
>>  
>> Ishtar: Approaches Gilgamesh on her own will. She is emboldened

by

> the  
>> thought of protection from her father Anu. When Gilgamesh becomes  
>> unavailable to her, she creates problems through her father Anu.

She

> is  
>> insulted by Enkidu, regarded as a brother and a good friend of  
> Gilgamesh.  
>>  
>>  
>>  
>> Lakshmana: Insults Sita by slicing her nose.  
>>  
>> Enkidu: Insults Ishtar by slicing the legs of her bull.  
>>  
>>  
>> And so on.  
>>  
>> I hope the above have given you an idea. I think this is an  
> interesting  
>> area requiring further study linking Indian culture directly with  
> Sumeria.  
>> But it needs to be appreciated that the story of Ramayana was

first

> written  
>> in Sanskrit. It came to be appreciated by the Tamils only about  
> 10-11  
>> centuries ago especially after the Tamil rendering by Kambar.  
>>  
>> I would also issue a caution to those engaged in this study of  
> Sumerian link  
>> to Ramayana, in view of huge emotional upheaval that can be

caused

> among  
>> the purists in India.  
>>  
>>  
>> Regards,  
>> Sathia  
>>  
>>  
>>  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>  
>> wrote:  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:  
>>>>  
>>>> Dear Friends,  
>>>>  
>>>> I have observed that the Sumerian story of Gilgamesh has much

in  
>>>> common with the Indian Ramayana, the oldest of the Sanskrit  
> poems  
>>> in  
>>>> India. I tend to see Ramayana as more of an elaborate, deeper  
> and  
>>> a  
>>>> greatly extended form of the Gilgamesh story.  
>>>>  
>>>  
>>> Sathia, I don't want to get too far off-topic here, but briefly  
> what  
>>> are the most common points that you see linking the Gilgamesh

epic  
>>> with the Ramayana?  
>>>  
>>> Regards,  
>>> Paul Kekai Manansala  
| 15570|2005-01-17 04:27:40|ssathia|Rice Eaters|  
Dear Friends,

Can you tell me which of the African races eat rice as a staple diet?

Thank you.

Regards,  
Sathia

| 15571|2005-01-17 06:10:32|Runoko Rashidi|Re: Rice Eaters|

If you consider as I do the Khmers of Cambodia part of the "African race" then they certainly belong on list.

Runoko Rashidi

*ssathia* wrote:

Dear Friends,

Can you tell me which of the African races eat rice as a staple diet?

Thank you.

Regards,  
Sathia

| 15572|2005-01-17 06:19:41|Runoko Rashidi|Ancient Link to Africa Lives on in Bay of Bengal|

An Ancient Link to Africa Lives on in Bay of Bengal

You probably already know this but I thought if you didn't it would be interesting.

<http://www26.brinkster.com/archived/>

heres a link to another site

[http://andaman.nic.in/C\\_charter/Dir\\_tw/pri\\_tri.htm](http://andaman.nic.in/C_charter/Dir_tw/pri_tri.htm)

Author: NICHOLAS WADE

Filed: 12/11/2002, 12:23:50 AM

Source: The New York Times

Inhabitants of the Andaman Islands, a remote archipelago east of India, are direct descendants of the first modern humans to have inhabited Asia, geneticists conclude in a new study.

But the islanders lack a distinctive genetic feature found among Australian aborigines, another early group to leave Africa, suggesting they were part of a separate exodus.

The Andaman Islanders are "arguably the most enigmatic people on our planet," a team of geneticists led by Dr. Erika Hagelberg of the University of Oslo write in the journal *Current Biology*.

Their physical features ? short stature, dark skin, peppercorn hair and large buttocks ? are characteristic of African Pygmies. "They look like they belong in Africa, but here they are sitting in this island chain in the middle of the Indian Ocean," said Dr. Peter Underhill of Stanford University, a co-author of the new report.

Adding to the puzzle is that their language, according to Joseph Greenberg, who, before his death in 2001, classified the world's languages, belongs to a family that includes those of Tasmania, Papua New Guinea and Melanesia.

Dr. Hagelberg has undertaken the first genetic analysis of the Andamanese with the help of two Indian colleagues who took blood samples ? the islands belong to India ? and by analyzing hair gathered almost a century ago by a British anthropologist, Alfred Radcliffe-Brown. The islands were isolated from the outside world until the British set up a penal colony there after the Indian mutiny of 1857.

Only four of the dozen tribes that once inhabited the island survive, with a total population of about 500 people. These include the Jarawa, who still live in the forest, and the Onge, who have been settled by the Indian government.

Genetic analysis of mitochondrial DNA, a genetic element passed down only through women, shows that the Onge and Jarawa people belong to a lineage, known as M, that is common throughout Asia, the geneticists say. This establishes them as Asians, not Africans, among whom a different mitochondrial lineage, called L, is dominant.

The geneticists then looked at the Y chromosome, which is passed down only through men and often gives a more detailed picture of genetic history than the



mitochondrial DNA. The Onge and Jarawa men turned out to carry a special change or mutation in the DNA of their Y chromosome that is thought to be indicative of the Paleolithic population of Asia, the hunters and gatherers who preceded the first human settlements.

The mutation, known as Marker 174, occurs among ethnic groups at the periphery of Asia who avoided being swamped by the populations that spread after the agricultural revolution that occurred about 8,000 years ago. It is found in many Japanese, in the Tibetans of the Himalayas and among isolated people of Southeast Asia, like the Hmong.

The discovery of Marker 174 among the Andamanese suggests that they too are part of this relict Paleolithic population, descended from the first modern humans to leave Africa.

Dr. Underhill, an expert on the genetic history of the Y chromosome, said the Paleolithic population of Asia might well have looked as African as the Onge and Jarawa do now, and that people with the appearance of present-day Asians might have emerged only later. It is also possible, he said, that their resemblance to African Pygmies is a human adaptation to living in forests that the two populations developed independently.

A finding of particular interest is that the Andamanese do not carry another Y chromosome signature, known as Marker RPS4Y, that is common among Australian aborigines.

This suggests that there were at least two separate emigrations of modern humans from Africa, Dr. Underhill said. Both probably left northeast Africa by boat 40,000 or 50,000 years ago and pushed slowly along the coastlines of the Arabian Peninsula and India. No archaeological record of these epic journeys has been found, perhaps because the world's oceans were 120 meters lower during the last ice age and the evidence of early human passage is under water.

One group of emigrants that acquired the Marker 174 mutation reached Southeast Asia, including the Andaman

islands, and then moved inland and north to Japan, in Dr. Underhill's reconstruction. A second group, carrying the Marker RPS4Y, took a different fork in Southeast Asia, continuing south toward Australia.

| 15573|2005-01-17 06:25:12|Runoko Rashidi|CHINESE ROOTS LIE IN AFRICA, RESEARCH SAYS|

## **CHINESE ROOTS LIE IN AFRICA, RESEARCH SAYS**

**By Robert Lee Holts, Times Science Writer**

**(Los Angeles Times, September 29, 1998)**

**M**

ost of the population of modern China--one fifth of all the people living today--owes its genetic origins to Africa, an international scientific team said today in research that undercuts any theory that modern humans may have originated independently in China.

In the search for human origins, in which political beliefs and pride of place can figure as prominently as fossil evidence, the genetic findings dramatically illustrate the intricate weave of prehistoric migrations and human evolution, the scientists said.

Published today in the Proceedings of the National Academy of Scientists, the study is the product of the Chinese Human Genome Diversity Project, a consortium of seven major research groups in the People's Republic of China, and the Human Genetics Center at the University of Texas Health Science Center at Houston. It was funded by the National Natural Science Foundation of China.

### **Detailed Genetic Profiles Created**

The group used the advanced tools of DNA analysis to create detailed genetic profiles of 28 of China's official population groups, which comprise more than 90% of the country's population, to better understand the roots of complex chronic diseases among so many of China's ethnic groups, the team also shed light on the ancestry of the people in East Asia, who, like everyone, carry in every cell of their bodies genetic hints about their evolutionary history and the journey of their forebears.

"The contribution [of this study] is very significant to the literature of human evolution," said Ranjan Deka at the University of Cincinnati, who studies human genetic variation. "The findings also will have a lot of bearing in the study of genetic diseases."

Until now, other research said, few studies of human population genetics have taken such a comprehensive look at China. Stanford University geneticist Luca Cavalli-Sforza, an

authority on human genetic variation, said. "It is very encouraging to see a cooperative effort of this magnitude beginning to take place in this most important part of the world, and [they] are to be warmly congratulated for it."

In all, the Chinese government today recognizes 56 ethnic groups. Just one of them, the Han, makes up the bulk of the population, comprising about 1.1 billion people. The other 55 ethnic minority groups encompass about 100 million people spread throughout China.

To study the diverse genetic inheritance of such an enormous population, the researchers used a special set of genetic markers called microsatellites. These extremely short chemical segments of DNA mutate very rapidly. That allows scientists to use them as signposts to mark how populations diverged or merged over time, reconstructing their evolutionary journey through time and across the continents to their contemporary abodes.

The scientists looked at 30 such microsatellite markers across 28 of the population groups in China and then compared the pattern to 11 other population groups around the world.

The researchers demonstrated that the people of northern and southern China cluster into distinct regional genetic populations that share inherited characteristics. Those groups in turn, can be divided into even smaller, separate genetic groups.

Yet, overall they all are descendants of a single population group that may have migrated into China from the south eons before humans learned to forge metal tools or use a written alphabet, the new research suggests.

"Populations from East Asia always derived from a single lineage, indicating the single origins of those populations," the researchers said. "It is now probably safe to conclude that modern humans originating in Africa constitute the majority of the current gene pool in East Asia," they said.

Although few scholars today dispute the idea that the earliest ancestors of the human species evolved in Africa, there still is considerable debate over how modern humanity evolved from its more primitive ancestors.

Many anthropologists believe that humans may have migrated out of Africa in waves. More than a million years ago, humanity's primitive ancestors, known as *Homo erectus*, walked out of Africa to colonize Europe, the Middle East and Asia. On that everyone agrees.

Then several hundred thousand years later, some theorize, a second wave of more sophisticated tool-using human migrated out of Africa and overwhelmed those earlier ancestors. According to that theory, modern humans are descended solely from those especially sophisticated tool-users.

| 15574|2005-01-17 06:29:04|Runoko Rashidi|SMALL BLACKS|  
SMALL BLACKS

AsiaViews, Edition: 47/I/December/2004

Over the weekend, the Saisiyat tribe from Hsinchu and Miaoli held its biannual events to mourn and celebrate the legacy of the Short Black People, who are thought to be Taiwan's original inhabitants

Linked hand-by-hand to hundreds of other dancers, we whirled around like dervishes. At other times, we rhythmically rocked back and forth, or shuffled in a circle. All the time, the tribal elders were singing simple trance-like chants that rose and fell. The moon was high, bright and full above us.

In the amphitheater's stands, at the staging area for the biannual "Ritual of the Short Black People"

The ritual was festival-like, even ecstatic at times. It was staged like an open-ended concert in that the audience members were also performers in a drama that has been re-enacted for ages. You could watch the action from the gallery and buy hongs or share rice wine, beer, cigarettes and betel nut; or take a stroll around the arena, to the stalls selling local crafts, roasted wild white pig and other delicacies; or join the dance.

There were around 4,000 people of all ages at the site, perched at an elevation of 1,500m in the Central Mountain Range. There were no amplifiers, except for the tannoy that occasionally broadcasted information. Around 80 percent of those present were from Aboriginal tribes, mainly Saisiyat and Atayal. There were some Chinese businessmen supplying arcade machines or roadside stalls, students and local tourists, some Japanese (mainly media) and 10 or so foreigners.

Before the dancing on Saturday that began at 6pm, there was a ritual held in private by Saisiyat tribal leaders, of which there were six main families, led this year by the Zhu family. Then the tribal members danced and later everyone who wanted joined in. This went on until 12:30am or so, when the main event wound down and people made their way home, or to hundreds of houses in the vicinity to carry on celebrating.

I was staying at a hospitable Zhu family home in the area and the next morning the sounds of parties going on in the surrounding hills filled the air. Gradually, these sounds were submerged by the trill of karaoke sessions that lapped over a lazy Sunday afternoon, as people ate and rested and toasted each other.

The Saisiyat tribe -- which is said to have killed off the last of the black pygmies that were likely the earliest settlers of Taiwan -- has held the Ritual of the Short Black People for around 100 years, ever since their extermination is believed to have happened.

The Saisiyat have held similar kinds of dances for millennia, often with the pygmies. They were possibly performed many thousands of years earlier by that ancient race which, until relatively recently, lived in caves at the bottom of one of the mountains in the area, by a stream.

The previous night in Nanchuang Township, Miaoli County, starting around 10pm for outsiders, there had been a cycle of rituals held every two years to commemorate the Short Black People. Two connected Saisiyat tribes, those from Hsinchu and Miaoli, hold complementary rituals and sometimes the same rituals in different sites. The god of the Short Black People was transported between the two staging areas, from Nanchuang to Wufeng for Sunday night's dances. Yesterday morning and early afternoon was a final ceremony involving chopping down a sacred tree.

The Nanchuang ritual was held near Xiangtian Lake, in the mountains of Miaoli, about an hour's drive from Wufeng over the ragged peaks. It began by welcoming the god of the Short Black People. There was no amphitheater, just a staging ground, a private ritual room, basic changing areas and hundreds of stalls or makeshift shops that spilled over an area that was bounded by woods. Small tent cities had mushroomed and the four-day event had just begun.

It was colder, darker, open to the elements and had a more mournful feel. A man stood in the middle of swaying dancers cracking a whip. The elders' singing seemed more trancelike, more like a dirge. They had microphones that made them sound like muezzin calling the faithful to prayer.

The dancing seemed slower and more ponderous, compared to the feeling of celebration at Wufeng. The dancers were directed by senior tribal members and some carried poles decorated in silk and tinsel. Others stewarded the dancing, stopped people getting in the way and prevented photographers from taking shots from inside the dance. Taking photos was prohibited in the 11 rules that were handed out with the shuttle bus ticket to the site.

In addition, visitors had to enter with a "sincere heart," show respect, not fight or argue, not go in the private ritual area, and follow the steps and lyrics as directed, not make up your own. The rules did not mention that a mangtsao, a long leaf similar to bamboo, needed to be tied to your arm to prevent trouble from the spirits of the awakened Short Black People. The stewarding was friendly, but firm, often ending in a shared drink of rice wine.

As to my feeling that the mood of the two events had been different, several Aboriginal elders assured me the dances and 16 songs were the same and the ritual is basically similar at both places. They looked quizzical and amused, though one said the Wufeng festival was more "modern."

happy with the drink and excitement. He said that three generations of his family have taken part in the Ritual of the Short Black People. When he was young, he said, there were slightly fewer people compared with the 5,000 or so who turned up in Nanchuang on Friday. But, he said there were more Saisiyat then, fewer Atayal (the neighboring tribe), Chinese and foreigners.

The Saisiyat are said to number approximately 5,000. They are dwindling in number and many marry into Atayal or Han families.

Mwa offered no opinions but gave me a drink instead and we toasted each other, as did those in the same place for a similar ritual long ago.

By Mwa offered no opinions but gave me a drink instead.

| 15575|2005-01-17 06:31:42|Runoko Rashidi|Ancient Link to Africa Lives on in Bay of Bengal|

An Ancient Link to Africa Lives on in Bay of Bengal

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<http://www26.brinkster.com/archived/>

heres a link to another site

[http://andaman.nic.in/C\\_charter/Dir\\_tw/pri\\_tri.htm](http://andaman.nic.in/C_charter/Dir_tw/pri_tri.htm)

Author: NICHOLAS WADE

Filed: 12/11/2002, 12:23:50 AM

Source: The New York Times

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Genetic analysis of mitochondrial DNA, a genetic element passed down only through women, shows that the Onge and Jarawa people belong to a lineage, known as M, that is common throughout Asia, the geneticists say. This establishes them as Asians, not Africans, among whom a different mitochondrial lineage, called L, is dominant.

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The mutation, known as Marker 174, occurs among ethnic groups at the periphery of Asia who avoided being swamped by the populations that spread after the agricultural revolution that occurred about 8,000 years ago. It is found in many Japanese, in the Tibetans of the Himalayas and among isolated people of Southeast Asia, like the Hmong.

The discovery of Marker 174 among the Andamanese suggests that they too are part of this relict Paleolithic population, descended from the first modern humans to leave Africa.

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A finding of particular interest is that the Andamanese do not carry another Y chromosome signature, known as Marker RPS4Y, that is common among Australian aborigines.

This suggests that there were at least two separate

emigrations of modern humans from Africa, Dr. Underhill said. Both probably left northeast Africa by boat 40,000 or 50,000 years ago and pushed slowly along the coastlines of the Arabian Peninsula and India. No archaeological record of these epic journeys has been found, perhaps because the world's oceans were 120 meters lower during the last ice age and the evidence of early human passage is under water.

One group of emigrants that acquired the Marker 174 mutation reached Southeast Asia, including the Andaman islands, and then moved inland and north to Japan, in Dr. Underhill's reconstruction. A second group, carrying the Marker RPS4Y, took a different fork in Southeast Asia, continuing south toward Australia.

| 15576|2005-01-17 07:08:51|Runoko Rashidi|Re: Gilgamesh and Africa|  
Sathia,

You know that during the 1970s there were some serious studies linking Dravidian languages and culture with sub-Saharan African languages and culture. Some of the studies were done by Dravidian scholars. Some of the results of these studies were published under the title *Dravidians and Africans* edited by K.P. Aravaanan. Perhaps you could track some of his works down.  
Runoko Rashidi

*ssathia* wrote:

Dear Djehuti,

I have also found a huge number of parallels between Tamil and English in terms of their respective etymology and rootwords. They are of course two different languages, but somewhere and sometime during ancient times, they must have shared the same space.

For example, taking a random sentence that I have written above, I have picked the following as having Tamil parallels without much ado and at first glance:

found, huge, between, source, engage, different, ancient, share, same, space

I do not have the time to engage in full-scale study at the moment. I will be able to help if some university is interested.



Regards,  
Sathia

```
--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:
>
> If all of these parallels exist, I think a good case
could be made
for
> literary borrowing. I have yet to find anything
acknowledging a
> literary relationship between Gilgamesh and Ramayana so
anyone who
can
> do this in detail will probably be the first and will
"make
history".
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@yahoogroups.com, "ssathia" wrote:
> >
> > Dear Paul,
> >
> > Last year I had posted a few mesages comparing
Gilgamesh with
> Ramayana.
> > These were in Tamil.
> >
> > I would try and present a few of the points below in
English:
> >
> >
> > Raman: Hero, Great Warrior, Born to human through
divine grace.
> > Gilgamesh: Hero, Great Warrior, Born to human through
divine grace
> >
> > Ravanana: King, seeks sexual indulgence with another's
wife.
> > Gilgamesh: King, seeks sexual indulgence with
another's wife.
> >
> > (In Gilgamesh both Ravanana and Raman seem to have been
rolled
into
> one.
> > Alternatively, we can think of the grey character of
Gilgamesh
being
> > separated into black and white in Ramanayana)
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> >  
> >  
> >  
> > Hanuman, the Personal protector and devotee of Raman,  
has the  
form  
> of an  
> > ape but with human characteristics. Enormously strong  
> >  
> > Enkidu, the Personal protector of Gilgamesh and his  
great friend,  
> has the  
> > form of a beast who takes on human characteristics.  
Enormously  
> strong.  
> >  
> >  
> >  
> > Tadakai: Demoness of the Forest, killed by the hero.  
> >  
> > Hambaba: Demon of the Forest, killed by the hero.  
> >  
> >  
> >  
> > Raman, shattered by the loss of Sita, engages in  
elaborate  
prayers  
> to the  
> > Sun before commencing the war with Ravanana.  
> >  
> > Gilgamesh, afraid of Hambaba, engages in elaborate  
prayers to the  
Sun  
> before  
> > commencing the war with Hambaba.  
> >  
> >  
> >  
> > Kausalya : Mother of Raman, discourages Raman from  
going to the  
> forest after  
> > being banished by his father, the King.  
> >  
> > Ninsun : Mother of Gilgamesh, discourages Gilgamesh  
from going to  
> the  
> > forest.  
> >  
> >  
> >  
> > Forest: Plays a central role in Raman's life.  
> >  
> > Forest: Plays a central role in Gilgamesh's life.  
> >  
> >  
> >  
> > Beautiful Lanka: Hanuman is astonished by Lanka, the

capital of  
his  
> mortal  
> > enemy Ravanaan.  
> >  
> > Beautiful abode of Gods: Gilgamesh and Enkidu are  
astonished by  
> abode of  
> > the Gods in the forest, who are out to kill the  
heroes.  
> >  
> >  
> >  
> > Viswamitra : Encourages Raman to kill the demoness  
Tadakai, when  
> Raman is  
> > hesitant to kill her because Tadakai is a female.  
> >  
> > Enkidu: Encourages Gilgamesh to kill the demon  
Hambaba, when  
> Gilgamesh s  
> > hesitant to kill a wounded and disarmed Hambaba.  
> >  
> >  
> >  
> >  
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hideout,  
> something  
> > considered shameful for a warrior.  
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> > GilgameshL kills Hambaba the demon, although Hambaba  
is mortally  
> wounded and  
> > begs for mercy. This is casts a blemish in the  
character of  
> Gilgamesh, a  
> > great warrior.  
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> >  
> >  
> > Raman: Ignores Soorpanakai, the demoness who has  
sexual designs  
on  
> him.  
> >  
> > GilgameshL Ignores the Goddess Ishtar, who has sexual  
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> him,.  
> >  
> >  
> >  
> >  
> > Soorpanakai: Approaches Raman on her own will. She is  
emboldened  
by  
> the  
> > thought of protection from her brother Ravanaan. When

Raman  
becomes  
> > unavailable to her, she creates problems through her  
brother  
> Ravanaan. She  
> > is insulted by Raman's brother Lakshmanan.  
> >  
> > Ishtar: Approaches Gilgamesh on her own will. She is  
emboldened  
by  
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> > thought of protection from her father Anu. When  
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| 15577|2005-01-17 07:33:02|Runoko Rashidi|RESEARCHING THE AFRICAN PRESENCE IN ASIA: THE CHALLENGE AHEAD OF US|

<http://www.cwo.com/~lucumi/asia2.html>

THE GLOBAL AFRICAN COMMUNITY

HISTORY NOTES

RESEARCHING THE AFRICAN PRESENCE IN ASIA:  
THE CHALLENGE AHEAD OF US

By CHANCELLOR JAMES WILLIAMS

Posted by RUNOKO RASHIDI

---

I only made passing reference in the work to Blacks scattered outside of Africa over the world--not from the slave trade, but dispersions that began in prehistory. This fact alone indicates the great tasks of future scholarship on the real history of the race. We are actually just on the threshold, gathering up some important missing fragments. The biggest jobs are still ahead.

Ancient China and the Far East, for example, must be a special area of African research. How do we explain such a large population of Blacks in Southern China--powerful enough to form a kingdom of their own? Or the Black people of...the Malay peninsula, Indo-China. The heavy concentration of Africans in India...open still another interesting field for investigation. Even the "Negroid" finds in early Europe appear not to be as challenging as the Black population centers in Asia. Our concern is with great and dominant populations. These are the Blacks who have so puzzled Western scholars that some theorize that Asia or Europe may be the homeland of Africans after all. The African populations in Palestine, Arabia, and Mesopotamia are better known, although the centuries of Black rule over Palestine, South Arabia and in Mesopotamia should be studied and elaborated in more detail. All of this will call for a new kind of scholarship, a scholarship without any mission other than the discovery of truth, and one that will not tremble with fear when that truth is contrary to what one prefers to believe.

**SOURCE:**

The Destruction of Black Civilization, by Chancellor Williams

| 15578|2005-01-17 07:45:51|Manu Ampim|Re: Rice Eaters|  
Dear Friends,

Can you tell me which of the African races eat rice as a staple diet?

Thank you.

Regards,  
Sathia

---

Greetings,

West Africans have been cultivating and eating indigenous rice as a staple food for many centuries. They have been major producers of rice particularly on the Upper Guinea Coast, stretching from Senegal to Liberia. Also, Jollof rice is one of the most popular West African dishes.

It was West Africans who first brought the knowledge of rice cultivation to South Carolina in the 17th century. The West Africans transferred their entire knowledge system (from cultivating to consuming rice) to the Americas. Before the African influence white American settlers had no knowledge of rice cultivation.

For details see: Judith Carney, *Black Rice: The African Origin of Rice Cultivation in the Americas* (2001). Also, see the writings of Thomas Jefferson regarding the African importation and cultivation of rice and other crops on his Monticello plantation in Virginia.

Advancing the work,

Manu Ampim

| 15579|2005-01-17 08:49:00|Djehuti Sundaka|Re: Gilgamesh and Africa|

I would suspect that as various versions of the Gilgamesh epic had been adopted by various cultures including that of "Elam", the transmission of it could have happened through them. I think it's very feasible since to the west Gilgamesh had morphed into Herakles of Hellenic mythology and Shimshon (Samson) of the Bible. So the influence of the epic had been very far reaching in both time and space and could easily have been transmitted eastward.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

> Brother Djehuti,

>

> Good to hear your voice. How do we square these possible literary borrowings with the apparent fundamental differences between the two cultures--Sumerian and North Indian?

>

> Runoko

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> literary relationship between Gilgamesh and Ramayana so anyone who

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> do this in detail will probably be the first and will "make history".

>

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>> These were in Tamil.

>>

>> I would try and present a few of the points below in English:

>>

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>> Raman: Hero, Great Warrior, Born to human through divine grace.

>> Gilgamesh: Hero, Great Warrior, Born to human through divine grace

>>

>> Ravana: King, seeks sexual indulgence with another's wife.

>> Gilgamesh: King, seeks sexual indulgence with another's wife.

>>

>> (In Gilgamesh both Ravana and Raman seem to have been rolled into one.

>> Alternatively, we can think of the grey character of Gilgamesh being

>> separated into black and white in Ramayana)

>>

>>

>>

>> Hanuman, the Personal protector and devotee of Raman, has the form of an

>> ape but with human characteristics. Enormously strong

>>

>> Enkidu, the Personal protector of Gilgamesh and his great friend, has the

>> form of a beast who takes on human characteristics. Enormously strong.

>>

>>

>>

>> Tadakai: Demoness of the Forest, killed by the hero.

>>

>> Hambaba: Demon of the Forest, killed by the hero.



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> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
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| 15580|2005-01-17 09:10:06|Runoko Rashidi|Re: Gilgamesh and Africa|  
That makes sense. Thanks  
Runoko

***Djehuti Sundaka*** wrote:

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Service.

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Sathia,

First thanks for Tamil genetic info.

The people on the Western tip of West Africa eat rice or sorghum as a staple diet. They include tribes called Wolof, Mandingo (Mande), Fulani, Serer and others. They were brought to the East Coast of what was to become the USA. Hence, we have "Carolina Rice"

<http://www.carolinarice.com/carolinarice/>

<http://www.ego.com/us/sc/myr/history/rise.htm>

<http://www.carolinaplantationrice.com/ricehistory.htm>

Rice was milled by hand  
with a mortar and pestle

Rice was placed  
in stacks to dry

An early water control  
system called a "trunk"  
Rice History in South Carolina

During the Colonial Period, coastal South Carolina was the largest producer of rice in America.

The crop arrived in the area around 1685. A brigantine ship, captained by John Thurber and sailing from the island of Madagascar, encountered a raging storm, perhaps a small hurricane, and put into Charleston Harbor for repairs.

With the ship in dry dock, Captain Thurber met Henry Woodward, the town's best known resident, who had the distinction of being the first English settler in the area. Thurber gave Woodward a bag of rice. Some say a peck, others say a bushel. Woodward experimented with the rice, which gave him a good crop. Rice was soon on its way to becoming the area's main cash crop.

The respected Thomas Jefferson traveled to the low country of the Carolinas to find out why Italian rice, at the time, fetched a higher

price in the Paris market than Carolina rice. He became its biggest fan. In fact there were at least one hundred MAJOR rice plantations in the region, with names like: Hobcaw Barony, Beneventum, Chicora Wood and Hasty Point, to name a few? all feeding off of rivers flowing into tidal bays. One of those rivers is the Great Pee Dee, and this is where our flavors start.

Rice remained a dominant commodity on the coastal rivers of South Carolina until the end of the Civil War, when production started a long decline due to a loss of labor and working capital, and aided by several severe storms. In the early 1900's rice farming disappeared from the state all together. Rice was never grown as a cash crop in the Darlington area where Plumfield Plantation now produces Carolina Plantation Rice, but it was grown there in small plots by slaves who raised it for their own consumption, as they had traditionally in Africa, Cambell Coxe planted 20 acres on his family farm near Darlington, South Carolina, in 1997.

Campbell grows the Della variety. "People who buy our product like its aromatic appeal and its taste, " he says. His rice rates highest on the aromatic scale. He says this is probably because of the rich soil, climate, water and northern latitude where he grows Carolina Plantation Rice.

Home / Growing Rice / Rice Recipes / Rice History in South Carolina / Our Plantation / Shop / Contact

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> Dear Friends,

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> Can you tell me which of the African races eat rice as a staple diet?

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> Thank you.

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> Regards,

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> Greetings,  
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> Advancing the work,  
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| 15582|2005-01-17 10:01:34|biblical12|Happy MLK DAY|  
TaSeti,

Happy Martin Luther King Day All

Charles  
| 15583|2005-01-17 10:19:12|clyde winters|Re: Rice Eaters|  
Hi

Dravidians and Africans have a long tradition of  
cultivating rice. They probably began the cultivation  
of rice in their Saharan highland homeland. The major  
grain exploited by Saharan populations was rice, the  
yam and pennisetum. below are some of the terms for  
rice among Dravidian and Mande speaking people.

Rice  
Soninke dugo  
Vai ko'o  
Manding malo

Dravidian mala-kurula

Tamil nel

Malayalam nel

Kannada nelli

Gadba majik

Konda manji

Kuwi manji

Mende molo, konu

Kpelle molo

Boko mole

Bisa muhi

Busa mole

Sa mela

Bambara kini

It would appear that the original term for rice for this population was nel- or mal-.

Clyde

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> Advancing the work,  
>  
> Manu Ampim

---

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| 15584|2005-01-17 10:26:07|clyde winters|Re: RESEARCHING THE AFRICAN PRESENCE  
IN ASIA: THE CHALLENGE AHEAD O|

Hi If you are interested in the blacks of China and  
Southeast Asia check out my web sites on this topic:

<http://clyde.winters.tripod.com/junezine/id1.html>

<http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm>

Enjoy

Clyde

--- Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:

> <http://www.cwo.com/~lucumi/asia2.html>

>

> THE GLOBAL AFRICAN COMMUNITY

>

> HISTORY NOTES

>

> RESEARCHING THE AFRICAN PRESENCE IN ASIA:

> THE CHALLENGE AHEAD OF US

>

> By CHANCELLOR JAMES WILLIAMS

>

> Posted by RUNOKO RASHIDI

>

>

-----  
>

> I only made passing reference in the work to Blacks

> scattered outside of Africa over the world--not from

> the slave trade, but dispersions that began in

> prehistory. This fact alone indicates the great

> tasks

> of future scholarship on the real history of the

> race.

> We are actually just on the threshold, gathering up

> some important missing fragments. The biggest jobs

> are still ahead.

>

> Ancient China and the Far East, for example, must be

> a

> special area of African research. How do we explain

> such a large population of Blacks in Southern

> China--powerful enough to form a kingdom of their

> own?

> Or the Black people of...the Malay peninsula,

> Indo-China. The heavy concentration of Africans in

> India...open still another interesting field for

> investigation. Even the "Negroid" finds in early

> Europe appear not to be as challenging as the Black

> population centers in Asia. Our concern is with

> great

> and dominant populations. These are the Blacks who

> have so puzzled Western scholars that some theorize

> that Asia or Europe may be the homeland of Africans

> after all. The African populations in Palestine,

> Arabia, and Mesopotamia are better known, although

> the  
> centuries of Black rule over Palestine, South Arabia  
> and in Mesopotamia should be studied and elaborated  
> in  
> more detail. All of the this will call for a new  
> kind  
> of scholarship, a scholarship without any mission  
> other than the discovery of truth, and one that will  
> not tremble with fear when that truth is contrary to  
> what one prefers to believe.  
>  
> SOURCE:  
> The Destruction of Black Civilization, by Chancellor  
> Williams  
>  
>  
>

---

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| 15585|2005-01-17 10:40:55|clyde winters|Re: Rice Eaters|

Hi

I would also like to add the following cognate terms  
for rice:

Vai ko'o

Kota ku

Tamil kur

Kannada kur

Malayalam kur

Clyde

--- clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:

> Hi  
> Dravidians and Africans have a long tradition of  
> cultivating rice. They probably began the  
> cultivation  
> of rice in their Saharan highland homeland. The major  
> grain exploited by Saharan populations was rice ,the



> yam and pennisetum. below are some of the terms for  
> rice among Dravidian and Mande speaking people.

>

> Rice

> Soninke dugo

> Vai ko'o

> Manding malo

> Dravidian mala-kurula

> Tamil nel

> Malayalam nel

> Kannada nellu

> Gadba majik

> Konda manji

> Kuwi manji

> Mende molo, konu

> Kpelle moloy

> Boko mole

> Bisa muhi

> Busa mole

> Sa mela

> Bambara kini

> It would appear that the original term for rice for  
> this population was nel- or mal-.

>

> Clyde

>

>

> --- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

>

> > Dear Friends,

> >

> > Can you tell me which of the African races eat  
> rice

> > as a staple diet?

> >

> > Thank you.

> >

> > Regards,

> > Sathia

> >

> >

>

---

> >

> >

> >  
> >  
>

---

> >  
> >  
> > Greetings,  
> >  
> > West Africans have been cultivating and eating  
> > indigenous rice as a staple food for many  
> centuries.  
> > They have been major producers of rice  
> particularly  
> > on the Upper Guinea Coast, stretching from Senegal  
> > to Liberia. Also, Jollof rice is one of the most  
> > popular West African dishes.  
> >  
> > It was West Africans who first brought the  
> knowledge  
> > of rice cultivation to South Carolina in the 17th  
> > century. The West Africans transferred their  
> entire  
> > knowledge system (from cultivating to consuming  
> > rice) to the Americas. Before the African  
> influence  
> > white American settlers had no knowledge of rice  
> > cultivation.  
> >  
> > For details see: Judith Carney, \_Black Rice: The  
> > African Origin of Rice Cultivation in the  
> Americas\_  
> > (2001). Also, see the writings of Thomas  
> Jefferson  
> > regarding the African importation and cultivation  
> of  
> > rice and other crops on his Monticello plantation  
> in  
> > Virginia.  
> >  
> > Advancing the work,  
> >  
> > Manu Ampim  
>  
>  
>

>  
>  
>  
> Do you Yahoo!?  
> Yahoo! Mail - You care about security. So do we.  
> [http://promotions.yahoo.com/new\\_mail](http://promotions.yahoo.com/new_mail)  
>

---

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Yahoo! Mail - now with 250MB free storage. Learn more.  
[http://info.mail.yahoo.com/mail\\_250](http://info.mail.yahoo.com/mail_250)  
| 15586|2005-01-17 14:11:13|Paul Kekai Manansala|Re: Rice Eaters|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
wrote:

> Hi  
> Dravidians and Africans have a long tradition of  
> cultivating rice. They probably began the cultivation  
> of rice in their Saharan highland homeland. The major  
> grain exploited by Saharan populations was rice, the  
> yam and pennisetum.

However, we should make a distinction between *Oryza sativa* the kind  
of rice found in Asia, and *Oryza glaberrima* or African Red Rice.

Regards,  
Paul Kekai Manansala  
| 15587|2005-01-17 14:12:35|Charles Brown|Re: Rice Eaters|

1. Ni Hao Dr. Winters
- 2.
3. The Mandarin Chinese word for rice is "mi" in many different dialects including Cantonese and Mandarin.
- 4.
5. Zai Jian,
6. Charles

--

---

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| 15588|2005-01-17 15:36:08|ssathia|Re: Rice Eaters|

Dear Friends,

Thanks to all you for the energetic participation and contribution.

The reason for asking about rice eating habit, is that diet is something that tends to last long as a cultural trait. In the Asian context, all of East Asia, South East Asia and South India are rice eaters. The rest of Asia and Europe tend to be wheat eaters.

I was wondering how does Africa feature in this and you have provided some interesting information.

I wish to probe further. I would have thought that considering the geographical layout, it would be the East Africas who should be prominent rice eaters, but the information you have provided points to West Africa.

Therefore let me refine my question as follows:

Which of the African races and which parts of Africa indulge in wet rice cultivation, hill rice cultivation or dry rice cultivation respectively?

This might provide an interesting clue: South India, South East Asia and East Asia indulge primarily in wet rice cultivation.

Thank you.

Regards,  
Sathia

| 15589|2005-01-17 15:50:41|ssathia|Re: Gilgamesh and Africa|

Dear Friends,

Legend has it that Valmiki, the author of Sanskrit Ramayana was a common thief and a robber whose spiritual and poetic awakening was caused by a chance meeting with a group of sages.

These sages told Valmiki about Rama and his story. An overwhelmed Valmiki chose to write it down, Great Guy and a Great Job. )

Now that legend points to a pre-existing oral tradition of the story of Rama.

I am wondering: Who were these sages and where did they come from? What do we know about the sages that might provide any clues? Why among all divine adventures, they chose the story of Rama to impart to Valmiki?

Stories involving the miraculous and timely appearance of sages abound in ancient literature. As in the case of Valmiki, we have the Magi visiting Christ at the time of his birth, we have a monk showing the path to Jenghis Khan, Ramanuja awakening Vivekananda, Merlin the magician everready to help King Arthur and the blood thirsty Asoka corrected by a buddhist monk.

The media loves to exploit this theme: Have you see the Lord of Rings, Star Wars etc.

Regards,  
Sathia

Regards,  
Sathia  
| 15590|2005-01-17 15:56:54|ssathia|Baobab Tree|  
Dear Friends,

As a very young boy, perhaps under the age of 5 years then, I came across an African legend explaining the origins of the Baobab tree. I cannot remember the storyline now. Nevertheless I recall that it was immensely funny and I was rolling over my stomach laughing.

Does anyone know the story and post it here? It would make me feel good I think.

Thank you.

Regards,  
Sathia  
| 15591|2005-01-17 20:53:37|saidis\_aswan\_egy|Coptic family of four murdered in cold blood|  
Investigation continues into slaying of family of four

<<http://www.nynewsday.com/images/icons/email.gif>> Email this story

<<http://www.nynewsday.com/images/icons/printer.gif>> Printer friendly format

<<http://www.nynewsday.com/images/nycnews/grayrule.gif>> Photos

[Hossam Armanious and wife Amal Garas]

Hossam Armanious and wife Amal Garas (Photo by - Handout)

[Sylvia Armanious]

Sylvia Armanious (Photo by Handout)

[Monica Armanious,]

Monica Armanious, (Photo by Handout)

January 16, 2005, 4:29 PM EST

JERSEY CITY, N.J. -- Authorities continued to investigate the brutal slayings of a couple and their two children, as a family member in Egypt called for revenge in the mysterious deaths.

No arrests had been made Sunday in the killings of 47-year-old Hossam Armanious, his 37-year-old wife, Amal Garas, and their two daughters. The four were found bound and gagged with their throats slashed early Friday.

Receiving mourners paying their respects in a funeral tent raised in downtown Luxor, Egypt, on Sunday, Armanious' elder brother Talaat said he was bewildered by the killings. He added that his brother's New Jersey home was robbed several months before the killing.

"Why would anyone do that to him?" Talaat Armanious said. "We want revenge. We want an extensive investigation to find out what really happened."

Unidentified law enforcement sources told The Sunday Star-Ledger of Newark and The Sunday Record of Bergen County that investigators were examining messages Armanious had posted in an Internet chat room that may have provided a motive in the slayings.

The messages were of a religious nature and concerned the family's Coptic Christian beliefs, both newspapers reported.

Hudson County prosecutors did not offer any details on a possible motive, and did not immediately return a message left by The Associated Press on Sunday.

First Assistant Hudson County Prosecutor Gaetano Gregory told The Record that police had ruled out a theory that the killings may have stemmed from a dispute between the family and a former tenant.

Police said there were no signs of forced entry at the home in the city's Heights section.

The family came to the United States from Egypt in 1997 and were active members of the St. George & St. Shenouda Coptic Orthodox Church, a Christian congregation. A funeral mass was scheduled to be held at the church on Monday morning.

The Coptic Business Association of Jersey City has offered a \$500,000 reward for information leading to an arrest in the killings, The Star-Ledger reported.

Copts comprise roughly 10 percent of Egypt's population of 70 million. They have a long history in Egypt \_ tradition says St. Mark brought Christianity to Egypt just a few years after the death of Christ.

They live in peace with Muslims but they are underrepresented in the upper ranks of the civil service and complain of discrimination in finding jobs and restrictions on building churches. There are about 1 million Copts who live in the United States.

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<http://www.nynewsday.com/news/local/crime/ny-bc-nj--familyslain0116jan16,0,3756451.story?coll=nyc-homepage-breaking2>  
| 15592|2005-01-17 21:41:27|biblical12|Senegalese Rice|  
Sathia,

<http://www.fao.org/rice2004/en/p11.htm>

Although the African rice species, *Oryza glaberrima* Steud. is a native of West Africa, significant rice production began in Senegal only after the introduction of Asian rice (*O. sativa* L.), probably in the 16th Century.

People living along the banks of the Casamance River in the south are remarkable for their expertise in growing mangrove rice. In the northern Senegal River Valley, rice is grown only under irrigated conditions. The main rice season in the country is from June-July to October-December. The off-season, found mainly in the Valley, lasts from February-March to June-July. Improved indica varieties have been released for cultivation throughout the region.

Rice is the staple food of the Senegalese. Per capita rice consumption in the year 2000 was 115 kg of brown rice, which provided

750 calories and 21 g protein per person per day. In spite of the substantial increase in local rice production in the recent past, Senegal must import large quantities of rice to meet demand.

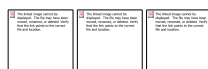
A number of rice dishes are prepared in Senegal, but the Cebbu Jen - or rice-fish - is the most popular. This dish is also very much appreciated in other West African countries. A line in a popular song dedicated to Cebbu Jen says, "You have to put a lot of spice in the fish to have a succulent taste in your rice and fish."

| 15593|2005-01-17 21:41:35|Charles Brown|Baobab with stats and folktale|

## Baobab Tree



BAOBAB TREE ▼



[Printable View](#)

### **Adansonia digitata**

**Family:** Bombacaceae (bombax or baobab family)

**Common Names:** baobab, dead-rat tree, bottle tree, monkey-bread tree

The Baobab tree is native to the savanna region of Senegal in Western Africa and is the national symbol of Senegal.

About the Baobab:

Legend has it that, in a frivolous mood, the gods planted Baobabs upside down with their roots exposed to the sky. Other legends identify the Baobab tree as the one true Tree of Life.

The trunk of a Baobab tree may reach a diameter of 30 feet and a height of 60 feet, with an extraordinary longevity of 1,000 to 2,000 years.

The trunk of a Baobab tree is made of parenchyma-like tissues saturated with water, allowing the tree to store more than 120,000 liters of water.



## Uses of the Baobab:

### Medical

- \* The leaves are used to fight inflammation.
- \* The powder made of dried out leaves fights anemia, rachitis, dysentery, asthma, and rheumatism.
- \* The fruit's pulp can fight dysentery, small pox, and measles.
- \* The bark fights fever and inflammation of the digestive track.
- \* The leaves are rich in calcium, iron, proteins, and lipids.

### Other Uses

- \* The seeds are full of vegetable oil and can be grilled, then eaten. They are rich in phosphate, and used for making soap and fertilizers.
- \* The tree's large, gourd-like, woody fruit (called monkey's bread) contains a sweet, white pulp, which may be eaten raw.
- \* A strong fiber from the bark is used for rope and cloth.
- \* The trunks are often excavated to serve as water reserves or temporary shelters.
- \* When they are cooked and eaten, the roots of the young seedlings are eaten in the same manner as asparagus.



[Printable View](#)



## **THE VOICE OF THE BOABAB: A STORY FROM WEST AFRICA**

The various uses of baobab in Senegal and The Gambia were summarized by Mr Josef Mendy of Benjul ( Refined by: Prof. K. E. Mshingeni ), in a form of a story, as it were, told by the baobab:

"? I stand tall and mighty, prominent and domineering, wherever I am present. When I am fully grown, people compare my trunk with the wrist of the goddess of trees. And my spreading branches, jutting out like standing braided locks of a Wollof girl, are said to resemble outreaching fingers of the goddess. My fruit is an oblong hard-shelled pod, covered with golden hairy needles that itch and irritate when in contact with human skin. Inside the hard shell, my white-pulp-coated numerous seeds are beautifully arranged in neat rows, which are ordered into beautiful compartments, seen as an interwoven net. My seed without the white pulp is a black hard nut, double the size of a groundnut seed.

Pateh, doing what everyman in the village community does regularly, harvests parts of my bark to make ropes, which are put to numerous uses. Kumba, his wife, sends her children to pluck off some of my leaves, which are dried and then ground into a powder that is used to make a relish

eaten with man's very popular coos coos dish (chereh)

After harvesting my fruit, her children sell a part of the supply to the local dealer, and retain the rest for local consumption. The itchy hairy surface of my pod is then cleaned by rubbing sand over it, making it look like a shaved oblong stone. Red-hot charcoal is placed on the sealed mouth of my pod, and then patiently fanned by mouth breath to penetrate a hole leading to a chamber, where my white fruit pulp is neatly arranged, and in style. Once this hole is made, water is poured into this chamber, and a finely etched stick that fits into the hole, is used as a mixer. This ensures that my fruit pulp properly concentrates in the water. Sugar is added to this creamy thick mixture, and the stick is used to lick the resulting sweet, natural, healthy drink.

Pateh's daughters, Bintu and Saffie, don't have the patience, nor the time to spare, like the boys. Their daily work schedule is too demanding. Poor girls: what a pity! Therefore instead, they just hack my hard shell, and mix my seeded fruit with water in a bowl. Then they add sugar to sweeten the taste. Kumba, the housewife, makes sure that all my clean seeds are collected, dried and ground into a powder, for use as a part of the ingredients for preparing a delicious soup for the "chereh" dish. She also ensures that the white stuff surrounding my seeds is separated for making soft drinks, and for other applications. Kumba also burns my fruit shell as a fuel when preparing her meals.

The local dealer takes off my shell, bags my fruit contents, and sells them to businesswoman in the market, who prepare and sell the drink in iced, small, filmy plastic bags. The financial proceeds emanating from my products are, in fact, the key source of income and livelihood to many women and dealers.

I have lived in Tanji village for over one hundred and fifty years now. I was already here, long before the white man ever stepped foot into this locality, and long before Pateh's great grandfather, Yerro. I vividly remember those nostalgic days, when I was treated with profound respect and dignity: when lived in harmony with the forefathers of the village: and when the wise elders of the village knew my secrets, and we protected each other.

But now! Uh! People of Pateh's generation are only interested in taking away resources from me, and do not give back anything. They are not patient enough to listen to my voice, and to feel the warmth, and the strength that I possess. Indeed, they fail to realize that they are, instead, losing much more than they would benefit from me.

"I am mighty, yet man treats me with contempt. I am rich, yet he considers me a pauper. I am here, waiting for my cryptic virtues to be unveiled. And this can only be achieved when man is ready to live in harmony with me; to respect my values; and to take me for who I am, and what I am".

What does the Boabab have in common with ZERI? - Zero waste and maximum utilization of the bioresource.

---

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| 15594|2005-01-17 21:41:37|biblical12|Sierra Leonean Rice|

<http://www.fao.org/rice2004/en/p18.htm>

Rice is very well established in the agriculture and diets of Sierra Leone. People there consume an estimated 530,000 tonnes of rice annually, or more than 200 kg per capita. Ricelands cover some 180,000 ha and annual production is about 200,000 tonnes.

Most rice is produced in upland systems, which account for 64% of total national rice area. Inland valley swamp systems are the second major ecosystem, covering another 26%. Only a small portion, less than 5%, of the inland valley swamp rice area has been developed, permitting partial water control.

The main planting season is April-July, with harvesting between September and January. Upland rice is directly seeded in association with other crops in slash-and-burn shifting cultivation. In other ecologies, transplanting is used. Land preparation is usually done manually with hand hoes, and modern production inputs are rarely applied. As a result, the average yield is a low 1.3 tonnes/ha.

Domestic rice production has stagnated, and Sierra Leone now meets only 70% of its total requirements. As the country recovers from civil strife, sustainable rice production will depend on greater support for input supply and output marketing, and development of lowland rice production.

Jollof rice is a national dish served in nearly all ceremonies across the country - at weddings, funerals and social gatherings. It is a common dish on restaurant menus.

Rice is tasty,

Charles

| 15595|2005-01-17 21:41:45|Charles Brown|(no subject)|

Ta Seti,

The last page was from <http://www.cactusweb.us/baobab.html>

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| 15596|2005-01-17 21:46:35|Paul Kekai Manansala|Re: Rice Eaters|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

> Dear Friends,

>

> Thanks to all you for the energetic participation and contribution.

>

> The reason for asking about rice eating habit, is that diet is

> something that tends to last long as a cultural trait. In the

Asian

> context, all of East Asia, South East Asia and South India are

rice

> eaters. The rest of Asia and Europe tend to be wheat eaters.

>

Sathia, from my experience most East Indians and Nepalis are also rice eaters. Other Indians seem to eat quite a lot of rice.

Also, when I lived in the Middle East, I was surprised to find that Arabs eat lots of rice. Especially during lunch and dinner it was the staple. This is a new phenomenon I think but rice probably makes up a good chunk of the caloric intake.

Regards,

Paul Kekai Manansala

| 15597|2005-01-18 00:34:01|ssathia|Re: Rice Eaters|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

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> >

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> the staple. This is a new phenomenon I think but rice probably  
> makes up a good chunk of the caloric intake.  
>  
> Regards,  
> Paul Kekai Manansala

Dear Paul,

East Indians and Nepalis are close to the Chinese border and it will not be surprising to find them eating rice also. In fact the East Indian languages such as Assamese have a good deal of Chinese influence too.

Ofcourse, the kings of rice in the olden days were the Khmers.

Regards,  
Sathia  
| 15598|2005-01-18 00:35:43|ssathia|Re: Baobab with stats and folktale|  
Thanks Charles,

They are lovely pictures of the Baobab.

I am still hoping to find the legend of my childhood days.

Regards,  
Sathia  
| 15599|2005-01-18 00:39:18|ssathia|Re: Sierra Leonean Rice|  
Thanks Charles.

So hill rice dominates Sierra Leone. Which part of Africa has wet cultivation of rice?

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>

>

> <http://www.fao.org/rice2004/en/p18.htm>

>

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> Leone. People there consume an estimated 530,000 tonnes of rice annually, or more than 200 kg per capita. Ricelands cover some 180,000 ha and annual production is about 200,000 tonnes.

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> Most rice is produced in upland systems, which account for 64% of total national rice area. Inland valley swamp systems are the second

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>

> Jollof rice is a national dish served in nearly all ceremonies across

> the country - at weddings, funerals and social gatherings. It is a common dish on restaurant menus.

>

> Rice is tasty,

> Charles

| 15600|2005-01-18 00:40:13|kawsar mohamud|Re: Baobab with stats and folktale(salaam caleykum wrwb dhamaan dha|

**WALALAAYAAL, IDINKO IGA RALI AH WARQADA HAAN MALAYACNIGA AH IGA DAYA E-MAIL AAD IGA BUUXISEEN FADLAN?WALALAAYAL HADI AYDUUN WAX KHAYUR AH SO DIREYN IGHA DHAFI E-MAILADEEN WACALEYKUMA SALAAM WRWB**

*ssathia* wrote:

Thanks Charles,

They are lovely pictures of the Baobab.

I am still hoping to find the legend of my childhood days.

Regards,  
Sathia

---

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| 15601|2005-01-18 00:45:41|ssathia|Re: Senegalese Rice|

Dear Charles,

Thank you again.

Both Senegal and Siera are closeby in West Africa. That would explain their affinity for rice.

Any rice growing areas in East Africa?

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>

>

> Sathia,

>

> <http://www.fao.org/rice2004/en/p11.htm>

>

>

> Although the African rice species, *Oryza glaberrima* Steud. is a  
> native of West Africa, significant rice production began in  
Senegal

> only after the introduction of Asian rice (*O. sativa* L.), probably

in

> the 16th Century.

>

> People living along the banks of the Casamance River in the south are

> remarkable for their expertise in growing mangrove rice. In the

> northern Senegal River Valley, rice is grown only under irrigated

> conditions. The main rice season in the country is from June-July to

> October-December. The off-season, found mainly in the Valley, lasts

> from February-March to June-July. Improved indica varieties have been

> released for cultivation throughout the region.

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> consumption in the year 2000 was 115 kg of brown rice, which provided

> 750 calories and 21 g protein per person per day. In spite of the

> substantial increase in local rice production in the recent past,

> Senegal must import large quantities of rice to meet demand.

>

> A number of rice dishes are prepared in Senegal, but the Cebbu Jen -

> or rice-fish - is the most popular. This dish is also very much

> appreciated in other West African countries. A line in a popular song

> dedicated to Cebbu Jen says, "You have to put a lot of spice in the

> fish to have a succulent taste in your rice and fish."

| 15602|2005-01-18 00:48:15|ssathia|Re: Baobab with stats and folktale(salaam caleykum wrwb dhamaan dha|

Hi Kawsar,

Translation in English please.

Thank you.

Regards,

Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kawsar mohamud

wrote:

> WALALAAYAAL, IDINKO IGA RALI AH WARQADA HAAN MALAYACNIGA AH IGA



DAYA E-MAIL AAD IGA BUUXISEEN FADLAN?WALALAAYAL HADI AYDUUN WAX  
KHAYUR AH SO DIREYN IGHA DHAFa E-MAILADEEN

>

>

>

>

> WACALEYKUMA SALAAM WRWB

>

>

>

> ssathia wrote:

> Thanks Charles,

>

> They are lovely pictures of the Baobab.

>

> I am still hoping to find the legend of my childhood days.

>

> Regards,

> Sathia

>

>

>

>

>

>

> -----

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> -----

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The form of Thinking of the Sumerians in terms of which they made sense of existence can be said to be Natural Metaphysics where the natural or physical is seen as configured by the metaphysical forces, the intelligent deities. We can also see this as a kind Historiography where the historical events enacted by the a-historical divine forces in which the notion of the world events are so because of the Dance of Siva or BEING. This way of thinking belongs to Pedagogic Hermeneutics where everything taken for analysis is a TEXT with a DUALITY of structure- the Surface Structure (SS) and Deep Structure (DS)

Now another aspect of this inherent duality is that even the Divine and intelligent forces are DUAL - the heavenly and earthly where each one of the earthly deity is a localization of the heavenly related to each other by the notion of God and ? Son of God? ? Messenger of God? and so forth. The Sumerian kings like Sulgi also claims divine origins just like the local deities by claiming that Nin-a, the Great Mother goddess Herself bore him, that the womb from which he emerged is that of the Great Goddess Herself

>>>>>>

### **God and Son of God**

This kind of thinking is widely present in the whole of Asia from the Middle East to the Far East and is most prominent in the Nubian-Kemetian-Sumerian-Dravidian culture and which is the essential substance of the PuraNas and Itihasas which are still potent forces in shaping culture at least in India. Now while VaishNavism has transformed God Himself into a child, Saivism maintains the difference and understands the local deities like KaNapati ( Ganesha) and Muruka as the Sons of Siva thereby maintaining that BEING-as-Siva always remains unchanging and the SAME no matter what happens at the phenomenal or historical level. He who enacts the events in history cannot be within the historical - He has to be ABOVE though not unmindful of what happens

This comes out in the notion of dancing KaNapati where as a matter of fact He who dances is Siva Himself.

**aGkamum veetamum ootum naavar antanar naaLum adiparava  
maGkul matitvaz maada viiti marukan nilaaviya mainta! Collaay  
ceGkyaal aar punal celvam malku ciirkoL ceGkaaddaGkudiyatanuL  
kaGkul viLagkeri eentiyaadum kaNapati iiccuraG kamuRavee!**

Meaning:

*The Brahmins who recite the Vedas and study the six divisions of scholastic studies that would help them to understand the Vedas (Niruttam, Cidcai, KaRpam, Cantas, ViyaakaraNam and Jothidam) worship your divine feet every day. O the Powerful One who has made even these people worship you and who adorns the temple of TiruceGkaaddaGkudi, amidst streets full of*

>>>>>>>>>>>>>>

&gt;&gt;&gt;&gt;&gt;&gt;&gt;

?? ???(?) ?? ??? ??????

sim : Ta. sem ; red, beautiful, refined etc sem-neRi > cenneRi; the good way

**gestin-na** = nestinna : Ta. nitinna ; Ta. niti: treasures, riches . nisti . niti

Note the Su. ?g? is perhaps ?ng? and which can also be read as ?n?

>>>>>>>>

The temple of Suburu is is a mountain of all the sources of delight and riches. The word ?gisti? can also be read as ?Ngisti? and which has become the ?niti? in Tamil - riches, treasures wealth and so forth

Now many lines mention also that there is Sukkal of this Subura in the heavenly temple and perhaps this sukkal is Indra, the King of the heavenly world and in whose assembly Kubera also sits.

>>>>>>

7(227)

**(d) nin-subura sukkal-zi-e-an-na-ke ( Nin subura, the true vizier of Eanna)**

Ta. (d) Nin kubera okkal-ji il vaannakkee ( Nin Subura, the your noble compatriot ,of the heavenly temple)

(???) ??? ???? ??? ?? ?? ???????

subura> Ta. kubura> kubeera : the Lord of Riches., Quite prominent in the puraNas as such

>>>>>>>>>>

The term sukkal is Tamil okkal, the companion compatriot, close clam member and so forth. Thus the relationship between Subura and perhaps Indra is another kind of projection of the social relationship - not as intimate as son or daughter but that of someone quite close . However it is clear that this Sukkal is the Lord of e-an-na i.e. Il vaanna , the Heavenly Temple and which in later PuraNas has become the Indralokam= the celestial world of Indra.

Here lies the essence of the DUALITY of structure of the world in terms of which the economic prosperity was understood The worldly riches is the gift of Kubera . the deity of the local temple but Kubera himself is ordained by Indra and who is the King of the Heavenly Temple. Thus we see the divine world understood in terms of Duality of Structure- the earthly temple of worldly riches and where sits Kubera is the SS and which has as its DS the heavenly temple where we have Indra as the king, the Veentan of the CaGkam Tamils

Thus Kubera, like KaNapati who is the Son of Siva, is related to Indra whose okkal he is. The divine forces ruling the worldly existence are related to the divine forces in the depths, the heavenly world by some kind of filial or family relationship and which is just a way of describing the causal relationships that exists between intelligent forces.

### **Economic Prosperity and Intelligent Forces**

Now once we subscribe to the view that Nature is NOT purely a vagrant movement of physical forces but rather something where the processes are regulated by intelligent forces, then we have to think of economic prosperity also in terms of the functions of divine forces as is exemplified by the Kubera-Indra pair. The economic well being of an individual or nation is a GIFT of BEING through the ICONS such as Indra Kubera and so forth. This calls for along with various kinds of economic activities like trade businesses building factories and so forth also WORSHIP as an important element of economic life

No matter how much a man toils, the success in economic efforts are ultimately a matter of the gift of BEING.

This understanding rules even now the economic activities of almost all in the East. Among the Chettiyars a very successful business community, Muruka is taken as the first partner of the business they begin and annually one percent of the profits is allocated to Him

Loga

---

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| 15604|2005-01-18 06:56:17|ssathia|Fwd: Re: Ancient Babylonia - The Ziggurats|

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ssathia" wrote:

Dear Dr Loga,

Following extract from your earlier posting refers:

>[http://www.bible-history.com/babylonia/BabyloniaThe\\_Ziggurat.htm](http://www.bible-history.com/babylonia/BabyloniaThe_Ziggurat.htm)

>"Thanks to a tablet that has been found we are in the possession of

>most of the dimensions of the ziggurat:

>1st step 300ft by 300ft 110ft high

>2nd step 260ft by 260ft 60ft high

>3rd step 200ft by 200ft 20ft high

>4th step 170ft by 170ft 20ft high

>5th step 140ft by 140ft 20ft high

>6th step ? 20ft high?

>7th step 70ft by 80ft 50ft high

>Dimensions of the Babylonian Ziggurat

Kindly note that the above tabulation misses out the dimensions of sixth step.

Using the Excel Spreadsheet and a few iterations, I have worked out the missing dimensions as follows:

6th Step : 110ft by 110ft by 20ft high.

What is most interesting from the above computation is that the ziggurat measures exactly 300 ft X 300 ft X 300 ft high. In other words the entire ziggurat has been conceived of as a cuboid, and then had its steps cut according to definite ratios. It requires further investigation as to the basis for the ratios used. At a first glance, it makes considerable architectural sense, as the choice of cube indicates that a very stable structure was wanted.

Now I have a question to raise, considering that you have a maths and Indian cultural background. Is there any significance in the above measurements within Indian culture and in the use of the 7 steps?

Regards,  
Sathia

--- End forwarded message ---

| 15605|2005-01-18 06:57:49|ssathia|Fwd: Re: Ancient Babylonia - The Ziggurats|

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Regards,

Sathia

--- End forwarded message ---

| 15606|2005-01-18 10:51:41|Paul Kekai Manansala|Ancient Egyptians Sold Fake Cats|  
<http://dsc.discovery.com/news/briefs/20050117/catmummy.html>

## Ancient Egyptians Sold Fake Cats

By Jennifer Viegas, Discovery News

Jan. 18, 2005 ? Ancient Egyptian mummy wrappings hide a number of frauds and flaws, which a high-tech, digital X-ray machine recently exposed among the collections at Chicago's Field Museum.

The machine saw through a mummified cat dated to approximately 500 B.C. that contained only twigs and cotton. It also revealed mummification tools that someone accidentally left inside a real mummy, and it solved a 15,000-year-old mystery surrounding what is believed to be the world's oldest known mummy.

The findings support the theory that the ancients were just as prone to mischief and mistakes as we are today. Experts believe the Mikron Digital Imaging portable X-ray machine, along with a Radpro X-ray tube, may one day become standard devices for research use at museums, universities and remote excavation sites.

Curators and scientists alike were surprised when the machine showed that the cat mummy did not contain any feline remains.

"The person who bought it probably used it as an offering to the goddess Bestat, who possessed the head of a cat," said William Pestle, anthropology collections manager at the Chicago natural history museum.

He explained that mummy standards began to "fall off" around the 25th and 26th dynasties, which existed from 8-7 B.C.

"During these later dates, commoners started to manufacture coffins in huge numbers," Pestle told Discovery News. "Sometimes mummies would not fit into the coffins, so makers would have to break the bones or chip off parts of the coffin."

When Pestle and his colleagues X-rayed a legitimate antelope mummy, they found metal inclusions that were used to give the mummy more heft and stability, along with tools that had been left over from the mummification process.

"The tools look like a cross between a suture needle and a fish hook," Pestle said. He sent images of the objects to a lab at Henry Ford Hospital for further clarification and study.

Perhaps the greatest mystery being unraveled concerns "Mag Girl," a 13,000- to 15,000- year-old mummy excavated in the Dordogne Valley of southwestern France. Mag, short for Magdalenian, was all the rage in 1924 when she went on display at the Field. It was the museum's greatest single day of attendance.

Newspapers at the time spun a story that Mag died as a beautiful, young woman who was killed by a jealous lover with an arrowhead. The rumor was fueled by the as-of-yet unproved possibility that an ivory point was found near her remains in the French rock shelter of Cap Blanc.

"She actually might be the Magdalenian Crone," Pestle said.

The X-rays suggest Mag died in her 30s or 40s, which would have been a fairly long human lifespan for the time. Her molars are impacted, which earlier archaeologists said was evidence of her youth, but it now is thought likely that she suffered from a wisdom tooth problem all of her adult life.

Eventually, scientists hope to extract one of her teeth to learn how



old Mag really was when she died.

Kathy Forgey, a University of Illinois at Chicago radiographer and anthropologist, orchestrated the X-ray project.

Forgey often travels to remote archaeological sites in Peru, and hoped to bring the portable device with her. She and colleague Dawn Sturk then decided to try the less than 100-pound machine, formerly used by the armed forces, at the Field Museum.

"It was amazing," Forgey told Discovery News. "Curators kept coming up to us saying, 'I've got something that I would like for you to X-ray.' The process poses minimal damage to objects, and it can pursue many anthropological questions."

Forgey, like Pestle, was surprised by the amount of modification they found in some mummies.

"Often objects that are touted as being authentic wind up having numerous modifications that either occurred when the item was created or later, as it exchanged hands," she said.

Forgey and her colleagues hope a benefactor will allow for the purchase of a Mikron digital X-ray machine, which could be housed at a university or museum for archaeologists to borrow and use.

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| 15607|2005-01-18 12:43:15|cristofori whitakara|Re: Drop the Mummy, and Nobody Gets Hurt|  
are there any Nubians or Fellahin Egyptologist?

**Mahari** wrote:

You know it will. I believe he has a contract with the Discovery Channel. You'll notice he always makes his decisions regarding mummies in favor of the Discovery Channel. Think about it. It is the perfect fit for him: he can keep the interest up with continuous little peeks at ancient KMT relics; promote tourism; lend pseudo-credibility to his work; and turn a lie into the truth purely through media exposure.

For him - Perfect.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, January 16

In honor,

HTP,

Mahari

--- On Sat 01/15, Manu Ampim <Profmanu@acninc.net> wrote:

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Sat, 15 Jan 2005 01:25:56 -0800

**Subject:** [Ta\_Seti] Re: Drop the Mummy, and Nobody Gets Hurt

Greetings,

Unfortunately, African mummies from Egypt and Nubia have been disrespected, mishandled, and destroyed for generations. The remains of King Tutankhamun is a clear example of the ongoing madness of "mummy mania." Westerners have always been fascinated with African mummies, and Zahi Hawass is responding to this insane desire for more mummy updates. Hawass has mastered the media and publicity process which he probably learned during his years in Los Angeles (hollywood). There are more than 50 royal mummies in Cairo that could be "studied" if this is really the goal.

Rather, Hawass and others are simply exploiting our African ancestor King Tut to gain exposure. I wouldn't be surprised to see magazine articles and a Discovery Channel docu-drama in the near future about some King Tut murder mystery. This docu-drama will probably be billed as "Who Killed King Tut?" to attract millions of suspense-oriented viewers, and it will of course feature Hawass himself.

Advancing the work,

Manu Ampim

---

"Paul Kekai Manansala" <[pmanansala@s...](mailto:pmanansala@s...)>

**Subject:** Drop the Mummy, and Nobody Gets Hurt

<http://www.egypttoday.com/article.aspx?ArticleID=3383>

Drop the Mummy, and Nobody Gets Hurt

Recent controversy over moving King Tut puts Egyptologists in the spotlight

By Manal el-Jesri

DR. ZAHY HAWASS, Egypt's most publicized Egyptologist and the secretary general of the Supreme Council for Antiquities (SCA), is renowned for the number of controversies he can stir. Brushing the controversies aside as nuisances "begun by backward people who are jealous," as he told Egypt Today, Dr. Hawass keeps on working regardless of any setbacks.

Last month, in the midst of the controversy around the removal of King Tut-Ankh-Amon's mummy from its resting place in Luxor, Hawass went to the Bahareya Oasis. Egyptians and Brits watched a live coverage transmitted by the television cameras of both countries as Hawass, holding his axe, opened a newly discovered tomb. "We had made a number of discoveries here years ago, but in 2002, I had decided to stop all work. We had found 234 mummies, which is quite enough. The Valley [of the Golden Mummies] is huge, and encompasses around 10,000 mummies. It is Egypt's biggest burial area, and was used by Egyptians from all classes. I believe mummies should remain underground. But then I decided to start work again," Hawass says.

Opening seven tombs that had already been pillaged in Roman times, Hawass and his entourage were hoping to discover something about the lives of average Egyptians from ancient times. "We had x-ray machines, through which we discovered that three of the mummies we studied had died of chronic headache. Many of the people had injuries on their arms and legs. A seven-year-old boy we found was wearing a golden cobra on his forehead to protect him in the next life. The people here had died at a young age, and the reason was probably the water, which we found to be too rich in iron," Hawass explains.

A website set up by retired archeology professor Dr. Nasr Eskandar tries to belittle the importance of the Valley of the Golden Mummies, explaining that the importance of the mummification processes in the area is minimal. "This is ridiculous of course," Hawass says. "This area was one of the richest in the country. They made the greatest date wine, which was exported to Rome and France. It is also the hugest burial area discovered so far, which means that it can give us complete information about the lifestyle of the time," he points out.

Ahmed Saleh, the director of SCA's Abu Simbel antiquities department watched with the rest of the world as Hawass made his discoveries in Bahareya on December 13th, 2004. "That was a real joke. How can a scientist hold an axe and just hack at a tomb on air? All scientists know that a lot of processes should precede the opening of a tomb. If you just hack away at it you lose important historical evidence. I am sad that this is what Egyptology has come to," Saleh says.

With a masters degree in biomedical and forensic studies in Egyptology from Manchester, Saleh is one of the first Egyptians to specialize in the field. Over the years, Saleh has initiated a number of media campaigns, not afraid to question Hawass' decisions and ideas. His last but one skirmish with Hawass took place over the remains of the Atlanta mummy, which came back from the United States about a year ago. At the time, Hawass had announced that the mummy

belonged to King Ramses I, and was preparing a royal welcome for the returning king. "I sent him my official opinion. This could not have been the mummy of Ramses I, because it had been lost in ancient times. He just ignored me, so I wrote to Akhbar al-Adab," Saleh remembers. The result, he says, was two days' deduction from his salary.

Nowadays, Saleh is awaiting his new penalty. It is because of the stir he started that the mummy of King Tut didn't come to the Egyptian Museum. "When journalists called to ask my opinion I said the mummy should not be moved. The SCA had no clear plan of how it was going to move the mummy, which is in an already dilapidated state. In the past, the mummy was treated roughly and unscientifically, and any more handling may lead to more damage," Saleh says.

Hawass brushed aside Saleh's opinion. In a six-page article prepared by Hawass to clear the King Tut issue, he writes: "The aim from the study was to find a better way to preserve the mummy. At the SCA, no single person has a say on things. There is a committee made up of 60 scientists, which had made the decision [to move the mummy].

"But despite the scientific method that was to be applied, a person who loves to say no just for the sake of objecting tried to stir public opinion with lies. Unfortunately, some journalists listened to him. He claims to have a masters degree in mummification, but even if he does, no single person can know all there is to know about this issue."

Despite the difference in opinion, both scientists agree on one fact. The mummy is currently in bad condition, and was handled roughly in the past. In 1925, a year after its discovery, a team of professors including Howard Carter tried to examine the mummy. On finding it stuck to the sarcophagus, they put it out in the sun to melt the materials keeping it together. They later used hot knives to pry the golden mask off the face, the golden bracelets off the arms and toes. As a result, the head was separated from the body, the pelvis from the midriff and so were the arms, hands, legs and feet.

In 1968 and 1978, the mummy was first analyzed and x-rayed by R.G. Harrison from Liverpool University, and second by James Harries from the University of Michigan, Ann Arbor. According to Saleh, the results of the studies were never published in their complete form anywhere, so why do another study? "Enough handling of an already suffering mummy! Why not seek the studies that took place in the past? We must first know their discoveries were so as to know what to look for," he argues.

Hawass points out that the 1968 study was in fact published. In this study, Harrison had made the assumption that the king had died around the age of 1822. But in the past, CT technology was not available. "We were going to get 1,700 images telling us all we need to know about the mummy," he says. According to Hawass, a German company has agreed to present Egypt with a CT scanner to help in The Egyptian Project for the Study of Mummies. "All of the members of

this study are Egyptians, except for Dewolfe Miller, who hails from Hawaii University," Hawass writes.

Saleh, a scientist himself, is not totally against the idea of more studies carried out on the mummy. He just shudders to think what may have happened had the mummy traveled to Cairo in a car, or even an airplane. "What if there was an accident, and the mummy was lost forever? We would have lost our most famous mummy. Visitors to Luxor view King Tut as the central attraction," he says.

Although Saleh points out that the government paid thousands of dollars to provide him with a degree in mummification that no one has asked him to use so far, he is quick to point out it was not because he wanted to be included in the team that he rose against the notion of moving the king. "Preserving ancient remains at this stage is much more important than studying them. We should think of preservation first and foremost. Besides, there are already 55 royal mummies at the Egyptian Museum. Why not do work on them?" he asks.

Saleh refers to Ahmed Youssef, Egypt's most well-known expert on mummies, who is called upon all over England to help in the preservation of human remains. "Why not call on our internationally famed expert, have him look at the mummy and tell us where to go from there?"

Saleh fears that any handling of information by foreigners may lead to a twisting of history. He refers to the findings of Scott Woodward, an American microbiologist, who tried to find resemblance between Egyptian kings and prophets from the Talmud. "They are trying to say that our Egyptian history belongs to them," Saleh accuses.

Hawass is quick to refute this idea. "There is no Jewish conspiracy, and we will not be carrying out DNA tests. We are proud to be Egyptians, and we work to protect our great monuments. I do not know why we insist on listening to a young man and disregarding the expertise of more seasoned scientists," Hawass says.

The renowned Egyptologist insists that the work on King Tut is still going to happen, but will take place inside his burial chamber in Luxor. "We just do this out of respect for the people of Luxor, who do not want their king to move," he says. But why King Tut? "King Tut, together with the Pyramids and the Sphinx, is synonymous with Egypt. He represents gold, greatness, the curse of the Pharaohs. Besides, his time was rich with mysteries how did he die, who could have killed him. ACT may show us something.

"What I am trying to do is bring archaeology into this century. We have to do something. Why should we leave the foreigners to study Egyptology on their own. If we do not wake up we will find ourselves khaddameen (servants) for them. I am trying to make Egyptology Egyptian. But we insist on staying backward. We will restore the mummy, study it, keep it where it is but create a more suitable environment for it." et

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| 15608|2005-01-18 13:03:35|cristofori whitakara|Re: [Ta\_Seti} Re: Sahara and Nubia|  
is their a linguistic relationship between the words aaNi and Anu?

*ssathia* wrote:

```
--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:
>
> ssathia
>
> Dear Friends,
>
> What would be the meaning of the words 'sahara' and 'nubia'? Any
info
> on their etymology?
>
> I am aware that sahara means 'moon' in Arabic but that does not
seem
> to explain the choice of the name sahara for a major area in Africa.
>
> Thank you.
>
> Regards,
> Sathia
> -----
>
> Greetings,
>
> The word Sahara comes from the Arabic word /sahra/ meaning "desert."
>
> The origin of the word Nubia is uncertain, as there is no scholarly
agreement. "Nubia" as a country name does not occur until the 3rd
century BCE in the writings of Eratosthenes. There are various
opinions on the origin of this word, and some speculate that Nubia
means "gold" because the word for gold in ancient Egyptian is "nub."
>
> Advancing the work,
>
> Manu Ampim
```

Thank you Manu.

It is interesting to note that one of the Tamil words to denote an inhabitant of desert, is "savaran". The Tamil word 'cavar' means barren land or desert land.

If Nubia means gold, a corresponding Tamil word would be "aaNippon", that means 'gold of the finest quality'. Perhaps the Tamil word aaNi refers to Nubia, but this needs further investigation. 'Pon' refers to gold in everyday usage even today.

Regards,  
Sathia

---

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| 15609|2005-01-18 14:15:06|noirfist|Fwd: Re: Ancient Babylonia - The Ziggurats|  
Greetings,

I have a question: are these inquiries in anyway tied into site's/forum's subject (Ta-Seti-Kmt and AFRICAN "Civilization")?

A great portion of such posts, including those posted by Dr. Loga appear to present far more Indian/Asian material than African, with the African links as just that, a link of sorts.

I would like to view inquiries that would be more closely related/germaine to the subject of the forum.

I am not trying to be pushy, I am just concerned that such inquiries tend to move the forum away from its focus.

Regards,

Noirfist

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

> --- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ssathia" wrote:

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> > 4th step 170ft by 170ft 20ft high

> > 5th step 140ft by 140ft 20ft high

> > 6th step ? 20ft high?

> > 7th step 70ft by 80ft 50ft high

> > Dimensions of the Babylonian Ziggurat

>

>

> Kindly note that the above tabulation misses out the dimensions of  
> sixth step.

>

> Using the Excel Spreadsheet and a few iterations, I have worked out  
> the missing dimensions as follows:

>

> 6th Step : 110ft by 110ft by 20ft high.

>

> What is most interesting from the above computation is that the  
> ziggurat measures exactly 300 ft X 300 ft X 300 ft high. In other  
> words the entire ziggurat has been conceived of as a cuboid, and  
then

> had its steps cut according to definite ratios. It requires further  
> investigation as to the basis for the ratios used. At a first  
glance,

> it makes considerable architectural sense, as the choice of cube  
> indicates that a very stable structure was wanted.

>

> Now I have a question to raise, considering that you have a maths  
and

> Indian cultural background. Is there any significance in the above  
> measurements within Indian culture and in the use of the 7 steps?

>

> Regard,

> Sathia

> --- End forwarded message ---

| 15610|2005-01-18 15:37:13|Paul Kekai Manansala|Ta\_Seti Focus (Fwd: Re: Ancient Babylonia  
- The Ziggurats)|

Your request is a fair one.

I would suggest that, for example, if Dr. Loga wishes to post  
something from Tamil literature that he compare it with something



meaningful from African-Nubian-Kemetic culture.

For example, comparing quotes from Tamil and Egyptian literature rather than just presenting one side.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>  
> Greetings,  
>  
> I have a question: are these inquiries in anyway tied into  
> site's/forum's subject (Ta-Seti-Kmt and AFRICAN "Civilization")?  
>  
> A great portion of such posts, including those posted by Dr. Loga  
> appear to present far more Indian/Asian material than African,  
with  
> the African links as just that, a link of sorts.  
>  
> I would like to view inquiries that would be more closely  
> related/germaine to the subject of the forum.  
>  
> I am not trying to be pushy, I am just concerned that such  
inquiries  
> tend to move the forum away from its focus.  
>  
> Regards,  
>  
> Noirfist

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

> >  
> > --- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ssathia"  
> wrote:  
> >  
> > Dear Dr Loga,  
> >  
> > Following extract from your earlier posting refers:  
> >  
> > > [http://www.bible-history.com/babylonia/BabyloniaThe\\_Ziggurat.htm](http://www.bible-history.com/babylonia/BabyloniaThe_Ziggurat.htm)  
> > > "Thanks to a tablet that has been found we are in the  
possession  
> of

> > most of the dimensions of the ziggurat:  
> >  
> >  
> > 1st step 300ft by 300ft 110ft high  
> > 2nd step 260ft by 260ft 60ft high  
> > 3rd step 200ft by 200ft 20ft high  
> > 4th step 170ft by 170ft 20ft high  
> > 5th step 140ft by 140ft 20ft high  
> > 6th step ? 20ft high?  
> > 7th step 70ft by 80ft 50ft high  
> > Dimensions of the Babylonian Ziggurat  
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> >  
> > Kindly note that the above tabulation misses out the dimensions  
of  
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> >  
> > Using the Excel Spreadsheet and a few iterations, I have worked  
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> > Now I have a question to raise, considering that you have a  
maths  
> and  
> > Indian cultural background. Is there any significance in the  
above  
> > measurements within Indian culture and in the use of the 7 steps?  
> >  
> > Regard,  
> > Sathia  
> > --- End forwarded message ---

| 15611|2005-01-18 16:34:20|ssathia|Ta\_Seti Focus (Fwd: Re: Ancient Babylonia - The Ziggurats)|  
Dear Friends,

This particular posting as you can see as below was posted by me and not Dr.Loga.

My observation is that the Sumerian Ziggurat is of universal interest. It belonged to a wide spread pyramid building cultures around the world in the ancient past of which the sole survivors today are the Indians. Africans have played a great role in the past in building pyramids but that culture of Africa came to be destroyed by the adopters of Abrahamic religions. Perhaps this pyramid culture of Africans has become a matter of not much interest to today's Africans as it is common to see that the followers of Abrahamic religions tend to renegade with their pre-conversion cultures.

I had posted the subject mail based on the thinking that (Can someone tell me if it is not acceptable?) there are learning points to be discovered and shared across the pyramid building cultures that may give us a better understanding of ourselves. Recently for example, a Muslim Researcher had identified elements of pre-Islamic cultures in Islam.

I wish to seek clarification if the members' wish is to restrict discussions in this forum to matters of purely present day African interest confined to the African continent.

Thank you.

Regards,  
Sathia

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"  
wrote:

>

> Your request is a fair one.

>

> I would suggest that, for example, if Dr. Loga wishes to post  
> something from Tamil literature that he compare it with something  
> meaningful from African-Nubian-Kemetic culture.

>

> For example, comparing quotes from Tamil and Egyptian literature  
> rather than just presenting one side.

>  
> Regards,  
> Paul Kekai Manansala  
>  
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> --- In Ta\_Seti@yahoogroups.com, "noirfist" wrote:  
>>  
>> Greetings,  
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>> I have a question: are these inquiries in anyway tied into  
>> site's/forum's subject (Ta-Seti-Kmt and AFRICAN "Civilization")?  
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Loga

>> appear to present far more Indian/Asian material than African,  
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>> tend to move the forum away from its focus.  
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>> Regards,  
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>> Noirfist  
>>  
>> --- In Ta\_Seti@yahoogroups.com, "ssathia" wrote:  
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>>> --- In akandabaratam@yahoogroups.com, "ssathia"  
>> wrote:  
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>>> Dear Dr Loga,  
>>>  
>>> Following extract from your earlier posting refers:  
>>>  
>>> >[history.com/babylonia/BabyloniaThe\\_Ziggurat.htm](http://www.bible-</a></p></div><div data-bbox=)

>>>> "Thanks to a tablet that has been found we are in the  
> possession

> > of  
> > > most of the dimensions of the ziggurat:  
> > >  
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> > > 1st step 300ft by 300ft 110ft high  
> > > 2nd step 260ft by 260ft 60ft high  
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> > > 5th step 140ft by 140ft 20ft high  
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> > > 7th step 70ft by 80ft 50ft high  
> > > Dimensions of the Babylonian Ziggurat  
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> > > measurements within Indian culture and in the use of the 7

steps?

> > >

> > > Regard,

> > > Sathia

> > > --- End forwarded message ---

| 15612|2005-01-18 17:19:51|Runoko Rashidi|THE AFRICAN ORIGINS OF SCIENCE AND  
MATHEMATICS|

<http://www.cwo.com/~lucumi/science.html>

THE GLOBAL AFRICAN COMMUNITY

R E F E R E N C E N O T E S

THE AFRICAN ORIGINS OF SCIENCE AND MATHEMATICS:  
A NEW PARADIGM FOR SCIENTIFIC THINKING; AN  
ANNOTATED  
BIBLIOGRAPHY

Developed by KAMAU BEYETE A. SADIKI

Posted by RUNOKO RASHIDI

DEDICATED TO DR. MAE C. JEMISON

-----  
This annotated bibliography is a compilation of books,  
papers and articles that can provide some insight into  
the accomplishments of early Africans and  
African-Americans in science and mathematics. It can  
be utilized for research purposes or just to expand  
the general reader's consciousness on the subject  
matter. It is by no means exhaustive or all inclusive.  
It merely reflects some of the materials that I have  
utilized in my own research. --Kamau Beyete A. Sadiki  
-----

1. Blacks in Science: Ancient and Modern, ed. by Ivan

Van Sertima, Transaction Books, New Brunswick, NJ, 1983

A compilation of very thoroughly researched papers that documents Africa's contributions to astronomy, agriculture, architecture, engineering, aeronautics, mathematics, medicine, metallurgy, physics and writing systems. Also included in this text are articles detailing the African-American's contributions to science and invention. Some of the papers that are worth special mention are John Pappademos' "An Outline of Africa's Role in the History of Physics", Dr. Charles Finch's "The African Background of Medical Science", "Steel Making in Ancient Africa" by Debra Shore, "The Pyramids: Ancient Showcase of African Science and Technology" by Beatrice Lumpkin and John Henrik Clarke's "Lewis Latimer: Bringer of the Light".

2. Africa Counts, Claudia Zaslavsky, Prindle, Weber, and Schmidt, New Your, 1973

This is a pioneering work that is well written and documented. It details the early African mathematical practices found almost throughout Africa. A must reading for those interested in the African origins of mathematics.

3. Stolen Legacy, George G. M. James, Julian Richardson Associates, San Francisco, 1976

In this scholarly book, Professor James declares that Greek philosophy is a misnomer. He thoroughly documents the African origins of Grecian civilization and the study of Greek philosophers and mathematicians in Africa. Dr. James also puts forth an hypothesis based on the ancient Kemetic creation story as a metaphorical scientific explanation for the creation of the universe.

4. Journal of African Civilizations, Vol. 4, No. 1, ed. by Ivan VanSertima, Transaction Books, New Brunswick, NJ, 1982

This special issue of the scholarly journal edited by Dr. Van Sertima deals exclusively with the African and

African-American contributions to science and invention.

5. The African Origins of Civilization, Cheikh Anta Diop, Lawrence Hill Press, New York, 1974

Here we have the most thorough documentation of the African ethnicity of the ancient people who developed the mathematics and sciences upon which modern civilization is based (Ethiopians, so-called Egyptians, Nubians, Sudanese, Colchis, etc.). Excellent documentation regarding the origins of the scholarship of Greek philosophers, i.e., Herodotus, Diodorus, Plato, Plutarch, et. al.

6. An Introduction to the History of Mathematics, Howard Eves, Holt, Rinehart & Winston, New York, 3rd ed., 1969; History of Mathematics, Arthur Gittleman, Charles E. Merrill Press, Columbus, Ohio, 1975.

These two books are primarily devoted to the origin of mathematics in the ancient world, followed by subsequent European developments based upon these model: Kemetic number system, Ahmose (Rhind) Papyri, African surveyors, 3-4-5 triangle, truncated pyramid (seal of the US dollar bill), Kemetic algebra, etc.

7. The Pyramids, Ahmed Fakhry, University of Chicago Press, Chicago, IL, 1975

This book not only describes the structure and dimensions of the three best known pyramids at Giza, but furnishes the same information in respect to at least a dozen others, including the Step Pyramid at Saqqara.

8. The Rhind Mathematical Papyrus, Arnold Chase, National Council of Teachers of Mathematics, 1979

A thorough analysis of one of the ancient mathematical journal left by African mathematicians. Originally known as the Ahmose Mathematician Papyrus (Ahmose being the author), it documents the use of geometry, trigonometry, algebra (aha), arithmetic progression, proportionality, volume and area calculations, etc.



9. Mathematics in the Time of the Pharaohs, Richard Gillings, Cambridge MIT Press, 1972

Gillings thoroughly documents the extensive mathematical activity of the ancient Kemetic people. His work begins with the four basic arithmetic operations and continues with fractions, algebra, geometric and arithmetic progression, and finding areas and volumes of various geometric shapes.

10. Golden Legacy, Baylor Publishing Co. and Community Enterprise, Inc., Seattle, WA, 1983

Golden Legacy is a series of illustrated Black history magazines written in a "comic book" type format. Short biographical stories are developed around great personalities in Black history. Several volumes deal with scientists and inventors. Excellent for kindergarten and early elementary lesson planning on African-American science and mathematics.

11. A Young Genius in Old Egypt, Beatrice Lumpkin, DuSable Museum Press, Chicago, 1979

This is an excellent primer for early elementary school ages on the origins of mathematics. It tells the story of a young African growing up to become one of ancient Kemet's (Egypt's) greatest mathematicians. It is very well illustrated, also.

12. Seven Black American Scientists and Eight Black American Inventors, Robert Hayden, Addisonian Press, Reading, MA, 1970 & 1972, respectively; Black Inventors of America, McKinley Burt, Jr., National Book Co., Portland, OR, 1969

Excellent biographies on the lives of Black American scientists and inventors are detailed in these works. Each of them can easily be used to develop lessons using the "Great Personality" approach as suggested by Dr. John Henrik Clarke. Professor Burt's book goes a step further and offers a still timely analysis of how some of these Black innovator's invention tremendously affected the American and, in some instances, world industrial complex.

13. The Physicians of Pharaonic Egypt, Paul Ghalioungui, Verlag Phillip Von Zabern, Mainz, West Germany, 1983

In this work Dr. Ghalioungui provides us with a good look into the high level of development that was achieved by ancient African priest- physicians in the medical sciences. There were specialized physicians such as surgeons, veterinarians, therapists, pathologists, physicians of the eyes, stomach and teeth, etc. Dr. Ghalioungui also looks closely at the organization of the ancient medical profession and the personalities of some of the ancient priest-physicians.

14. A History of Science, George Sarton, Vol. 1, Harvard Press, Cambridge, MA, 1952

Although this volume deals with the Hellenistic sciences, it is mentioned here because chapter two is a thoroughly written exposition of the sciences of ancient Kemet. A position is taken by Sarton that the supposedly scientific activity of the ancient Kemetic people was indeed scientific and the priest-scientist of that time laid the foundation for later Greek and Western science. "They were our first guides and our first teachers (in the sciences)", says Sarton.

15. "African Star Gazers: Why Doesn't Western Science Take Them Seriously?", Hunter H. Adams, III, Paper delivered at the 5th Annual Third World Conference, Chicago, IL, March, 1979

In this paper Mr. Adams clearly articulates the fundamental differences between the development and practice of African science and what later develops as Western science. He utilized the Dogon people West Africa and their astronomical knowledge, particularly their knowledge about the Sirius star system, to exemplify the differences. To understand the differences in the development of scientific knowledge in African and the West, this paper is highly recommended.

16. The Dawn of Astronomy, N. Lockyer, MacMillan and Co., New York, 1894

This is the most authoritative documentation on the advent of astronomy in Africa. Lockyer scholarly documents how the science of astronomy was an integral part of the ancient Kemetic people's lifeways, from religion to architecture.

17. Secrets of the Great Pyramid, Peter Tompkins, Harper & Row, New York, 1971

An intriguing but well documented look at the early scientific and mathematical investigations in the Great Pyramid of Khufu. An excellent and detailed description of the mathematics, astronomy, geodesics, and mensuration techniques developed from the configurations of the Great Pyramid. Tompkins emphatically states that the builders knew the precise circumference of the earth, the mean length of the earth's orbit, the value of pi and phi (known as the Golden Section during the recent "Age of Enlightenment" in Europe), the acceleration of Gravity, the speed of light, trigonometric values, and a host of other mathematical and scientific facts. He also offers evidence that such great Greek mathematicians and philosophers as Plato, Pythagoras, Solon, Thales, Diodorus, Herodotus, and others named Kemet as the birthplace of geometry, and the place in which many Greeks went to study.

18. Mathematics in the Making, Lancelot Hogben, Doubleday & Co., New York, 1960

This is an omnibus volume providing a thorough survey of developments in all areas of mathematics from Dynastic Kemet of the times of Newton and Gauss. Many illustrations and diagrams in color that lends themselves to lesson plans and class projects.

19. Africa: Mother of Western Civilizations, Yosef A. A. ben-Jochannan, Alkebu-lan Books, New York, 1971

20. The Healing Hand: Man and Wound in the Ancient World, Guido Majno, Harvard University Press, Cambridge, MA, 1975

21. The Edwin Smith Medical Papyrus, James Breasted,

University of Chicago Press, Chicago, 1931

An in-depth analysis of what is probably the most detailed medical book written by ancient Africans. It has an illustration of a cross-section of the head with sections of the brain identified in Mdw Ntr (so-called hieroglyphics).

22. The House of Life (Per Ankh): Magic and Medical Science in Ancient Egypt, Paul Ghalioungui, B. M. Israel Press, Amsterdam, 1973

This text is a well written treatise on the medical profession in ancient Kemet. It documents the ancient African sacerdotal medical activity in such fields as surgery, physiopathology, gynecology, obstetrics pharmacology, ophthalmology, and dentistry. Ghalioungui also deals with the application "magic" in the healing arts of ancient Kemet.

23. The Mechanical Triumph of the Ancient Egyptians, F. Barber, Kegan, Paul, Trench, Trubner & Co., Ltd, London, 1900

This is a good early attempt to explain the engineering and mechanical achievements of the ancient Kemetic engineers without the use of some simple machines.

24. Destruction of Black Civilization, Chancellor Williams, Third World Press, Chicago, 1974

Dr. Williams offers the reader an explanation of the often neglected aspect of African history. i.e., how African civilizations were destroyed by hostile forces from Europe and Asia. He goes further and offers a plan on how to reverse the harmful effects of the destruction of African civilization.

25. The African Presence in Ancient America: They Came Before Columbus, Ivan VanSertima, Random House, New York, 1976

In this book Dr. VanSertima draws upon his mastery of several academic disciplines to demonstrate that African made successful voyages to the American

continent before Columbus. He further proves that the earliest civilization in America was influenced by these African visitors perhaps as early as 1000 B.C. (See also *Before Columbus* by Dr. Samuel D. Marble, A. S. Barnes & Co., New York, 1980; *The Black Discovery of America* by Michael Bradley, Personal Library Publishers, Toronto, Canada, 1981; and *African and the Discovery of America* by Leo Wiener, Innes and Sons, Philadelphia, 1920).

26. *Scared Science: The King of Pharaonic Theocracy*, R. A. Schwaller deLubicz, Inner Traditions International, New York, 1982

27. *The Time Falling Bodies Take to Light: Mythology, Sexuality and the Origins of Culture*, William I. Thompson, St. Martin's Press, New York, 1981.

28. *Black Man of the Nile and His Family*, Yosef A. A. ben-Jochannan, Alkebulan Books, New York, 1981

Dr. ben-Jochannan draws upon his varied experiences, talents and academic training to bring the reader a monumental work that shows convincingly that the original Kemetic people (so-called Egyptians) were Black people. He employs a multi-disciplinary approach that can leave no doubt in the mind of honest readers that the Nile Valley is the original home of African civilization.

29. *World's Greatest Men of Color*, Joel A. Rogers, Vols. I & II, MacMillan Press, New York, 1973

J. A. Rogers brilliantly recounts the individual achievements of African men and women around the world. Each biography is supported by a complete bibliography. This is a rare work that demonstrates that Africans have participated in all of the major cultures of the world.

30. *Africa's Gift to America*, Joel A. Rogers, Helga M. Rogers (publisher), New York, 1961

This is an easy to read introduction to great African Achievements from the African continent to America. Mr. Rogers offers complete references throughout the

book.

31. Wretched of the Earth, Franz Fanon, Grove Press, New York, 1968

The author, a revolutionary and brilliant psycho-analyst, expertly explores the harmful aspects of colonization from the perspective of the colonized. This work has universal applications for all oppressed people in their struggles against foreign domination.

32. Introduction to African Civilizations, John G. Jackson, University Press, New York, 1970

With painstaking objectivity, and brilliant scholarship, Prof. Jackson obliterates the picture of African being backward and contributing nothing of significance to the evolution of civilization. This work challenges all of the standard approaches to African history and provides new insights into the subject that clearly show the development of civilization in Africa. Mr. Jackson provides the reader with an abundance of documentation and references that corroborates the contention of an African origin of civilization.

33. Early Hydraulic Civilization in Egypt: A Study in Cultural Ecology, Karl Butzer, University of Chicago Press, Chicago, 1976

Butzer has produced an excellent primer on the early hydraulic culture of Nile Valley civilization. It is revealing in that show some of the sophisticated hydraulic techniques used by ancient Africans in the Nile Valley which propel them into civilized societies.

34. Selections from the Husia: The Sacred Wisdom of Ancient Egypt, Maulana Karenga, Kawaida Publications, Los Angeles, 1984

Dr. Karenga meaningfully selected and beautifully retranslated several books ancient sacred literature that clearly illustrates the high moral and ethical lifeways of the ancient Kemetic people. The Husia also provides literary insights into Kemetic pedagogy,

religion, philosophy, and human behavior. A must reading for any student who seeks a rich and clear understanding of Kemetic literature and lifeways.

35. *The Sirius Mystery*, Robert K. G. Temple, St. Martin's Press, New York, 1976

Robert Temple attempts to shed some light on the extraordinary astronomical knowledge of the Dogon people of Mali, West Africa. The binary star system called Sirius A and B is central to the Dogon lifeway. After doing meticulous research on the Sirius question, Temple implies that the Dogon was instructed in their wisdom by extra-terrestrial visitors from outer space.

36. *The Pyramids: An Enigma Solved*, Joseph Davidovits and Margie Morris, Hippocrene Books, New York, 1988

Davidovits and Morris puts forth yet another theory on the construction of the pyramids. It provides new insights into the question because old data is not rehashed. Their thesis is that the stones used as building material is a cement aggregate that were casted in place and not quarried blocks of limestone as most pyramid construction theorist suggest. The critical piece of data for their thesis is the so-called Famine Stele found on the Shele Island that, according to Davidovits' translation, has the alchemical process for producing the aggregate.

37. *The Legacy of Egypt*, S. R. K. Glanville, Oxford University Press, 1942

This is a compilation of several articles that discuss ancient Kemetic contributions from the calendar to modern Islam and Christianity. There are three excellent papers on mechanical and technical processes, materials, science, and medicine. Good primers on ancient Kemetic scientific achievements.

38. *Egyptian Sacred Science in Islam*, Rafiq Bilal & Thomas Goodwin, Bennu Publishers, San Francisco, 1985

Bilal and Goodwin are two young African-American scholars that are carrying on the tradition of cutting

edge research among African scholars concerning ancient Kemet's impact on the major religions of today. This work documents the parallels in Kemetic lifeways and the Islamic religion. They also proposes an interesting hypothesis about the ancient Kemetic symbol for life, the Ankh, being a symbol of the phenomena in nature known as the Hydrologic Cycle.

39. "Maat: The African Universe", Jacob Carruthers, Journal of Black Studies, Vol. 1, No. 1, San Francisco State University Black Studies Dept. San Francisco, 1982

Maat, in its simplest definition, is defined as truth, justice and righteousness. It was the supreme ethical paradigm which dictated the behavior of ancient Kemetic people and priest-scientist. In this article Dr. Carruthers explains the universality of the concept of Maat and how ethical behavior was a norm in Kemetic society.

40. Egyptian Mysteries: New Light on Ancient Spiritual Knowledge, Lucy Lamy, Crossroads Books, New York, 1981

Lamy studied very closely with the French Egyptologist Schwaller deLubiz at the Temple of Ipet Isut, in present day Luxor. This book provides a good interpretation of the transphysical aspects of the lifeways of ancient Kemetic people. With the exoterica removed, it also reveals a certain degree of scientific thinking that would be otherwise obscure. A good reference in understanding the scientific-spiritual relationship in ancient Kemet.

41. Islamic Science: An Illustrated Study, Seyyed H. Nasr, Westerham Press, 1976

42. Le Temple de L'Homme (The Temple in Man), R. A. Schwaller deLubiz, Tome 1, Vol. 1, Apet Du Sud a Lougsoir, Caracteres 3, rue Haute Feuille, Paris 6, 1957 ( 1977 condensed translation available from Inner Traditions International, New York)

43. Symbol and the Symbolic: Ancient Egypt Science and the Evolution of Consciousness, R. A. Schwaller



deLubicz, Inner Traditions International, New York, 1978 (Condensed translation of original volume published in France in 1949 entitled Symbol et Symbolique).

44. "The Shabaka Text (Memphite Theology)", Chapter VIII in *Stolen Legacy* by George G. M. James (#3 of bibliography). See Also *The Dawn of Conscience*, James H Breasted, Charles Scribner's Sons, New York, 1933, pages 29-42; and *Ancient Egyptian Literature*, Miriam Lichtheim, Vol. 1, University of California Press, Berkeley, 1973, pages 51-57

The Shabaka Text, known in European Egyptological circles as the Memphite Theology, is one of several ancient Kemetic texts that deal with the creation of the universe. George G. M. James contends that it can very well be a scientific thesis that explains the cosmology and physics at the first moment of creation and at incremental times thereafter. In light of insights being revealed by research in quantum mechanics and nonlinear sciences, The Shabaka Text and other ancient Kemetic creation text needs to be given renewed attention for their scientific detail.

45. *The Afrocentric Idea*, Molefi Kete Asante, Temple University Press, Philadelphia, 1987

Dr. Asante brilliantly asserts the need for an Afrocentric paradigm that accurately articulates the experiences and life-ways of people of African descent. Furthermore, he maintains that this paradigm can only be developed by African scholars. He exposes the inadequacies of logic based Western scientific discoveries in their attempt to understand African cultural data. A must-read for those interested in a more intelligent context in which to understand African cultural dynamics.

46. *Toward A Science of Consciousness*, Kenneth R Pelletier, Celestial Arts, Berkeley, CA, 1985

47. *Turbulent Mirror*, John Briggs & F. David Peat, Harper & Row, New York, 1989

This text is the best published thus far that uses

easily understandable metaphors to explain the "new" science of complexity, chaos and non-linearity. It offers some insights into how ancient African priest-scientist understood the universe as one and all phenomena within it as being inter-related. It also corroborates the ancient understanding that reality is infinite.

48. "African Consciousness and the Liberation Struggle: Implications for the Development and Construction of Scientific Paradigms", Wade Nobles, privately published paper, Oakland, CA, 1978

A very bold and courageous paper that attempts to articulate an African perspective on scientific inquiry. It offers an African-centered definition for science and formulates a scientific paradigm that is founded on the collective African experience.

49. Black Pioneers of Science & Invention, Louis Haber, Harcourts, Brace, & World, Inc., New York, 1970

This is another good publication that documents the creative genius and inventiveness of early African-American scientists and engineers. (See reference #12 for other sources on this subject)

50. "The Scar on the African's Arm", Hippocrates (magazine), March/ April 1989 issue

This article provides insights on the African origins of the immunization process for smallpox. Most western sources wrongly credits a Dr. Mather for the process but an African by the name of Onesimus revealed the secret of the process to him.

51. "From Celestial Flow to Terrestrial Flow: Ancient Hydraulic Developments in the Nile Valley", Kamau Beyete A. Sadiki, paper delivered at the Third Annual Conference of the Association for the Study of Classical African Civilizations, City College of New York, Harlem, NY, March, 1986

This paper details the origin and evolution of hydraulics system in the Nile Valley. It also shows

how these hydraulic systems were developed in harmony with the annual inundation of the Nile and how the scientific thinking of ancient African scientists dealt with both physical and transphysical phenomena, synthesizing intuitive and analytical processes, simultaneously.

52. "The Peopling of Ancient Egypt", Chiekh Anta Diop, published paper in The General History of Africa: Ancient Civilizations, Vol. II, edit by K. Moktar, United Nation's Educational, Scientific and Cultural Organization (UNESCO), Paris, France, 1976.

This paper by Dr. Chiekh Anta Diop, author of The African Origins of Civilization, was delivered at the Cairo Symposium in Cairo, Egypt in 1974. Dr. Diop provided extensive linguistic, anthropological, and other scientific data that demonstrated the ethnic origins of the so-called ancient Egyptian people was from the south. His research along with that of Dr. Theophile Obenga was so thorough that the other scholars in attendance was not able to provide an adequate response to their thesis. This paper is one of the definitive, if not the most definitive, work on the question of the origins of the so-called ancient Egyptians.

53. The Dreams of Reason: The Computer and the Rise of Complexity, Heinz Pagels, Simon & Schuster, New York, 1988

An excellent layperson's resource on the recent emergence of the science of complexity and chaos. Well written by a respected physicist who uses good prose and metaphor to explain complexity and it's implication on how we view the universe.

54. Black Athena, Martin Bernal, Rutgers University Press, Rutgers, New Jersey, 1988

This text is a very scholarly attempt to continue the in-depth study of the thesis proposed by George G. M. James, Yosef ben-Jochannan and others. Bernal argues for an overthrow of the old historical paradigms he calls the "Ancient Model" and "Aryan Model" and replace them with his "Revised Ancient Model". The

Revised Ancient Model discredits the Aryan Model as pure fabrication motivated by racism during the 17th through 19th centuries and proposes a new paradigm for historiography that show the tremendous "afroasiatic" influences on civilization.

55. Fascinating Fibonacci: Mystery of Magic in Numbers, Trudi H. Garland, Dale Seymour Publications, 1987

This is an excellent reference for a lesson plan on the natural functions of mathematics. It gives a good overview of the so-called Fibonacci numbers. Most importantly, It documents the fact that ancient African mathematicians was cognizant of the transcendental function, know by the Greek letter phi, which equals 1.618.... It was called the golden ratio in Europe during its emergence from the Dark Ages.

56. American Black Scientists and Inventors, ed. by Edward Jenkins, National Science Teachers Association, Washington, D. C., 1975

57. At Last Recognition: A Reference Handbook of Unknown Black Inventors and Their Contributions to America, James C. Wiliams, B. C. A. Publishing Company, Chicago, IL, 1978

58. Banneker, The Afro-American Astronomer, ed. by Will W. Allen, Books for Libraries, Freeport, NY, 1969

59. Benjamin Banneker: Genius of Early America, Lillie Patterson, Abingdon, Nashville, TN, 1978

60. Black Apollo of Science: The Life of Ernest Everett Just, Kenneth R. Manning, Oxford Press, New York, 1983

61. Black Giants in Science, Paul J. Driver, VAntage Books, New York, 1973

62. Blacks in Science: Astrophysicist to Zoologist, Hattie Carwell, Exposition Books, Hicksville, NY, 1987

63. Black Mathematicians and Their Work, Virginia Newell, Dorrance and Company, Ardmore, PA, 1980
64. Dr. George Washington Carver, Scientist, Shirley Graham & George D. Lipscomb, Washington Square Press, New York
65. George Washington Carver: The Story of A Great American, Ann Terry White, E. M. Hale, Eau Claire, WI, 1953
66. Life of Benjamin Banneker, Silvio A. Bendini, Little Brown Books, New York, 1954
67. Many Shades of Black, Stanton L. Wormley, and Lewis H. Fenderson, ed., Morrow Publishing Co., New York, 1969
68. The Negro In Science, Julius Taylor, ed., Morgan College Press, Baltimore, MD, 1955
69. "The Negro Benjamin Banneker, Astronomer and Mathematician, Plea for Universal Peace", by Phillip LePhillips, Records of the Columbian Historical Society, Vol. 20, Columbia, MD, pg 114-120
70. Negroes Who Helped Build America, Madeline Stratton, Ginn & Co., Lexington, MA, 1965
71. Pocketful of Goobers: A Story About George Washington Carver, Barbara Mitchell, Carolrhoda Press, Minneapolis, MN, 1968
72. Shortchanged by History: America's Neglected Innovators, by Vernon Pizer, Putnam Books, New York, 1978
73. The Story of George Washington Carver, Arna Sontemps, Grosset & Dunlap, New York, 1954
74. They Showed the Way, Charlemae Rollins, Crowell Press, New York, 1964.

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Kamau Beyete A. Sadiki is a Hydropower Engineer, a

Science & Mathematics Education Consultant,  
Co-Founder, Sirius Study Group, Western Region, ASCAC

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| 15613|2005-01-18 21:10:04|saidis\_aswan\_egy|Muslim-Christian tensions boil over in N.J.|

Muslim-Christian tensions boil over in N.J.

Slain family's funeral turns into melee

[SLAIN FAMILY]

Jim Lord / AP

Mourners march down a street Jersey City, N.J., on Monday, carrying the coffins of the slain family members, whose bodies were found Friday.

The Associated Press

Updated: 6:24 p.m. ET Jan. 17, 2005

JERSEY CITY, N.J. - A funeral for an Egyptian Christian couple and their two daughters slain last week devolved into a melee after the services Monday, with mourners shoving and punching each other as many blamed Muslims for the killings.

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Investigators are looking into the possibility that Hossam Armanious, 47, his 37-year-old wife, Amal Garas, and their daughters, Sylvia, 15, and Monica, 8, were slain by a Muslim angered over postings that the father wrote in an Internet chat room.

The family is part of the Coptic Orthodox Church, whose members make up about 10 percent of Egypt's population. Copts generally live in peace with Muslims, but violence has flared in Egypt recently, including protests last month that flared into stone-throwing and arrests.

The New Jersey family's bodies were found bound and gagged Friday, their throats and heads stabbed repeatedly. No arrests have been made.

Authorities stressed that robbery remained a possible motive because no cash or jewelry were found in the home. Prosecutor Guy Gregory said the father's wallet was found empty.

?Welcome Bin Laden?

Despite the possibility of robbery, the slayings have created enormous tensions between Muslims and Christians here. The acrimony became apparent as soon as four copper caskets holding the bodies were carried through the streets of New Jersey's second-largest city to a church.

Protesters carrying anti-Muslim signs and shouting anti-Islam slogans

prompted several scuffles with mourners, who rebuked the protesters for having no respect for the dead or the grieving relatives. One sign, above a photograph of the smiling family, read, "American Family Beheaded on American Soil. Welcome Bin Laden." Another read "Terrorists Reached Our Home."

"Muslims as a group kill people," said Ashaf Baul, a marcher at the head of the procession. "Nobody else slaughters people. If it was a robbery, why tie their hands and cut their heads?"

But others in the procession took offense at such talk.

"Get out! We don't need any talk about Sept. 11 or Muslims!" yelled Amil Sarofiem, a church official, to a man who was shouting anti-Muslim slogans.

Punch-up in the street

Once the bodies were loaded into four black hearses to be taken to a cemetery, more clashes broke out in the street outside the church, including one in which about 35 people shoved each other and traded punches. Police officers pushed several against cars to separate them from the fray as the fight spilled into a parking garage.

Inside the church, Ferial Karas, Garas' sister-in-law, screamed as the caskets came into view. She jumped out of her seat in the first row of portable chairs and raced toward one of the coffins, flinging herself on it and sobbing. With that, scores of screams and wails rose from other mourners in the crowd of 2,000 that packed so tightly into the building that police had to turn away an additional 300 who sought to push their way inside.

One man inside the church began screaming "Muslim is the killer! Muslim is the killer!" He was dragged from the church by five police officers who hustled him into an unmarked police car and quickly drove off.

Ahmed Sheded, president of the Islamic Center of Jersey City who attended the ceremony, denounced the slayings.

"We feel this is something that was very far away from our community," he said. "A real Muslim can't do that. Any religious person who believes in God cannot do this, even to an animal."

The regional head of the Coptic church also cautioned against a rush to judgment, but Monir Dowoud, president of the American Coptic Association, said Sunday that "Muslim terrorists" were responsible.

The Coptic Orthodox Church is one of the oldest communities in Christendom. According to tradition it was founded in the first century A.D. by Saint Mark, one of the 12 apostles of Jesus. 2005 The Associated Press. All rights reserved. This material may not be published, broadcast, rewritten or redistributed.

<http://www.msnbc.msn.com/id/6836444/>

| 15614|2005-01-19 01:52:03|alaman5375@aol.com|Re: Muslim-Christian tensions boil over in N.J.]

In a message dated 1/18/05 9:13:41 PM, [saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com) writes:

<<

Muslim-Christian tensions boil over in N.J.

Slain family's funeral turns into melee

[SLAIN FAMILY]

Jim Lord / AP

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Click Here: <http://www.msnbc.msn.com/id/6836444>">MSNBC -

Muslim-Christian tensions boil over in  
<http://www.msnbc.msn.com/id/6836444>  
Islam Needs a Martin Luther

By Marvin X

The Islamic world needs a Martin Luther, someone to usher in an Age of Reform that will radically alter some of the fundamental values of Islam that are retrograde, archaic, primitive and must be discarded into the dustbin of Muslim history so that Islam can regain its position as a culture of enlightenment rather than darkness.

At an Islamic Art Conference I attended this past weekend in Oakland, California, along with Muslims from around the world, there was discussion of how

Islam has suppressed artists, calling Muslim art haram (religiously proscribed),

shirk (associating partners with God) and other negative terms that

essentially condemn Islamic art as evil. When I addressed the audience, I noted that I

am the father of Islamic literature in America by default because other

Muslim writers were told to give up the art of writing, creative anyway, but I

ignored the ban and thus my work is all that remains, aside from poet Sam Hamad

and a few others who've written during the last forty years that may surface

with proper research. Not only writers, but painters, musicians, dancers,

singers and others were suppressed. Even minister Farrakhan, a musician and

singer,

was made to give up his art.

But we know it is artists who give people visions and prophecy, thus when they are suppressed, the people are likely to walk in darkness as we see at the present moment.

In my remarks at the conference, I challenged the Muslim artists to be revolutionary and yes, disobedient to hell with those who desire to suppress Muslim art, they are the backward ones, they are the evil ones and must be opposed by, yes, any means necessary.

So much that goes for Islam is ancient and primitive, really, not worthy of discussion in the modern world among people of intelligence. Elijah Muhammad used to say the wisdom of this world is exhausted, and this includes Islam. It must be revolutionized or thrown into the dustbin of ancient thought.

The Islamic revolution must, will and shall be led by Muslim artists with vision for a day when Islamic culture will be the vanguard of world culture, projecting the most positive and scientific aspects of the new millennium.

Islamic culture must come from behind the veil, or if anything, put the veil on men and let the women march forth as harbingers of the new world order.

Contrary to what men think, women have been found to be the most advanced sector

of society, intellectually and spiritually, so we would do well to listen to them for answers to the right path. Clearly, Muslim men are not on sirat al-mustaqim (the straight path). Over a billion people of Islamic faith are currently steeped in poverty, ignorance and disease, wallowing in political oppression of the most backward, Stalinist variety. And when the politicians are not oppressing, the mullahs and Imams do the same work, even to the point of following the Christians in the sexual exploitation of boys and girls.

Let a Muslim Martin Luther step to the front of the line and represent the way of truth, freedom, justice and equality. Muslim collaborators with imperialism, colonialism, and all manner of retrograde religiosity and political oppression must be condemned. Islamic scholars whose theology is based on primitive laws, edicts, fatwas must be ostracized because their actions only add to the utter confusion and ignorance pervading the Muslim world.

Surely, the destruction the Tsunami brought to South Asia is a sign of Allah's displeasure with the Muslim people, along with Christians, Hindus and others. If we continue down the path of primitive worship of myths and rituals, surely Allah has even greater destruction planned for those without eyes, ears, the deaf, dumb and blind. After Allah has blessed us with light, how can we yet

walk in darkness? How can we possess supreme wisdom yet have nothing,  
behave as spiritual slaves to any storefront imam with a rote memory of  
Al-Quran?

Let a Martin Luther Muslim arise to destroy idols of ignorance and  
suppression of creativity. Yes, let everything praise Allah, from the flute  
to the

lute, from the dancer to the poet.

Marvin X is a distinguished poet, playwright and essayist of the Black Arts  
Movement (BAM). He is the founder and director of Recovery Theatre in San  
Francisco. He also co-founded the Black Arts/West Theatre and Black House,  
which

served briefly as the headquarters for the Black Panther Party and as a  
center

for performance, theatre, poetry and music in the Bay Area. Marvin X  
continues

to work as a lecturer, teacher and producer. For more on Marvin X, read the  
Chickenbones interview.

This essay will be published in the forthcoming Wish I Could Tell You The  
Truth (2005)

The World's Most Popular Muslim Online Magazine  
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HREF="[http://www.muslimwakeup.com/main/archives/2005/01/islam\\_needs\\_a\\_m.php](http://www.muslimwakeup.com/main/archives/2005/01/islam_needs_a_m.php)">Musli  
m WakeUp! Islam Needs a Martin Luther  
[http://www.muslimwakeup.com/main/archives/2005/01/islam\\_needs\\_a\\_m.php](http://www.muslimwakeup.com/main/archives/2005/01/islam_needs_a_m.php)

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Email: [info@muslimwakeup.com](mailto:info@muslimwakeup.com)

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| 15615|2005-01-19 07:35:24|Arthur Coleman|Any info on theses people|

Hotep,

Does anyone know of these people:

<http://www.theearthcenter.com/>

Art

| 15616|2005-01-19 08:38:52|Paul Kekai Manansala|Re: Any info on theses people|

Strange you should mention this site because I've been having some trouble with the IE browser so that when I click on one link some other unrelated site pops up (doesn't happen on Netscape)

This site seems to be one of the common ones that appears, although I don't think I ever visited it previously!

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Arthur Coleman

wrote:

> Hotep,

>

> Does anyone know of these people:

>

> <http://www.theearthcenter.com/>

>

> Art

| 15617|2005-01-19 12:14:40|Mahari|Re: Any info on theses people|

Well, it certainly looks like the site has been attacked.

Specifically, the link on Euros was attacked. How surprising!

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, January 19

In honor,

HTP,

Mahari

--- On Wed 01/19, Arthur Coleman <artcoleman@ameritech.net> wrote:

**From:** Arthur Coleman [mailto:artcoleman@ameritech.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Wed, 19 Jan 2005 07:35:21 -0800 (PST)

**Subject:** [Ta\_Seti] Any info on theses people

Hotep,

Does anyone know of these people:



<http://www.theearthcenter.com/>

Art

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**No banners. No pop-ups. No kidding.**

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| 15618|2005-01-19 15:56:30|Alex van Deelen|New Possible Missing Link Found (The Guardian)|

On the apparently newly found Ardipithecus Ramidus.

Alex

Article

<http://www.guardian.co.uk/netnotes/article/0,6729,1394082,00.html>

Interactive guide to Ardipithecus Ramidus.

<http://www.guardian.co.uk/flash/0,5860,1394049,00.html>

| 15619|2005-01-20 08:01:08|Alex van Deelen|Re: Any info on theses people|

- > Message: 1
- > Date: Wed, 19 Jan 2005 16:33:07 -0000
- > From: "Paul Kekai Manansala" <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>
- > Subject: Re: Any info on theses people
- >
- >
- > Strange you should mention this site because I've been having some
- > trouble with the IE browser so that when I click on one link some
- > other unrelated site pops up (doesn't happen on Netscape)
- >
- > This site seems to be one of the common ones that appears, although
- > I don't think I ever visited it previously!
- >
- > Regards,
- > Paul Kekai Manansala

Hi Paul,

Check out "Hijack This" and Adaware - they're the easiest anti-spyware software I can find.

<http://www.spychecker.com/program/hijackthis.html>

[http://www.download.com/Ad-Aware-SE-Personal-Edition/3000-8022\\_4-10319876.html?tag=lst-0-1](http://www.download.com/Ad-Aware-SE-Personal-Edition/3000-8022_4-10319876.html?tag=lst-0-1)

Alex

| 15620|2005-01-20 10:10:46|heru@blackfunk.org|Check this out|

[http://www.clgs.org/5/postcolonial\\_queer\\_african.html](http://www.clgs.org/5/postcolonial_queer_african.html)

| 15621|2005-01-20 10:57:12|anthony clements|Re: Check this out|

Thanks for the article. I'm printing it.

PS By the way I'm guessing you chose like myself not just not "go there" concerning The "Gilgamesh Epic" conversation?

hotep

*heru@blackfunk.org* wrote:

[http://www.clgs.org/5/postcolonial\\_queer\\_african.html](http://www.clgs.org/5/postcolonial_queer_african.html)

---

Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

| 15622|2005-01-20 11:29:27|heru@blackfunk.org|Re: Check this out|

I didn't read the Gilgamesh Epic thread. Was there something of interest to me in that thread? if so, send the date and the poster's ID of the posting.

Thanks brotha.

Peace Pleasure and Passion,  
Herukhuti

Quoting anthony clements <[yoheyman2000@yahoo.com](mailto:yoheyman2000@yahoo.com)>:

> Thanks for the article. I'm printing it.

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> PS By the way I'm guessing you chose like myself not just not "go there"

> concerning The "Gilgamesh Epic" conversation?

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> hotep

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> [heru@blackfunk.org](mailto:heru@blackfunk.org) wrote:  
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> [http://www.clgs.org/5/postcolonial\\_queer\\_african.html](http://www.clgs.org/5/postcolonial_queer_african.html)  
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> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.  
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> -----  
> Do you Yahoo!?  
> Yahoo! Search presents - Jib Jab's 'Second Term'  
> | 15623|2005-01-20 15:04:32|James St. Clair|I'm in the House|  
Glad to be a member. Looking forward to learning as much as possible about the roots of  
Egyptian and human civilization. Any good resources please let me know. Peace, Saint

Please visit me at <http://www.paintsaint.com>

---

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<http://mail.yahoo.com>

| 15624|2005-01-20 16:40:48|Alex van Deelen|Amazing hominid find in Ethiopia|  
From the BBC: <http://news.bbc.co.uk/1/hi/sci/tech/4187991.stm>

Amazing hominid haul in Ethiopia

Fossil hunters working in Ethiopia have unearthed the remains of at least nine primitive hominids that are between 4.5 million and 4.3 million years old. The fossils, which were uncovered at As Duma in the north of the country, are mostly teeth and jaw fragments, but also include parts of hands and feet.

All finds belong to the same species - *Ardipithecus ramidus* - which was first described about a decade ago.

Details of the discoveries appear in the latest issue of *Nature* magazine.

Scientists say features of a pedal phalanx, or foot bone, unearthed at the site confirm the hominid it belonged to probably walked upright like we do.

"It is a very important finding because it does confirm hominids walked upright on two feet definitely 4.5 million years ago," said lead author Sileshi Semaw, of the Craft Stone Age Institute at Indiana University in Bloomington, US.

*A. ramidus* is also marked out by its diamond-shaped upper canine teeth, which are more humanlike than the "v" shaped upper canines of chimpanzees. But overall, the creature probably looked more like a chimpanzee than a human.

#### Early steps

Professor Tim White of the University of California, Berkeley, agreed it was becoming apparent *A. ramidus* was an important species that was a very plausible ancestor to later hominids.

"It's already clear that we're seeing the basic grade from which *Australopithecus* evolved," he told the BBC News website.

"The real issues about the earliest hominids are now going to centre on whether we are seeing the same basic creature in Kenya, Ethiopia, and Chad."

The most famous *Australopithecus* fossils are those of "Lucy", a female skeleton discovered in Ethiopia during the 1970s. The so-called australopithecines are widely thought to have led on to the human lineage.

*Ardipithecus* could therefore represent an early step on the path which led to us, as well as a number of other, extinct hominid species.

#### Opening windows

The age of the newly described remains was estimated by dating volcanic material found in their vicinity.

"A few windows are now opening in Africa to glance into the fossil evidence on the earliest hominids," Dr Semaw explained.

"We now have more than 30 fossils from at least nine individuals dated between 4.3 and 4.5 million years old."

Another *Ardipithecus* species, *A. kadabba*, lived in Ethiopia around between 5.54 and 5.77 million years ago.

Genetic studies have suggested a common ancestor for modern apes and humans may have existed about six million years ago. It's already clear that we're seeing the basic grade from which Australopithecus evolved

Other fossils found at the site show that A. ramidus lived alongside monkeys, mole rats and cow-like grazing animals. But the authors add that it's not clear exactly what sort of habitat the hominids lived in. The area where the remains were unearthed would have had features of swamps, springs and streams, as well as regions that experienced seasonal droughts. Professor White discovered the first A. ramidus fossils in the Middle Awash region of Ethiopia with his colleagues Gen Suwa and Berhane Asfaw. | 15625|2005-01-20 17:34:37|ulagankmy|Fwd: Mysteries of the Ancient Ones| --- In [evolutionary-psychology@yahoo.com](mailto:evolutionary-psychology@yahoo.com), "Mikey Brass" wrote:

<http://www.sciam.com/special/index.cfm?issueid=30&sc=I100517>

Special edition: \$5 online

## Synopsis

Lacking direct communication from ancient peoples, archaeologists turn to other clues--their structures, their artwork, their tools, even their very bones. Examining such relics, scientists attempt to fit the pieces into a comprehensive cultural picture. As fellow members of humanity, the ancient ones must have been very much like us in many ways. But the latest excavations are uncovering some surprising differences as well.

Consider the denizens of Göbekli Tepe, in central Turkey, 9,000 years ago. Oddly, they walked atop their city and entered their houses from above. They had no sidewalks, no front doors. Yet they had a remarkably modern knack for sharing tasks between

the sexes. In Egypt circa 1500 B.C.E., even stonecutters had the chance to learn to read and write in a community that greatly valued literacy. Not all the civilizations' tales end well, of course. In the face of local environmental decline, the prehistoric people of Malta developed a consuming obsession with death, which may have led to the culture's demise.

These civilizations, among the others featured in this special edition of Scientific American, demonstrate an impressive power to puzzle and intrigue us across the span of time. In the pages that follow, we invite you to contemplate our shared human heritage, in all its glorious--and inglorious--forms. --The Editors

#### Europe and Asia

The Iceman Reconsidered by James H. Dickson, Klaus Oeggl and Linda L. Handley

Where was the Iceman's home, and what was he doing at that high mountain pass where he died? Painstaking research-especially of plant remains found with the body-contradicts many of the initial speculations.

The Death Cults of Prehistoric Malta by Caroline Malone, Anthony Bonanno, Tancred

Gouder, Simon Stoddart and David Trump

New archaeological excavations reveal that as the ancient island societies suffered from environmental decline, they developed an extreme religious preoccupation with life and death.

Uncovering the Keys to the Lost Indus Cities by Jonathan Mark Kenoyer  
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#### Africa and the Middle East

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Paintings and engravings made by ancestors of the San peoples encode the  
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Mashkan-shapir was for a brief time one of the most important cities in the  
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remains challenge traditional notions of power distribution in early urban  
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--- End forwarded message ---

| 15626|2005-01-21 13:25:04|Paul Kekai Manansala|Mummy scan furor|  
<http://weekly.ahram.org.eg/2005/726/eg7.htm>

Mummy scan furore

The CT scan carried out last week on Tutankhamun's mummy has triggered a fierce debate among archaeologists. Nevine El-Aref investigates

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Luxor team removing Tutankhamun's golden sarcophagus

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When the Ministry of Culture and the Supreme Council of Antiquities (SCA) launched a five-year project to examine and study all Ancient Egyptian mummies by means of CT scanning in order to ascertain how they can be best conserved, the idea was applauded.

Eleven mummies in the Egyptian Museum were scanned. However, when it came to the turn of the Pharaoh Tutankhamun, some archaeologists and scientists were none too happy. While the project's supporters saw it as a revolutionary endeavour to resolve the mystery surrounding the early death of Tutankhamun, its opponents suggested it was more of a media circus than pure science. A media campaign launched to question the usefulness of the procedure and its results accused the Egyptian mission who carried out the CT scan of being unprofessional, ambiguous, reckless and impatient to implement its attempt.

What triggered the controversy was the sudden withdrawal -- a week before Tutankhamun's scanning -- of orthopaedist professor Saleh Bedeir, who was leading the scientific team, and his statement



regarding Tutankhamun's computed tomography.

"What has been done by the Luxor Night Campaign [the scientific mission] is another zero to add to the group of zeros we have obtained already," Bedeir told Al- Ahram Weekly in a telephone interview.

He accused the team of being unethical in implementing their forensic examination, as well as disregarding the use of scientific procedures while removing the fragile mummy from its golden sarcophagus. This, he said, put the mummy under real threat of contamination, decomposition and deterioration. Bedeir told the Weekly that, despite his full support for using an advanced machine to delve inside a mummy and uncover its secrets, the project had lost its way and its credibility.

"Instead of being a very important scientific event it only serves media addicts," he commented. He pointed out that what had been done was completely different from the plan he had submitted for approval to the SCA Permanent Committee (SCAPC). He said the original plan was to start with unidentified and non-royal mummies in order to gain experience before going on to the royals, ending with Tutankhamun. "But, after scanning the 11 mummies, all the attention suddenly turned to Tutankhamun's mummy without any previous intention. Why the rush?" Bedeir asked.

Despite his personal respect for the radiologists chosen to accompany the team, and for their medical experience, Bedeir said they knew nothing when it came to reading the images of mummies. By contrast with their lack of training, he himself had spent five years studying Ancient Egyptian history and learning about mummies.

"It is unfortunate that all the problems that have arisen are in direct relation to the administrative measures taken, and not to the scientific work itself," says Mohamed Abdel- Maqsoud, head of antiquities of Lower Egypt and also a member of the SCAPC. Abdel- Maqsoud said Bedeir was the SCAPC member who submitted the plan for Tutankhamun's mummy and convinced the other members so as to gain their approval. He was also the one who suggested transferring the mummy from its tomb in Luxor's Valley of the Kings to the Egyptian Museum in Cairo for the scan. However, because of the mummy's fragility, Abdel-Maqsoud says, the SCAPC decided that the studies would be carried out in situ in his tomb.

"How could Bedeir evaluate the work without seeing the process and before the results were announced?" he said. "Why oppose the use of

advanced technology in archaeology?"

Abdel-Maqsoud points out that 50 years ago archaeological surveys were only carried out by digging, but now an area can be explored by radar so the location of a buried object can be determined without digging the whole site.

At the same time, according to official papers obtained by the Weekly and this newspaper's interview with Bedeir, the medical team Bedeir describes as "ignorant" includes the three radiologists he himself chose to help read the scans.

Bedeir has also said Hani Abdel- Rahman, the Siemens representative in the operation of the CT scanner, is not qualified. "He is a veterinarian and a pharmacologist in the National Research Centre," Bedeir is reported to have said.

This statement is contradicted by a photograph obtained by the Weekly showing Bedeir, along with SCA Secretary- General Zahi Hawass, listening to Abdel- Rahman's instructions while they examined a mummy of a young child in the Egyptian Museum.

So, why launch a campaign against these doctors now?

Abdel-Halim Nureddin, dean of the Fayoum branch of the Faculty of Archaeology at Cairo University, says there was no transparency over the proposals. "Before implementing the scan a member of Luxor team might have informed other archaeologists about the process and whether the mummy would be safe under scanning," Nureddin says. He blamed the team for not sterilising the tomb before opening the golden sarcophagus, especially as it was opened after a long visiting day. "Safety precautions regarding unexpected natural phenomena were not taken into consideration," he says, adding that the absence of a mummy specialist was "a disaster". He said a long plastic tube could have been connected the sarcophagus to the CT scanner so the mummy need not have been exposed to the air. He also called on the SCAPC to issue a release explaining the whole project.

Meanwhile Gaballa Ali Gaballa, former SCA secretary-general, agreed with the use of advanced technology to expose the Pharaohs' secrets. However he doubted that all the information would be disclosed, and asked: Did the project gain the approval of the SCAPC? What exactly was the role of the National Geographic Media Company in the project? Did it offer the CT scanner for scientific purposes, or was there a deal to photograph every step of the examination, especially Tutankhamun? Who would control the distribution of the resulting

information? Why was the Egyptian media excluded from witnessing the event, but not the foreign press? What did National Geographic pay for exclusivity? "All these questions must be answered," Gaballa told the Weekly.

During Gaballa's tenure a DNA analysis was attempted on Tutankhamun's mummy in collaboration with Waseda University, but due to security measures the whole project was cancelled an hour before implementation. A similar thing happened during the Nureddin tenure, but this time on other royal mummies.

Mohamed Saleh, former director of the Egyptian Museum, said that when he was in office in the 1990s samples from 10 royal mummies at the Egyptian Museum were taken by foreign missions for DNA analysis, but until now no results had been submitted. Saleh said the cause of the controversy was that Tutankhamun was involved, since his early death and rich treasure had led to much speculation. Almost seven years ago two former officers from Scotland Yard claimed that they had investigated the history books and knew who killed Tutankhamun.

Saleh, a member of the international- Egyptian team which examined Tutankhamun's mummy in 1968, said it was in very poor condition although the head, which was cut off at the neck, was well preserved and showed all the facial features. The mummy was damaged by Carter himself when he removed the famous gilded mask. He used sharp tools to extract the skull from the mask, separated the pelvis from the trunk and detached the arms and legs, as well as doing assorted damage to the body. Carter also probed with hot knives and iron bars into Tutankhamun's body to remove the amulets that decorated it. To make it appear intact, Carter and his team reconstructed the dismembered body in a sand tray, arranging it carefully and even rejoining the hands and feet to the limbs with resin. "The fingers were scattered all over the box and the 1968 team spent hours and hours trying to solve the enigma and return each finger to its original position," Saleh said. "What has happened is only scientific research and does not have any ideological base."

Meanwhile Ahmed Abdel-Fatah, a national archaeological expert and a member of the SCAPC, claims the anti-scan campaign is directed against Hawass. He told the Weekly that, despite Carter's aggression with the mummy, no one blamed him for his actions. When the mummy was examined in 1968 it was found that Carter had put the mummy in a wooden box previously used as a sugar container, but none of the respected archaeologists commented. When Zahi Eskandar held Tutankhamun's head in both hands for a media photocell during the examination, no one launched a campaign against him. In the 1968 and

1978 examinations, no safety precautions were taken into consideration and the tomb was not previously sterilised, so where were the people concerned about the mummy's safety then?

Asked to answer accusations launched against the project, Hawass said Tutankhamun's scan was carried out by a professional team of archeologists, restorers and scientists who followed the plan that had the approval of the SCAPC. As for National Geographic, he said it provided the CT scanner -- which cost \$1 million -- in collaboration with Siemens. It had offered another \$500,000 to maintain the device.

"There is no exclusivity for National Geographic," Hawass insisted. He told the Weekly that at first National Geographic had asked for exclusivity but this was denied. In proof of this, Hawass said, it was Egyptian Television which first broadcast the event.

Hawass said the SCA was the only authority with the upper hand in the project, and owned the intellectual possession of any images taken, as well as information, studies, results and documentary films to be made in the future for screening in Egyptian museums.

"We have a full detailed contract with the National Geographic that has the approval of the SCA administrative Council," Hawass said. He pointed out that the absence of the Egyptian media was intentional because the number of journalists inside the tomb would have caused contamination.

"To protect the mummy the press was excluded and my press office fed them with all the information and photographs they needed for their articles," he said.

Now the medical team is examining and studying the 1,700 images taken.

"I will never put Tutankhamun's mummy under threat," Hawass said. "Before being the SCA secretary- general, I am an Egyptian archeologist who is keen on my country's heritage and I will never put it in any controversial situation. If the scan had one per cent effect on the mummy I would cancel the whole project because these are the remains of our ancestors who created our magnificent ancient civilisation."

| 15627|2005-01-21 20:21:03|Peter Shepherd|Malayam Language Summary|

TaSeti,

Time to goto South India. Dr. Loga here I come (mentally not physically) :-)

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<http://www.geocities.com/uthayasb2001/malayalam.htm>

Malayalam belongs to the family of Dravidian languages. Tamil, Telugu and Kannada are the other cultivated languages belonging to this family. Of the four, Tamil is considered to be the oldest, the most cultivated and well developed.

For a long time, the term 'Malayalam' originally denoted only the country and not the language. It was quite recently the language acquired the name 'Malayalam'. 'Malayayma', 'Malayam moli' and 'Malayam bhasa' were the other names by which the language of Kerala were known before.

Scholars differ in their opinion as to the origin of Malayalam as a separate language from Tamil. Some say that she is the daughter of Tamil, others say that she is her sister and a few others maintain that Malayalam is as old as Tamil.

These differences of opinion are due to the lack of proper understanding of the term 'Tamil', and its significance. When you say that Tamil is the elder sister or mother of Malayalam, it does not imply that modern Malayalam is the daughter or younger sister of modern Tamil.

Tamil has been used as a general term to denote the languages of the south in common. The ancient Tamil has undergone many changes, and the modern Tamil and the modern Malayalam are the outcome of the evolutions of the ancient Tamil.

Malayalam is believed to be an off shoot of medieval Tamil of the 8<sup>th</sup> century AD, and this fact is proven by many inscriptions and other materials, now unearthed, belonging to the centuries successively following the period of medieval Tamil. However, it may be clearly stated that of all the four cultivated South Indian languages, modern Tamil is the closest to Malayalam.

Malayalam as a language got separated from its parental tongue 'the medieval Tamil' due to many reasons; sociological, political, geographical and to some extent geological too. Among them, the most important is sociological.

It is often said that the Namputiri Brahmins and caste Hindus of Kerala got themselves allied; physically, spiritually and economically. In Kerala, they formed themselves into a separate community or nationality, who were socially and culturally cut off from the rest.

Sanskrit which was the spiritual and cultural language of the Brahmins made its way into the local language and a new hybrid language called ?Manipravalam? (the coral-pearl combination of the local language and Sanskrit) was formed. Till the formation of Manipravalam, the then spoken and literary language of Kerala had been using loan words from Sanskrit in a Tamillised form; as an evident from the words written during those periods both in Kerala and in Tamilnad.

When Manipravalam began to make its influence felt on local language, the system of adoption of Sanskrit loan words underwent a change. Sanskrit words were used as they are, and there was a tendency on the part of a few writers to Sankritise even the local words. Such artificial forms are abundant in Manipravala works written during that period.

By the 14<sup>th</sup> century, the entire nature of Kerala language was changed and a language worthy of being termed as ?Malayalam?, with all its modern characteristics, had been formed by the time. The literary works belonging to the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> centuries bear ample testimony to this fact.

There were many literary works written during this formative period. They may be classified under two major groups according to the nature of languages and mode of literary styles used in them. They are known as ?Manipravala? works and ?Pattu? works. ?Pattu? means ?song?, and the compositions which strictly followed the rules of the then Tamil poems were termed as ?Pattu? works.

One speciality with Malayalam literature is that the Manipravala works written during the earliest literary periods ? 12<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup> & 15<sup>th</sup> centuries ? are of purely non-religious nature. Poems of courtesans, their life and their activities were composed by many poets. Today they are considered as the best sources for researchers to study the then existing social conditions of Kerala. Almost all Manipravalam works are replete with this sort of sensuous themes.

Meanwhile, Pattu works are mostly on religious, mythological and ritual themes. *Ramayana* and *Bharata* were composed in Pattu styles during this period.

Tuncattu Eluttaccan, ascribed to 16<sup>th</sup> century is often called the father of modern Malayalam. It is in his *Ramayana* and *Bharata* we find the language of Kerala establishing itself in its modern form.

There were many works written in imitation of Sanskrit literature. They come under the titles 'Sandesa Kavya' (Messenger Poem) and 'Champus'. An indigenous literary branch known as 'Attakkatha' written for the Kerala classical dance-drama [Kathakali](#) form the bulk of medieval literature of Malayalam.

Devotional poems and philosophical works were also written by many during this period.

There were good prose works in Malayalam from the Kautalia's 'Arthasastra'. Called 'Bhasa Kautaliyam', it is perhaps the earliest of Malayalam works now available.

Thereafter appeared many prose works mainly describing the mode of acting classical Sanskrit plays in temples; known as [Kutiyattam](#).

Malayalam prose got a fresh energy when the foreign missionaries began learning Malayalam and writing prose works on theological themes including the translation of *Bible*.

By the 18<sup>th</sup> century, the language and literature grew to such a dimension that by the time, many poets and writers could contribute their mite to the enrichment of Malayalam in all its aspects.

During the 19<sup>th</sup> century and by the dawn of the 20<sup>th</sup> century, further growth and development were effected in all the branches of literature when 'thanks to the advent of English studies' novels, short stories, plays, essays, lyrics and similar modern forms of literature sprang up.

Today, Malayalam can be proud of claiming as one of the most advanced language in India. Writers in Malayalam are well known not only in India, but also outside. Journalism in Malayalam has taken really long strides on its path of progress.

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| 15628|2005-01-21 22:41:37|Peter Shepherd|(no subject)|

TaSeti,

For Educational purposes only

<http://www.tamilar.org/tamil-calendar.asp>

The Tamil calendar is a derivative of the old Hindu solar calendar and is based on the sidereal year (i.e. the time taken for one revolution of the Earth around the sun, or the mean time taken by the sun to return to the same position relative to the [background](#) of the fixed stars in the sky). In contrast, most other languages of India (Telugu, Hindi) use lunar calendars

## The Twelve Months

The Tamil new year usually falls in mid-April and the calendar consists of twelve months. Unlike the Gregorian calendar, the number of days in a given month can vary between years. Moreover, Tamil months may even have 32 days. For example, the month of *Vaikasi* had 32 days in 1996 and 31 days in 1998. Similarly, *Aani* had 31 days in 1996 and 32 days in 1998.

*The following table shows when the first day of each month occurs:*

| No. | Tamil month in English | Start date  | 1997      | 1998            | 1999            | 2000            | 2001            | 2002            | 2003            | 2004            |                 |
|-----|------------------------|-------------|-----------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| 10. | தை                     | Thai        | January   | 14*             | 14*             | 15*             | 14*             | 14*             | 14*             | 15*             | 15*             |
| 11. | மாசி                   | Maasi       | February  | 12              | 13              | 13              | 13              | 12              | 12              | 13              | 13              |
| 12. | பங்குனி                | Panguni     | March     | 14              | 15              | 15              | 14              | 14              | 14              | 15              | 14              |
| 1.  | சித்திரை               | Chiththirai | April     | 14 <sup>+</sup> | 14 <sup>+</sup> | 14 <sup>+</sup> | 13 <sup>+</sup> | 13 <sup>+</sup> | 13 <sup>+</sup> | 14 <sup>+</sup> | 13 <sup>+</sup> |
| 2.  | வைகாசி                 | Vaikasi     | May       | 15              | 15              | 15              | 14              | 14              | 14              | 15              | 14              |
| 3.  | ஆனி                    | Aani        | June      | 15              | 15              | 15              | 15              | 14              | 15              | 15              | 15              |
| 4.  | ஆடி                    | Aadi        | July      | 17              | 17              | 17              | 16              | 16              | 16              | 17              | 16              |
| 5.  | ஆவணி                   | Aavani      | August    | 17              | 17              | 18              | 16              | 17              | 17              | 18              | 17              |
| 6.  | புரட்டாசி              | Purattasi   | September | 17              | 17              | 18              | 16              | 17              | 17              | 18              | 17              |



|               |                  |          |    |    |    |    |    |    |    |    |
|---------------|------------------|----------|----|----|----|----|----|----|----|----|
| 7. ஐப்பசி     | <i>Aippasi</i>   | October  | 17 | 18 | 18 | 17 | 17 | 17 | 18 | 17 |
| 8. கார்த்திகை | <i>Karthikai</i> | November | 16 | 17 | 17 | 16 | 16 | 16 | 17 | 16 |
| 9. மார்கழி    | <i>Markazhi</i>  | December | 16 | 16 | 16 | 15 | 15 | 16 | 16 | 16 |

## The Sixty-Year Cycle

Each year in the Tamil calendar has a name. These names follow a 60-year cycle. (The number 60 represents five Jovian periods i.e. it takes Jupiter about 12 years to orbit the sun).

*The following table lists the cycle of sixty year names:*

| No. | Name      | in English         | Year       |
|-----|-----------|--------------------|------------|
| 1   | பிரபவ     | <i>Prabhava</i>    | 1987--1988 |
| 2   | விபவ      | <i>Vibhava</i>     | 1988--1989 |
| 3   | சுகல      | <i>Sukla</i>       | 1989--1990 |
| 4   | பிரமோத    | <i>Pramodhudha</i> | 1990--1991 |
| 5   | பிரசுரபதி | <i>Prajorpati</i>  | 1991--1992 |
| 6   | அங்கிரச   | <i>Angirasa</i>    | 1992--1993 |
| 7   | ஸ்ரீமுக   | <i>Srimukha</i>    | 1993--1994 |
| 8   | பவ        | <i>Bhava</i>       | 1994--1995 |
| 9   | யுவ       | <i>Yuva</i>        | 1995--1996 |
| 10  | தாது      | <i>Dhatu</i>       | 1996--1997 |
| 11  | ஈஸ்வர     | <i>Isvara</i>      | 1997--1998 |
| 12  | வேகுதானிய | <i>Vehudhanya</i>  | 1998--1999 |
| 13  | பிரமதி    | <i>Pramathi</i>    | 1999--2000 |

|    |             |            |            |
|----|-------------|------------|------------|
| 14 | விக்ரம்     | Vikrama    | 2000--2001 |
| 15 | விஷ்ணு      | Vishu      | 2001--2002 |
| 16 | சித்திரபாவு | Chitrabanu | 2002--2003 |
| 17 | சுபானு      | Subanu     | 2003--2004 |
| 18 | தாரா        | Tarana     | 2004--2005 |
| 19 | பார்த்திப   | Parthiba   | 2005--2006 |
| 20 | வியா        | Viya       | 2006--2007 |
| 21 | சர்வசத்து   | Sarvajit   | 2007--2008 |
| 22 | சர்வதாரி    | Sarvadhari | 2008--2009 |
| 23 | விரோதி      | Virodhi    | 2009--2010 |
| 24 | விக்ருதி    | Viruti     | 2010--2011 |
| 25 | கரா         | Kara       | 2011--2012 |
| 26 | நந்தன       | Nandana    | 2012--2013 |
| 27 | விஜய        | Vijaya     | 2013--2014 |
| 28 | ஜய          | Jaya       | 2014--2015 |
| 29 | மன்மத       | Manmatha   | 2015--2016 |
| 30 | தூன்முகி    | Dhunmuki   | 2016--2017 |
| 31 | ஹேவிளம்பி   | Hevilambi  | 2017--2018 |
| 32 | விளம்பி     | Vilambi    | 2018--2019 |
| 33 | விகாரி      | Vikari     | 2019--2020 |
| 34 | சார்வரி     | Sarvari    | 2020--2021 |
| 35 | பிலவ        | Plava      | 2021--2022 |

|    |              |              |            |
|----|--------------|--------------|------------|
| 36 | சுபகிருது    | Subakrit     | 2022--2023 |
| 37 | சோபகிருது    | Sobakrit     | 2023--2024 |
| 38 | கரோதி        | Krodhi       | 2024--2025 |
| 39 | விசுவசுவ     | Visuvasuva   | 2025--2026 |
| 40 | பராபவ        | Parabhava    | 2026--2027 |
| 41 | பிவங்க       | Plavanga     | 2027--2028 |
| 42 | கிலக         | Kilaka       | 2028--2029 |
| 43 | சௌமிய        | Saumya       | 2029--2030 |
| 44 | சாதாரண       | Sadharana    | 2030--2031 |
| 45 | விரோதிகிருது | Virodhikritu | 2031--2032 |
| 46 | பரிதாபி      | Paridhabi    | 2032--2033 |
| 47 | பிரமாதீச     | Pramadhisa   | 2033--2034 |
| 48 | ஆனந்த        | Ananda       | 2034--2035 |
| 49 | ராக்ஷச       | Rakshasa     | 2035--2036 |
| 50 | நல           | Nala         | 2036--2037 |
| 51 | பிங்கள       | Pingala      | 2037--2038 |
| 52 | காலயுக்தி    | Kalayukti    | 2038--2039 |
| 53 | சித்தார்த்தி | Siddharthi   | 2039--2040 |
| 54 | ரௌத்திரி     | Raudri       | 2040--2041 |
| 55 | துன்மதி      | Dunmati      | 2041--2042 |
| 56 | துந்துபி     | Dundubhi     | 2042--2043 |
| 57 | ரூத்ரோத்கரி  | Rudhrodhgari | 2043--2044 |

|    |           |                  |            |
|----|-----------|------------------|------------|
| 58 | ரக்தாட்சி | <i>Raktakshi</i> | 2044--2045 |
| 59 | கோதனி     | <i>Krodhana</i>  | 2045--2046 |
| 60 | அட்சய     | <i>Akshaya</i>   | 2046--2047 |

## The Seven-Day Week

The Tamil calendar also follows a seven-day week. The names of the seven days are analogous to those used in most other calendars i.e. they correspond to the same celestial bodies Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, in that order.

*The following table lists the days of the week in Tamil:*

| No. | Tamil day       | in English                | English day |
|-----|-----------------|---------------------------|-------------|
| 1.  | ஞாயிற்றுக்கிழமை | <i>Nyaayitru-kizhamai</i> | Sunday      |
| 2.  | திங்கட்கிழமை    | <i>Thingat-kizhamai</i>   | Monday      |
| 3.  | செவ்வாய்க்கிழமை | <i>Sevvaai-kizhamai</i>   | Tuesday     |
| 4.  | புதன்கிழமை      | <i>Budhan-kizhamai</i>    | Wednesday   |
| 5.  | வியாழக்கிழமை    | <i>Vyaazha-kizhamai</i>   | Thursday    |
| 6.  | வெள்ளிக்கிழமை   | <i>Velli-kizhamai</i>     | Friday      |
| 7.  | சனிக்கிழமை      | <i>Sani-kizhamai</i>      | Saturday    |

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| 15629|2005-01-21 22:59:04|ulagankmy|Re: Malayam Language Summary|  
Hi

You are most welcome. As you explore the South, the countries of the Dravidian folks , I think you will re-discover ancient Egypt still living without becoming just a matter of archeology and history. The African Spiritual philosophers will also re-discover their own metaphysics but very well developed in Tamil. I have been drawing attention to this in my limited way. If Paul and members of Ta\_Seti would appreciate it, I shall continue. My hope is that my postings would elicit responses from African scholars about similar sorts of things in Africa.

Most of Dravidian is available in Sumerian and hence possibly also in Nubian and Kemetian.

Loga

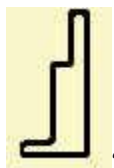
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Peter Shepherd" wrote:

>

| 15630|2005-01-22 05:48:43|K. Loganathan|The Steps in Sumerian and Egyptian Culture|  
The Symbolism of steps , hills and so forth in Sumerian and Egyptian. The full text at

<http://freepages.history.rootsweb.com/~catshaman/14Egyptian/04Egyptian2.htm>

Loga

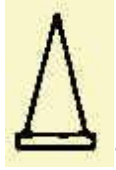


?We can start with the **iset**-step, symbol of Isis. It is a long step like the upper step on Sumerian ziggurats. It was only for gods to use that part of a staircase. Maybe it was symbolising the rain stepping down as well as the step to Underworld. The row of idols with stars as headgear may be from the ecliptic at regular intervals.

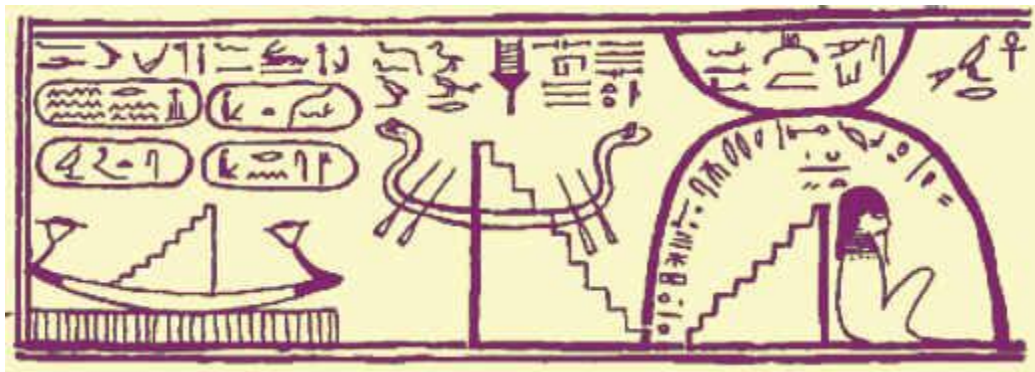
I am sure that the original constellation of Isis was Auriga. Especially from the New Kingdoms onwards they often mix symbols. We may see a female idol with the **iset**-step as headgear, but also with Hathor-horns and a child on knees. Of course a child needed milk, but the mother of Horus was Isis.

Then we have to remember that Horus is time, so Isis was the mother of time in our words. As Horus is time, it is also natural that a new child is born in the beginning of year, as we may understand from Christmas. Maybe they created this symbolism when most of the people were

living in towns and not depending on the natural year. They had no special needs for the ritual but for the feast as breaks in everyday life.



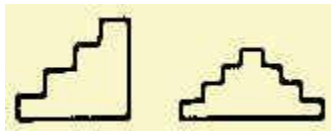
?To understand the big step we have to know about the **ur-hill** or the original hill as symbol for man on earth. The consequence of this and also the myth about the Sumerian Oannes is that they thought mankind been coming out of the ocean. Was it a guess, intuition or knowledge by other means? Near the truth were they. Thinking about the biological cycle is easiest and not about their speculation about resurrection.



*The cut above is from*

Book of Death.

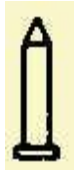
A half pyramid symbolises the shell with no life. The empty boat carries the growing part through the very narrow gate of truth "grow or grow not" and with the little germ inside ... In later symbolism we see Mithra be born out of a rock, but when we look closely it is corn, so Mithra is the germ. Sometimes we have to take our associations from other sources to understand.



? Stairs go up and down and from the connection we have to know when. The ziggurat and pyramid were meant as symbolic ur-hills and stairways to heaven. Yet to the symbolism much more than that was related. The tomb in them was place for the germ. To the pyramids belonged a temple mostly placed near the Nile but the idea was that it should be in the underworld.

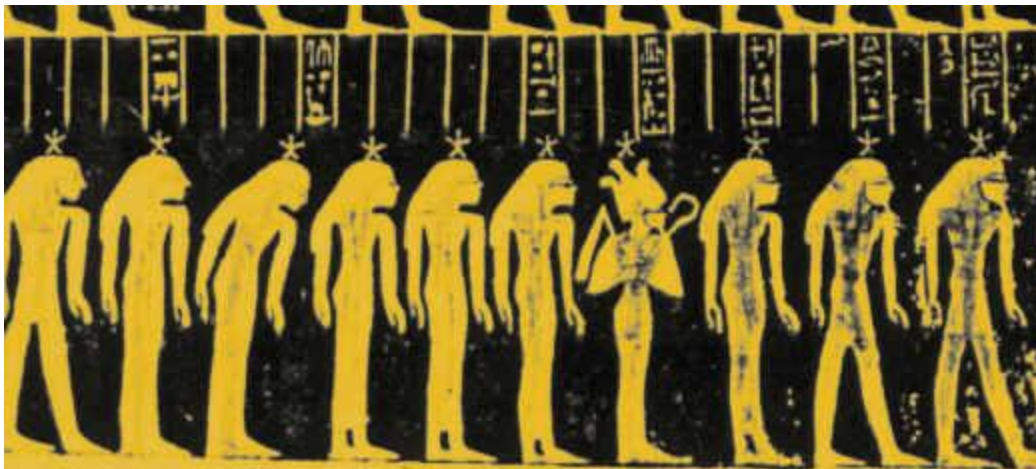
In rituals they followed the crops or body to the underworld for special rites we do not know anything about. It is clearly in the logic and we see the same in some European passage graves. The symbolism was **stairway towards the stars** when corn grows from Underworld. However no being grow to the stars ? it is only a pious hope.

During the period with pyramids and ziggurats the rituals were in the facilities around and maybe in river temples as in Egypt. Later the temples became the sites of the deities. The priests needed much space we can expect and in time they get gifts they had to store. Just a mention a figure Ramesses III gave enormous gifts to the temples mentioned in the Harris papyrus. For instance he gave 13568 statues of Hapi, the Nile made in lapis lazuli and turquoise ... Those who have much always believe that mass is the same as quality.



The **obelisk** was a symbol and also in practice a steady tool in observing the shade of sun and as a needlepoint when looking at stars. In the middle of a city or a village it became the centre of the world, if wanted or not. In the hills around the valley there were cheaper obelisks than those made for the pharaohs. It became even a symbol for the pillar, which they began to produce in lots bearing temples. The idea is a symbol of bearing a huge world.

In the Egyptian ideology the gods were still among the people but mostly in temples and only the priests and sometimes the pharaoh could "speak" with them. Then they got the authority to tell the people what the gods wanted ... all that began in temples like the cellar in Eridu where the priest had feasts with the Fishman Oannes. In the late symbolism we see a pillar with a bird sitting on top. It was symbol for Crab/Cancer and also seen in Greece ... an import with Alexander?



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| 15631|2005-01-22 22:34:26|Paul Kekai Manansala|Ancient mummy may have been an admin officer|

[http://www.iol.co.za/index.php?](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1106381163205B221)

[set\\_id=1&click\\_id=588&art\\_id=qw1106381163205B221](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1106381163205B221)

Ancient mummy may have been an admin officer

January 22 2005 at 12:19PM

Tokyo - A Japanese research team found "a perfect mummy" in an unrobbed Egyptian tomb believed to be more than 3 500 years old, the team's leader said.

The mummy was in a sealed wooden coffin unearthed in the archeological site of Dahshur North in northern Egypt, said Sakuji Yoshimura, who headed the team from Tokyo's Waseda University.

The mummified man was believed to be from a period 3 500-4 000 years ago, older than the era of Tutankhamen, the pharaoh of ancient Egypt who ruled in 1336-1327 BC, Yoshimura said, citing characteristics of the coffin.

The mummy, wearing a mask painted blue and red that still retained vivid shades, was of high academic value as it was "a perfect mummy that has escaped robbery and other damage", he said on his website late on Friday.

The coffin was painted yellow and inscribed with hieroglyphics in light blue, he said, adding the hieroglyphics showed the mummified man was an administrative officer. - Sapa-AFP  
| 15632|2005-01-23 18:14:20|rootwomin|Re: Check this out|  
Greetings heru,

Thank you for this article.

I too am printing it out.

And if I may comment on the Gilgamesh Epic, I didn't read it here but I learned elsewhere that a large portion of it was written to his lover, a male.

Live Peacefully,  
Rootwomin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), heru@b... wrote:

> I didn't read the Gilgamesh Epic thread. Was there something of interest to me

> in that thread? if so, send the date and the poster's ID of the posting.

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> Herukhuti

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> > heru@b... wrote:

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> > [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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>> Do you Yahoo!?

>> Yahoo! Search presents - Jib Jab's 'Second Term'

| 15633|2005-01-24 08:15:43|anthony clements|Re: Check this out|

Thank you rootwomin!

Sorry Heru I been offline a while but what rootwomin said is basically what I was refering to.

There was a complete conversation about Gilgamesh but no mention of the **homosexual** relationship entwined in the story.

It's just a bit scary how even obvious & even historical truths get reworked, and pieces are left out in an effort to ignore whole truth when it doesn't fit our personal viewpoints that's all, but more importantly is this instance is just a tip of the iceberg I think it's important to realize that this kind of oversighting is rather the protocol historically speaking, imagine what other truths get watered down. No condemnation just observation.

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> Thanks brotha.

>

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> Quoting anthony clements :

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> > Thanks for the article. I'm printing it.

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> > PS By the way I'm guessing you chose like myself not

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> > heru@b... wrote:
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> > http://www.clgs.org/5/postcolonial_queer_african.html
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> > -----
> > Yahoo! Groups Links
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> > To visit your group on the web, go to:
> > http://groups.yahoo.com/group/Ta_Seti/
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoogroups.com
> >
> > Your use of Yahoo! Groups is subject to the Yahoo!
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> > Yahoo! Search presents - Jib Jab's 'Second Term'
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| 15634|2005-01-24 08:18:59|anthony clements|Re: Check this out|

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> > heru@b... wrote:
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> > http://www.clgs.org/5/postcolonial_queer_african.html
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> > Yahoo! Groups Links
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> > To visit your group on the web, go to:
> > http://groups.yahoo.com/group/Ta_Seti/
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoogroups.com
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> > Do you Yahoo!?
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| 15635|2005-01-24 17:22:13|fromashes\_rise|nimrod osiris|

hi ta-seti i was wondering if anyone knows where i can get any

information on:

nimrod and osiris being the same person?

| 15636|2005-01-24 18:04:14|Paul Kekai Manansala|Pharaonic forensics|

<http://weekly.ahram.org.eg/2005/725/fr2.htm>

Pharaonic forensics

Eighty-three after its discovery Tutankhamun's mummy may at last be revealing its secrets, writes Nevine El-Aref from Luxor

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Scientists, archaeologists and workers lift the mummy of

Tutankhamon from the young Pharaoh's sarcophagus, even as Hawass eases the mummy into the CT scanning machine

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Sunset in the Valley of the Kings. All is well on the west bank. It is, as usual, silent, a haven of peace and quiet. And then, last Wednesday, the silence was broken by the arrival of a van equipped with a CT-scanning machine. Its purpose was to find out exactly why Tutankhamun, that most celebrated of pharaohs, died.

The area was crowded with dozens of workers, scientists, technicians, archaeologists and restorers. And they were all waiting for one thing. Would the CT scan finally resolve the mystery surrounding Tutankhamun's death?

As workers stepped out of the tomb carrying the blackened mummy on a wooden box a ferocious wind began to blow, delaying the procession towards the van. And when the mummy finally reached the van, and the linen wrappings had been removed, the CT scan inexplicably stopped working for more than two hours.

"It seems the ancient Egyptian gods are very angry. They are sending their curse from eternity," said Am Mohamed, one of the workers.

Even Zahi Hawass, secretary general of the Supreme Council of Antiquities (SCA), seemed perturbed by events, jocularly invoking the legendary curse of the pharaohs to explain the many glitches. "And," he told Al-Ahram Weekly, "we almost had a car accident while driving towards Luxor's west bank."

The mummy was examined by a team of archaeologists who found the body in poor condition while the head, which is cut off at the neck, was well preserved.

"I was upset by what I saw," said Hawass, who believes that Howard Carter, who discovered the tomb in 1922, was responsible for the deterioration. It was his heavy handed attempts to remove the Pharaoh's celebrated golden mask that led to the decapitation. Removing other jewellery and funeral adornments led to the breaking of the pelvis and the separation of the arms and legs from the young king's torso. Carter and his team then reconstructed the dismembered body in a sand tray, arranging it carefully and rejoining the hands and feet to the limbs with resin.

When the CT scan was finally working 1,700 images were taken over 15-

minutes in the hope that they might shed light on why Tutankhamun died at such an early age?

Radiologist Hani Abdel-Rahman, who supervised the scan, said that the skull showed no signs of having been hit with a heavy object, a thesis first proposed following the study of x-rays at Liverpool University in 1968.

According to Hawass the scan revealed no more than fragments of bone inside the skull and an area that appeared slightly thicker than the rest, neither of which constitutes conclusive evidence that the pharaoh died because of a blow to the head.

"The CT scan -- which marks the opening of a five year project planned by the ministry of culture to examine and study mummies -- will provide a detailed three dimensional view of the mummy in order that it might be accurately restored," said Hawass, who revealed that, should all go as planned, the results will be announced in three weeks.

After scanning the 3,000 year old mummy Egyptian scientists were able to produce, for the first time, a digital image of the face of Tutankhamun.

"These images reveal just what Tutankhamun looked like," said Sabri Abdel-Aziz, head of the Ancient Egyptian Department at the SCA. He also told the Weekly that while the electronic device is in the Valley of the Kings scans of other mummies -- including that found in Amenhotep II's tomb which British archaeologist Joan Fletcher has argued may be Nefertiti -- will be made in an attempt to identify them.

The mummy of an unknown child found in king Tutmosis IV's tomb and a second mummy from King Seti I's tomb, are among those that will be scanned. But, said Abdel-Aziz, the mummy thought by many Egyptologists to be that of Queen Hatshepsut, buried in tomb number 60 in the valley, would be excluded from the project owing to its poor state of preservation.

| 15637|2005-01-24 23:48:03|willie bennett|First Greek Book|  
Harambee

A debate is brewing at my workplace. My co-worker claims that there were Greek books prior to Homer's Iliad. As I recall Dr. Ben and Dr. Clark have both stated that the book was the Greeks first.  
Can anybody provide insight on this?

wb

| 15638|2005-01-25 07:38:49|James St. Clair|Re: Pharaonic forensics|

Interesting article but why is there no emphasis on DNA testing of these mummies. I attended a lecture many years ago in Washington, DC and the lecturer after an hour or so of talking about how important a person this mummy must have been was asked what was the race of the mummy...she hesitated and said..oh, she was Black, and than continued on without another word about race.. Peace< Saint

Please visit me at <http://www.paintsaint.com>

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| 15639|2005-01-25 08:08:21|Runoko|

Attachments :

>Animals

| 15640|2005-01-25 08:26:36|Paul Kekai Manansala|Re: Pharaonic forensics|

Extensive DNA samples have been taken of the royal mummies twice.

Once during the x-ray examinations by the Oriental Institute and once recently by Scott Woodward of BYU.

The OI samples were said to have been frozen and stored away without any extensive testing. Woodward has not published any conclusions on his samples yet although it's been many years now since he obtained them.

We have speculated here that maybe the results have not been what was expected from the Eurcentric point of view.

There is though one DNA study of predynastic remains that in fact did conclude a close link with "sub-Saharan" Africans. You can find it by searching through our archives although the articles are entirely written in French.

Regards,  
Paul Kekai Manansala

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> Do you Yahoo!?

> Yahoo! Search presents - Jib Jab's 'Second Term'

| 15641|2005-01-25 08:40:51|James St. Clair|Re: Pharaonic forensics|

Paul,

Thanks for you quik response. We all need to encourage our youth to pursue archeology and schools like Howard University to be more active and do some DNA testing ourselves. The whitewashing of history will always continue until we do something about it. Peace,Saint

Please visit me at <http://www.paintsaint.com>

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<http://mail.yahoo.com>

| 15642|2005-01-25 09:31:17|Runoko Rashidi|22nd Annual Ancient Kemet Studies Conference|

**22nd Annual Ancient Kemet Studies Conference ? March 10-13, 2005**

Hotep Africans,

The *Association for the Study of Classical African Civilizations (ASCAC)* welcomes your participation in its 22<sup>nd</sup> Annual Ancient Kemetic (Egyptian) Studies Conference to be held at Benedict College in Columbia, South Carolina, March 10-13, 2005. Since **ASCAC's** inception, it remains a nexus of global African intellectual exchange and cultural transformation rooted in Nile Valley deep thought. Through its study group process, **ASCAC's** thousands of active members representing millions more from every part of the globe have made the words and ideas of Africa an active part of the education, spiritual practices, creative work and research agenda of a generation of individuals, organizations and institutions on every continent.

This year's theme, *'The Opening of the Mouth: Let the Ancestors Speak,'* energizes our organization's focus on African unity and intergenerational discourse. We have listened to the voices of our ancestors. We have studied the texts and read the sacred writings on their walls that offer to **ASCAC** members, friends and supporters *'instructions for life'.*

At this conference, we will continue to establish **truth** in the midst of falsehood, **order** in the midst of chaos, and **justice** in the arena of unrighteousness. Our step is quickened as **ASCAC** moves into its third decade of extending the depth and breadth of African Deep Thought. What the ancestors have said *'is to take account of where the African has been, what we have done and what we must yet do and be.'*

Today's struggle demands that you **come, hear, listen, and learn.** Join in the efforts to unify the divided, be a voice for the voiceless, and arm yourself with weapons of *intellectual warfare!*

As our ancestor, Dr. Jacob H. Carruthers spoke, *'This project is necessary so that we can get back into history, so that we can take over our destiny, so that we can restore our history and our Africanity.'*

Building for Eternity,

Queen Nzinga Ratibisha Heru

[www.ascac.org](http://www.ascac.org)

| 15643|2005-01-25 13:27:15|Runoko Rashidi|JOHN G. JACKSON AND THE INTRODUCTION TO AFRICAN CIVILIZATIONS: A FO|

THE GLOBAL AFRICAN COMMUNITY

HISTORY NOTES

JOHN G. JACKSON AND THE INTRODUCTION TO AFRICAN CIVILIZATIONS: A FOREWORD

By RUNOKO RASHIDI

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'This book is about the history of Africa from the origin of man to the present time. This is not just another book on African history. It is, in my

opinion, one of the best books that has so far been written on this subject.?

--John Henrik Clarke

It gives me great pleasure to contribute the Foreword to this new edition of Introduction to African Civilizations. Both John G. Jackson and John Henrik Clarke were icons to me, and major contributors to my life as a historian. Since Dr. Clarke has provided an excellent overview of the book in the Introduction, here I would like to try to put the work in a kind of historical context and provide a bit of biographical data on the men involved.

John Glover Jackson, one of our greatest cultural historians, was born on April 1, 1907, in Aiken, South Carolina. Never short of cutting remarks, Jackson would sometimes say that "I was born on April Fool's Day, and I've been a fool ever since!" Obviously, this was not the case. At the age of fifteen Jackson moved from South Carolina to Harlem, New York, where he entered Stuyvesant High School. During his student days he began to do historical research and was soon writing short essays about African-American history and culture. These essays were impressive enough that in 1925, while still a high school student, he was invited to write articles for Marcus Garvey's newspaper, the Negro World.

In addition to these growing activities as a writer, in 1930 Jackson became a lecturer at both the Ingersoll Forum and the Harlem Unitarian Church. Among his teachers and associates during this formative phase of his life were Hubert Henry Harrison (whom Jackson would later refer to as the "Black Socrates?"), Arthur Alfonso Schomburg (the great bibliophile and founder of the Schomburg Library), Joel Augustus Rogers (a journalist and master historian who probably did more to popularize African history than any scholar of the twentieth century), and Dr. Willis Nathaniel Huggins (a chief mentor to both John G. Jackson and John Henrik Clarke).

Willis Nathaniel Huggins, a little known figure today, but without whom Introduction to African Civilizations might never have been written, was born February 7,

1886, in Selma, Alabama. Huggins comes boldly to us as one of the most active African-American scholars and supporters of Ethiopia after its invasion and occupation by Italian fascists from 1935 to 1941. Indeed, beginning in 1935, Dr. Huggins was named executive director of the International Council of the Friends of Ethiopia and was commissioned to deliver an appeal on behalf of Ethiopia to the League of Nations in Geneva, Switzerland.

This is a critical and insufficiently documented phase in the saga of African people and Jackson was always anxious to point it out and discuss it. In 1932, Jackson became the Associate Director of the Blyden Society. Named after Edward Wilmot Blyden, one of the outstanding African-American leaders of the nineteenth century, the Blyden Society acted most gallantly as an Ethiopian support group. Among the very early and most talented students to come out of the Blyden Society was Dr. John Henrik Clarke. Professor Jackson had a remarkable memory, possessed a keen sense of humor, and enjoyed sharing his life story with those he thought could appreciate it. One mid-1980s afternoon in Chicago he told me that:

?Rogers introduced me to Dr. Willis Nathaniel Huggins who had a B.A. from the University of Chicago, an M.A. from Columbia University, a Ph.D. from Fordham University, and he did historical research at Oxford University in England. Around 1932, Dr. Huggins established a little group to study African history at the Harlem YMCA. He called the group the Blyden Society. After Rogers introduced me, he asked me to join it. He was Director. He made me Associate Director. Among our students were Bayard Rustin and John Henrik Clarke. Rustin decided to pull out and join the communists. Clarke was writing poetry. He told me that I changed his life. He said that he was wasting his time writing poetry, which only a damn fool would write. Huggins and I told him that he should be a historian. He says that we put him on the right track.?

In 1934, along with Dr. Huggins, Jackson wrote A Guide to the Study of African History: Directive Lists for Schools and Clubs. In 1937, the same team wrote An

Introduction to African Civilizations with Main Currents in Ethiopian History. The latter work, a direct precursor of the present text, was actually published by the Blyden Society. According to Jackson biographer Larry Crowe, "Huggins would also open what some think to be the first Black book store in Harlem, The Blyden Book Store on 7th Avenue."

John Jackson lived in New York for five decades. Although these were exceptionally arduous years for him, with race-prejudice, poverty and illness his familiar companions, he continued to produce well-researched, informative and provocative texts. In 1939 he authored Ethiopia and the Origin of Civilization, and Pagan Origins of the Christ Myth in 1941. His discerning literary contributions to The Truthseeker Magazine were published regularly from 1930 until 1955. In addition to Introduction to African Civilizations and his works with Dr. Huggins, Jackson authored several major books, including Man, God, and Civilization, Christianity Before Christ, and Ages of Gold and Silver.

I first read Introduction to African Civilizations in 1978 during a trip to Mexico. I was young and enthusiastic, and this was my first big international trip. Although the trip itself was poorly planned, I managed to salvage it because I brought along Jackson's book. Soon, I became enraptured by it. With Dr. Chancellor James Williams' Destruction of Black Civilizations and Malcolm X Speaks it became a critical text in my career as a historian. John G. Jackson showed that African people were a global people, and that the history of the African did not begin as a servant and slave. Psychologically, at least, Jackson's work helped liberate me as a human being.

John G. Jackson taught and lectured at colleges and universities throughout the United States, including City College of New York and Northeastern University. I met professor Jackson for the first time in 1982 while working at Compton College. I remember him as a large, elderly, light-complexioned Black man who spoke with a deep booming voice. It was my job at the college to develop cultural awareness programs and

bring in guest speakers. Getting professor Jackson was one of my first big triumphs, and I believe that it was one of his only lectures given in California. His lecture was memorable, but what I most vividly recall were our private conversations, sometimes during meals, other times hunting in used book stores, and still other times just strolling around campus. After our initial encounter, we spent many hours in person and on the phone dissecting history, scholarship, politics, and much more. John Glover Jackson died in Chicago, Illinois in October 1993. The twilight years of his life were spent in a nursing home in southside Chicago. He remains one of my great heroes.

| 15644|2005-01-25 13:28:23|Runoko Rashidi|CHANCELLOR WILLIAMS BIBLIOGRAPHY|

## **THE WORKS OF DR. CHANCELLOR JAMES WILLIAMS A SELECTED BIBLIOGRAPHY**

**COMPILED BY RUNOKO RASHIDI**

***?Africans and persons of African descent must assume the primary responsibility and leadership in historical research....if we are to continue to leave practically all important historical research and writing concerning the black race to the white man, then we must be prepared to accept, uncomplainingly, the white man's point of view."***

**--Chancellor Williams**

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| 15645|2005-01-25 15:24:25|Mahari|Re: Ancient Link to Africa Lives on in Bay of Bengal|  
This is an interesting perspective

on the Indian religious status.

**How the British invented  
Hinduism: by "reviving"  
the Hindu religion, the  
middle classes of India  
hope to turn their country  
into a world power.  
Yet before the 19th century,  
no such religion existed. (Essay).**



New Statesman (1996); 8/26/2002; Mishra, Pankaj

**Search for more information on HighBeam Research for [the earliest "christians in Rome"](#).**

Swami Vivekananda, the great moderniser of Hinduism,  
picnicking in the hills behind the Vivekananda House, Pasadena, 1900  
Earlier this year, I was in Rishikesh, the first town that  
the River Ganges meets as it leaves its Himalayan  
home and embarks upon its long journey through the  
north Indian plains. The town's place in Indian mythology  
is not as secure as that of Hardwar, which lies a few miles  
downstream and which periodically hosts the Kumbh Mela  
festival of Hinduism; nor is it as famous as Allahabad or  
Benares, even holier cities further down the Ganges. People  
seeking greater solitude and wisdom usually head  
deep into the Himalayas. With its saffron-robed sadhus



and ashrams, its yoga and meditation centres, and its internet and dosa cafes, Rishikesh caters to a very modern kind of spiritual tourist: the Beatles came here in the Sixties to learn from Maharishi Mahesh Yogi. Their quick disillusionment seems not to have deterred the stylishly disaffected members of the western middle class who can be found wandering the town's alleys in tie-dye outfits, trying to raise their kundalini in between checking their Hotmail accounts.

I was in Rishikesh to see my aunt, who has just retired to one of the riverside ashrams. She has known a hard life: widowed when she was in her thirties, she worked in small, badly paid teaching jobs to support her three children. In my memory, I can still see her standing at exposed country bus stops in the middle of white-hot summer days. She had come to know comfort, even luxury, of sorts in later life.

Her children travel all over the world as members of India's new globalised corporate elite; there are bright grandchildren to engage her at home. But she was happiest in Rishikesh, she told me, living as frugally as she had for much of her life, and devoting her attention to the end of things.

True detachment, however, seemed as difficult to achieve for her as for the spiritual seekers with e-mail. I had only to mention the political situation--India was then threatening to attack Pakistan--for her to say, angrily: "These Muslims

need to be taught a lesson. We Hindus have been too soft for too long."

In the past decade, such sentiments have become commonplace

among the upper-caste Hindus, both in India and abroad,

who form the most loyal constituency of the Hindu-nationalist

Bharatiya Janata Party (BJP). They were amplified most

recently in Gujarat during the BJP-assisted massacre of

more than a thousand Muslims; they go with a middle-class

pride in the international prominence of Indian beauty queens,

software professionals and Bollywood. Perhaps I wouldn't have

found anything odd about my aunt's anti-Muslim passions had

I not later gone up to her monastic cell and noticed the large

garlanded poster of a well-known Sufi saint of western India.

Did she know that she revered someone born a Muslim?

The folk religion to which the Sufi saint belongs, and which

millions of Indians still practise, does not acknowledge such

modern political categories as Hindu and Muslim. The

discrepancy between the narrow nationalist prejudices my

aunt had inherited from her class and caste and the affinities

she generously formed in her inner world of devotion and

prayer is not easily understood; but it is part of the extraordinary

makeover undergone by Hinduism since the 19th century,

when India first confronted the west and its universalist ideologies

of nationalism and progress.

Although it contains the world's third-largest population of Muslims,

India, for most people outside it, is a country of "Hindus";

even a "Hindu civilisation", in Samuel Huntington's millenarian world-view. Yet Hinduism was a 19th-century British invention. Even the word Hindu itself is of non-Hindu origin. It was first used by the ancient Persians to refer to the people living near the River Indus (Sindhu in Sanskrit). It then became a convenient shorthand for the rulers of India; it defined those who were not Muslims or Christians. The persistence of such labels in the west is due not just to ignorance, or to some lingering Christian fear of heathens. Perhaps the urge to fix a single identity for diverse communities comes naturally to people in the highly organised and uniform societies of the west, where cultural diversity now usually means the politically expedient and hardened identities of multiculturalism. Perhaps people who themselves are defined almost exclusively by their citizenship in the nation state and the consumer society cannot but find wholly alien the pre-modern world of multiple identities and faiths in which most Indians still live. Certainly, most Hindus themselves felt little need for precise self-descriptions, except when faced with questions about religion on official forms. Long after their encounter with the monotheistic religions of Islam and Christianity, they continued to define themselves through their overlapping allegiances to family, caste, linguistic group, region and devotional sect. Religion to them was more unconscious practice than rigid belief. Their rituals and deities varied greatly. Both snakes and the ultimate reality of the universe were worshipped in the same region, sometimes by the same

person. Religion rarely demanded, as it did with many Muslims or Christians, adherence to a set of theological ideas prescribed by a single prophet, book or authority. This is why a history of Hinduism, no matter how narrowly conceived, has to describe in effect several very parochial-seeming Indian religions, almost none of which contained the evangelical zeal to save the world.

The first of these--the Vedic religion--began with the nomads and pastoralists from central Asia who settled north India in the second millennium BC. It was primarily created by the priestly class of Brahmins, who conducted fire sacrifices with the help of the Vedas, the earliest known Indian scriptures, in order to stave off drought and hunger.

But the Brahmins, who also formulated the sacred and social codes of the time, wished to enhance their own glory and power rather than propose a new all-inclusive faith; they presented themselves as the most superior among the four caste groups that emerged during Vedic times and which were based upon racial distinctions between the settlers and the indigenous population of north India, and then upon a division of labour.

A new religion was also far from the minds of the Buddhists, the Jains, and other philosophical and cultural movements that emerged in the sixth and fifth centuries BC to challenge the power of the Brahmins and of the caste hierarchy.

People dissatisfied with the sacrificial rituals of the Vedic religion later grew attracted to the egalitarian cults of Shiva and Vishnu that became popular in India around the beginning of the first century AD. However, the Brahmins managed to preserve their status at the top of an ossifying caste system. They zealously guarded their knowledge of Sanskrit and esoteric texts, and their expertise in such matters as the correct pronunciation of mantras. Their specialised knowledge and pan-Indian presence gave them a hold over ruling elites even as the majority of the population followed its own heterodox cults and sects. Their influence can be detected in such Indian texts as the Bhagavad-Gita which, though acknowledging the irrelevance of ritual sacrifices, made a life of virtue inseparable from following the rules of caste.

But India remained too big and diverse to be monopolised by any one book or idea. The Hindu nationalists present the Muslims who ruled India for eight centuries as the flag-bearers of an intolerant monotheism. Yet there was even more religious plurality during that period. Sufism mingled with local faiths; the currently popular devotional cults of Rama and Krishna, and the network of ashrams and sects, expanded fast under the Moghul empire.

Medieval India furnishes more evidence of sectarian violence between the worshippers of Shiva and Vishnu

than between Hindus and Muslims.

In the 18th century, the British were both appalled and fascinated by the excess of gods, sects and cults they found in India. It was similar to the pagan chaos that a Christian from the eastern provinces of the Roman empire might have encountered in the west just before Constantine's conversion to Christianity.

Like the powerful Christians in Rome, the British in India sought and imposed uniformity.

Early 18th-century British scholars of India were familiar at home with the monotheistic and exclusive nature of Christianity. When confronted by diverse Indian religions, therefore, they tended to see similarities, even though these were usually as superficial as those between Judaism, Christianity and Islam. The British assumed that different religious practices could exist only within a single overarching tradition. Equally--because they came from a society that had a relatively high level of literacy--they thought that Indian religion must have canonical texts, just as Christianity did.

Their local intermediaries tended to be Brahmans, who alone knew the languages--primarily Sanskrit--needed to study such ancient Indian texts as the Vedas and the Bhagavad-Gita. Together, the British scholars and their Brahman interpreters came up with a canon of

sorts, mostly Brahmanical literature and ideology, which they began to identify with a single Hindu religion. The Brahmanical literature so systematised later created much of the appeal of Indian culture for its foreign connoisseurs, such as the German Romantics, Schopenhauer, Emerson and Thoreau. It also provided the British with the standards by which to judge the state of contemporary religion in India. As few Indians at the time seemed capable of the sublime sentiments found in the Bhagavad-Gita and the Rig- Veda, Hinduism began to seem a degenerate religion, full of such social evils as widow-burning and untouchability, and in desperate need of social engineering: an idea that appealed both to British colonialists and their Brahman collaborators, who had long felt threatened by the non-Brahmanical forms of religion that most Indians followed. It was equally convenient to blame the intrusion of Islam into India for Hinduism's fallen state, even for the caste system, and to describe Hindus as slaves of Muslim tyrants: a terrible fate from which the British had apparently rescued them in order to prepare their path to a high stage of civilisation. These ideas about the Muslim tyrants, Hindu slaves and British philanthropists were originally set out in such influential books as James Mill's History of British

India, which now tell you more about the proselytising vigour of some Enlightened Scots and utilitarians than about Indian history. Nevertheless, they had a profound impact on a new generation of upper-caste Indians who had enjoyed a western-style education. They wished to imitate the success of the British; do for India what a few enterprising men had done for a tiny island; and they found a source of nationalist pride in the newly minted "Hinduism".

Only a tiny minority of upper-caste Indians had known much about the Bhagavad-Gita or the Vedas until the 18th century, when they were translated by British scholars and then presented as sacred texts from the paradisiacal age of this "Hinduism". But in the 19th century, movements dedicated to reforming "Hinduism" and recovering its lost glory grew rapidly, inspired by the ideas of progress and development that British utilitarians and Christian missionaries aggressively promoted in India. Intellectuals in Muslim countries that were exposed to European imperialism also absorbed western influences, but their distrust of the Christian and secular west was deeper.

Unlike Muslims, the Hindus tended to borrow more than they rejected. Rammohan Roy (1772-1832), who is often called the "father of modern India", was a



Unitarian. He founded the Brahmo Samaj, a reformist society that influenced Rabindranath Tagore and Satyajit Ray, among other leading Indian intellectuals and artists, as part of an attempt to turn Hinduism into a rational, monotheistic religion. The social reformer Dayananda exhorted Indians to return to the Vedas (which contained, according to him, all of modern science), and echoed British missionary denunciations of such "Hindu superstitions" as idol-worship and the caste system. Even the more secular and catholic visions of Gandhi and Nehru--the former a devout Hindu, the latter an agnostic--accepted the premise of a "Hinduism" that had decayed and had to be reformed.

Gandhi drew his political imagery from popular folklore; it made him more effective as a leader of the Indian masses than the upper-caste Hindu politicians who relied upon a textual, or elite Hinduism. But it was Swami Vivekananda (1863-1902) who was mostly responsible for the modernisation of Hinduism. Vivekananda was the middle-class disciple of the illiterate mystic Ramakrishna Paramhansa; but he moved far from his guru's inward-looking spirituality in his attempt to make Hinduism intellectually respectable to both westerners and westernised Indians. In his lectures in England and America, where he acquired a mass following, he presented India as the most ancient and privileged fount of spirituality. At the same time, he

exhorted Hindus to embrace western science and materialism in order to shed their backwardness and constitute themselves into a manly nation.

Vivekananda borrowed from both British-constructed Hinduism and European realpolitik, and thus articulated the confused, aggressive desires of a westernised Indian bourgeoisie that was trying to find its identity.

But his ambition of regenerating India with the help of western techniques did not sunder him entirely from folk religious traditions. He remained a mystic; and his contradictory rhetoric now seems to prefigure the oddly split personality of the modern Hindu, where devotion to a Muslim saint can coexist with an anti-Muslim nationalism.

The marriage of Indian religiosity and western materialism that Vivekananda tried to arrange makes him the perfect patron saint of the BJP, a party of mostly upper-caste, middle-class Hindus that strives to boost India's nuclear and information technology capabilities and also reveres the cow as holy. A hundred years after Vivekananda's death, the BJP has come closest to realising his project of westernising Hinduism into a nationalist ideology: one that has pretensions to being all-inclusive, yet demonises Muslims and seeks to pre-empt with its rhetoric of egalitarianism the long-overdue political

assertion of India's lower-caste groups.

Vivekananda's modern disciples are helped by the rise of the Indian bourgeoisie. Affluent, upper-caste Indians, in India and abroad, largely bankrolled the rise of Hindu nationalists, and long for closer military and economic ties between India and western nations; globalisation helps them work faster towards

Vivekananda's desired alliance between an Indian elite and the modern west. As a global class, they are no less ambitious than the one which in the Roman empire embraced Christianity and made it an effective tool of this-worldly power. Hinduism in their hands has never looked more like the Christianity and Islam of popes and mullahs, and less like the multiplicity of unselfconsciously tolerant faiths it still is for most Indians. Their growing prominence suggests that Vivekananda may yet emerge as more influential than Gandhi, Nehru or Tagore--the three great Indian leaders, whose legacy of liberal humanism middle-class India seems to have frittered away. Their quest for western-style machismo, for economic and military muscle, seems to be taking India towards times as intellectually and spiritually oppressive as those the west experienced after its elites chose a severe monotheism as their official ideology.

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Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, January 25

In honor,

HTP,

Mahari

--- On Mon 01/17, Runoko Rashidi <Runoko@yahoo.com> wrote:

**From:** Runoko Rashidi [mailto:Runoko@yahoo.com]

**To:** runoko@yahoo.com, Ta\_Seti@yahoogroups.com

**Date:** Mon, 17 Jan 2005 06:31:24 -0800 (PST)

**Subject:** [Ta\_Seti] Ancient Link to Africa Lives on in Bay of Bengal

An Ancient Link to Africa Lives on in Bay of Bengal

You probably already know this but I thought if you didn't it would be interesting.

<http://www26.brinkster.com/archived/>

heres a link to another site

[http://andaman.nic.in/C\\_charter/Dir\\_tw/pri\\_tri.htm](http://andaman.nic.in/C_charter/Dir_tw/pri_tri.htm)

Author: NICHOLAS WADE

Filed: 12/11/2002, 12:23:50 AM

Source: The New York Times

Inhabitants of the Andaman Islands, a remote archipelago east of India, are direct descendants of the first modern humans to have inhabited Asia, geneticists conclude in a new study.

But the islanders lack a distinctive genetic feature found among Australian aborigines, another early group to leave Africa, suggesting they were part of a separate exodus.

The Andaman Islanders are "arguably the most enigmatic people on our planet," a team of geneticists led by Dr. Erika Hagelberg of the University of Oslo write in the journal Current Biology.

Their physical features ? short stature, dark skin, peppercorn hair and large buttocks ? are characteristic of African Pygmies. "They look like they belong in Africa, but here they are sitting in

this island chain in the middle of the Indian Ocean," said Dr. Peter Underhill of Stanford University, a co-author of the new report.

Adding to the puzzle is that their language, according to Joseph Greenberg, who, before his death in 2001, classified the world's languages, belongs to a family that includes those of Tasmania, Papua New Guinea and Melanesia.

Dr. Hagelberg has undertaken the first genetic analysis of the Andamanese with the help of two Indian colleagues who took blood samples ? the islands belong to India ? and by analyzing hair gathered almost a century ago by a British anthropologist, Alfred Radcliffe-Brown. The islands were isolated from the outside world until the British set up a penal colony there after the Indian mutiny of 1857.

Only four of the dozen tribes that once inhabited the island survive, with a total population of about 500 people. These include the Jarawa, who still live in the forest, and the Onge, who have been settled by the Indian government.

Genetic analysis of mitochondrial DNA, a genetic element passed down only through women, shows that the Onge and Jarawa people belong to a lineage, known as M, that is common throughout Asia, the geneticists say. This establishes them as Asians, not Africans, among whom a different mitochondrial lineage, called L, is dominant.

The geneticists then looked at the Y chromosome, which is passed down only through men and often gives a more detailed picture of genetic history than the mitochondrial DNA. The Onge and Jarawa men turned out to carry a special change or mutation in the DNA of their Y chromosome that is thought to be indicative of the Paleolithic population of Asia, the hunters and gatherers who preceded the first human settlements.

The mutation, known as Marker 174, occurs among ethnic groups at the periphery of Asia who avoided being swamped by the populations that spread after the agricultural revolution that occurred about 8,000 years ago. It is found in many Japanese, in the Tibetans of the Himalayas and among isolated people of Southeast Asia, like the Hmong.

The discovery of Marker 174 among the Andamanese suggests that they too are part of this relict Paleolithic population, descended from the first modern humans to leave Africa.

Dr. Underhill, an expert on the genetic history of the Y chromosome, said the Paleolithic population of Asia might well have looked as African as the Onge and Jarawa do now, and that people with the appearance of present-day Asians might have emerged only later. It is also possible, he said, that their resemblance to African Pygmies is a human adaptation to living in forests that the two populations developed independently.

A finding of particular interest is that the Andamanese do not carry another Y chromosome signature, known as Marker RPS4Y, that is common among Australian aborigines.

This suggests that there were at least two separate emigrations of modern humans from Africa, Dr. Underhill said. Both probably left northeast Africa by boat 40,000 or 50,000 years ago and pushed slowly along the coastlines of the Arabian Peninsula and India. No archaeological record of these epic journeys has been found, perhaps because the world's oceans were 120 meters lower during the last ice age and the evidence of early human passage is under water.

One group of emigrants that acquired the Marker 174 mutation reached Southeast Asia, including the Andaman islands, and then moved inland and north to Japan, in Dr. Underhill's reconstruction. A second group, carrying the Marker RPS4Y, took a different fork in Southeast Asia, continuing south toward Australia.

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**No banners. No pop-ups. No kidding.**

Make My Way your home on the Web - <http://www.myway.com>

| 15646|2005-01-26 05:44:07|S T|A Lesson from Genetic History?|

Dear Dr Loga,

The following excerpt is from the 14th International HLA and Immunogenetics Workshop website:

"The Piramalai Kallars and Yadhavas studied by Pitchappan may represent earlier Dravidian populations (30,000-10,000 yrs old isolates): Cambridge scholars have suggested that Dravidian language was spoken first in Fertile Crescent and spread to Middle East and the whole of India some 10,000 years ago. Dravidian culture might have been quite popular earlier days though. In the opinion of Prof. Pitchappan ?Dravidian? were more a culture, and then a ?linguistic family? and the last a ?sub-divided gene pool?: ?caste system was the grandest genetic experiment ever done on Homo sapients? thus exclaimed Dobzhansky. This raises many interesting questions on the origin and antecedence of Dravidian culture itself: it might prove to be the most ancient cultures of the world. This hypothesis opens up a new vista of science and further inquiry into

the rich cultural and genetic heritage of southern India. This is a fertile area of research for linguists, anthropologists, archaeologists, and geneticists: a multipronged, concerted effort with genomics tools will pay rich dividends. We can learn more from these populations for the betterment of the world at large, Pitchappan believes."

### **My Comments:**

The Fertile Crescent mentioned above is actually the region between eastern shore of the Mediterranean Sea to the Persian Gulf, an area that includes the ancient land of Sumer, i.e, today's Iraq.

You may recall that the purest form of Tamil is spoken in the Madurai region, the home of Piramalai Kallars. Piramalai Kallars, carrying the M20 marker from the Middle East, were migrants into India between 30,000 to 10,000 years. One should note that M20 marker is common place in today's Pakistan but this M20 has been reduced to insignificance in today's Middle East through subsequent migrations from Central Asia and Africa . A small percentage of the Piramalai Kallars also carry the older M130 marker meaning, the earliest period they could have come to India was 50,000 years ago. That makes them the first modern humans to inhabit India after the first modern humans emigrated from Africa.

Therefore refocusing any research on the Indus Valley, study of Sumerian Language etc on this group could yield fresh insights.

At first glance, it seems to me that the idea of Sumerian origins of Tamil would fail. This is because Tamil as a separate identifiable language was most likely developed by this earliest group of people around the Madurai region. It would also explain the emergence of the other Dravidian languages which could have sprang from this ancient form of Proto Dravidian language when subsequent migrations of people with other markers came into India.

Also it seems to me that the relationship between Sumer and North West India was made stronger through the Indus region, but this was in much later years, probably less than 8000 years ago. By which time, the prehistoric language of the M20 carriers from the Middle East, could have had its own evolution into Sumerian, Indus languages etc in their respective geographic areas.

Perhaps the story of Gilgamesh of Middle East stands out here. It must have been long held as an oral tradition. It could have slipped into India in the ancient days in an oral form through this M20 carriers long before it was written down in Sumerian and had found itself evolving into the story of Ramayana in India. The presence of more than a hundred variations of Ramayana attest to the supposition of its oral traditions.

We need to note that one of the principal deities of Piramalai Kallars is Vishnu, who incarnates as Rama. The Piramalai Kallars have native names for Vishnu known as Mayandi or Karuppusami (i.e, Black God).

All the above does not mean that there is no relationship between Tamil and Sumerian language. It just points to an earlier Proto Dravidian language from the Fertile Crescent that could have developed into later into Sumerian in Sumer and into Tamil and other languages in India.

Regards,  
Sathia

| 15647|2005-01-26 18:00:16|K. Loganathan|Re: [akandabaratham] A Lesson from Genetic History?|

Dear S.T

Thank-you and quite interesting. Somehow the Madurai area seems to be very interesting with many connections with Egyptians and Middle East. Recently they discovered burial urns but placed in a hill with caves dug out in layers. This is similar to the practice but on a grand scale in Egypt, in the Valley of Kings. But of course the Egyptian burial chambers date back 3000 BC or so. I suspect a migration of the Egyptian commoners to Madurai area in the deep past and who carried on their burial habits but in a modest way. Now it may be they were Tamil speakers suggesting that in some parts of Egypt at one time there were people who spoke a language very close to Tamil,

Now about your comments below:

What is quite firm is that Sumerian is Archaic Tamil and that they were NOT native to Sumeria. They came from the East and settled there and mingled with the Akkadians and so forth. May be a FLOOD was responsible for this migration.

I am not sure of this kind of prehistory of the Sumerians and perhaps we should take up the study of Sumerian and related languages in ancient Middle East on a large scale to get enough solid data to come to some definite conclusions.

We cannot also rule out the Kumari Nadu possibility.

Loga

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At first glance, it seems to me that the idea of Sumerian origins of Tamil would fail. This is because Tamil as a separate identifiable language was most likely developed by this earliest group of people around the Madurai region. It would also explain the emergence of the other Dravidian languages which could have sprang from this ancient form of Proto Dravidian language when subsequent migrations of people with other markers came into India.

Also it seems to me that the relationship between Sumer and North West India was made stronger through the Indus region, but this was in much later years, probably less than 8000 years ago. By which time, the prehistoric language of the M20 carriers from the Middle East, could have had its own evolution into Sumerian, Indus languages etc in their respective geographic areas.

Perhaps the story of Gilgamesh of Middle East stands out here. It must have been long held as an oral tradition. It could have slipped into India in the ancient days in an oral form through this M20 carriers long before it was written down in Sumerian and had found itself evolving into the story of Ramayana in India. The presence of more than a hundred variations of Ramayana attest to the supposition of its oral traditions.

We need to note that one of the principal deities of Piramalai Kallars is Vishnu, who incarnates as Rama. The Piramalai Kallars have native names for Vishnu known as Mayandi or Karuppusami (i.e, Black God). All the above does not mean that there is no relationship between Tamil and Sumerian language. It just points to an earlier Proto Dravidian language from the Fertile Crescent that could have developed into later into Sumerian in Sumer and into Tamil and other languages in India.

Regards,  
Sathia

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| 15648|2005-01-26 18:14:25|Paul Kekai Manansala|More on "perfect mummy"|  
[http://www.canada.com/national/nationalpost/news/story.html?](http://www.canada.com/national/nationalpost/news/story.html?id=cea5b21b-eccd-419c-99ee-7061e04f0e69)  
id=cea5b21b-eccd-419c-99ee-7061e04f0e69

Archeologists discover 'perfect' 3,500-year-old Egyptian mummy

Agence France-Presse

Tuesday, January 25, 2005

A Japanese research team has found "a perfect mummy" believed to be more than 3,500 years old in an intact Egyptian tomb. The mummy of a man was found in a sealed wooden coffin unearthed in the archeological site of Dahshur North in northern Egypt, Sakuji Yoshimura, who headed the team from Tokyo's Waseda University, said yesterday. He described the find as being of high academic value as it was "a perfect mummy that has escaped robbery and other damage." The archeologist dated the artefact as coming from a period 3,500-4,000 years ago, older than the era of Tutankhamen the Egyptian pharaoh who ruled from 1336 to 1327 BC. Mr. Yoshimura said the coffin was painted yellow and inscribed with hieroglyphics in light blue, showing the dead man was an administrative officer. The mummy itself had a mask painted blue and red that still retained vivid shades.

| 15649|2005-01-27 07:30:13|Runoko Rashidi|22nd Annual Ancient Kemet Studies Conference|

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## **22nd Annual Ancient Kemet Studies Conference ? March 10-13, 2005**

Hotep Africans,

The *Association for the Study of Classical African Civilizations* (ASCAC) welcomes your participation in its 22<sup>nd</sup> Annual Ancient Kemetic (Egyptian) Studies Conference to be held at Benedict College in Columbia, South Carolina, March 10-13, 2005. Since ASCAC's inception, it remains a nexus of global African intellectual exchange and

cultural transformation rooted in Nile Valley deep thought. Through its study group process, **ASCAC's** thousands of active members representing millions more from every part of the globe have made the words and ideas of Africa an active part of the education, spiritual practices, creative work and research agenda of a generation of individuals, organizations and institutions on every continent.

This year's theme, ***?The Opening of the Mouth: Let the Ancestors Speak,?*** energizes our organization's focus on African unity and intergenerational discourse. We have listened to the voices of our ancestors. We have studied the texts and read the sacred writings on their walls that offer to **ASCAC** members, friends and supporters *?instructions for life?.*

At this conference, we will continue to establish **truth** in the midst of falsehood, **order** in the midst of chaos, and **justice** in the arena of unrighteousness. Our step is quickened as **ASCAC** moves into its third decade of extending the depth and breadth of African Deep Thought. What the ancestors have said *?is to take account of where the African has been, what we have done and what we must yet do and be.?*

Today's struggle demands that you **come, hear, listen, and learn**. Join in the efforts to unify the divided, be a voice for the voiceless, and arm yourself with weapons of *intellectual warfare!*

As our ancestor, Dr. Jacob H. Carruthers spoke, *?This project is necessary so that we can get back into history, so that we can take over our destiny, so that we can restore our history and our Africanity.?*

Building for Eternity,

Queen Nzinga Ratibisha Heru

[www.ascac.org](http://www.ascac.org)

| 15650|2005-01-27 08:48:20|cristofori whitakara|Re: 22nd Annual Ancient Kemet Studies Conference|

hetepu bros and sistrs. i always wonder how our link back to history links our connection to the lands was owned by africans ancient and modern?

**Runoko Rashidi** wrote:

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| 15651|2005-01-27 10:06:48|clyde winters|Re: 22nd Annual Ancient Kemet Studies Conference|  
Hi

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references in your application to join the organization. What's with that?  
Can anybody tell one original contribution to the study of African or Afrocentric history made by members of this organization?

Clyde

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

> hetepu bros and sistrs. i always wonder how our link  
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> Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:  
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| 15652|2005-01-27 10:10:46|Runoko Rashidi|Re: 22nd Annual Ancient Kemet Studies Conference|

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Runoko Rashidi

*clyde winters* wrote:

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| 15653|2005-01-27 10:18:10|Runoko Rashidi|Re: 22nd Annual Ancient Kemet Studies Conference|

Clyde,

Perhaps you should clarify your question? The organization is made up of the likes of Theophile Obenga, Tony Martin, Asa Hilliard, Charles S. Finch, Mario Beatty and many of our brightest and very best scholars. Few of their works are self-published and their work is recognized on an international level. I am not sure if this meets your criteria but many of us are very satisfied with it.

Runoko Rashidi

***Runoko Rashidi*** wrote:

I have.

Runoko Rashidi

***clyde winters*** wrote:

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| 15654|2005-01-27 11:04:47|Millennium Twain|Call Of The Mayan Elders -- Our 12 February  
2005 Ceremonies For Mot|

Fwd: \*~Spiritually Speaking~\* Call From The Mayan Elders

## A CALL FROM THE MAYAN ELDERS TO THE HUMAN RACE

By Carlos Barrios

" The light is within us; let us work for our destiny-our destiny to better the human race. Let us become more aware of our actions; let us be more compassionate to our fellow human beings and to ourselves." This is a call for us to listen to our Mayan Elders.

Don Pascual (a Mayan elder) would tell me "we are living in the time of the

Prophecy, a difficult time." Don Pascual was a member of the Clan de Aguila (The Eagle Clan) my mentor, and my spiritual guide and was one of the greatest wise men. Don Pascual belonged to one of the oldest organizations in the Mayan World, believed be over thousand years old. Not only did they preserve the pure magic and mystic of the ancestral world back then, but the same tradition has been preserved and is still being followed to this day.

Don Pascual was a Chimam (Aj'qij), a wise Shaman, belonging to the nation of the MAM (the oldest people) located in Huehuetenango, Guatemala. Don Pascual would tell me the following message: "the convergence of the Great Cycle has come back to the visionaries, not only in our traditions but also, other traditional tribes. In this Epic time that we are living, we will be seeing and experiencing destruction, confrontations, intolerance, irrationality, religious radicals, wars. There will be diseases that we have not seen or known, plagues, floods, earthquakes, droughts, hurricanes, and Mother Earth will grow hotter. And the saddest thing is that we see all of what is happening around us and we will be passive, doing nothing, because we are so involved with our daily lives and our material needs that we will take things for granted. If we would stop and listen to Mother Earth, we would recognize that she is protesting and telling us to pay attention to her needs that we, as the human race, have taken for granted. She is saying that we have also been irresponsible, causing contamination and not stopping the destruction.

How you ask? We are accomplices for letting a few unscrupulous humans destroy hundreds hectares of forest everyday, factories that contaminate the atmosphere and for what? To consume those products that in reality we do not need nor want. But it is offered to us to make our lives easier and happier. With this we only show the unconscious actions and our passive attitude we have because we are programmed to live our lives in the most comfortable way without thinking what we are doing to our Mother Earth. If we do not stop what we are doing and change our attitude and be more conscious we can only wait and see what our Mother Earth will unleash, as she will started correcting all the error that we have done to her. And that is how the end of the cycle will commence, and that is how part of humanity will disappear. But we still have time. We do not see the disposition, the consciousness, the unity. We only see the madness, consumerism, illegal drugs, alienation and big egos. Not caring what we are doing to our Mother Earth. We must be more conscious before it is to late." My teacher Don Pascual told these wise and prophet words to me in 1997. (Ref. KAM WUJ El Libro del Destino, Carlos Barrios. L. Squirru Ed. Sudamericana, 1999).

I could only remember his look, gazing to the distance and looking into the future. I remembered the fog around us and the Cuchumatanes Mountains in the

horizon.

I want to believe that we are still in time!

Several days ago, I received a call from the Elders, the heirs of Don Pascual, from the Eagle Clan. They are always courteous when they call, but this time I noticed a serious tone at the other end of the line. "We have been trying to get in touch with you, since December. We are concerned with what is happening to our Mother Earth." Since they have always been direct to the point, they started telling me that the Mother Earth is in despair, unleashing her furor at us, sending us Hurricanes, Droughts, and just recently the Earthquake followed by the Tsunami that provoked floods, and killing our fellow brothers and sisters in Asia and Africa. But according to the Elders this is only the beginning of what is to come. In the five Continents there will be floods and earthquakes. In our country we have already three volcanoes erupt. In Mexico, the Popocatepetl is also active. In the Western Coast of the United States, as well in parts of Europe, it has been raining non-stop and causing floods. We must remember that Guatemala is the Torch of Light and our call and our message to all of our Brothers and Sisters is that we need your help. We have already begun performing ceremonies since December.

But that is not enough. We need the help of our Brothers and Sisters in order to continue our mission. We need to perform at least a Thousand ceremonies, but the ideal would be Two Thousand Six Hundred. We would appreciate it if everyone would donate ten dollars in order to buy material to keep on doing our ceremonies and to give thanks to our Mother Earth for what we have. That is why I am coming to you to give you the message of what the Elders told me the other day. And tomorrow the 18 January, which is an important day in the Mayan Calendar (Chol'qij) 9 Keme, which means the change in cycle and to give away to the bad energy, we will be doing a ceremony tomorrow along with the Shaman's of the Amazon and the Andes. The Elders are asking all of you to please light a fire, light a candle, to meditate, anything that comes with in you and this must be done before sunset or during sunset. And not during the night, for we are trying to eliminate the dark. On this day we will commence our ceremonies and meditations and will be focusing on our Mother Earth to ask her for her forgiveness and for her to guide us with her light so we can unite our energies and transmit love and positive force to our friends and invite everyone to join our cause to change our destiny. From this day forward until July 18 (8 Kiej which is the day that the Mother Earth opens her heart to us and connects with the hand of God). So, it is important that everyday before sunset we make our fire ceremonies, light candle, meditation, etc. The most important days for the celebration are: January 18; February 12, which is the Mayan New Year; And the 18th of July. The Elders are also inviting anyone who is interested to come to Guatemala before the 12th of



February. That day (8 Baatz) is the New Year in the Cholq'ij Calendar and we will be celebrating our New Year with ceremonies. And also on the 18th of July we would like to invite everyone to come and join us for the last ceremony which will be in the sacred ceremonial center of Tikal

Donations can be made through Saq' Be' online at:

<http://www.sacredroad.org/staticpages/index.php/20030915161553817>

Or via mail to: Saq' Be'; PO Box 31111; Santa Fe, NM 87594. Please make a specific note for all donations that they are for the ceremonies.

Carlos Barrios is a Mayan Ajq'ij, who originates from and resides in Guatemala. Carlos has been given the mission by his elders to begin sharing the prophecies and teachings of the Mayan peoples with the rest of the world. Carlos travels internationally to share these teachings and to generate awareness and support for the rescue and preservation of the ancient Mayan tradition in his homeland. Carlos is also the author of "Kam Wuj: El Libro del Destino", an out of print book on the astrology and prophecies of the Mayan peoples.

Saq' Be': Organization for Mayan and Indigenous Spiritual Studies is a non profit organization based in New Mexico, US. Saq' Be' works to bring people, especially young adults, together with ancient traditions for the purpose of cultural and spiritual preservation and to open the doors of opportunity for those traditions to share their teachings with the rest of the world. Preservation programs include Radio broadcast capacity for the Native community in Chichicastenango, Guatemala, support for the community of Sarayacu in Ecuador in their struggle against petrol interests, and support for filmed documentation efforts of elders and guides of the Mayan tradition. More information can be found at: [www.SacredRoad.org](http://www.SacredRoad.org), or by email at: [saqbe@s...](mailto:saqbe@s...)

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Please Pass it Along...

---

Saq' Be': Organization for Mayan and Indigenous Spiritual Studies

<http://www.SacredRoad.org> t. 505.466.4044

P.O. Box 31111; Santa Fe, NM 87594

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Bringing young adults and others together with ancient traditions for cultural preservation and to foster a deeper spiritual, ecological and communal awareness so as to plant the seeds for a more harmonious future.

\*\*\*\*\*

forwarded by Millennium Twain

<http://groups.yahoo.com/group/LeagueOfTheLastDays/>

\*\*\*\*\*

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| 15655|2005-01-27 11:13:43|cristofori whitakara|dr. york of the sudan & the nuwbun of the sudan/uganda|

Sunday, October 12, 1997 "Who are the real mulattos?" edition 1 volume 10 and i quote from page 2. "...the real indigenous people of this planet, spreading all across the globe, including the americas. These Nuwbuns that traveled here before the continental drift, thousands of years ago, later became known as Olmecs by their mixed children, the Aztecs. These same Nuwbuns mixed in with Mongoloid race of Chinese, under a man named Hsu Shen. He sailed over here from China in 459 A.D., and that's how the Aztecs, Hopi, and various other tribes of American Indians, our children, came about." furthermore in his book "the religion islam revealed" scroll #193 on page 309 there is a picture of Hsu Chen and from his quotes he states "it has also happened here in america. The chinese came in under Hsu Chen, mixed in with the olmecs, who were as proven by statues and heads found, had african features, dark skinned and wooly hair, which in turn produced the american indian. We all got along fine until the euro-ethnic man appeared." now i dont hold everything i read as facts until i research and check more into the sitaution. now i was amazed to hear this back in 1997 and i couldn't find anything, but yesterday i was doing some research on google.com and came across this site about one named Zheng He of the ming dynasty who sailed across to the americas before the euros did and was amazed... i then wondered is it because of race that no one likes to hear or take as truth the information dr. york presents or because of his peronality flaws? if the information is correct who cares what personality conflicts this brother has?

---

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| 15656|2005-01-27 12:11:43|clyde winters|Re: 22nd Annual Ancient Kemet Studies Conference|

Okay.

Clyde

--- Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:

> I have.  
>  
> Runoko Rashidi  
>  
> clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:  
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> Hi  
> I Noticed at the ASCAC site you have to provide  
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>> ASCAC's inception, it remains a nexus of global

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> > Through its study group process, ASCAC's thousands  
> > of active members representing millions more from  
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> > ideas of Africa an active part of the education,  
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> > agenda of a generation of individuals,  
> organizations  
> > and institutions on every continent.  
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> > yourself with weapons of intellectual warfare!  
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>> As our ancestor, Dr. Jacob H. Carruthers spoke,  
>> ?This project is necessary so that we can get back  
>> into history, so that we can take over our  
> destiny,  
>> so that we can restore our history and our  
>> Africanity.?

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>>  
>> Building for Eternity,  
>>  
>> Queen Nzinga Ratibisha Heru  
>>  
>> www.ascac.org

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| 15657|2005-01-27 12:17:26|clyde winters|Re: 22nd Annual Ancient Kemet Studies Conference|  
Touche.  
Clyde

--- Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:

> Clyde,  
>  
> Perhaps you should clarify your question? The  
> organization is made up of the likes of Theophile  
> Obenga, Tony Martin, Asa Hilliard, Charles S. Finch,  
> Mario Beatty and many of our brightest and very best  
> scholars. Few of their works are self-published and  
> and their work is recognized on an international  
> level. I am not sure if this meets your criteria  
> but many of us are very satisfied with it.  
>  
> Runoko Rashidi

>  
> Runoko Rashidi <[Runoko@yahoo.com](mailto:Runoko@yahoo.com)> wrote:  
> I have.  
>  
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| 15658|2005-01-27 15:58:23|ssathia|Re: 22nd Annual Ancient Kemet Studies Conference|  
Dear Runoko,

I was wondering what is the meaning of the word Kmt (Egypt)? It

turns out that it refers to the black alluvial soil of Egypt.

kaTTi-muTTi in Tamil means 'loose mould in a newly ploughed clayey soil';

Thank you

Regards,  
Sathia

| 15659|2005-01-27 16:18:31|Runoko Rashidi|Re: 22nd Annual Ancient Kemet Studies Conference|

Greetings Brother,

In the organization sponsoring this particular conference, ASCAC, the consensus seems to be that the word Kmt means "the black community." ASCAC, of which I am a proud member, consists of African (Black) scholars, lay persons and students attempting to sort out the global history of African people with the Nile Valley as the center piece. It sounds a lot like this egroup!

If you are in the US and and it is possible I wish that you would try to attend the conference. I am sure that you would find it extremely interesting and you would be most welcome. It will be a family reunion. I am going to do a plenary session at the conference focusing on "The Global African Presence--An Eyewitness Account."

Take care,  
Runoko Rashidi

*ssathia* wrote:

Dear Runoko,

I was wondering what is the meaning of the word Kmt (Egypt)? It turns out that it refers to the black alluvial soil of Egypt.

kaTTi-muTTi in Tamil means 'loose mould in a newly ploughed clayey soil';

Thank you

Regards,  
Sathia

| 15660|2005-01-27 17:06:25|aitana23|Cost?|

This may be a silly question, but is there a cost or early registration for this conference?

| 15661|2005-01-27 17:07:17|aitana23|Conference|

Never mind, I went to the website. Thanks.

| 15662|2005-01-27 20:38:03|K. Loganathan|The Verses of the Snake Charmer 33|

## **The Verses of the Snake Charmer 33**

### **The Philosophical Arguments of the Siddhas**

#### **Overcoming Sexual Cravings**

#### **Metaphysical Illuminations and Overcoming Sexual Cravings**

The Siddhas are not, as most of the Hindu-s, people who shunned sexual life but who opted -as do most of the leading Tamil philosophers- for sexuality within LOVE that has been the most important theme in Tamil literature at least from the days of Tolkaappiyam. We also have the Kaamattup Paal of TirukkuRaL standing as the most eloquent testimony of SEX WITHIN LOVE of the Tamils. In these verses we can see almost the Dance of Siva-Sakti in words and where there is not a single description of the act of copulation though it is implied indirectly throughout.

This is the theme to which the Snake Charmer also returns in the following verse.

First he notes as a keen student of sexology would, the physical features in a woman that would arouse intense sexual cravings in the mind of a man - the large and wrestling breasts, the alluring eyes with seductive gaze and the overall body structure that is slender colorful with dress and jewelry and so forth. These are the weapons a woman can use to seduce a man if he is susceptible to such moves as are those men who are only physical, incapable of the higher aesthetics that is divine.

There are TWO kinds of feminine beauty - the sacred and profane. The sacred beauty as we see in the sculptures of goddesses in the temples, evoke SANCTITY and hence LOVE and ADORATION. The Abirami Antati of Baddar and Saundariya Lahiri of Sankara ( o someone of the same name) are not treatises like Kama Sutras that describe the sexual acrobatics and so forth. They are also NOT the beautiful love poetry of the CaGkam Tamils. There are certainly descriptions of Feminine charms but without any indication of the worldly sexual allurements.

Now what brings about such a transmutation of the psychology of males so that their mind becomes tuned to the divine beauties in females and not to the purely physical?

The snake charmer says it is the Cittappaal i.e. metaphysical illuminations, the MILK that Uma fed into mouth of the child Sambantar, as the story goes. The metaphysical illuminations are not just philosophical - they are equally EXISTENTIAL. They enable a man to raise himself up to a realm existing within which he acquires EYES that allow him to see the DIVINE BEAUTY in a female and with that become capable of deep LOVE and ADORATION not only the divine female powers but also in the females in the world.

Another important thing is that this also enables them to vanquish the agents of DEATH= perhaps venereal and such other diseases connected with low kind of sexuality. These killer

diseases are described in terms ICON language - strong and fat Buffalo on which the God of Death Yama rides and the Vulture that awaits the weak creatures to pounce upon and snatch.

**Metaphysical illuminations that allow a person to raise himself ABOVE such low realms provide a metaphysical locality for Being-there-in -the-World where a person is not approached at all by such forces of death and hence LIVES without any FEAR of such diseases. Such a person eats them so to speak.**

51.

**ceNdu mulai vaNdu vizi koNda tookaiyaic  
cittappaal vizuGkiyee cii enRu oruttam  
kuNdu kaaddu erumai eeRug kuuRRaup paruntaik  
konRu tinRu viddoom enRu aadu paampee!**

Meaning:

A woman with wrestling breasts bee-like eyes with seductive looks and a slender body of many beauties like that of peacock , are sure to seduce any man who is just physical. But drinking the milk of metaphysical illuminations (and raising myself ABOVE such weaknesses) I brushed them aside in disgust. Now my soul the snake! Dance and dance with the understanding that you have actually killed and consumed the strong and fat buffalo and the vultures that ride on it to seize upon the weak creatures and kill them

**Comments:**

The Cittap Paal is Njanap Paal, the milk of deep metaphysical illuminations and where the word ?cittu? is used in the ancient Sumerian sense of Knowledge i.e. sid-nig-sid( understanding the great understanding) . It is called Paal and which can be also be taken as Pakal, intense Radiance.

Do we have a solution here for AIDS and such other venereal diseases? Can a life of deep metaphysical illuminations secure the SAFETY from being assailed by such diseases? Perhaps it is so.

---

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| 15663|2005-01-27 23:40:16|willie bennett|Re: 22nd Annual Ancient Kemet Studies Conference|  
Hmmmmmm

How do you define an 'original contribution to the study of African or Afrocentric history'?

wb

>From: clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] 22nd Annual Ancient Kemet Studies Conference  
>Date: Thu, 27 Jan 2005 10:06:47 -0800 (PST)

>  
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>Clyde

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Landlocked Ethiopia has had to build a special runway for the only aircraft big enough to carry the pieces,

the U.S.-built C-5 Galaxy and Russian-made Antonov 124. The Antonov was the plane finally chosen to bring the obelisk home.

The column is a funerary monument from pre-Christian Ethiopia, the largest and finest from the ancient site of Axum in northern Ethiopia.

Ethiopia has said it plans to celebrate the obelisk's return with a national holiday.

| 15665|2005-01-28 09:38:21|clyde winters|Re: 22nd Annual Ancient Kemet Studies Conference-Original Research|

--- willie bennett <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)> wrote:

>  
> Hmmmmm  
>  
> How do you define an 'original contribution to the  
> study of African or  
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>  
> wb  
>

Hi

I have not seen over the years any original work/study by members of this group in relation to Afrocentricism. Many members of the ASCAC practice Afrocentricity, but not Afrocentrism the research tradition of J.A. Rogers, Anta Diop and W.E.B. DuBois. Asante has defined Afrocentricity-as adherence to principles and theories related to the idea that African and World history originated on the African continent and moved outward from Africa through the human agency of Africans speaking related languages and practicing a shared culture, who founded the first civilizations of Africa, the Americas, Europe and Asia.

Asante's 5 Characteristics of Afrocentricity are:

- (1) an intense interest in psychological location as determined by symbols, motifs, rituals, and signs;
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(4) a celebration of centeredness and agency and a commitment to lexical refinement that eliminates pejoratives about Africans or other people; (5) a powerful imperative from historical sources to revise the collective text of African people.

Source: Afrocentricity ,By: Molefi Kete Asante:

[http://www.worldagesarchive.com/Reference\\_Links/Afrocentricity.htm](http://www.worldagesarchive.com/Reference_Links/Afrocentricity.htm)

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Characteristics of Afrocentric Studies

? Based on application of science through use of the academic disciplines of

? Anthropology

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? Knowledge is produced by recognizing the early expansion of Kushites, from Africa to other parts of the world.

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The ancient history paradigms in Afrocentrism were developed by Delany (1978), Douglas (1966), Edward Blyden (1869) and Cornish and Russwurm (1827) form the theoretical base for ASAH research. These men highlighted the importance of knowledge of the Greek language in understanding the role of Blacks in history.

By 1883, africalogical researchers began to publish book on African American history. W. Williams (1883) wrote the first textbook on African American history. In the History of the Negro Race in America, Dr. Williams provided the schema for all future africalogical history text.

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Dr. C.A. Winters, confirming the research of Parker discovered and popularized the idea that Socrates was Black. He has also explained and discussed the role of Blacks during the Mycenae and Dark Age of Greece. It was Dr. Winters who published the first pictorial evidence of Classical Africans.

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The confirmation of this paradigm was made by (Clegg, 1975; Lawrence, 1962; Winters, 1981\1982).

Lawrence has made major contributions to the study of Blacks in ancient America. Lawrence was the first Afro-Americans to suggest that the Olmec writing was probably of Mande origin. Lawrence later under his new name Wangara made the most detailed discussion of the Mande speaking colonies in the Americas.

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Nations when Europeans discovered America. Ivan Van Sertima, in *They Came Before Columbus*, provided the first book length discussion of Africans in America. He is also responsible for introducing the work of Alexander von Wuthenau to Afro-Americans. In the later part of the 20th Century it was Ivan's *Journal of African Civilization* that helped spread awareness of the ancient history of Black Peoples to people throughout the United States. Many of today's most well known scholars in Afrocentrism and Afrocentricity had their work first published in JAC. C.A. Winters has contributed much to the study of Blacks in ancient America. He is responsible for providing anthropological and linguistic data supporting the Mande origin of the Olmecs. He has also worked tirelessly explaining in detail the Mande influence on Amerindian languages. Due to the work of Wiener and Lawrence, Dr. Winters was able to decipher the Olmec writing. Now we know more about the religion and culture of the Olmecs and the names of some of their rulers.

Clyde

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| 15666|2005-01-28 09:46:12|olmec982000|Re: 22nd Annual Ancient Kemet Studies Conference-Original Research 2|

In *The World and Africa*, DuBois (1965) provides a full explanation of the role of Blacks in the early world. He explains the history of Blacks in China and India (pp.176-200); Blacks in Europe (the Pre-Indo-European Greeks and during the Dark Age of Greece), and Asia Minor (pp. 115-127), and the Egyptian foundation of Grecian thought (pp. 125-126).

A major revolution in the ASAH resulted from the research of Diop (1974, 1991). Diop, a Senegalese expert on Egyptian and African history made important contributions to the ASAH paradigms, including: 1) clarification of the African role in Egypt; 2) proved positively that the West African people formerly lived in close proximity to the Egyptians who were in many cases their ancestors; 3) made Mdu Neter the Egyptian language the classical language for ancient africanological research; and 4) developed the genetic model

as the major paradigm in in the ASAH (Diop, 1991).

In general Diop (1974, 1991) caused an africalogical social scientific revolution because he was able to prove that Egypt was the archetypical civilization for many West Africans. This was an important discovery because almost all of the slaves that were sold in the United States had originally came from West Africa.

Verification of the Egyptian origin of West Africans provided African Americans with relationship to the ancient Egyptians. Moreover, Diop's use of linguistics, and anthropological evidence to confirm the African origin of Egypt eliminated the need for africalogical researchers to use the classical writers to prove the African origin of Egypt (Diop, 1977, 1978, 1981, 1986, 1987, 1988). This finding by Diop has led africalogical researchers to seek a better understanding of African philosophy through an interpretation of Egyptian philosophy.

Moreover, africalogical researchers have also began the reconstruction of the Paleo-African language used by Blacks in prehistoric times. Anselin ( 1982, 1982b, 1989) has specialized in recovering the Paleo-African terms for cattle and writing. His work on the prehistoric cultures of Egypt are changing the way we view civilization in Africa before the rise of Egypt. In addition, a few years ago Anselin was able to announce the certification of the first Egyptologist in Martinique .

C.A .Winters (1994,1998c,1999b,2000) is also researching aspects of Paleo-African. Dr. Winters research has not only looked at the Paleo-African terms for African civilizations, he has also included Dravidian terms so that we can have a well balanced understanding of the Paleo-Culture of Blacks before they settled the Americas, Europe and India. As a result of the research of Anselin and Winters we know more about the culture and civilization of the Proto-Africans and Dravidians.

The last major confirmation of the ASAH paradigms was made by Clyde Ahmad Winters (1977, 1979, 1981, 1983a, 1983c, 1983d, 1984, 1985). Dr. Winters expanded our understanding of the role of Blacks\Africans in Indo-China, India and China; and the ancient literacy of Blacks (1979, 1983d, 1985c, 1986b). Using linguistic, anthropological and historical evidence, he proved that the earliest cultures of China and Indo-China were founded by Blacks from West Africa and modern Ethiopia (Winters, 1979, 1983d, 1985c, 1986b). Dr. Winters' work was the first studies to explore the Dravidian and Ethiopian influence on the origin of civilization in Indo-China. He makes it clear that the Ethiopians spread a megalithic culture throughout South-east Asia, and how it was the Dravidians who probably founded the iron age cultures of Indo-China.

This research was later confirmed by Runoko Rashidi. Rashidi

must be credited with publishing the first book length manuscript on the Blacks of Asia. He provides graphic evidence of these Blacks due to his publication of many images of the Blacks of Asia. Following the identification of the Dalits as an African people by Dr.

Winters, Rashidi was able to go to India and establish direct links with the Dalits and help make other Afro-Americans understand the plight of the Dalits.

Dr. Winters also made it clear that the earliest Japanese were Blacks and that Japanese is related to African and Dravidian languages (Winters, 1979, 1981, 1983a, 1983c, 1984). Dr. Winters has shown not only that the Japanese language is related to African and Dravidian languages, he has also confirmed that they also worshiped the same god: Amma. In addition he was able to prove that the founders of Xia and Shang were of African and Dravidian origin (1983c, 1985c). The most interesting finding of Dr. Winters was that the founder of civilization in China Huangdi, was a member of the Kinte clan of the Mande people who live in West Africa today.

Using the findings of Wiener in regards to the writings of the Olmecs Winters discovered that the Blacks from West Africa left numerous inscriptions written in the Manding language (Winters, 1977, 1979, 1983a, 1985b). Winters later discovered that due to the cognition between the Mande writing and ancient scripts used by the Minoans and Indus Valley he could read the Indus Valley Writing and the Linear A inscriptions (1985b). Dr. Winters has also deciphered the Meroitic writing of Kush/Meroe (1998, 1998a, 1999a). A dictionary of the Meroitic language has been published by Winters (1999a).

The research by Dr. Winters (1981/1982, 1983b, 1983d, 1989a, 1991, 1994) in Afrocentrism made it clear that the first civilizations in Indo-China and China were founded by Blacks. He has also proved the lie to Hume's (1875) claim that Blacks have "No literacy" and "No letters".

These are the works that I consider to be original in Afrocentrism. You may be able to list your own original works in Afrocentricity and Afrocentrism. The references are below.

Clyde

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| 15667|2005-01-28 09:57:46|James St. Clair|Re: 22nd Annual Ancient Kemet Studies  
Conference-Original Research|

Facinating. Keep info on Olmecs coming. Thanks. Saint

Please visit me at <http://www.paintsaint.com>

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| 15668|2005-01-28 17:32:45|Amadou Cisse|Re: 22nd Annual Ancient Kemet Studies  
Conference-Original Research|

Hi Clyde,

I am not familiar with the debate setting apart afrocentricity and  
afrocentrism. But isn't the second just systematizing what the first  
started off? Am I correct to assume the first was first? At any rate a  
discipline that chose to use conventional scientific methods to prove  
the far reaching implications of Africa has chosen a bigger burden of  
proof. And that is to our benefit.

Regards,  
Amadou Cisse

-----Original Message-----

From: clyde winters [mailto:[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)]

Sent: Friday, January 28, 2005 12:38 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] 22nd Annual Ancient Kemet Studies  
Conference-Original Research

--- willie bennett <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)> wrote:

>

> Hmmmmm

>

> How do you define an 'original contribution to the

> study of African or  
> Afrocentric history"?  
>  
> wb  
>

Hi

I have not seen over the years any original work/study by members of this group in relation to Afrocentricism. Many members of the ASCAC practice Afrocentricity, but not Afrocentrism the research tradition of J.A. Rogers, Anta Diop and W.E.B. DuBois. Asante has defined Afrocentricity-as adherence to principles and theories related to the idea that African and World history originated on the African continent and moved outward from Africa through the human agency of Africans speaking related languages and practicing a shared culture, who founded the first civilizations of Africa, the Americas, Europe and Asia.

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Source: Afrocentricity, By: Molefi Kete Asante:

[http://www.worldagesarchive.com/Reference\\_Links/Afrocentricity.htm](http://www.worldagesarchive.com/Reference_Links/Afrocentricity.htm)

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Clegg has to be credited with the most detailed discussion of African and Black people in the Americas. In the work of Clegg we find numerous reference that confirm that the first inhabitants of the Americas were Blacks. His review of the skeletal evidence for this Blacks can not be matched by any other scholar of his day. He provides detailed documentation of these Blacks and also many of the early European references discussing the various Black Nations when Europeans discovered America.

Ivan Van Sertima, in *They Came Before Columbus*, provided the first book length discussion of Africans in America. He is also responsible for introducing the work of Alexander von Wuthenau to Afro-Americans. In the later part of the 20th Century it was Ivan's *Journal of African Civilization* that helped spread awareness of the ancient history of Black Peoples to people throughout the United States. Many of todays most well know scholars in Afrocentrism and Afrocentricity had there work first published in JAC.

C.A. Winters has contributed much to the study of Blacks in ancient America. He is responsible for providing anthropological and linguistic data supporting the Mande origin of the Olmecs. He has also worked tirelessly explaining in detail the Mande influence on Amerindian languages. Due to the work of Wiener and Lawrence, Dr. Winters was able to decipher



the Olmec writing. Now we know more about the religion and culture of the Olmecs and the names of some of their rulers.

Clyde

---

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| 15669|2005-01-28 21:33:33|clyde winters|Re: 22nd Annual Ancient Kemet Studies Conference-Original Research|

--- Amadou Cisse <[Abcisse@earthlink.net](mailto:Abcisse@earthlink.net)> wrote:

> Hi Clyde,  
>  
> I am not familiar with the debate setting apart  
> afrocentricity and  
> afrocentrism. But isn't the second just  
> systematizing what the first  
> started off? Am I correct to assume the first was  
> first? At any rate a  
> discipline that chose to use conventional scientific  
> methods to prove  
> the far reaching implications of Africa has chosen a  
> bigger burden of  
> proof. And that is to our benefit.  
>  
> Regards,  
> Amadou Cisse  
>

Hi

Asante makes a distinction between Afrocentricity and Afrocentrism in his recent presentation at the Congres International d'Etudis Africans, Barcelona Spain, see:

<http://www.africa-catalunya.org/congres/pdfs/asante.pdf>

Asante maintains that Afrocentricity is concerned with Africans making themselves the subjects and agents of their own history. As a result, he believes that consciousness defines one's ability to conduct Afrocentric research.

Thus he views the major characteristic of an Afrocentric history as interest in psychological location, African subject-place in which the voice of the scholars demonstrate African agency. Thusly he notes that 'Afrocentricity is not data but the approach to data'. If I can not find something in written text I do not dismiss the idea outright because of 'absence of evidence' is not 'evidence of absence'.

This view of evidence is not acceptable in Afrocentrism where evidence (anthropological, linguistic and etc.) is used to confirm the ancient history of Black and African people. Researchers using Afrocentrism to conduct their research recognize the fact that when Africans settled in other parts of the world they may have changed elements of the parent culture to accommodate their new areas of settlement.

Thus the Africans recognized the leopard as the master of the bush and as a result, we find the leopard skin worn by many Egyptian and Kushite elites. In MesoAmerica, there were no leopards, so they replaced this feline with the jaguar. As a result, if Diop would not have found evidence to support a link between Egypt and Africa he could not have confirmed his theory that Egypt was an African civilization.

The failure to recognize that research methods in historiography, anthropology and linguistics are neutral, and that it is doxa that determines how the researcher interprets evidence has stagnated research among many researchers who use the same outdated sources to describe Black civilizations even though new research has been conducted that support the research of J.A. Rogers, Diop and DuBois. A cursory reading of the work of these scholars will show that they used the latest research data of their day in their historical narrative.

Many researchers writing about ancient Black history today, who follow Asante's view of Afrocentricity claim that they are right because they have a special way of understanding the 'evidence' due to their 'consciousness', yet they fail to present the

evidence to support their claims . This is what happened in the early 1990's to people like Hunter Adams, who lectured on many topics he knew very little about and when it came time to defend his work in the Portland Essays, he was speechless and the Eurocentrists were able to publish articles in Time Magazine and the New York Times to successfully make it appear to the academic world that Afrocentrism was based on myth .

Since Afrocentrism is based on evidence and using traditional social science research methods, I believe it preceded Afrocentricity as defined by Asante in his recent article.

Clyde

---

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| 15670|2005-01-28 21:53:36|Paul Kekai Manansala|Re: 22nd Annual Ancient Kemet Studies Conference-Original Research|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>

> --- Amadou Cisse wrote:

>

>

> Hi

>

> Asante makes a distinction between Afrocentricity

> and Afrocentrism in his recent presentation at the

> Congres International d'Etudis Africans, Barcelona

> Spain, see:

> <http://www.africa-catalunya.org/congres/pdfs/asante.pdf>

> Asante maintains that Afrocentricity is concerned

> with Africans making themselves the subjects and

> agents of their own history. As a result, he believes

> that consciousness defines one's ability to conduct

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- > Thus he views the major characteristic of an
- > Afrocentric history as interest in psychological
- > location, African subject-place in which the voice of
- > the scholars demonstrate African agency, Thusly he
- > notes that "Afrocentricity is not data but the
- > approach to data?.If I can not find something in
- > written text I do not dismiss the idea outright
- > because of "absence of evidence" is not "evidence of
- > absence".
- > This view of evidence is not acceptable in
- > Afrocentrism where evidence (anthropological,
- > linguistic and etc.) is used to confirm the ancient
- > history of Black and African people.

I think you can combine both systems as long as you have a deep understanding of both systems.

Many peoples had a way of recording and passing on knowledge that is very different from textual transmission.

The symbology is not easily accessed and it is even more difficult to understand the big picture without a great deal of study, which first involves finding a willing teacher.

Regards,

Paul Kekai Manansala

| 15671|2005-01-29 03:17:44|Runoko Rashidi|AFRICAN-CENTERED CONFERENCE IN BURKINA FASO|

Dear brother,  
Good new year 2005.  
Now i send you the invitation translate in english, and i ask  
you to help me and send it to all the persons and organism  
who are able to support the project of afrocentricity in  
Ouagadougou.  
Thank you for collaboration  
kantiebo edjou Djomniyo

**INVITATION to afrocentricity meeting in  
Ouagadougou Burkina Faso**

**march, 3, 4, 2005.**

Zanadoan and associates organize the days of afrocentricity in Ouagadougou, the 2, 3, 4 march 2005, Burkina Faso. Ouagadougou university and some associations of civil society are members/associates. The manifestation contains conferences and an exposition on African scientists. For those who want to present a communication, please send us your biographies and communication as soon as possible. The program and the presentation must be ready in January, 25th. In hope of seeing you on this meeting of afrocentricity honored by the presence of Pr Molefi Asante and Pr [Runoko Rashidi](#), may be Dr Leonard Jeffries, we thank you for your participation.

We call also on you to support this meeting of Ouagadougou.

We wait for your response by mail or your call

We can not take your trip on charge, but we try to look for hebergement. If you want to give a contribution to help the organization of the meeting : **ZANADOAN, 9053062087701 / 78 BICIA B, international banque. Address: Zanadoan, 06 BP 9461 Ouagadougou 06 Burkina Faso. We already thank you for your support.**

Zanadoan, 06 BP 9461 Ouagadougou 06; Phone : 00226 76663139 (Ba Ousmane) or 0022678817122 (Traore San Albert). After 10 February call also 0022650367010.  
Mail: [zanadoan@aol.com](mailto:zanadoan@aol.com)

France : Zanadoan 31 bd Rasapil, 75007 Paris, T?l/Fax: 0145441823. Mail box: [zanadoan@aol.com](mailto:zanadoan@aol.com)

We think that Africa can stand up and save lives. Colonisation and slavery cut our life and mind but we can build our selves for our children's life, if we don't want to make them slaves again. Africa has to recover his mind and rehabilitate her language and history. In the world only African don't use their language that official language. In international list of language reference, we don't exist. There are many African scientists but they don't work for Africa, What about ? We have also religions and we believe in one god on our traditions, what happened to us ? We want to talk about all these things, and we invite you to help us to make this meeting find. This is our duty. My name is Edjou Djomniyo and I said, one person, one association, one country is not able to do this work alone, we have to be together and we will be strong. I am waiting for your proposition. excuse my English, I hope you understand me. Zanadoan and associates thank you for your contributions.

Take care, brother, take care, sister, we have to be together.



| 15672|2005-01-29 19:03:47|ssathia|Re: AFRICAN-CENTERED CONFERENCE IN BURKINA FASO|

Dear Runoko,

Do these conferences discuss about reviving African Philosophy and Culture that have been obliterated by the Abrahamic religions?

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

- > Dear brother,
- > Good new year 2005.
- > Now i send you the invitation translate in english, and i ask you to help me and send it to all the persons and organism who are able to support the project of afrocentricity in Ouagadougou.
- > Thank you for collaboration
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- >
- > v\:\* {behavior:url(#default#VML);}o\:\* {behavior:url(#default#VML);}w\:\* {behavior:url(#default#VML);}.shape {behavior:url(#default#VML);}
- >
- >
- > INVITATION to afrocentricity meeting in Ouagadougou Burkina Faso
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- >
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- > Zanadoan an associates organize the days of afrocentricity in Ouagadougou, the 2, 3, 4 march 2005, Burkina faso. Ouagadougou university and some associations of civile socity are members associates. The manifestation countain conferences and an exposition on african scientist. For whose who want to presente a communication, please send us your biographies and communication as soon as possible. The program and the presentation must be ready in january, 25 th. In hope of seing you on this meeting of afrocentricity honored by the presence of Pr Molefi Asante and Pr Runoko Rashidi, may be Dr Leonard Jeyffries, we thank you for your participation.
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>

> France : Zanadoan 31 bd Rasapil, 75007 Paris, T☎Fax: 0145441823. Mail box: zanadoan@a...

>

>

>

> We think that Africa can stand up and save lifes. Colonisation and slavery cut our life and mind but we can built our selves four our children life, if we don't wont to make them slaves again. Africa have to recover his mind on rehabilitate her language her histry. In the world only african don't use their language that official language. In international list of language reference, we don't exist. There be many african scientist but they don't work to Africa, What about ? We have also religions and we believe on one god on our traditions, what happened to us ? We want to talk to all this things, and we invite you to help us to make this meeting find. This is our duty. My name is Edjou Djomniyo and I said, one person, one association, one country is not able to do this work alone, we have to be together and we will be strong. I am waiting to your proposition. excuse my english, I hope you understand me. Zanadoan and associate thanks you for your contributions.

>

> Take care, brother, take care, sister, we have to be together.

>

> Zanadoan President, Kanti颯 edjou Djomniyo  
| 15673|2005-01-30 01:00:47|K. Loganathan|Cultural Unity of the Dravidian and African Peoples|

**This is one of the many interesting papers by our Dr Winters that I came across in my Google search. For your reading pleasure**

Taken from:

<http://www.geocities.com/Tokyo/Bay/7051/dra2.htm>

Loga

# Cultural Unity of the Dravidian and African Peoples



There is anthropological and linguistic data which indicate an African origin of the Dravidian speaking people of India. In this Web Page we review the facts connecting the Dravidian and African peoples.



by

**Clyde A. Winters**

The Dravidians have maintained their ancient African Heritage. There are numerous affinities between Dravidian and Black African culture and languages.

As in Africa the Dravidians built there both small and large vessels from a single log or planks tied together. This method of boat construction has been common in Africa since the rise of ancient Egypt, and continues today in East Africa, Chad and along the Niger River.

In both Africa and Dravidian India the people were organized into various "caste" or corporations. Many of the corporations such as that of the blacksmiths in Africa and India have corresponding names e.g., Wolof Kamara and Telugu Kamara.

There are similarities in agricultural technique in Africa and India. For example both groups used the hoe for tilling the ground, manuring the ground to fertilize crops, terracing irrigation and canal building. There are also affinities in



animal husbandry, and even the names of animals. For example, sheep: Wolof xar, Brahui

(Dravidian) xar 'ram'; and cow: Wolof nag , Serere nak, Tamil naku 'a female buffalo' and Tulu naku 'heifer'.

There are also similarities between the Dravidian and African religions. For example, both groups held a common interest in the cult of the Serpent and believed in a Supreme God, who lived in a place of peace and tranquility. There are also affinities between the names of many gods including Amun/Amma and Murugan. Murugan the Dravidian god of the mountains parallels a common god in East Africa worshipped by 25 ethnic groups called Murungu, the god who resides in the mountains.

In addition among the ali tiravitar, the system of inheritance passes from the uncle to his nephews, instead of to his sons (maru makkal Tayam) as in Africa. And in both South India and the Western Sudan of Africa, the dead were buried in terra cotta jars.

## **LINGUISTIC EVIDENCE FOR INDO-AFRICAN**

### **LINGUISTIC UNITY**

1.1 Many scholars have recognized the linguistic unity of Black African (BA) and Dravidian (Dr.) languages. These affinities are found not only in the modern African languages but also that of ancient Egypt. These scholars have made it clear that lexical, morphological and phonetic unity exist between African languages in West and North Africa as well as the Bantu

group.

Dravidian languages are predominately spoken in southern India and Sri Lanka. There are around 125 million Dravidian speakers. These languages are genetically related to African languages. The Dravidians are remnants of the ancient Black population who occupied most of ancient Asia and Europe.

1.2 K.P. Arvaanan (1976) has noted that there are ten common elements shared by BA languages and the Dr. group. They are (1) simple set of five basic vowels with short-long consonants; (2) vowel harmony; (3) absence of initial clusters of consonants; (4) abundance of geminated consonants; (5) distinction of inclusive and exclusive pronouns in first person plural; (6) absence of degrees of comparison for adjectives and adverbs as distinct morphological categories; (7) consonant alternation on nominal increments noticed by different classes; (8) distinction of completed action among verbal paradigms as against specific tense distinction; (9) two separate sets of paradigms for declarative and negative forms of verbs; and (10) use of reduplication for emphasis.

1.3 There has been a long development in the recognition of the linguistic unity of African and Dravidian languages. The first scholar to document this fact was the French linguist L. Homburger (1950, 1951, 1957, 1964). Prof. Homburger who is best known for her research into African languages was convinced that the Dravidian languages explained the morphology of the Senegalese group particularly the Serere, Fulani group. She was

also convinced that the kinship existed between Kannanda and the Bantu languages, and Telugu and the Mande group. Dr. L.

Homburger is credited with the discovery for the first time of phonetic, morphological and lexical parallels between Bantu and Dravidians

. For example, she noted that the Bantu infinitive with a final -a, the subjunctive in -e, the preterit in -i or -idi, and the doer's name in -i, are all found with identical values in Kannanda and other Dravidian languages. Dr. Homburger also found that both the Bantu languages and Kannanda there was the causal suffix -is.

1.4 Prof. Tuttle (1932) also contributed to the investigation of links between African and Dravidian languages. In a short paper he wrote in the 1930"s he presents numerous lexical and grammatical parallels for Dravidian and the Nubian.

1.5 One of the most interesting studies done to date on the links between African and Dravidian languages was the work of N. Lahovary (1963). Professor Lahovary in his review of the possible link between the languages spoken by the founders of the major ancient civilizations, gives a stimulating discussion of cognates among various African languages and Dravidian (Dr.). He gives numerous lexical examples for the ancient kinship of the Dravidian group and BA languages, including ancient Egyptian, Hausa, Bantu ,Nubian and Somali, to name a few.

1.6 By the 1970's numerous scholars had moved their investigation into links between Dr. and BA languages on into the

Senegambia region. Such scholars as Cheikh T. N'Diaye (1972) a Senegalese linguist, and U.P. Upadhyaya (1973) of India , have proved conclusively Dr. Homburger's theory of unity between the Dravidian and the Senegalese languages.

1.7 C.T. N'Diaye, who studied Tamil in India, has identified nearly 500 cognates of Dravidian and the Senegalese languages. Upadhyaya (1973) after field work in Senegal discovered around 509 Dravidian and Senegambian words that show full or slight correspondence.

1.8 As a result of the linguistic evidence the Congolese linguist Th. Obenga suggested that there was an Indo-African group of related languages. To prove this point we will discuss the numerous examples of phonetic, morphological and lexical parallels between the Dravidian group: Tamil (Ta.), Malayalam (Mal.), Kannanda/Kanarese (Ka.), Tulu (Tu.), Kui-Gondi, Telugu (Tel.) and Brahui; and Black African languages: Manding (Man.), Egyptian (E.), and Senegalese (Sn.)

---

#### **COMMON INDO-AFRICAN TERMS**

ENGLISH DRAVIDIAN SENEGALESE MANDING

MOTHER *AMMA AMA, MEEN MA*

FATHER *APPAN, ABBA AMPA, BAABA BA*

PREGNANCY *BASARU BIIR BARA*

SKIN *URI NGURU, GURI GURU*

BLOOD *NETTARU DERET DYERI*

KING *MANNAN MAANSA, OMAAD MANSA*

GRAND *BIIRA BUUR BA*

SALIVA *TUPPAL TUUDDE TU*

CULTIVATE *BEY ,MBEY BE*

BOAT KULAM GAAL KULU

FEATHER *SOOGE SIIGE SI, SIGI*

MOUNTAIN KUNRU TUUD KURU

ROCK KALLU XEER KULU

STREAM *KOLLI KAL KOLI*

---

. . . . . **PRONOMINAL PARALLELS IN BA AND**

Dr. LANGUAGES

LANGUAGES / 1ST PER. SING. /2ND /3RD 1ST PL/ 2ND PL./ 3RD PL.

Dravidian an, naa, ne i a an,anu a,ar aru

Somali ani adigu isagu innagu annagu

Nubian anni ir tar u ur tar

Bantu ni u a tu m wa

Manding na, n' i a,e alu

Hausa na ka,kin ya mun kun un

Wolof maa ya na ne,pu ngen na

Egyptian 'ink ntk,ntt ntf inn ntt ntsn

Elamite u un nun r,ir

---

1.10 In African languages and Dravidian there is a system of five basic vowels and three-fold distinction of lip-rounded and unrounded, and a two-fold distinction of duration (short, long).

---

## **VOWEL SYSTEM OF DRAVIDIAN**

### **BLACK AFRICAN**

i u ii uu

e o ee oo

a aa

---

1.11 There is also phonetic correspondence. Similarity exist between the dull sonorous consonants, the nasal and labial series. This is especially true in the pronunciation of the sonorous consonants, e.g., clay: Malinke banko, Bambara bogo, and Telugu banko-mannu; Telugu varu, vallu, vandru, vandlu, (they,them), equal Mande/Manding alu or aralu.

1.12 In Dravidian and Black African the -f, and -b are derived from -p, and therefore are also letters are interchangeable . The letters -r, -l, -d, and -c, -s, -z, are also interchangeable.

---

### **\_ DEMONSTRATIVE BASES**

LANGUAGES /PROXIMATE /DISTANT /FINITE

Dravidian i a u

Mande i a u

Fulani o a

Serere e a

Wolof i a u

---

2. Ancient Egyptian and Dravidian. There are numerous

corresponding lexical items in Egyptian and Dravidian languages,  
below are a few:

Language abscess abyss to go with build

Egyptian bnw.t kiki hp hr qd

Dravidian pun kedu po -nnu kattu

---

Language chief great/noble young house

Egyptian neb bw hrd l

Dravidian nab'grand' bal kura il,ll

---

Language speak small to be

Egyptian mdw sr,srr wnn

Dravidian matu siru unn-

---

3. Dravidian and Mande languages. The Dravidian and Mande group of languages are very close. In fact in Dravidian Mande means "people". It would appear that the speakers of these languages lived in close proximity of each other during the neolithic in the Fezzan region of Libya. (Winters 1985b) Winters has proved that the Dravidian and Mande languages are genetically related and that speakers of these languages jointly colonized parts of Africa, Asia Minor and the Far East.

3.1 The Manding group of languages and Dravidian are very close. They share many grammatical and lexical similarities. In both these languages -ka, is used to represent 'to be', as well as a subjunctive. For example, in the Mande languages ka, is

particle of different values, which corresponds to kaa, the infinitive in Telugu, of the verb ag-uta 'to become' (Ta. aga), e.g., Man. a ka-nye 'its good', Tel. ka valenu 'it is necessary'. The same radical ka, represents the optative form in Telugu, e.g., aapani mundara kani 'how is labor given first place' ; and in Manding a k'a a barka d'i ma 'it is god who gives blessings'.

3.2 In Dravidian the suffixes -ke, -ge, -ka are used as the primitive verb 'to be' or 'to do'. They are usually used with abstract nouns, e.g., ol 'to reign', ol-ka 'domination'; ose 'to be content', ose-ge 'delight'; nammu 'to believe', nammu-ka 'confidence'. The Dravidian -ke, corresponds to the Mande verb ke 'to do', which is often used with the suffix -la ,to form derived nouns. For example in Manding, sene 'cultivation', sene-li ke-la 'cultivator'; and tobi 'to cook', tobi-li ke-la 'the cook'.

3.3 In Telugu the suffix -tu, is used as the present participle while in the Mande group there is -to fulfilling the same function e.g., Tel. chestu 'made', Man. tege 'to cut', tege-to 'cutting'.

3.4 Moreover Telugu kani 'not to be', corresponds to Mande kana the prohibitive negative participle and subjunctive, e.g., Man a kana bugo 'do not hit him'.

3.5 The past participle suffix in Tamil is -tu,-du or -i, in Telugu we have -i and -ti. The -tu or -ti suffix of the Dravidian languages, corresponds to the Mande -ti or -te , suffix



used to form the negative sense, e.g., Man. a ya 'he is here',  
a ti ya 'he is not here'; a be ta 'he is coming', a te ta 'he is  
not coming'.

3.6 In the Dravidian languages the plural is formed by the  
-lu suffix, especially in Telugu. In the northern Mande group -  
lu, -ru, -u, are used for the construction of the plural. We  
thus see analogy in the formation of the plural tense in  
Dravidian and Mande e.g., Tel. magadu 'husband, man', magalu  
'men'; Man. mogo 'husband', mogolu 'husbands'.

3.7 Analogy exist between Manding and Dravidian terms.

#### I. Consonantal Correspondence

English Tamil Manding

s=/s

woman asa musa

t=/t

fire ti ta

l=/l

house lon lu 'family habitation

d=/t

law di tili

camp dagha otagh

forest kaadu tuu

m=/m

mother amma ma

land man ma 'surface, area'

k=/k

kill kal ki

man uku moko

b=/=p

great pal ba

x=/=s

sheep xar 'ram' sara

c=/=s

penis col sol-ma

abundant cal,sal s'ya

## II. Full Correspondence

English Dravidian Manding

life zi 'abundance

clay banko-mannu banko

blacksmith inumu numu

lie kalla kalon

cultivation bey be

lord,chief gasa kana,gana

to recite sid, sed siti

great bal ba

to do cey ke

rock kal kulu

road sila

if,what eni ni

to cut teg tege

exalted ma

4.1 Somali-Dravidian. Many affinities exist between the

Dravidian and Somali languages. These affinities include similarity in phonetic systems, pronominal concordance, demonstrative and lexical items. In Dravidian the demonstrative are characterized by the opposition of the radical vowels a, i and u. This same type of opposition appears in Somali demonstrative postposition -ka, -ki, and -ku. The pronominal concordance is best typified in Dravidian and Somali (Som.) in the possessive pronoun 'I or me', e.g., Dr. en 'me'; Som. -ani 'me'. Also in Dravidian and Somali they share similar terms to denote youth, e.g., Dr. ar, aru of the second person used to denote young; and Som. arur 'youth'.

4.3 Analogy between numerous grammatical points occur within Dravidian and Somali. In Dravidian to make the plural form , the suffix -lu is used. This corresponds to the Somali plural element -o, yo , which is joined to nouns to make the plural form e.g., inan-ka 'boy,son' , inammo 'sons'; maga'a 'name', maga'yo 'names'.

4.4 In Dravidian the suffixes -ke, -ge, and -ka are used as the primitive verb 'to be', it is employed with abstract nouns, .e.g, ose 'to be content', osa-ge 'gladness'. This corresponds to the Somali suffix -kar 'can, be able', which is used with the infinitive , e.g., waan sameyn kareuey 'I was able to do (it)'.

4.5 The past tense in many Dravidian languages is formed by the suffix -i, -ya and -ti, especially in the case of Telugu. The use of the Dravidian -ya suffix corresponds to the Somali

particle -yey, used to form the past tense. In Somali -nayya is used as the present continuous, e.g., sameey 'do', waan 'I': waan sameey 'I am doing, making', with the addition of the yey suffix we have waan samayyey 'I made', or waan geeyyey 'I brought'. This use of -yey, agrees with the Telugu use of both -i and -ya.

4.6 Somali -ii, is used to make the past tense of the definite article e.g., ninku faraska buu dilayya 'the man is beating the horse', ninkii baa faraskii dilay 'the man beat the horse'. As you can see from the example given above the -ii element is joined to both the subject ninkii 'the man' and the object faraskii 'the horse'. This use of -ii, parallel to Dravidian -i.

4.7 In Somali the continuous present is ayya, e.g., waan furayya 'I am opening'; and the present imperative for the plural is -a, e.g., fur 'to open', fura 'open'. The Somali -a, is also used with a noun to indicate the present even if the verb has the past tense, e.g., kitaab 'book', safari 'journey': kitaabkanu safarkaygii buu tilmaanayya 'this book describes the journey which I took'. This use of the Somali -a, and ayya ,to the Tamil present termination elements aal and aan.

4.8 Also, in both Dravidian and Somali the doers name is suffixed by the elements -i or -ii.

4.9 Dravidian and Somali cognates.

English Dravidian Somali

to take kal gee, qaad

to become aagu garow  
full ar dereg  
to be ul ol  
camp dagha deg  
woman mag-wa naag-ta  
fire ta-gula dab-ka  
with -nnu na  
beg ira bari  
tree cettu ged  
lose ila hallee  
yield kay yeelo  
sickness allal il-mo  
to suck nag-il nug  
hunger gasi,kasi gadzo  
female sex organ al-ku a'lol  
young man al y'il  
ear kaatu deg-ta  
cheek katuppal,kadapu laab-tab  
" ,jaw gandu, kanda g-nd  
neck kural,gantalu luqun-ta,  
" " " hunguri-gaha  
heart karalu,kard wadne-ka  
belly basaru,vayiru alool(sha)  
mother aay, ayya hooyo-da  
father appa, appan aabbe-ha  
sneeze ciintu siin,hindis

village uur tuulo-da

cultivate bele, bey beer

eat un

horse pari faras-ka

5.1 Dravidian and Nubian. There is visible correspondence between the Dravidian (Dr.) group and Nubian : Nile Nubian (NN), Kordofan Nubia (KN), Old Nubian (ON) and Modern Nubian (MN). The unity between these languages first recognized by the Tuttle and later elaborated on by Lohovary (1963).

5.2 There is a similarity between Dravidian and Nubian pronouns:

1st Sing./ Plural 2nd Sing./Pl. 3rd Sing./ Pl.

Dravidian aan,na nam i,ni tan tam

Nubia aani ir, ur tar, ter

5.3 Dravidian and Nubia both use the suffix -ku or -ko for the diminutive. In these languages -ke is often used to denote 'smallness' e.g., ke in Coptic, kenna in Dravidian , kina in Nubian.

5.4 The dative suffix in Dravidian -ke, -ge,, -ki,-gi and -ku corresponds to the Nubian dative-accusative suffixes :ON -ka, MN -gi and KN -gi.

5.5 In both Tamil and Nubian there are similar genitive endings: Ta. -n or -in, NN n-, in, and KN en, nini.

5.6 Nubian and Dravidian cognates.

English Dravidian Nubian

play aad od

sister akka keg  
say an,en onul  
woman,daughter asa as  
elephant ane,enugu onul  
bean avari ogod  
water er iri  
mother ia een  
to be ir in  
true olle ale  
day ulla ul  
son maga ga  
mountain male mule  
fish min anissi  
eat tin,ti di  
stone,rock kal kulu  
tongue na nar,nad  
shore kare gaar

6.1 Dravidian and Senegalese. Cheikh T. N'Diaye (1972) and U.P. Upadhyaya (1976) have firmly established the linguistic unity of the Dravidian and Senegalese languages. They present grammatical, morphological, phonetic and lexical parallels to prove their point.

6.2 In the Dravidian and Senegalese languages there is a tendency for the appearance of open syllables and the avoidance of non-identical consonant clusters. Accent is usually found on the initial syllable of a word in both these groups. Upadhyaya

(1976) has recognized that there are many medial geminated consonants in Dravidian and Senegalese. Due to their preference for open syllables final consonants are rare in these languages.

6.3 There are numerous parallel participle and abstract noun suffixes in Dravidian and Senegalese. For example, the past participle in Fulani (F) -o, and oowo the agent formative, corresponds to Dravidian -a, -aya, e.g., F. windudo 'written', windoowo 'writer'.

6.4 The Wolof (W) -aay and Dyolo ay , abstract noun formative corresponds to Dravidian ay, W. baax 'good', baaxaay 'goodness'; Dr. apala 'friend', bapalay 'friendship'; Dr. hiri 'big', hirime 'greatness', and nal 'good', nanmay 'goodness'.

6.5 There is also analogy in the Wolof abstract noun formative suffix -it, -itt, and Dravidian ita, ta, e.g., W. dog 'to cut', dogit 'sharpness'; Dr. hari 'to cut', hanita 'sharpness'.

6.6 The Dravidian and Senegalese languages use reduplication of the bases to emphasize or modify the sense of the word, e.g., D. fan 'more', fanfan 'very much'; Dr. beega 'quick', beega 'very quick'.

6.7 Dravidian and Senegalese cognates.

English Senegalese Dravidian

body W. yaram uru

head D. fuko, xoox kukk

hair W. kawar kavaram 'shoot'

eye D. kil kan, khan



mouth D. butum baayi, vaay  
lip W. tun, F. tondu tuti  
heart W. xol, S. xoor karalu  
pup W. kuti kutti  
sheep W. xar 'ram'  
cow W. nag naku  
hoe W. konki  
bronze W. xanjar xancara  
blacksmith W. kamara  
skin dol tool  
mother W. yaay aayi  
child D. kunil kunnu, kuuci  
ghee o-new ney

Above we provided linguistic examples from many different African Supersets (Families) including the Mande and Niger-Congo groups to prove the analogy between Dravidian and Black African languages. The evidence is clear that the Dravidian and Black African languages should be classed in a family called Indo-African as suggested by Th. Obenga. This data further supports the archaeological evidence accumulated by Dr. B.B Lal (1963) which proved that the Dravidians originated in the Fertile African Crescent.

Thundy believes that the Dravidians may have left Nubia after Senefru (c.2613 B.C. conquered Nubia. Senefru's raid caused much destruction and may have encouraged many Kushites to flee Nubia for safe areas of settlement.



## Hot Links

 [Winters' Homepage](#)



Above we have shown that the people of India and Africa share many cultural and linguistic features. This evidence makes it clear that we need to find out more about the links between South India and the people of East and West Africa.

---

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| 15674|2005-01-30 09:25:49|Runoko Rashidi|Re: AFRICAN-CENTERED CONFERENCE IN BURKINA FASO|

Brother,

I suppose so, but I would not pretend to speak for all of these conferences and I can only tell you about the role that I expect to play in this one and most of the ones that I present at. First thing though, I think that it is obvious that "we" are indeed attempting to revive Africa and Africans. No apologies about that. I think that I can also say that although we have some absolutely brilliant scholars (both men and women) we do not pretend to be scholars just for the sake of scholarship. As a people, I do not think that we have that luxury. And we think that our people (African people/Black people) need to hear positive and accurate information about our past and present. We are trying to make our people proud without distorting the truth. We put Africa at the center and we don't put a lot of emphasis on the "African primitive." We are looking at Africa as the birthplace of humanity and civilization and the scholars who speak at such programs tend to speak from a wide range of disciplines.

Both at the ASCAC Conference and the Burkina Faso conference I will give visual overviews of the Global African Presence. I will show a lot of visuals with the maxims that seeing is believing and a picture is worth a thousand words. Again, I look at "Africa the birthplace and Egypt the mouthpiece." And then I look at African civilization outside of the Nile Valley and the spread of African people around the world. I have had great success at this and have now done more than a thousand presentations in the United States plus thirty different nations, and some of them over and over again. Indeed, I do about twenty-five different kinds of presentations but most audiences really know very little about global African history and so the general one is what people most ask for. Of course, I occasionally get asked to speak on the African presence in Europe (a topic that I enjoy very much), or Great African Historians, the Black presence in Australia and the Pacific Islands, Great African Women, the Moors in antiquity, the Dalits of India or any of a variety of topics. One of my favorites is the African presence in Asia. Regarding the latter, what I will do is send to Ta-Seti an early draft of the Introduction to a new French

language edition of some of my essays on the African presence in Asia. I am sure that it will be fresh meat for the grill (smile).

Thanks for the interaction and much respect,

Brother Runoko

Dear Runoko,

Do these conferences discuss about reviving African Philosophy and Culture that have been obliterated by the Abrahamic religions?

Regards,  
Sathia

--- In Ta\_Seti@yahoogroups.com, Runoko Rashidi wrote:

> Dear brother,  
> Good new year 2005.  
> Now i send you the invitation translate in english, and  
i ask you  
to help me and send it to all the persons and organism who  
are able  
to support the project of afrocentricity in Ouagadougou.  
> Thank you for collaboration  
> kantiebo edjou Djomniyo  
>  
> v\:\* {behavior:url(#default#VML);}o\:\*  
{behavior:url(#default#VML);} }  
w\:\* {behavior:url(#default#VML);} } .shape  
{behavior:url(#default#VML);} }  
>  
>  
> INVITATION to afrocentricity meeting in Ouagadougou  
Burkina Faso  
>  
> march, 3, 4, 2005.  
>  
>  
>  
> Zanadoan an associates organize the days of  
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Ouagadougou  
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members  
associates. The manifestation countain conferences and an  
exposition  
on african scientist. For whose who want to presente a  
communication,  
please send us your biographies and communication as soon  
as  
possible. The program and the presentation must be ready  
in junuary,  
25 th. In hope of seing you on this meeting of

afrocentricity honored  
by the presence of Pr Molefi Asante and Pr Runoko Rashidi,  
may be Dr  
Leonard Jeyffries, we thank you for your participation.  
>  
> We call also organism to support this meeting of  
Ouagadougou.  
>  
> We wait to your response by mail our your call  
>  
> We can not take your trip on charge, but we try to look  
for  
hebergement. If you want to give a contribution to help  
the  
organization of the meeting : ZANADOAN, 9053062087701 / 78  
BICIA B,  
international banque. Adress: Zanadoan, 06 BP 9461  
Ouagadougou 06  
Burkina Faso. We already thank you for your support.  
>  
> Zanadoan, 06 BP 9461 Ouagadougou 06; Phone : 00226  
76663139 (Ba  
Ousmane) or 0022678817122 (Traore San Albert). After 10  
February call  
also 0022650367010. Mail: zanadoan@a...  
>  
> France : Zanadoan 31 bd Rasapil, 75007 Paris, T?l/Fax:  
0145441823.  
Mail bax: zanadoan@a...  
>  
>  
>  
>  
> We think that Africa can stand up and save lifes.  
Colonisation and  
slavery cut our life and mind but we can built our selves  
four our  
children life, if we don't wont to make them slaves again.  
Africa  
have to recover his mind on rehabilitate her language her  
histry. In  
the world only african don't use their language that  
official  
language. In international list of language reference, we  
don't  
exist. There be many african scientist but they don't work  
to Africa,  
What about ? We have also religions and we believe on one  
god on our  
traditions, what happened to us ? We want to talk to all  
this things,  
and we invite you to help us to make this meeting find.  
This is our  
duty. My name is Edjou Djomniyo and I said, one person,  
one  
association, one country is not able to do this work  
alone, we have  
to be together and we will be strong. I am waiting to your

proposition. excuse my english, I hope you understand me.  
Zanadoan  
and associate thanks you for your contributions.  
>  
> Take care, brother, take care, sister, we have to be  
together.  
>  
> Zanadoan President, Kanti?bo edjou Djomniyo

| 15675|2005-01-30 10:23:11|Paul Kekai Manansala|How we read|  
Remember the discussion we had on the order of Egyptian signs here  
some time ago.

---fwd:

I cdnuolt blveiee taht I cluod aulacly uesdnatnrd waht I was  
rdanieg. The phaonmneal pweor of the hmuan mnid. Aoccdrnig to a  
rscheearch at Cmabrigde Uinervtisy, it deosn't mttar in waht oredr  
the ltters in a wrod are, the olny iprmoatnt tihng is taht the  
frist and lsat ltter be in the rghit pclae. The rset can be a taotl  
msee and you can sitll raed it wouthit a porbelm. Tihs is bcuseae  
the huamn mnid deos not raed ervey lteter by istlef, but the wrod as  
a wlohe. Amzanig huh? yaeh and I awlyas thought slpeling was  
ipmorantt

Regards,

Paul Kekai Manansala

| 15676|2005-01-30 10:36:50|clyde winters|Re: How we read|

Hi Paul

where can I find the originalarticle.

Clyde

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>

wrote:

>  
> Remember the discussion we had on the order of  
> Egyptian signs here  
> some time ago.  
>  
> ---fwd:  
>  
> I cdnuolt blveiee taht I cluod aulacly uesdnatnrd  
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> the ltteers in a wrod are, the olny iprmoatnt tihng  
> is taht the  
> frist and lsat ltteer be in the rghit pclae. The  
> rset can be a taotl  
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> Tihs is bcuseae  
> the huamn mnid deos not raed ervey lteter by istlef,  
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> ipmorantt  
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> Regards,  
> Paul Kekai Manansala  
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| 15677|2005-01-30 11:08:51|Paul Kekai Manansala|Re: How we read|

Hi Clyde,

This is all I could come up with but it's not from Cambridge University:

Rawlinson, G. E. (1976) The significance of letter position in word recognition. Unpublished PhD Thesis, Psychology Department, University of Nottingham, Nottingham UK.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi Paul  
> where can I find the original article.  
> Clyde  
> --- Paul Kekai Manansala  
> wrote:  
>  
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> [http://info.mail.yahoo.com/mail\\_250](http://info.mail.yahoo.com/mail_250)

| 15678|2005-01-30 11:26:33|clyde winters|Re: How we read|

Hi

Thanks.

Clyde

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
wrote:

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> Hi Clyde,

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> This is all I could come up with but it's not from

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> > Yahoo! Mail - Easier than ever with enhanced  
> search. Learn more.  
> > [http://info.mail.yahoo.com/mail\\_250](http://info.mail.yahoo.com/mail_250)  
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<http://mobile.yahoo.com/mailedemo>

| 15679|2005-01-30 16:12:19|ssathia|Re: AFRICAN-CENTERED CONFERENCE IN  
BURKINA FASO|

Dear Runoko,

Thank you for taking your time to write.

Kindly allow me to add the following input:

I notice a parallel here between the Indians at large and these African movements: a tendency to dig deep into the past looking for nuggets of glory and finding comfort there.

Much as it does to vet the thirst towards some communal satisfaction, especially after having been at the receiving end for so long, I think that the real test lies in the emergence of world class leadership among Africans for the society of today and tomorrow.

The search for the gold nuggets of the past should bring forth gold nuggets for today and tomorrow.

For example, the birthplace of the human race in the horn of Africa is today one of the poorest places on earth. Concentrating all your brilliant minds and efforts in turning this situation around would, I believe, bring you far greater sense of achievement and respect from the rest of the world than did the pyramids of yesterday.

Using the lessons learnt and building on from there, you can tackle other areas. One of the weaknesses that Dr Winters had previously talked about as prevailing among the African society, is the cruel aspects of tribalism.

What can be done by all these scholars to build the new African, confident and bold, creative and informed, lovable and inspirational?

I remember a beautiful documentary on Mount Kilimanjaro at the Singapore Science Centre.

Make that mount the majestic symbol of inspiration for the world.

Thank you.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

> Brother,  
>

> I suppose so, but I would not pretend to speak for all of these conferences and I can only tell you about the role that I expect to play in this one and most of the ones that I present at. First thing though, I think that it is obvious that "we" are indeed attempting to revive Africa and Africans. No apologies about that. I think that I can also say that although we have some absolutely brilliant scholars (both men and women) we do not pretend to be scholars just for the sake of scholarship. As a people, I do not think that we have that luxury. And we think that our people (African people/Black people) need to hear positive and accurate information about our past and present. We are trying to make our people proud without distorting the truth. We put Africa at the center and we don't put a lot of emphasis on the "African primitive." We are looking at Africa as the birthplace of humanity and civilization and the scholars who speak at such programs tend to speak from a wide

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> Thanks for the interaction and much respect,

>

> Brother Runoko

>

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> Dear Runoko,

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> Do these conferences discuss about reviving African Philosophy and Culture that have been obliterated by the Abrahamic religions?

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> Sathia

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> to support the project of afrocentricity in Ouagadougou.

> > Thank you for collaboration

> > kantiebo edjou Djomniyo

> >

> > v\:\* {behavior:url(#default#VML);}o\:\* {behavior:url(#default#VML);}

> > w\:\* {behavior:url(#default#VML);}.shape {behavior:url(#default#VML);}

> >

> >

> > INVITATION to afrocentricity meeting in Ouagadougou Burkina Faso

> >

> > march, 3, 4, 2005.

> >

> >

> >

> > Zanadoan an associates organize the days of afrocentricity in

> Ouagadougou, the 2, 3, 4 march 2005, Burkina faso. Ouagadougou

> university and some associations of civile socity are members

> associates. The manifestation countain conferences and an exposition

> on african scientist. For whose who want to presente a communication,

> please send us your biographies and communication as soon as possible. The program and the presentation must be ready in january,

> 25 th. In hope of seing you on this meeting of afrocentricity honored

> by the presence of Pr Molefi Asante and Pr Runoko Rashidi, may be  
Dr  
> Leonard Jeyffries, we thank you for your participation.  
>>  
>> We call also organism to support this meeting of Ouagadougou.  
>>  
>> We wait to your response by mail our your call  
>>  
>> We can not take your trip on charge, but we try to look for  
> hebergement. If you want to give a contribution to help the  
> organization of the meeting : ZANADOAN, 9053062087701 / 78 BICIA  
B,  
> international banque. Address: Zanadoan, 06 BP 9461 Ouagadougou 06  
> Burkina Faso. We already thank you for your support.  
>>  
>> Zanadoan, 06 BP 9461 Ouagadougou 06; Phone : 00226 76663139 (Ba  
> Ousmane) or 0022678817122(Traore San Albert). After 10 February  
call  
> also 0022650367010. Mail: zanadoan@a...  
>>  
>> France : Zanadoan 31 bd Rasapil, 75007 Paris, T<sup>el</sup> Fax:  
0145441823.  
> Mail bax: zanadoan@a...  
>>  
>>  
>>  
>> We think that Africa can stand up and save lifes. Colonisation  
and  
> slavery cut our life and mind but we can built our selves four our  
> children life, if we don't wont to make them slaves again. Africa  
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> the world only african don't use their language that official  
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> exist. There be many african scientist but they don't work to  
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> What about ? We have also religions and we believe on one god on  
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> traditions, what happened to us ? We want to talk to all this  
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> and we invite you to help us to make this meeting find. This is  
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> duty. My name is Edjou Djomniyo and I said, one person, one  
> association, one country is not able to do this work alone, we  
have  
> to be together and we will be strong. I am waiting to your

> proposition. excuse my english, I hope you understand me. Zanadoan  
> and associate thanks you for your contributions.

> >

> > Take care, brother, take care, sister, we have to be together.

> >

> > Zanadoan President, Kanti 颯 edjou Djomniyo

>

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| 15680|2005-01-30 16:56:59|Runoko Rashidi|Re: AFRICAN-CENTERED CONFERENCE IN BURKINA FASO|

Greetings Brother,

At every lecture I give, at every presentation I make virtually anywhere in the world, I stress several basic themes. First, that we are African people and that what happens in Africa matters to us. This is not a mere abstraction. I believe that Africa will never be free until Africans outside of Africa, especially African-Americans, participate in the African liberation movement. We have the technology and resources, particularly of a financial nature, that Africa desperately needs. But if we think that we are not African we will never get involved in that struggle. The answer is to make us proud of Africa; to make us want to identify with Africa. Once we make the link with Africa and Africa makes the link with us then I believe that 90% of the battle is over. Our enemies have always understood that and that is why these tremendous efforts to divide us and convince us that we are a nothing people coming from a hopeless continent. Only a proper knowledge of our history can change that. History is a people's badge of honor and without that we are reduced to the level of dogs. Do you think that I spend all of this time studying and lecturing and writing just because? We must use history to catapult our liberation struggle. Furthermore, when Africa is powerful she will be able to protect Black people around the world, whether they be in the Americas, India, Australia, the Pacific Islands and wherever we may be. For me and my associates that is what this is all about.

In solidarity,

Runoko Rashidi

*ssathia* wrote:

Dear Runoko,

Thank you for taking your time to write.

Kindly allow me to add the following input:

I notice a parallel here between the Indians at large and these African movements: a tendency to dig deep into the past looking for nuggets of glory and finding comfort there.

Much as it does to vet the thirst towards some communal satisfaction, especially after having been at the receiving end for so long, I think that the real test lies in the emergence of world class leadership among Africans for the society of today and tomorrow.

The search for the gold nuggets of the past should bring forth gold nuggets for today and tomorrow.

For example, the birthplace of the human race in the horn of Africa is today one of the poorest places on earth. Concentrating all your brilliant minds and efforts in turning this situation around would, I believe, bring you far greater sense of achievement and respect from the rest of the world than did the pyramids of yesterday.

Using the lessons learnt and building on from there, you can tackle other areas. One of the weaknesses that Dr Winters had previously talked about as prevailing among the African society, is the cruel aspects of tribalism.

What can be done by all these scholars to build the new African, confident and bold, creative and informed, lovable and inspirational?

I remember a beautiful documentary on Mount Kilimanjaro at the Singapore Science Centre.

Make that mount the majestic symbol of inspiration for the world.

Thank you.

Regards,  
Sathia

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plus thirty different nations, and some of them over and over again. Indeed, I do about twenty-five different kinds of presentations but most audiences really know very little about global African history and so the general one is what people most ask for. Of course, I occasionally get asked to speak on the African presence in Europe (a topic that I enjoy very much), or Great African Historians, the Black presence in Australia and the Pacific Islands, Great > African Women, the Moors in antiquity, the Dalits of India or any of a variety of topics. One of my favorites is the African presence in Asia. Regarding the latter, what I will do is send to Ta-Seti an early draft of the Introduction to a new French language edition of some of my essays on the African presence in Asia. I am sure that it will be fresh meat for the grill (smile).

>

> Thanks for the interaction and much respect,

>

> Brother Runoko

>

>

>

> Dear Runoko,

>

> Do these conferences discuss about reviving African Philosophy and Culture that have been obliterated by the Abrahamic religions?

>

> Regards,

> Sathia

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> > Dear brother,

> > Good new year 2005.

> > Now i send you the invitation translate in english, and i ask you

> > to help me and send it to all the persons and organism who are able

> > to support the project of afrocentricity in Ouagadougou.

> > Thank you for collaboration

> > kantiebo edjou Djomniyo

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78 BICIA
B,
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Ouagadougou 06
> Burkina Faso. We already thank you for your support.
> >
> > Zanadoan, 06 BP 9461 Ouagadougou 06; Phone : 00226
76663139 (Ba
> Ousmane) or 0022678817122 (Traore San Albert). After 10
February

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call  
> also 0022650367010. Mail: zanadoan@a...  
> >  
> > France : Zanadoan 31 bd Rasapil, 75007 Paris, T?l/Fax:  
0145441823.  
> Mail bax: zanadoan@a...  
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> >  
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> > We think that Africa can stand up and save lifes.  
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| 15681|2005-01-30 17:27:34|ssathia|Re: AFRICAN-CENTERED CONFERENCE IN  
BURKINA FASO|

Dear Runoko,

Your efforts in bringing honour to Africans via unearthing the  
achievements of African past is certainly admirable.

However, when you say your ultimate aim is the African emancipation,  
then we are in the context of strategy:

From the strategic point of view, one does not need the glory of the  
past to gulvanize the Africans and to catapult them into the future.  
Digging into the past may or may or not bring you the desired glory  
and the solidarity.

But solid efforts undertaken today to tackle the problems of today  
will provide you with an excellent start that will attract the  
solidarity that you seek. The expresssion 'Actions speak louder',  
may be an old cliché, but refreshingly energising and effective.

The best way to find out is for you to put both your idea and what I  
have written to test.

It is all up to you. Good wishes to you.

Regards,  
Sathia

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> In solidarity,

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> Thank you for taking your time to write.

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> Kindly allow me to add the following input:

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> I notice a parallel here between the Indians at large and these

> African movements: a tendency to dig deep into the past looking for

> nuggets of glory and finding comfort there.

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> Much as it does to vet the thirst towards some communal

> satisfaction, especially after having been at the receiving end for

> so long, I think that the real test lies in the emergence of world

> class leadership among Africans for the society of today and

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> other areas. One of the weaknesses that Dr Winters had previously

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> attempting to revive Africa and Africans. No apologies about that.

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 > > >  
 > > > Zanadoan, 06 BP 9461 Ouagadougou 06; Phone : 00226 76663139  
 (Ba  
 > > Ousmane) or 0022678817122(Traore San Albert). After 10 February  
 > call  
 > > also 0022650367010. Mail: zanadoan@a...  
 > > >  
 > > > France : Zanadoan 31 bd Rasapil, 75007 Paris, T<sup>el</sup> Fax:  
 > 0145441823.  
 > > Mail bax: zanadoan@a...  
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 > > >  
 > > >  
 > > > We think that Africa can stand up and save lifes. Colonisation  
 > and  
 > > slavery cut our life and mind but we can built our selves four  
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 > > children life, if we don't wont to make them slaves again.  
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 > In  
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| 15682|2005-01-30 18:13:42|K. Loganathan|Re: [Tolkaappiyar] BRAMHA/ MAHAN> AN  
Sanskrit to sumerian - Purusa|

Dear Dr Sastry

Yes , you are right. Over and above the linguistic relationships there is an underlying metaphysics uniting the SumeroTamil C. Tamil and Sanskrit. I think it is show because Sk is just a superstrucutre built upon the base Tamil ( though you may not yet be convinced of this) Once we go into the ROOTS by penetrating through surface level distortions you can see this quite clearly. Of course a knowledge of Sumerian would help us here as is the case with me. V. Raghavan is slowly getting into it.

I am NOT convinced yet that Turanian is the base langauge of SumeroTamil - the various studies of Polat kaya seem to be quite forced. The naturalness of Sumerian linkage to C.Tamil shows clearly that Sumerian is Archaic Tamil and which I continue to show in my studies of Sumerian texts. Perhaps Polat Kaya should take up such studies and show that Turanian stands as the BASIS of Sumerian. Now even if this is shown, it does NOT rule out that Sumerian is Archaic Tamil.

As far as I am concerned this is a solid fact from which we have to re-interpret the growth of world culture.

The Sumerians were blacks and perhaps are linkedto the Nubians and Kemetians where there are hundreds of monuments art works mythologies and so forth remaining a testimony for all these linkages.

To me the Pyramids that are available in all these cultures stand as a good evidence for the fundamental unity particulalry in metaphysics. There is a metaphysics already available in the Language of Pyramids and I believe it is this metaphysics that is available in Sumerian Texts, Purusha Suktam Sivanjana Botham and so forth

Here comes the relevance of the notion of Hermeneutic Science and which is quite evident at least in Purusha Suktam which is quite obviously related to Sumerian. It is this linkage which also should take us to the Nubian and Kemetian cultures and with that perhaps to African Spirituality.

Unless these people were immensely RATIONAL how could they have accomplished a huge engineering task such as building a massive pyramid that stands to this day?

I can see all these only because of intensive studies of Sumerian texts and which I bring to bear upon now the studies of PS and so forth. It is unfortunate that despite such accomplishments scholars like Dr Kalyan do not seem to be able to go beyond the Vedas and see even the Vedas as a peculiar kind of an offshoot of the Sumerian

Now just a word on the following point:

Second part is interpretation. < The metaphysical groping of the ancient Sumerians finds a re-interpretation and integration and PS and which is further captured as Axiomatic Truths by Meykandar thereby bringing into a conclusion a gigantic metaphysical attempts of man over millennia to a happy conclusion>

To me this is a Historical Truth that perhaps even Meykandar was aware. For he mentions only Rig Veda by name and no other texts. He was quite clear that the Vedanta traditons distorted the essence of the Rig Veda and part of his conviction is that what he expounds in SivaNjana

Botham is the true essence of the Vedas. Of course he was not aware of the Sumerian literature.

However I believe also that till the advent of European Indologists with their racialism neither Sk nor the Vedas were seen as alien to the Tamils. Even during the time of Sambantar there were not Brahmins as Aryas dwijas and so forth. The Anta Nar were Cen Tamizoor, the sages were people of chaste Tamil, so says Sambantar himself.

I shall write a separate note on 'dasa' linking it with Su, dis later.

Loga

Namaste Dr. Loganathan,

1. Your elaboration brings out the link between Sanskrit ?sumerian and Tamil on the common platform of the metaphysics. This common platform of understanding is not disputed.

2. There have been elaborate noting that Turanian is at the root of Sumerian (Dr. Kaya); and My view that Turanian is a branch of Vedic Sanskrit through anubandha karana. The issue is yet unresolved.

3. In the specific Tamil words, mentioned by you as below, I read the clear Sanskrit imprint:

a) Dasha is Ten and is a Sanskrit word. You are right in reading it. <There is a reversal of meaning between Su. dis(one) and ?u? (ten) where ?u? has become Tamil on, or, oor (one) and dis&n! bsp; > tasa (ten) but retained better in Sk.>

. b) The ?An? in the meaning of Supreme power in Sumerian is sourced to ?BRAHMAN?/ ?MAHAN? > ?Vedic Word. With anubandha karana we get (BRA)-(MH)-AN / (MAH)- AN> AN <**Su. An and the Transcendent Purusha** - In Su. literature while An gets mentioned along with Enlil and so forth, the following lines make it clear that An was the Supreme Power and a Power unto Himself in Sumerian metaphysics.>

c) The ?aaNdavan /aadNdakai of CaGkam Tamil are imprints of Sanskrit terms (BRAMHANDA VAN) > (BRA)-(MH)ANDAVAN meaning one is the holder of this ?egg, seed of cosmos?. < This clearly brings us to the notion of Su. An that exists in CaGkam Tamil as aaN and which exists now as aaNdavan, aaNdakai etc i.e. a power that rules all (aaL) and also itself.>

d) The Sanskrit base of the Tamil word ?ii? is the verb ?DADAASI.= Tog ive, you are the giver. Applying anubandha karanaa, you get the desired Tamil base. (DA)-(DA)-SI > II (extended pronunciation). < The word ?sii? exists now as Ta. ii ( to give, donate etc)>

e) The noting you have made is Vedic philosophy of speech, in the tantra dimension. < Here the world as a whole is taken as a TEXT and hence something with a DUALITY of Structure and where from the Surface Structure (SS), that in which we see the whole world being subject to

coming into being, being sustained and then withdrawn, disclose not only BEING as antam-aati, the One who discloses and withdraws but also the Maalam, the Dark killing Force against which BEING has to act.>

f) Accepted part is the first half. < The metaphysical groping of the ancient Sumerians finds a re-interpretation and integration and PS >.

Second part is interpretation. < The metaphysical groping of the ancient Sumerians finds a re-interpretation and integration and PS and which is further captured as Axiomatic Truths by Meykandar thereby bringing into a conclusion a gigantic metaphysical attempts of man over millennia to a happy conclusion>

Regards.

BVK Sastry.

---

---

Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

| 15683|2005-01-30 19:34:56|Paul Kekai Manansala|France seizes African archaeological objects|

[http://www.iol.co.za/index.php?](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1107004862923B216)

set\_id=1&click\_id=588&art\_id=qw1107004862923B216

France seizes African archaeological objects

January 29 2005 at 04:53PM

Paris - French customs officials have seized 845 African archaeological objects, including 70-million-year-old dinosaur fossils and rare figurines, destined for possible resale in Belgium, the government said on Saturday.

The French Finance Ministry said in a statement that the objects were part of a 503kg cargo sent from Niger in north Africa and falsely declared as "artisan products".

They comprised just over a hundred 70-million-year-old dinosaur bones, 668 stone objects dating back to the Neolithic period (8 000-6 000 years BC), and 29 pieces of pottery and rare figurines likely to have been used in funeral ceremonies by inhabitants of the Bura region between Niger and Burkina Faso in the second to 10th centuries.

Bura figurines are on the International Council of Museums's red list of objects which have borne the brunt of pillage and theft. The export or sale of such objects is prohibited.

| 15684|2005-01-30 23:27:38|Arthur Coleman|Re: AFRICAN-CENTERED CONFERENCE IN BURKINA FASO|

Wonderful perspective!!

Art

**Runoko Rashidi** wrote:

Greetings Brother,

At every lecture I give, at every presentation I make virtually anywhere in the world, I stress several basic themes. First, that we are African people and that what happens in Africa matters to us. This is not a mere abstraction. I believe that Africa will never be free until Africans outside of Africa, especially African-Americans, participate in the African liberation movement. We have the technology and resources, particularly of a financial nature, that Africa desperately needs. But if we think that we are not African we will never get involved in that struggle. The answer is to make us proud of Africa; to make us want to identify with Africa. Once we make the link with Africa and Africa makes the link with us then I believe that 90% of the battle is over. Our enemies have always understood that and that is why these tremendous efforts to divide us and convince us that we are a nothing people coming from a hopeless continent. Only a proper knowledge of our history can change that. History is a people's badge of honor and without that we are reduced to the level of dogs. Do you think that I spend all of this time studying and lecturing and writing just because? We must use history to catapult our liberation struggle. Furthermore, when Africa is powerful she will be able to protect Black people around the world, whether they be in the Americas, India, Australia, the Pacific Islands and wherever we may be. For me and my associates that is what this is all about.

In solidarity,

Runoko Rashidi

**ssathia** wrote:

Dear Runoko,

Thank you for taking your time to write.

Kindly allow me to add the following input:

I notice a parallel here between the Indians at large and these African movements: a tendency to dig deep into the past looking for nuggets of glory and finding comfort there.

Much as it does to vet the thirst towards some communal satisfaction, especially after having been at the receiving end for so long, I think that the real test lies in the emergence of world class leadership among Africans for the society of today and tomorrow.

The search for the gold nuggets of the past should bring forth gold nuggets for today and tomorrow.

For example, the birthplace of the human race in the horn of Africa is today one of the poorest places on earth. Concentrating all your brilliant minds and efforts in turning this situation around would, I believe, bring you far greater sense of achievement and respect from the rest of the world than did the pyramids of yesterday.

Using the lessons learnt and building on from there, you can tackle other areas. One of the weaknesses that Dr Winters had previously talked about as prevailing among the African society, is the cruel aspects of tribalism.

What can be done by all these scholars to build the new African, confident and bold, creative and informed, lovable and inspirational?

I remember a beautiful documentary on Mount Kilimanjaro at the Singapore Science Centre.

Make that mount the majestic symbol of inspiration for the world.

Thank you.

Regards,  
Sathia

--- In Ta\_Seti@yahooogroups.com, Runoko Rashidi wrote:  
> Brother,  
>  
> I suppose so, but I would not pretend to speak

for all of these conferences and I can only tell you about the role that I expect to play in this one and most of the ones that I present at. First thing though, I think that it is obvious that "we" are indeed attempting to revive Africa and Africans. No apologies about that. I think that I can also say that although we have some absolutely brilliant scholars (both men and women) we do not pretend to be scholars just for the sake of scholarship. As a people, I do not think that we have that luxury. And we think that our people (African people/Black people) need to hear positive and accurate information about our past and present. We are trying to make our people proud without distorting the truth. We put Africa at the center and we don't put a lot of emphasis on the "African primitive." We are looking at Africa as the birthplace of humanity and civilization and the scholars who speak at such programs tend to speak from a wide > range of disciplines.  
>  
> Both at the ASCAC Conference and the Burkina Faso conference I will give visual overviews of the Global African Presence. I will show a lot of visuals with the maxims that seeing is believing and a picture is worth a thousand words. Again, I look at "Africa the birthplace and Egypt the mouthpiece." And then I look at African civilization outside of the Nile Valley and the spread of African people around the world. I have had great success at this and have now done more than a thousand presentations in the United States plus thirty different nations, and some of them over and over again. Indeed, I do about twenty-five different kinds of presentations but most audiences really know very little about global African history and so the general one is what people most ask for. Of course, I occasionally get asked to



speak on the  
African presence in Europe (a topic that I enjoy  
very much), or  
Great African Historians, the Black presence in  
Australia and the  
Pacific Islands, Great  
> African Women, the Moors in antiquity, the Dalits  
of India or any  
of a variety of topics. One of my favorites is the  
African presence  
in Asia. Regarding the latter, what I will do is  
send to Ta-Seti an  
early draft of the Introduction to a new French  
language edition of  
some of my essays on the African presence in Asia.  
I am sure that  
it will be fresh meat for the grill (smile).  
>  
> Thanks for the interaction and much respect,  
>  
> Brother Runoko  
>  
>  
>  
> Dear Runoko,  
>  
> Do these conferences discuss about reviving  
African Philosophy and  
Culture that have been obliterated by the Abrahamic  
religions?  
>  
> Regards,  
> Sathia  
>  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, Runoko Rashidi  
wrote:  
> > Dear brother,  
> > Good new year 2005.  
> > Now i send you the invitation translate in  
english, and i ask  
you  
> to help me and send it to all the persons and  
organism who are  
able  
> to support the project of afrocentricity in  
Ouagadougou.  
> > Thank you for collaboration  
> > kantiebo edjou Djomniyo  
> >  
> > v\:.\* {behavior:url(#default#VML);}o\:.\*  
{behavior:url  
(#default#VML);} }  
> w\:.\* {behavior:url(#default#VML);}.shape  
{behavior:url  
(#default#VML);} }

> >  
> >  
> > INVITATION to afrocentricity meeting in  
Ouagadougou Burkina Faso  
> >  
> > march, 3, 4, 2005.  
> >  
> >  
> >  
> > Zanadoan an associates organize the days of  
afrocentricity in  
> Ouagadougou, the 2, 3, 4 march 2005, Burkina  
faso. Ouagadougou  
> university and some associations of civile society  
are members  
> associates. The manifestation countain  
conferences and an  
exposition  
> on african scientist. For whose who want to  
presente a  
communication,  
> please send us your biographies and communication  
as soon as  
> possible. The program and the presentation must  
be ready in  
junuary,  
> 25 th. In hope of seing you on this meeting of  
afrocentricity  
honored  
> by the presence of Pr Molefi Asante and Pr Runoko  
Rashidi, may be  
Dr  
> Leonard Jeyffries, we thank you for your  
participation.  
> >  
> > We call also organism to support this meeting  
of Ouagadougou.  
> >  
> > We wait to your response by mail our your call  
> >  
> > We can not take your trip on charge, but we try  
to look for  
> hebergement. If you want to give a contribution  
to help the  
> organization of the meeting : ZANADOAN,  
9053062087701 / 78 BICIA  
B,  
> international banque. Adress: Zanadoan, 06 BP  
9461 Ouagadougou 06  
> Burkina Faso. We already thank you for your  
support.  
> >  
> > Zanadoan, 06 BP 9461 Ouagadougou 06; Phone :  
00226 76663139 (Ba  
> Ousmane) or 0022678817122(Traore San Albert).  
After 10 February  
call

> also 0022650367010. Mail: zanadoan@a...  
> >  
> > France : Zanadoan 31 bd Rasapil, 75007 Paris,  
T?l/Fax:  
0145441823.  
> Mail bax: zanadoan@a...  
> >  
> >  
> >  
> > We think that Africa can stand up and save  
lives. Colonisation  
and  
> slavery cut our life and mind but we can built  
our selves four our  
> children life, if we don't wont to make them  
slaves again. Africa  
> have to recover his mind on rehabilitate her  
language her histry.  
In  
> the world only african don't use their language  
that official  
> language. In international list of language  
reference, we don't  
> exist. There be many african scientist but they  
don't work to  
Africa,  
> What about ? We have also religions and we  
believe on one god on  
our  
> traditions, what happened to us ? We want to talk  
to all this  
things,  
> and we invite you to help us to make this meeting  
find. This is  
our  
> duty. My name is Edjou Djomniyo and I said, one  
person, one  
> association, one country is not able to do this  
work alone, we  
have  
> to be together and we will be strong. I am  
waiting to your  
> proposition. excuse my english, I hope you  
understand me. Zanadoan  
> and associate thanks you for your contributions.  
> >  
> > Take care, brother, take care, sister, we have  
to be together.  
> >  
> > Zanadoan President, Kanti?bo edjou Djomniyo  
>  
>  
>  
>  
>  
> -----  
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| 15685|2005-01-31 08:53:31|David Irdor|Re: France seizes African archaeological objects|  
That's the way they stole and erase our history.

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<http://www.grioo.com/info3937.html>

an other good website

africamaat.com

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> a  
飲it:

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[http://www.iol.co.za/index.php?](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1107004862923B216)  
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January 29 2005 at 04:53PM

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| 15686|2005-01-31 15:03:40|biblical12|Ancient Egyptian Was A Syllabary Like Amharic|  
<http://www.stshenouda.com/coptlang/cophist.htm>

## II. Short History of the Egyptian Language before Coptic

The ancient Egyptians devised a writing system to record their spoken language over 60 centuries ago. The first application seems to have been the calendar. The system started by giving each word a symbol, called hieroglyph. This convention was of course doomed because of the tremendous vocabulary it would have generated. Out of such ideas they took some of these hieroglyphs and associated a sound value to them which, when combined together, would spell out the spoken word. The sound values of such characters depended mostly on the pronunciation of the word that it denoted in the early stage. Thus the hieroglyph for mouth, pronounced 'ro' became the sound 'r' in the new system. About 130 hieroglyphs have been identified as voiced characters. Some represented a single sound, others a two-character sound, and some a three-character sound. Many more hieroglyphs were added to represent the idea or to enhance the meaning of the word. These are commonly referred to as 'ideograms' and they brought the number of identified hieroglyphs to over 4,000. This script, popularly called hieroglyphic, was both beautifully drawn as well colorfully painted. It was used for inscription on Egyptian monuments as well as a variety of written texts on papyrus.

In parallel with the development of the hieroglyphic script, a second script came to light. Such script was a mere simplification of the artistic, and sometimes laborious, hieroglyphic. It was originally devised by the priests to record the records of the temples and then became a tool of the government servants, educated by the learned priests, who used it to record the affairs of the state. Due to the priestly origin of the script the name 'hieretic' was popularly affixed to it. This script used the same symbols, drawn in a simplified way. There is no indication that script had as many ideograms as the hieroglyphic had.

With the decline of the state such a cumbersome writing method became impossible to preserve it as is. So in the fifth century BC. a new

script was devised that was both simpler to write and included about ten percent of the total number of hieroglyphs used previously. This new script came to be referred to as 'Demotic'. The cursive, and relatively ugly appearance of characters, in comparison to the hieroglyphic, was compensated for by its relative compactness. Many written records were preserved in that script but they dared not inscribe it on temple walls.

Charles

| 15687|2005-01-31 15:05:18|Kim Baskerville|Re: France seizes African archaeological objects|  
I am a fairly new member to the group, and although I don't normally respond to the emails sent, I generally do read them and follow the links to the articles. I am having trouble with these two. Is there a English version of these articles anywhere?

Kim Baskerville

----- Original Message -----

**From:** [David Irdor](#)

**To:** [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

**Sent:** Monday, January 31, 2005 11:52 AM

**Subject:** Re: [Ta\_Seti] France seizes African archaeological objects

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January 29 2005 at 04:53PM

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| 15688|2005-02-01 06:39:37|Runoko||

Attachments :

>fotogalary and Music

| 15689|2005-02-01 14:21:02|biblical12|Re: France seizes African archaeological objects|  
Kim,

They did not intend for an anglophone readership. I'm translating something else for the group from French to English you will find very interesting. The previous French article has more details than the English, but the basics are already there.

This was the point that I originally made with Ta Seti that the African American community of scholars is at a disadvantage since much of the most important African information is not in a language they can read.

Quel Damage! C'est la vie.

BTW, love the plus size links. Bigger is better!

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville" wrote:

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>

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>

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> [africamaat.com](http://africamaat.com)

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> --- [Paul Kekai Manansala](#)

<[pmanansala@s...](mailto:pmanansala@s...)> a

> [飲it :](#)

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> <http://www.iol.co.za/index.php?>

> [set\\_id=1&click\\_id=588&art\\_id=qw1107004862923B216](#)

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> [France seizes African archaeological objects](#)

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> [January 29 2005 at 04:53PM](#)

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> [Paris - French customs officials have seized 845](#)

> [African](#)

> [archaeological objects, including 70-million-year-old](#)

> [dinosaur](#)

> [fossils and rare figurines, destined for possible](#)

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>

> [The French Finance Ministry said in a statement that](#)

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>

> They comprised just over a hundred 70-million-year-old  
> dinosaur  
> bones, 668 stone objects dating back to the Neolithic  
> period (8 000-  
> 6 000 years BC), and 29 pieces of pottery and rare  
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> to have been used in funeral ceremonies by inhabitants  
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> region between Niger and Burkina Faso in the second to  
> 10th  
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| 15690|2005-02-01 18:14:53|biblical12|Sub-Saharan Roots of Predynastic Egypt by DNA|  
TaSeti,

I got this from this site. But, it's been posted many on francophone places.

Translated by Charles

=====

LECTURE PROPOSÉE: "QUAND LA BIOLOGIE MOLECULAIRE CONFIRME LES  
TRAVAUX  
DE CHEIKH ANTA DIOP"

Par: Azeto Akleke, Yukon, Canada, 4 août 2003.

Source: Mounza Shabaka, Docteur en Biologie nous apporte un  
éclairage

Commentaire: Vu sur le site <http://www.agorafrica.com/>.

Je vous prie d'aller visiter ce site. Il y a des choses très  
intéressantes à avoir sur l'Afrique et vous allez apprendre beaucoup  
sur notre race Noire ou bien Nègre à travers le monde.  
Bonne lecture.

La Biologie moléculaire, partie des sciences biologiques de pointe  
utilisant les gènes (ADN), ne cesse de fournir des éléments confirmant  
le caractère négro-africain des habitants de l'Egypte ancienne  
(Kemet) et de diaspora africaine à partir de la vallée du Nil.

Cependant, ces résultats bien que publiés dans des revues

scientifiques spécialisées ne sont que peu transmises au grand public français à travers les journaux de vulgarisation. La vaine gloire moque de la couleur de peau mais rares sont les scientifiques à admettre quand il s'agit de l'histoire nullo-africaine. Eric Crubé, Professeur d'anthropologie à l'Université Paul Sabatier, Toulouse, fait srement parti de ces rares hommes de sciences.

Ses recherches publiées dans un article du magazine de vulgarisation scientifique "La Recherche de mai 2002" (1) sur l'ADN ancien des ossements de la population d'Adâ en Egypte, 3700 ans avant notre ère, sont concluantes ; on peut y lire en page 46: "Ces deux hommes adultes, inhumés ensemble dans la nécropole d'Adâ, en Egypte, 3700 ans avant notre ère, étaient frères ou cousins, selon l'analyse de leur ADN. Celui-ci les apparente aussi à des populations d'origine subsaharienne ce que confortent des éléments morphologiques et génétiques concernant l'ensemble de la population". On ne peut plus être plus explicite. L'ensemble de la population d'Egypte préhistorique, il y a 3700 ans, est Née. Ce n'est pas Cheikh Anta DIOP qui parle pour s'inventer un passé africain glorieux: c'est la réalité scientifique. De surcroît les prélèvements d'ADN ont été effectués par les chercheurs européens du CNRS: pas de risque de contamination par de l'ADN nullo-africains!

De plus, les éléments morphologiques et génétiques confortent la Nègritude des Egyptiens préhistoriques. Pourquoi les résultats du professeur Crubé ne figurent point dans les journaux de vulgarisation tels "LE MONDE", "L'EXPRESS"? Au contraire, des articles incendiaires aux arguments inconsistants contre l'Egypte Née, sont florissant dans ces magazines (Lire Jean-Marc Egouy: Les racines de l'Egypte ancienne, Cheikh Anta Diop et la supercherie médiatique, Menaibuc, 2003)

-----My Translation below

PROPOSED LECTURE: " WHEN MOLECULAR BIOLOGY  
CONFIRMS THE WORK OF CHEIK ANTA DIOP"

By: Azeto Akleke, Yukon, Canada, August 4, 2003

Source, Mounza Shabak, Doctor of Biology brings enlightenment to us.

Commentary: Seen on the site: <http://www.agorafrica.com/> I ask you to visit this site. There are interesting things to know about Africa and you will learn a lot about our Black race or better Negro around the world. Good reading.

Molecular Biology, a field of the biological sciences pointing to the study of the genes (DNA), does not cease to supply some elements confirming the Black African character of the inhabitants of Ancient Egypt (Kemet) and of the African Diaspora starting from the Nile Valley.

While, these results that were well published inside the specialized scientific reviews are not widely circulated across to the greater French public in the common media. The truth makes fun of the skin color but it's rare that the scientists admit it when it benefits Black African history. Eric Crubé, Professor of Anthropology at the Paul Sabatier University, Toulouse (France), definitely became one of the rare men of science.

These findings published inside an article in a popular scientific magazine "La Recherche de mai 2002 (1) on the DNA of ancient bones from the Adaima, Egypt population, 3700 B.C., are compiled; one can read on page 46: "These two adult men, buried together inside the 3700 B.C. Adaima, Egypt necropole were brothers or cousins, according to their DNA analysis. It also appears that they are from Sub-Saharan populations which conform to morphological and epidemiological elements about the population group." One can also explain. The Predynastic Egyptian population group is Black[Negroid]. This is not Cheik Anta Diop. who is speaking in order to invent a glorious African past: this is scientific reality. In addition, the DNA examinations have been performed by European researchers of CNRS [Centre National de la Recherche Scientifique] not at the risk of BlackAfrican DNA contamination.

Moreover, the morphological and epidemiological elements reinforce the Blackness of Predynastic Egypt. Why don't the results of Professor Crubé appear in popular journals like "Le Monde" or "L'Express"? On the contrary, some inconsistent incendiary articles against Black Egypt, are flourishing inside these magazines (Read Jean-Marc Egouy: The Roots of Ancient Egypt, Cheik Anta Diop and the Fraudulent Media, Menaibuc, 2003)

| 15691|2005-02-01 18:15:38|Paul Kekai Manansala|Farouk Hosni: Spanish mission excavates 11 ancient tombs in Ahansia|

<http://www.sis.gov.eg/online/html12/o310125m.htm>

January 31, 2005

Farouk Hosni: Spanish mission excavates 11 ancient tombs in Ahansia

"The Spanish archaeological mission under the National Antiquities Museum in Madrid has unearthed about eleven tombs built with unburnt bricks inside a cemetery dating back to 2061- 2190 BC", Minister of Culture, Farouk Hosni said adding that the mission found fake gates, religious paintings and courban tables.

For his part the Secretary General of the Supreme Council of Antiquities, Zahi Hawas said that the mission has unearthed 12 chambers built with unburnt bricks with arch ceilings.

The mission also found chains and necklaces made of precious stones with the shape of sea shells, added Hawas.

| 15692|2005-02-02 04:56:35|Arthur Coleman|To Charles-Sub-Saharan Roots of Predynastic Egypt by DNA|

Charles,

The domain: <http://www.agorafrika.com/> expired on 1/22/2005 according to web page location. Art

| 15693|2005-02-02 13:31:05|biblical12|Sub-Saharan Roots of Predynastic Egypt by DNA|

Wow,

This is the thanks I get! Just because I forgot to add a url with the original report. This ain't right! :-)

Lirez-vous Read!

<http://www.diastode.org/Echos/invit4558.html>

and

near top

<http://www.afrik.com/forum/read.php?f=12&i=37217&t=37217>

<http://www.afrik.com> 's forum area.

Charles



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Arthur Coleman wrote:

> Charles,

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> The domain: <http://www.agorafira.com/> expired on 1/22/2005

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> Art

| 15694|2005-02-02 21:11:22|Paul Kekai Manansala|Ethiopia royals' tribute to Marley|  
<http://www.cnn.com/2005/SHOWBIZ/Music/02/02/ethiopia.marley.reut/index.html>

Ethiopia royals' tribute to Marley

Wednesday, February 2, 2005 Posted: 8:58 AM EST (1358 GMT)

Marley performs in 1979, two years before his death through cancer.

Image:

ADDIS ABABA, Ethiopia (Reuters) -- Ethiopian royals paid tribute to late reggae icon Bob Marley at his 60th anniversary celebrations for championing their cause long after the ouster of Emperor Haile Selassie ended centuries of imperial rule.

Marley, whose Rastafarian faith considers Haile Selassie as a black Messiah, often defended the emperor as a man who toiled for the cause of African unity before Marxist officers overthrew his feudal government in 1974 and he died a year later.

Under dictator Haile Mariam Mengistu, whose government killed tens of thousands of its critics, it was taboo to speak of the emperor, or of his family, who were exiled until Mengistu was himself toppled in 1991.

"Marley struggled in favor of history in defending Emperor Haile Selassie even in the dark days when it was almost considered as a subversive act to utter the name Selassie I," said Prince Beedemariam Mekonnen, the emperor's grandson.

"It is only a matter of justice that Marley, who defended him vengefully, would be celebrated today in Ethiopia," he added, speaking late on Tuesday at the opening of a month of festivities to mark the 60th anniversary of Marley's birth.

Rastafarians took their name from Ras Tafari, Haile Selassie's title before he was crowned emperor in 1930, described in legend as a

descendent of King Solomon and the Queen of Sheba who ruled 2,000 years ago.

Despite bearing the title -- "King of Kings, Conquering Lion of the Tribe of Judah" -- neither Haile Selassie nor his family ever claimed he was divine as Rastafarians believe.

Most Ethiopians are too young to remember Selassie's glory years, in which he survived an invasion from Mussolini's Italian army and began Ethiopia's modernization, building roads and opening schools across the country.

Instead, they think of the turbulent last period of his 44-year reign, when famine in the countryside and protests in Addis Ababa tore down the mystique surrounding Selassie and allowed Marxist military officers to seize power.

Peasant farmers look back at the emperor's era as one in which they were virtual slaves of absentee landlords.

The emperor was apparently murdered by the soldiers who had toppled him and kept him prisoner. His body was then buried in the dirt near a latrine and reburied in 2000.

Beedemariam hailed Marley, who died of cancer in 1981, as a man who achieved global iconic status among millions throughout Africa, the Caribbean and the rest of the world through songs decrying oppression and discrimination.

"His music touched hearts everywhere and left many pondering and reflecting on his lyrics till today," he added.

Prince Zera-Yacob, the crown prince of the former Ethiopian Imperial dynasty, praised the Marley family for making a proposal to build a museum to house historical treasures as well as the emperor's crowns and scepters in Addis Ababa.

"The museum could be most useful to protect the treasures of the former emperor. His treasures are part of Ethiopian history and as such should be given the respect they deserve," he told Reuters.

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## **THE AFRICAN PRESENCE IN ASIA: INTRODUCTION AND OVERVIEW**

**(FOR THE FRENCH LANGUAGE EDITION)**

**BY RUNOKO RASHIDI**

"What became of the Black people of Sumer?" the traveler asked the old man, for ancient records show that the people of Sumer were Black. "What happened to them?" "Ah," the old man sighed. "They lost their history, so they died?"

### **--A Sumer Legend**

This Sumer legend we think is a fitting way to begin this Introduction to the latest collection of essays on the African presence in Asia for it speaks to the consequences that face us when we fail to document our history and refuse to tell our story. This Introduction and this book are part of the very much needed chronicle of the African presence in Asia. It is a story that must be told. Indeed, the story of the African presence in Asia is as fascinating as it is obscure. It is a story that begins, it would strongly appear, more than 100,000 years ago.

## **RECENT SCIENTIFIC STUDIES**

In truth we now know, based on recent scientific studies of DNA, that modern humanity originated in Africa, that African people are the world's original people, and that all modern humans can ultimately trace their ancestral roots back to Africa. Were it not for the primordial migrations of early African people, humanity would have remained physically Africoid, and the rest of the world outside of the African continent absent of human life. Since the first modern humans in Asia were of African birth, the African presence in Asia can therefore be demonstrated through the history of the Black populations that have inhabited the Asian land mass within the span of modern humanity.

Two recent DNA studies strongly substantiate this. According to the first report, entitled "Chinese Roots lie in Africa," "Most of the population of modern China--one fifth of all the people living today--owes its genetic origins to Africa, an international scientific team said today in research that undercuts any theory that modern humans may have originated independently in China.

Populations from East Asia always derived from a single lineage, indicating the single origins of those populations. It is now probably safe to conclude that modern humans originating in Africa constitute the majority of the current gene pool in East Asia.

Although few scholars today dispute the idea that the earliest ancestors of the human species evolved in Africa, there still is considerable debate over how modern humanity evolved from its more primitive ancestors.

Many anthropologists believe that humans may have migrated out of Africa in waves. More than a million years ago, humanity's primitive ancestors, known as *Homo erectus*, walked out of Africa to colonize Europe, the Middle East and Asia. On that everyone agrees.

Then several hundred thousand years later, some theorize, a second wave of more sophisticated tool-using humans migrated out of Africa and overwhelmed those earlier ancestors. According to that theory, modern humans are descended solely from those especially sophisticated tool-users (1). ?

An equally important report, entitled "An Ancient Link to Africa Lives on in Bay of Bengal," focuses on the inhabitants of the Andaman Islands (a remote archipelago east of India), and states that they are the direct descendants of the first modern humans to have inhabited Asia. "Their physical features ? short stature, dark skin, peppercorn hair and large buttocks ? are characteristic of African Pygmies. They look like they belong in Africa, but here they are sitting in this island chain in the middle of the Indian Ocean," writes Dr. Peter Underhill of Stanford University, a co-author of the report (2).

Only four of the dozen or so tribal groups that once inhabited the island survive, with a total population of about five hundred people. This was before the December 2004 tsunami. These include the Jarawa (the largest group), who still live in the forest, the Onge, who have been settled by the Indian government, the Great Andamanese and the Sentinelese.

These studies of the Andamanese suggests that they are part of what is described as a "relict Paleolithic population, descended from the first modern humans to leave Africa (3).?"

Dr. Underhill, an expert on the genetic history of the Y chromosome, said the Paleolithic population of Asia might well have looked as African as the Onge and Jarawa do now, and that "people with the appearance of present-day Asians might have emerged only later (4). ?

## **AFRICAN CIVILIZATION IN ASIA**

But not only were African people the first inhabitants of Asia. There is abundant evidence to show that African people within documented historical periods created, nurtured or influenced some of ancient Asia's most important and enduring classical civilizations. Sumer, considered the first great civilization of Western Asia, is perhaps the most prominent example.

Flourishing during the third millennium B.C.E. between the mighty Tigris and Euphrates Rivers, Sumer set the guidelines and established the standards for the kingdoms and empires that followed her including Babylon and Assyria. She has been acknowledged as an early center for advanced mathematics, astronomy and calendars, writing and literature, art and architecture, religion and highly organized urban centers, some of the more notable of which were Kish, Uruk, Ur, Nippur, Lagash, and Eridu.

While Sumer's many achievements are much celebrated, the important question of the ethnic composition of her population is frequently either glossed over or left out of the discussion altogether. As topical as Iraq is today and since the civilization of ancient Sumer has been claimed by other peoples, it is important to set the record straight and we believe that we can state without equivocation that Sumerian civilization was but an extension of Nile Valley civilizations "of which Egypt was the noblest-born but not the only child (5)."

## **RACIAL CLASSIFICATION**

For well over a century, Western historians, ethnologists, anthropologists, archaeologists and other such specialists have generally and often arbitrarily used such terms as Negroid, Proto-Negroid, Proto-Australoid, Negritic and Negrito in labeling populations in Asia with Africoid

phenotypes and African cultural traits and historical traditions. This has especially been the case with Black populations in South Asia, Southeast Asia and Far East Asia. In Southwest Asia, on the other hand, terms like Hamites, Euraficans, Mediterraneans and the Brown Race have commonly been employed in denoting clearly discernible Black populations. In this work, we have chosen to reject such deliberately confusing nomenclature as obsolete and invalid, unscientific and racially motivated, and it is our intention to comprehensively explore the full impact and extent of the African presence in the human cultures and classical civilizations of early Asia.

Dr. Cheikh Anta Diop, whose work has in so many ways formed a model for much of our research efforts, expressed a keen understanding of the nature and ramifications of the phenomena. In a November 1985 interview with the *Journal of African Civilizations*, Charles S. Finch pointed out that, 'There seems to be a growing consensus or idea in the literature of anthropology that there is no such thing as race (6).' Continuing, Dr. Finch noted that 'One consequence of this thinking is the idea that Black people in India, Asia and the Pacific Islands who have almost the identical physical characteristics as Africans--that is, black skins, kinky hair, full lips, broad noses, etc.--are said to be totally unrelated to Africans (7).' In his response, Dr. Diop, speaking deliberately and uncompromisingly, pointed out that:

'A racial classification is given to a group of individuals who share a certain number of anthropological traits, which is necessary so that they not be confused with others. There are two aspects which must be distinguished, the phenotypical and genotypical. I have frequently elaborated on these two aspects.

If we speak only of the genotype, I can find a black who, at the level of his chromosomes, is closer to a Swede than Peter Botha is. But what counts in reality is the phenotype. It is the physical appearance which counts. This black, even if on the level of his cells he is closer than Peter Botha, when he is in South Africa he will live in Soweto. Throughout history, it has always been the phenotype which has been at issue; we mustn't lose sight of this fact. The phenotype is a reality, physical appearance is a reality.

Now, every time these relationships are not favorable to the Western cultures, an effort is made to undermine the cultural consciousness of Africans by telling them, 'We don't even know what a race is.'

It is the phenotype which has given us so much difficulty throughout history, so it is this which must be considered in these relations. It exists, is a reality and cannot be repudiated (8).'

## **WHAT IS TO BE DONE IN RESPECT TO THE AFRICAN PRESENCE IN ASIA**

In this work we have tried to survey, at least to some extent, most of the major geographical regions in Asia and yet so very much, obviously, remains to be done.

And there are so many parts of Asia that are virtually crying out for detailed study. For example, someone recently asked me about the African presence in Sri Lanka. My response was essentially, 'It all depends on what you mean by *African*.' The majority Sinhalese population of Sri Lanka (formerly Ceylon) is itself very dark. Then you have the Tamils from South India residing in Sri Lanka. They, also, are very dark people. They are Dravidians with some of them being quite black. These are the Blacks currently fighting the Sinhalese Sri Lanka government for independence or at least a greater degree of autonomy.

Then you have the group of Blacks arrived more recently from Africa in Sri Lanka called "Kaffirs." They are very similar to the African populations in Iraq, Iran and Kuwait, and known in Pakistan as *Sheedis* and India as *Siddis* and *Habshis*. There seems to be only a few thousand of these Kaffirs in Sri Lanka but they represent the descendants of enslaved Africans brought to the island within the past several hundred years. These Blacks have distinct recollections of Africa.

And certainly not to be left out of the discussion are the descendants of probably the original people of Sri Lanka and these people are generally called "Veddas" or "Veddoids" and have a strong resemblance to Aboriginal Australians. In respect to phenotype all of these populations are Black.

Myanmar, Cambodia, and Vietnam should be special areas of research. On a 2002 visit to Myanmar my tour guide informed me that twenty miles south of Yangon resides a community of African pearl divers. Other guides in Southeast Asia have informed me of "unmixed" Black people in east-central Cambodia. The Black presence in Vietnam has scarcely even been looked at and very much the same thing could be said about Bangladesh and the aboriginal people and later migrants to that country. And what about the 13,000 islands of Indonesia, stretching from mainland Asia into the Pacific Ocean? What about Siberia? What about Korea? What about the Black presence in Jordan and Palestine? What about African people in Uzbekistan and Kazakhstan and the high plateaus of Central Asia? So much of the work that must be done has scarcely even been outlined.

Perhaps it was expressed best by Dr. Chancellor Williams in his classic *Destruction of Black Civilization*: According to Dr. Williams, in respect to the African presence in Asia:

"I only made passing reference in the work to Blacks scattered outside of Africa over the world--not from the slave trade, but dispersions that began in prehistory. This fact alone indicates the great tasks of future scholarship on the real history of the race. We are actually just on the threshold, gathering up some important missing fragments. The biggest jobs are still ahead.

Ancient China and the Far East, for example must be a special area of African research. How do we explain such a large population of Blacks in Southern China--powerful enough to form a kingdom of their own? Or the Black people of the Malay peninsula, Indo-China, the Andamans and numerous other islands. The heavy concentration of Africans in India opens still another interesting field for investigation. Even the "Negroid" finds in early Europe appear not to be as challenging as the Black population centers in Asia. Our concern is with great and dominant populations. These are the Blacks who have so puzzled Western scholars that some theorize that Asia or Europe may be the homeland of Africans after all. The African populations in Palestine, Arabia, and Mesopotamia are better known, although the centuries of Black rule over Palestine, South Arabia, and in Mesopotamia should be studied and elaborated in more detail. All of this will call for a new kind of scholar, a scholarship without any mission other than the discovery of truth, and one that will not tremble with fear when that truth is contrary to what one prefers to believe (9)."

**In summation, in brief, we contend that the history of the African presence in Asia, including the African presence in classical Asian civilizations, is one of the most significant**

**, challenging and least written about aspects of the global African experience, and that even today, after an entire series of holocausts and calamities, the African presence in Asia may exceed three hundred million people. The works of pioneer historians and scholars like Rufus Lewis Perry, James Marmaduke Boddy, Alphonso Orenzo Stafford, George Wells Parker, Drusilla Dunjee Houston, Joel Augustus Rogers, John Glover Jackson, Cheikh Anta Diop, Chancellor James Williams, Clyde-Ahmad Winters, James E. Brunson, Wayne B. Chandler, and numerous others, to varying degrees, have stressed this for years. We intend to continue to energetically carry this work forward.**

**It is in this light and with this in mind that we present this volume. It is a search for answers and an attempt to examine and survey several core areas. Among the most fundamental of these areas are:**

- 1. The peopling and settlement of Asia from Africa, identifying African people as Asia's first modern human populations. That African people--Black people--are the aborigines of Asia, and that subsequent and period migrations and movements of African people into Asia occurred throughout antiquity.**
- 2. The impact and extent of the African presence in the human cultures and classical civilizations of early Asia.**
- 3. Discernible African elements and underpinnings of the major religions and philosophical movements in Asian antiquity.**
- 4. Historical, anthropological, and linguistic relationships between Asia's Africoid, Mongoloid, Caucasoid, and Semitic populations.**
- 5. The enslavement and subjugation of African people in Asia.**
- 6. Ancient and modern documentations and historiography of the African presence in Asia.**
- 7. Major population centers and geographic locations of African populations in Asia from antiquity to modern times.**
- 8. Nomenclature and designations for African people in Asia.**
- 9. The numbers and proportions of African people in Asia from antiquity to modern times.**
- 10. The status of African people in Asia today.**
- 11. Are all of the Black people in Asia Africans?**

And so with that, for now, we close the book and leave it to the reader. Or, to state it more eloquently and in the words of the great scholar Dr. Ivan Van Sertima (to whom this volume is dedicated): "On that note we close. The Black role in Asia, as elsewhere in the world, has been submerged and distorted for centuries. But it has not been totally eclipsed and it rises now like a star which was hidden by a cloud but never faded into the oblivion of the night (10)."

## NOTES

1. Robert Lee Holts, "Chinese Roots Lie in Africa, Research Says," *Los Angeles Times*, 29 Sep 1998.
2. Nicholas Wade, "An Ancient Link to Africa Lives on in Bay of Bengal," *New York Times*, 11 Dec 2002.
3. Wade.
4. Wade.
5. Ivan Van Sertima, *Egypt Revisited* (New Brunswick: Transaction Press, 1982), 8.
6. Charles S. Finch, *Great African Thinkers, vol. 1: Cheikh Anta Diop*, (New Brunswick: Transaction Press, 1986), 285.
7. Finch.
8. Cheikh Anta Diop, *Great African Thinkers, vol. 1: Cheikh Anta Diop*, (New Brunswick: 1986), 285.
9. Chancellor Williams, *The Destruction of Black Civilization* (Dubuque: Kendall/Hunt, 1971), xxii.
10. Ivan Van Sertima, *African Presence in Early Asia* (New Brunswick: Transaction Press, 1995), 17.

| 15696|2005-02-03 03:44:28|Runoko Rashidi|TABLE OF CONTENTS|

## AFRICAN PRESENCE IN ASIA FROM ANCIENT TO MODERN TIMES

BY RUNOKO RASHIDI

TRANSLATED FROM THE ENGLISH BY MAURICE AKINGENEYE

DEDICATED TO DR. IVAN VAN SERTIMA

TABLE OF CONTENTS

PREFACE

INTRODUCTION AND OVERVIEW



## **THE AFRICAN PRESENCE IN WESTERN, SOUTHERN AND CENTRAL ASIA**

**FROM THE SUMERIANS TO THE ZANJ: THE AFRICAN PRESENCE IN EARLY IRAQ**

**AFRICANS IN EARLY ASIAN CIVILIZATIONS: A HISTORICAL OVERVIEW**

**MORE LIGHT ON SUMER, ELAM AND INDIA**

**THE BLACKHEADS OF SUMER: A BIBLIOGRAPHY**

**THE AFRICAN PRESENCE IN CLASSICAL WEST ASIAN CIVILIZATIONS**

**RESEARCH NOTES: JAMES COWLES PRICHARD ON THE AFRICAN PRESENCE IN ASIA**

**TRAVEL NOTES: INDIA THROUGH AFRICAN EYES**

**RESEARCH NOTES: ANCIENT CITIES BENEATH THE ARABIAN SANDS**

**THE AFRICAN PRESENCE IN EARLY ARABIA AND THE ISLAMIC WORLD IN ASIA: A SELECT ED BIBLIOGRAPHY**

**RESEARCH NOTES: THE AFRICAN PRESENCE IN THE ART AND ARCHITECTURE OF EARLY CENTRAL ASIA**

**TRAVEL NOTES: IN SEARCH OF THE AFRICAN PRESENCE IN TURKEY**

## **THE AFRICAN PRESENCE IN EARLY FAR EAST AND SOUTHEAST ASIAN CIVILIZATIONS**

**TRAVEL NOTES: ON CHINA'S GREAT WALL--IN SEARCH OF THE AFRICAN PRESENCE**

**THE BLACK PRESENCE IN CHINA: A BIBLIOGRAPHY**

**BLACK SHOGUN: THE AFRICAN PRESENCE IN JAPANESE ANTIQUITY**

**APPENDIX: REFERENCES TO SAKANOUYE TAMURAMARO IN THE WORKS OF TWENTIETH CENTURY AFRICAN SCHOLARS**

**SAKANOUYE TAMURAMARO AND THE BLACK PRESENCE IN JAPANESE ANTIQUITY: A SELECTED BIBLIOGRAPHY**

**THE BLACK PRESENCE IN CLASSICAL SOUTHEAST ASIAN CIVILIZATIONS**

**THE ANCIENT MONUMENTS OF ANGKOR, CHAMPA AND THAILAND--THE  
BLACK PRESENCE IN EARLY SOUTHEAST ASIA: A SELECTED BIBLIOGRAPHY**

**BLACK BONDAGE AND RESISTANCE IN ASIA**

**BLACK BONDAGE IN ASIA**

**AFRICAN DYNASTIES IN INDIA: A SELECTED BIBLIOGRAPHY ON THE SIDDIS**

**DALITS: THE BLACK UNTOUCHABLES OF INDIA**

**THE HISTORICAL UNITY OF AFRICANS AND DALITS: A SELECTED  
BIBLIOGRAPHY**

**DIMINUTIVE AFRICIDS IN ASIA**

**PEOPLE OF THE FIRST WORLD: SMALL BLACKS IN AFRICA AND ASIA**

**DIMINUTIVE AFRICIDS: FIRST PEOPLE OF THE PHILIPPINES**

**DIMINUTIVE AFRICIDS IN SOUTHEAST ASIA: A SELECTED BIBLIOGRAPHY**

**DOCUMENTATION OF THE AFRICAN PRESENCE IN ASIA**

**PIONEER CONTRIBUTIONS TO THE DOCUMENTATION OF THE AFRICAN  
PRESENCE IN EARLY ASIA: 1883-1918**

**SITTING AT THE FEET OF A FORERUNNER: AN APRIL 1987 INTERVIEW WITH  
JOHN G. JACKSON**

**DEDICATION AND TRIBUTE--THE PASSING OF GIANTS: JOHN G. JACKSON AND  
CHANCELLOR WILLIAMS**

**TRIBUNE TO A FORERUNNER: A SELECTED BIBLIOGRAPHY OF JOHN GLOVER  
JACKSON (APRIL 1, 1907--OCTOBER 13, 1993)**

**A BIBLIOGRAPHY OF DR. CHANCELLOR JAMES WILLIAMS**

**AFTERWORD AND END MATTER**

**PAN-AFRICANISM IN SOUTH ASIA**

**BIOGRAPHICAL NOTES**

| 15697|2005-02-03 14:34:59|osirica|The Osirican theory confirmed|  
I had "discovered" the Nilo-Saharan language group, but I could not find any confirmation that professional linguists had viewed it in the same manner that I had.

Of course there are those whom I shall not name who insisted that Egyptian was an Afro-Asiatic group, because the Nilo-Saharan group is distinctively Black/African and the language is found as far north as Egypt. In addition, Egyptian language itself does not follow any Asiatic language patterns, and Egyptian is not a singularity (like the Basque language), but it is related to the other nilo-Saharan groups.

I find this article especially interesting, most notably the LAST paragraph:

"The Nilo-Saharan language group was originally defined in 1963 by the American linguist and anthropologist Joseph Greenberg. Of the four major language groups identified in Africa (the others being Afro-Asiatic, Niger-Congo, and KhoiSan) Nilo-Saharan is the most controversial. Debate continues today as to whether it is actually a language group in its own right, or a sub-group of the wider spread Niger-Congo group. Of the four language groups it exhibits the largest linguistic drift, and is often used to perpetuate the Euro-centric explanation for the spread of iron working from north Africa through trade rather than independent development by sub-Saharan cultures."

| 15698|2005-02-03 14:40:58|osirica|Re: The Osirican theory confirmed|  
Oops, the article was from  
<http://africanhistory.about.com/od/kingdoms/a/NiloSaharan.htm>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

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 Africa  
 > through trade rather than independent development by sub-Saharan  
 > cultures."  
 | 15699|2005-02-03 20:59:52|K. Loganathan|The Mantrayana of Tirumular- 79|  
**The Mantrayana of Tirumular- 79**

## **The Elements of Tantric Psychology - Tampanam**

The elements of Tantric Psychology are as ancient as the magical practices of mankind and which evolved into the science of Mantrayana through the repeated practices of entering into TRANCES as a way of making the divine forces be present in the body and effect the necessary cure and so forth. From such earlier beginnings that we so abundantly see in Sumerian medical practices and perhaps also in the Hekaism of the ancient Egyptians, we have in Tirumular the advancement of this practice into a science that I call here Tantric Psychology where the Divine Processes like Tampanam and so forth are elicited for the good of the person through making the deity be present in the body and soul.

In the concluding part of this Mantrayana, Tirumular describes the TECHNOLOGY, the mantra saatanam for enlisting the help of these pre-existent processes for the good of the person. A theory must have applications and Tantric psychology described here constitutes the APPLICATION of Mantrayana, the Theory

Tampanam means arresting, preventing, avoiding, binding and so forth. It is derived from Su dab-be and C.Tamil tabu and exists in SK as stambi etc. An impending disaster or danger can be avoided by invoking this process so that that disaster is stayed. Now the technology as described below seeks to make the soul one-with Rudra-Siva and communicating such intentions of the person to this Rudra so that He will do the Tampanam sought after by soul.

This follows from the fact that the saatakan, the one who practices this art, must sit on a plank of Arasu tree (pipal tree or Bodhi tree) and which is also the tree of Siva (Siva, the aal amar celvan: Siva stays in the Pipal Tree). One must sit erect on such a plank and recite the Siva

Mantra in the order where the ma-kaaram is made the initial mantra-phoneme and which is the mantra technology for the Tampanam.

Now it is also suggested that honey paste be smeared on the palm leaf on which this Siva-Mantra is written. Perhaps this is a strategy for having pleasant feelings during the whole exercise and which means no evil thoughts are entertained. The mind of the Saataka must be pure and what is intended must be for the good and happiness of all.

Now the next process is that heating up the soul in the Fire within and certainly this is a way to unite with Rudra-Siva whose form is Fire, the Agni. It is a process the same as trance where the deities are made to present in the body. As the Saataka burns within and in that reach the Rudra-Siva within then he will get the blessings of this deity and the desired Tampanam will be realized as such

997.

**ninRa arsam palakai meel neeraaka  
onRida mavviddu oolaiyiR saatakan  
tunRu mezukai yuL puucic cudaridait  
tanRu vetupiddut tampanaG kaaNumee**

Meaning:

*Sit on a plank of Pipal Tree very erect and to be one-with (Rudra Siva) write down on a palm leaf the Siva Mantra but now the order changed so that it begins with 'ma' ( i.e. Ma-Si- Vaa-Ya-Na) . Then smearing the leaf with wax-like honey, recite the mantra as above and activate the FIRE within. If you succeed in this (and with that activate the presence of Rudra-Siva within) you will also succeed in having the process Tampanam working in your favor.*

---

Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

| 15700|2005-02-04 02:09:54|David Irdor|Re: To Charles-Sub-Saharan Roots of Predynastic Egypt by DNA|

You can find this article on [africamaat.com](http://africamaat.com). For sure it's a french web site. I'm from Guadeloupe in the caribbean living in france and I really appreciate this website. I wish the whole of us to see and participate on this site.

--- Arthur Coleman <[artcoleman@ameritech.net](mailto:artcoleman@ameritech.net)> a 飲it  
:  
> Charles,  
>  
> The domain: <http://www.agorafrica.com/> expired on  
> 1/22/2005 according to web page location.  
>  
> Art  
>

D 飯uvrez le nouveau Yahoo! Mail : 250 Mo d'espace de stockage pour vos mails !  
Cr 饺 votre Yahoo! Mail sur <http://fr.mail.yahoo.com/>  
| 15701|2005-02-04 04:20:40|Peter Gray|Re: The Osirican theory confirmed|

Friends,

Osirica may not want to name names, but it should be put on record that Martin Bernal was cross-examined by Listerverlt Middleton about this whole nonsense of ancient Egyptian being an Afro-Asiatic language, and by his own admission, 9 of the 10 so called Afro-Asiatic languages were in fact indigenous to Africa. I was thoroughly confused by this apparent contradiction, and remain so to this day.

Regards,

Peter Gray [atenergy@hotmail.com](mailto:atenergy@hotmail.com)

>From: "osirica"  
>Reply-To: Ta\_Seti@yahoogroups.com  
>To: Ta\_Seti@yahoogroups.com  
>Subject: [Ta\_Seti] The Osirican theory confirmed  
>Date: Thu, 03 Feb 2005 22:34:42 -0000  
>  
>

>I had "discovered" the Nilo-Saharan language group, but I could not  
>find any confirmation that professional linguists had viewed it in  
>the same manner that I had.  
>  
>Of course there are those whom I shall not name who insisted that  
>Egyptian was an Afro-Asiatic group, because the Nilo-Saharan group is  
>distinctively Black/African and the language is found as far north as  
>Egypt. In addition, Egyptian language itself does not follow any  
>Asiatic language patterns, and Egyptian is not a singularity (like  
>the Basque language), but it is related to the other nilo-Saharan  
>groups.  
>  
>I find this article especially interesting, most notably the LAST  
>paragraph:  
>  
>  
>"The Nilo-Saharan language group was originally defined in 1963 by  
>the American linguist and anthropologist Joseph Greenberg. Of the  
>four major language groups identified in Africa (the others being  
>Afro-Asiatic, Niger-Congo, and KhoiSan) Nilo-Saharan is the most  
>controversial. Debate continues today as to whether it is actually a  
>language group in its own right, or a sub-group of the wider spread  
>Niger-Congo group. Of the four language groups it exhibits the  
>largest linguistic drift, and is often used to perpetuate the Euro-  
>centric explanation for the spread of iron working from north Africa  
>through trade rather than independent development by sub-Saharan  
>cultures."  
>  
>  
>

| 15702|2005-02-04 11:19:09|sunkwa22|Sankofa Conference 2005|  
Greetings,

I am writing to inquire about any groups that would be interested in  
visiting an African Centered Conference sponsored by NationHouse  
Programs in Washington, DC this April.

This is a Pan-African Conference open to ALL people of African  
descent. We are actively seeking participants from colleges,  
universities and offer student discounts to interested participants.

Thank you for your time, and if you know of a contact we would  
greatly appreciate you forwarding this information on to them.

Any questions please contact me directly at [tmwhite@sunkwa.com](mailto:tmwhite@sunkwa.com) or  
visit [www.nationhouse.org](http://www.nationhouse.org)

Sincerely,  
Thema Monroe-White  
NationHouse Community Programs  
Student Recruitment  
[tmwhite@sunkwa.com](mailto:tmwhite@sunkwa.com)  
| 15703|2005-02-04 23:33:06|Manu Ampim|Dr. Obenga & Prof. Ampim on Classical African Civilizations (Feb. 1|  
[http://manuampim.com/obenga\\_ampim05.ppt](http://manuampim.com/obenga_ampim05.ppt)  
African American Studies at Merritt College presents:  
**"CLASSICAL AFRICAN CIVILIZATIONS: A Celebration of Africa's Past"**  
Slide presentations by Dr. Theophile Obenga & Prof. Manu Ampim  
Date: Wednesday, February 16, 2005  
Time: 11 am - 1 pm  
Place: MERRITT COLLEGE, 12500 Campus Drive, Oakland, CA  
Newton/Seale Lounge, Bldg. R7  
For more information, contact: Dr. Siri Brown (510) 434-3935 or [sbrown@peralta.edu](mailto:sbrown@peralta.edu)  
| 15704|2005-02-05 00:24:14|Paul Kekai Manansala|Re: The Osirican theory confirmed|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Peter Gray" wrote:  
>

Peter is it the name "Afro-Asiatic" that confuses you, or the suggestion that Semitic (and Berber?) is considered as a part of the family?

Regards,  
Paul Kekai Manansala  
| 15705|2005-02-05 02:34:23|ssathia|Meru|  
Dear Friends,

The pyramid is the world's first major architectural feat using stone. It has four sloping sides.

It is found on every continent on earth and even under the sea.

The pyramid meant "the place of ascension" in Egyptian.

The ziggurat also meant ascension.

The Mount Meru also symbolises ascension. Another name of meru is Atalas, which is the perhaps the same Mt Atlas that the Greeks referred to.

In Tamil, meru refers to the top of a slope, also pointing to



ascension.

Mount Meru is a four sided figure with four colours which could have rise to the four castes of Vedic India:

Red: colour of blood representing the warrior caste. Also represented by blue, meaning death.

White: symbolising purity for Brahmin caste.

Yellow: representing gold, for the vaisyas.

Black: representing earth, for the worker class of sudras.

(Ofcourse, one can read more into this, saying the colours reflect the human races as well)

Could it be that the four sided pyramids, is simply another interpretation of Mount Meru?

Regards,

Sathia

| 15706|2005-02-05 04:26:44|Peter Gray|Re: The Osirican theory confirmed|

Paul,

I guess it's primarily a question of the name, since 9 out of the 10 languages are admittedly indigenous to the African continent. But also, per Diop, Obenga, et al, there is no genetic linguistic relationship between ancient Egyptian and Semitic.

Regards, Peter

>From: "Paul Kekai Manansala"

>Reply-To: Ta\_Seti@yahoogroups.com

>To: Ta\_Seti@yahoogroups.com

>Subject: [Ta\_Seti] Re: The Osirican theory confirmed

>Date: Sat, 05 Feb 2005 08:24:02 -0000

>

>

>--- In Ta\_Seti@yahoogroups.com, "Peter Gray" wrote:

>>

>

>Peter is it the name "Afro-Asiatic" that confuses you, or the

>suggestion that Semitic (and Berber?) is considered as a part of the

>family?

>

>Regards,

>Paul Kekai Manansala

>

>

>

| 15707|2005-02-06 13:19:18|Paul Kekai Manansala|Mummy tar in ancient Egypt|  
[http://www.geotimes.org/feb05/NN\\_mummytar.html](http://www.geotimes.org/feb05/NN_mummytar.html)

## Mummy tar in ancient Egypt

For millennia, ancient Egyptians used oil tar to preserve bodies. New geologic research shows that the tar came from several sources, shedding light on how trade routes of old compare to those of today.

New research suggests that ancient Egyptians used oil tar from Gebel Zeit in Egypt, shown here, and from the Dead Sea to preserve mummies. Image courtesy of James Harrell.

All tar sands ? crude oils, asphalts and bitumen ? contain source-specific compounds, known as biomarkers, which have unique chemical signatures that are closely related to the biological precursors of the oil. Using gas chromatography and mass spectrometers, geologists can identify these biomarkers in the oil to create a very specific "fingerprint" that enables them to trace the location where the oil originated. This fingerprinting is frequently used to trace oil spills to a ship or other point of origin (see Geotimes, January 2005).

Recently, a handful of geologists have fingerprinted tar originating from natural oil seeps around the Middle East and tar samples collected from the 3,000-year-old wraps of mummies. Most have tested mummies that were preserved in tar originating near the Dead Sea, several countries away, close to what is now Israel.

But in 2002, Michael Lewan of the U.S. Geological Survey in Denver, working with colleague James Harrell of the University of Toledo, found one mummy whose tar could be traced to a site called Gebel Zeit ("Oil Mountain" in Arabic) in the Gulf of Suez in Egypt ? the first discovery of Egyptian oil having been used in mummy preservation. Following on the heels of this research, Texas A&M University geochemist Chuck Kennicutt, along with colleagues at the University of Alexandria in Egypt and elsewhere, examined the biomarker signatures of several more mummies to see if they could find evidence of mummy tar originating from the same site in Egypt.

Publishing in an upcoming issue of the Journal of Geoarchaeology, Kennicutt's team reports finding just that. Their new evidence, in

combination with the earlier studies showing tar originating from the Dead Sea, thus confirms, they say, that the Egyptians used oil from several sources in embalming their dead. "Our work expands the idea that trade was going on throughout the Middle East in antiquity, much as it is today," Kennicutt says.

Analyzing more mummies, as well as other items that use oil for a variety of purposes ? for example, as a sealant for ceramic pottery and baskets and an adhesive for jewelry ? may further illuminate trade and life thousands of years ago, Lewan says. "This is a novel and fascinating application for oil research," he says

| 15708|2005-02-06 19:32:58|MessiahTwain|For \*MOTHER EARTH\* Healing, Eight \*THOUSAND\* Drums .....|

EIGHT THOUSAND SACRED DRUMS

FOR THE HEALING OF THE MOTHER EARTH AND ENSURE LIFE AND PEACE

Visita nuestro Sitio <http://universidadindigena.org/uii/id58.html>

## WORLDWIDE CALL TO

The Indigenous First Nations, Peoples, Communities and Organizations of the World and all Humankind

According to a Prophecy Revealed at the Otom□eremonial Center by the Otom□r> Elder Sages to the Indigenous Peoples and all Humankind and a Vision of our Venerable Ancestors, the day when the Sounds of Eight Thousand Sacred Drums join together will be the beginning of a true Healing of Mother Earth, of All the Species and of the Human Family ? which is now in total disequilibrium ? in order to be able to live together on the road to Sacred Peace, in harmonious union with the Universe, Mother Nature, the Community, the Family and our own Hearts. It is time to re-unify ourselves and rediscover for ourselves all the Seeds of the Four Directions in order to reactivate cosmic energy, heal historical wounds and heal our Mother Earth by respecting life and the liberty and dignity of our Peoples.

The Otom□ation, through the Council of the Elders and the Guardians of the Otom□radition, the D鞢uu Mf銳 ?M零i vu? (Grand House of Otom□r> Knowledge), and the International Indigenous University invite (a) Indigenous Keepers of the Ancestral, Ceremonial and Medicinal Sound of the Sacred Drums; (b) Councils of Elders, Sages and Leaders of all Indigenous Nations, Peoples and Organizations; (c) Indigenous Guides, Guardians and Spiritual Leaders, and (d) All Traditions of Humankind to come together at the Grand Indigenous Ceremony of the

EIGHT THOUSAND SACRED DRUMS

FOR THE HEALING THE MOTHER EARTH AND ENSURE LIFE AND PEACE

which will be held to the Otomíation, Mexico, and around the world at 12 noon on January 26, February 26 and March 26, 2005.

## SACRED PRINCIPLES

Sealing and healing the wounded vertices of Mother Earth is urgent.

Identifying and activating the Indigenous Energy Centers at Sacred Places is our duty.

Planting and strengthening consciousness of Love and Respect for our Mother Earth is everyone's work.

The indigenous ancestral recommendation to create and practice the Grand Culture of Peace and Life is fundamental.

Recognition of the use of the energy and healing properties of our sacred instruments is a principle and goal of our Indigenous Mission.

All Indigenous Peoples, Native Nations, Communities and Organizations that would like to participate in this Grand Ancestral Cosmic Ceremony are asked to notify us as soon as possible to set up contacts and facilitate communication and coordination.

Call +52 (722) 2 91 07 48 or +52 (722) 7 73 22 40 or e-mail us at

[drums@universidadindigena.org](mailto:drums@universidadindigena.org)

[otomi\\_nation@yahoo.com.mx](mailto:otomi_nation@yahoo.com.mx)

Ra zā ihmu! Welcome, everyone!

In harmony,

DA MUNTS'I YA MĠHNINIHU

COUNCIL OF THE ELDERS AND THE GUARDIANS OF THE OTOMÑATION

## EIGHT THOUSAND SACRED DRUMS

### TO CURE MOTHER EARTH AND ENSURE LIFE AND PEACE

1. Main Event. The main event at the Grand Indigenous Ceremony will be held in Indonesia, Tailand, Bangladesh, Valdivas, Sri Lanka, India, Birmanie, Malasia, and the Otomíation, Mexico, at 12 noon local Mexican time on January 26, February 26, adn March 26, 2005, when the Elder Sages, Spiritual Guides and Guardians of the sacred Drums will appear and play their Sacred Drums to the Four Directions of Mother Earth, thereby attaining unity in diversity and communally receiving the Healing Energy of the Great Spirit and the Cosmos. It will be a marvelous blessing to all of us who are able to come together at this Celebration of Peace and Dignity in honor of Our Ancestors.

In order to take part in this Indigenous Ceremony, bring your Sacred Drums, your Native Nation, Indigenous People or Community; bring the Sacred Drum from your Ceremonial Cultural or Educational Center or the Sacred Drum of your Family, Group, Council, Collective or Association; you may also bring the drum of your heart. To take part, it is imperative that you contact us quickly, register and let us know how many Sacred Drums will be taking part in the Grand Ceremony of 8,000 Sacred Drums to Cure Mother Earth and Ensure Life and Peace. We ask you to register as soon as possible.

2. Taking Part from your Home Countries. Another way of participating in this Indigenous Ceremony is to meet with your Sacred Drums and the drum of your heart at some Sacred Place in any region or country on the planet. If you do this, we still ask that you inform us as soon as possible, register your drums and let us know how many people will be taking part from their home areas so that we can make the connection and know how many drums are contributing to the Sound of the 8,000 Sacred Drums.

3. Your Offering for the Earth, Peace and Life. We are appealing to the generosity of your heart to help humankind. This Grand Indigenous Ceremony of Cosmic Harmony will lift up our prayers. We would also be grateful for your donations and offerings ; your collaboration will help support this sacred work guided by the Great Spirit, with the blessing of our Elders, to further the revival of our Ancestral Wisdom.

4. Important. We are contacting our Indigenous Brothers and Sisters from all Traditions on the Planet that would like to take part in the Ceremony to be held on March, 2005, at the Otomi Nation by bringing their Sacred Drums to let them know that as we are making every effort to offer them the best service, we are also asking them to register and obtain confirmation and plan to cover their own expenses for lodging, food, transportation and any other needs.

5. International Gathering of the Mother Earth's Guardians. We are scheduling an event called the International Gathering of the Mother's Earth's Guardians on March 19-25, 2005, just prior to March 26 at the same Otomi Nation in Mexico. For logistics reasons, anyone attending ? All the interested People ? must register. Thanks for you contribution and donations. You must to obtain confirmation of your participation. Space is limited. For further information, please contact us by phone at (722) 2 91 07 48 or (722) 7 73 22 40 or better yet, e-mail us today at:

[drums@universidadindigena.org](mailto:drums@universidadindigena.org)  
[otomi\\_nation@yahoo.com.mx](mailto:otomi_nation@yahoo.com.mx)

INFO FROM THE LAST YEAR

\*\*\*\*\*

PROGRAM

MARCH 21, 2004

OTOMCEREMONIAL CENTER ? TEMOAYA, MEXICO

Dawn Ceremony

Ceremony of the Blessing and Consecration of the Drums

Harmonious Playing and Cosmic Sound of the Sacred Drums (12:00 noon)

Messages for the Healing of Mother Earth, for Life and Peace worldwide (Red, White, Yellow and Black Traditions)

Sacred Convergence (Music and Song by the Otom□ative Nation and other Native Nations)

Farewell Ceremony

DOC 2.2

\*\*\*\*\*

INTERNATIONAL INDIGENOUS IN-GATHERING OF SACRED DRUMS

MARCH 18-20, 2004

OTOMCEREMONIAL CENTER ? TEMOAYA, MEXICO

March 18: Sacred Welcome Ceremony

(Music, Song and Traditional Dance by the Otom□ative Nation and other Native Nations)

Sacred Teaching Circles and Sacred Drum Workshops (Women, Men, Children, Youth and Elders)

March 19: Dawn Ceremony

Blessing and Consecration of Sacred Drums

Circle of Indigenous Guardians of the Sacred Drum

New Year Celebration and Sacred Fire Ceremony

March 20: Tata Hyadi (Father Sun) and M□imehoi (Mother Earth)

Ceremony and Music, Song and Sacred Dances by Attending Traditions

Circle of Guardians of the Sacred Drum

Presentation of the Sacred Sounds of the Drum

\*Each day, anyone who wants may enjoy Sacred Drum Healing Ceremonies and the Medicinal House of Sacred Vapor (Tihta or Temascal), guided by Elders and Medicine Women and Medicine Men (Registration Required in Advance).

ENGLISH

COORDINATION FORMS

March 21, 2004

## CEREMONY OF 8,000 SACRED DRUMS FOR THE HEALING THE MOTHER EARTH AND ENSURE PEACE AND LIFE

1. Blessing of the Sacred Drums. It will be a great blessing for Traditions from around the World to be represented by the Drums at the Otomí Ceremonial Center in Temoaya, State of Mexico, Otomí Native Nation, Mexico, taking part together in the Grand Ceremony of 8,000 Sacred Drums to cure Mother Earth and ensure Life and Peace (March 21, 2004) and the International Indigenous In-Gathering of Sacred Drums (March 18-20, 2004).

2. The Spirit of 8,000 Sacred Drums. The prophecy of the ancestors of the Otomí Native Nation, the Sacred Civilization of Silence, Sound, Time, Space and Corn (Ic'ho-Ich'vhu-vhu-Olmecas-Toltecas-Teotihuacanos), is an Awakening of Indigenous Peoples and of All Humankind. We will come together to make the Sound of 8,000 Sacred Drums (the number may be 8,000 times 8,000 worldwide) to enable the Vibration of All the Sacred Drums to generate M'ithi (Powerful Sacred Medicine) and Ts'edi Pa (intensified Healing Energy) to Heal Mother Earth.

The messages from our wise elders (both men and women) also speak to us of the need to transform drums of war into Drums of Peace and to recognize the importance of the work for harmony and the peaceful resolution of conflicts around the world.

To leave a message of Love and Respect for all forms of Life on the planet. Life with Liberty, Justice, Dignity and Sacred Peace. To recognize that Everything is Sacred, and that our mission is to work to ensure that our life is in equilibrium with our families, communities, peoples, humanity, plants, animals, air, earth, fire, the Cosmos and our own heart.

To present the option of Mother Earth and for Life and Peace as a legacy for present and future generations.

3. Meeting Place. Notwithstanding the In-Gathering, the idea is that those that cannot attend, in their thousands or millions, can connect with this Grand Indigenous Ceremony. This is why, with all the love and respect of our heart, we are inviting your Family, Group, Council, Collective, Association, Community, or Native People or Nation of all regions and countries worldwide to meet at some Sacred Place (a Valley, Desert, Jungle, Island, Lake, Forest, Mountain, Cave, River, Waterfall, Ceremonial Center, Temple or special Site of your own, at the Altar in your Home, your Cultural or Educational Center or some other Meeting Place, such as a Public Square, Garden, or any other space conducive to a Meeting.

4. Time and Date of Ceremony. The purpose is to join the Sound of the Sacred Drums for an hour (60 minutes) at 12 noon (local time at every location on the

Planet) on March 21, 2004. Depending on your local capabilities and conditions, you can begin your activities for one hour or 12 hours any time between dawn and dusk, or activities may continue all day (for 24 hours).

5. Ways to Connect and Share. You can play and thereby connect with the sound of the Sacred Drums or other similar percussion instruments. You can also connect through other musical instruments, dancing and sacred chants; you can hold a ceremony or rituals; you can meditate or pray in any language. You can unite the drum of your heart with the drum of all Humankind. May all the power and sacred medicine of the Sacred Drums come to us, unite us and bring us together, reconcile us and heal us and bring joy to our hearts.

6. For the Earth, Peace and Life. Every Sister, Brother, Family, Group, Council, Collective, Association, Community, Native People, Native Nation or any other Tradition from every area on the planet can have activities before, during and after the Grand Ceremony of 8,000 Sacred Drums. These activities may be focused on the defense and respect of Mother Earth (jungles, forests, ceremonial centers and sacred sites), Peace (for the collective rights of Indigenous Peoples and of all Traditional Societies worldwide) and Life (Equilibrium with animal, plant, mineral and human Life. Life is sacred and in harmony and dignity with all living things).

7. Be in Touch. We ask you to be in communication with us. Let us know how many Sacred Drums are involved from your home areas; let us know that we are connecting with every place and region so that we will know about the ceremonies, meetings, festivals, workshops, meditations, and ceremonial, cultural and fraternal activities being held around Sacred Drums. May the shimmering of light bathe us and may healing energy spread among everyone so that we can feel, experience and share in peace and love at all times.

8. Sacred Ceremony. For those who would like to attend, we will share this Sacred Ceremony of March 21, 2004, with you.

As a gesture of love and respect, you may begin as follows:

- Dawn Ceremony (Greetings to the Four Directions, the Heart of the Sky and of the Earth and Our Heart)
- Offering to Great Creator Sun
- Ceremony to Bless and Consecrate the Drums
- Harmonious playing and cosmic sound of the Drums (12:00 noon)
- Messages to heal Mother Nature and ensure Life and Peace of the Four Directions
- Sacred Convergence (Music and Song)
- Farewell Ceremony (Greetings to the Four Directions, the Heart of the Sky and of the Earth and Our Heart)

H□a nzengua di gehnꞐahnini Natho Nahnu Nuhmu Nuhu ko ra DꞐuu MfꞐ



Nxihmeh□□r> Nugohe ya Hnini i IĖtho di nehe 'na nxihmeh□□a 'mui ra z□□a ment'i ra '□br>  
da njahpi guenda da 'mui ra chala. Ra ngenka bi thofi ko ya Nahmhoi nu Asia, Go  
'yothehu ra M̃imeh□□uua Nuya  
Ra 26 mpa ra 'Meto, Yoho Hnu Zana jeya 2005

Recibe los saludos de la Nacion Otomi Olmeca Tolteca Teotihuacana y la  
Universidad Ind□na Internacional  
Nosotros los Pueblos Ind□nas queremos un mundo de paz con libre  
determinaci□justicia y dignidad. Ante los Tsunami en el Oceano Indico,  
Juntos Curemos a la Madre Tierra Aqui y Ahora  
Ceremonias: 26 de Enero, 26 de Febrero y 26 de Marzo de 2005

Receive the greetings from the Otomi Olmec Toltec Teotihuacan Nation and the  
International Indigenous University  
We the Indigenous Peoples want a world of peace with self determination,  
justice and dignity. A cause of the Tsunami in the Indian Ocean, Let's heal to  
the Mother Earth Right Here Right Now. Ceremonies: January 26th, February 26th  
and March 26th, 2005

ReĖt les salutations de la Nation Otomi Olmeque Tolteque Teotihuacan et  
l'UniversitĖndigĖ International  
Nous les Peuples Autochtones voulons un monde de paix avec l'autodĖrmination,  
justice et dignitĖPour les Tsunami au Asie, Allez a guerir a la Mere Terre  
Ici et Maintenant  
Ceremonies: Janvier 26, Fevrier 26 et Mars 26, 2005

Receve i saluti di Popolo Otomi Olmeca Tolteca Teotihuacana e l'Universit□r> Ind□na  
Internazionale.  
Noi i Popoli Indigeni ci vogliamo un mondo di pace con auto determinazione,  
giustizia e dignit□Per i Tsunami a Asia. Andiamo guarire la Madre Terra Qui e  
Ora. Cerimonie: 26 di Gennaio, Febbraio e Marzo di 2005.

Mayor informaci□aga click/More Info click here Tambores Sagrados y/and  
Convocatoria

Contacto: Para mayor informaci□ para registrarse, contactar en M̃ico a  
[informes@universidadindigena.org](mailto:informes@universidadindigena.org) o al (722)7 73 22 40.  
Visita nuestro Sitio <http://universidadindigena.org>

MĖHφHE

G□□o mbi hini  
honse mbra ?mexui  
Ta bi nz□□ ?yode  
ro ?meto h□r> bi bongi ro ne ro M̃ihmuu

Ro g□□o  
njaua m躡□  
bi jahpi bi nja ya ?meto yot?i.

## NUESTRO IDIOMA

Todo era silencio  
solo silencio  
hasta que se pudo escuchar  
la primera palabra  
de la boca de M嚠ihmuu  
El Todo  
As□ue como la lengua nuestra  
hizo las primeras luces.

\*\*\*\*\*

forwarded by Millennium Twain  
<http://groups.yahoo.com/group/LeagueOfTheLastDays/>

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| 15709|2005-02-07 00:45:26|K. Loganathan|The Mantrayana of Tirumualr-80|

**The Mantrayana of Tirumular- 80**

**The Elements of Tantric Psychology -Mohanam**

In social existence we have a situation where one is not only not loved but despised, hated and dissociated for a number of reasons. This kind of interpersonal relationships that lead to social isolation and hence existential miseries can be overcome, Tirumular believes, by the Mantra technology of Mokanam, that of inducing LOVE and Social Acceptance. In lower kind of practices that borders more the magical, it is called ?maciyam? or ?vaciya? , introducing an irrational infatuation where a person unthinkingly falls in love that the lower kind of magicians exploit as something they can accomplish.

However it is clear that Tirumular recognizes that the ?enemies? that make one suffer a personality that makes people distant themselves from one are within and that they must be killed and removed from agitating the person constituting his personality. He has to DIE so to speak as the present kind of person and emerge as someone NEW and without those powers within.

This necessitates that he sits facing the direction of Yama, the Killer God and sitting on the planks of Mango tree and which is the symbol of excess sexual desires, and recite the mantra. It is indicated that excess and lower kind sexual desires, no matter how one hides it, is the root cause of one being despised and hated and that it has to be wiped out from within or overcome this social problem.

Now the technology suggested also seems to be a kind of Yanjna or VeeLvi. For the palm leaf (or metal plate) containing the Siva-Mantra with ma-kaaram focused upon must be smeared with aingkaayam and which means ai-kaasam, five kinds of fires or lights. This in practice is produced by creating a paste by powdering together five different kinds of spices - Cukku miLaku kaduku uLLi and peruGkaayam and so forth each producing its own kind of fire. This paste must be smeared visibly upon the palm leaf containing the mantras and then buried inside a stove or fire pit, perhaps the same as Suulai or VeeLvi kuNdam.

The principles are reasonably clear. There are evil forces within which are related to excess and bestial kind sexuality that creates a personality that make others hate and despise especially in sexual relationships. By invoking various kinds FIRES within, i.e. metaphysical illuminations, one has to KILL these desires and remove them from the psyche and here with the help of Yama, the God of Death.

Putting and burying the mantra-leaf inside a fire-pit, is invoking the blessings of BEING-as-Agni in a permanent way. When one allows the FIRE deep within become active and burn the excess sexual desires, the personality will get transmuted into that which can LOVE instead just crave for sexual bliss.

998.

**karaNa viraLip palakai yaman ticai  
maraNamiddu eddin makaara ezuttu iddu  
varaNam il aingkaayam puuci aduppida  
muraNil putaittida mookanam aakumee**

Meaning:

Make a plank for sitting out of KonRai or Mango tree and sit firmly facing the direction of Yama, the God of Death. Then wishing the death of the forces that remain the enemies within , write the mantra-phoneme ma-kaaram on a palm leaf and recite Siva-Mantra in that order continuously. Smear the clear paste of AiGkaaram on it and then plant it or bury it in the proper way in a stove ( or hearth)

### Comments

I am taking the ?eddu? as a corruption of ?eedu?, the palm leaf.

---

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| 15710|2005-02-07 02:53:54|Runoko Rashidi|RUNOKO RASHIDI IN PHILADELPHIA|

RUNOKO RASHIDI IN PHILADELPHIA  
5TH ANNUAL AFRICAN RITES OF PASSAGE SYMPOSIUM  
MAIN PRESENTATION & TOUR  
"GLOBAL AFRICAN PRESENCE: WHAT THEY NEVER TOLD  
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| 15711|2005-02-07 19:44:16|Asar Imhotep|Music in ancient Ta-Merri|

I know we can't accurately reconstruct music from the ancient Nile Valley, but I was recently watching a tour tape of Ashra Kwesi and Dr. Ben at a wedding in Egypt and the rhythm they were playing sounds like modern Caribbean Dancehall music. One can argue that they may have influenced the "riddims" in Ethiopia and such due to television, but this was one of the traditional songs played at weddings. I know this is far fetched, but could Reggae Dancehall be the link, at least drum wise, to how music was played in times of antiquity?

Anyone that listens to reggae and dancehall knows that the basic rhythm doesn't change and I am wondering if that same logic can be applied to African music and if there is any migratory evidence available for the African rhythms from East to West?

Asar Imhotep

<http://www.mochasuite.com>

| 15712|2005-02-08 11:33:45|E.U.|Our continuity...|  
htp

Greetings, family.

I need assistance with our continuity. What year is it; for us?  
Seems I recall a project where some of our scholars were  
working on adapting the Kamitic calender for "modern" use.

Does anyone know of a web page, or a book that I may visit  
and/or read?

Edward Uzzle

=====

<http://www.daathrekh.com>

| 15714|2005-02-08 12:55:32|James St. Clair|Re: Our continuity...|

I wonder how it hooks up with the Chinese Calender, now the year of 4703 is coming in. Let us  
know what you find out. Interesting website. Have signed up for your newsletter. Peace< Saint

Please visit me at <http://www.paintsaint.com>

---

Do you Yahoo!?

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| 15715|2005-02-08 14:11:40|saidis\_aswan\_egy|Re: Music in ancient Ta-Merri|

The closest you will get to the ancient Egyptian music is probably  
either from the Nubians and rural Sai'idi Upper Egyptians. Most  
likely the music within the temples by the priests probably sounded

much different than the profane and secular music. Unfortunately, lot of the rural music in Egypt is influenced by Turkish and Arabic based instruments. The only indigenous instrument is the zummara[which is like the double clarinet of antiquity].

We have no music scores like we have in Mesopotamia and in the Ugarit texts in modern day Lebanon.

Some modern scholars like Hans Hickman studied both the Coptic and folk music of the rural Egyptians, but he said in the end there was little connection of the Coptic music to ancient Egyptian music.

Music like dancehall, reggae, and R and B have their roots in call and response found in most Western and Central African societies. You also have the talking drum. I have some evidence that Nubian mercenaries within Egypt might have used the talking drum to communicate on the battle field. Don't know if the drum was ever used in secular or religious practices.

Your Sa3eadi Egyptian Friend,

Saidis\_aswan\_Egy

| 15716|2005-02-08 14:15:27|saidis\_aswan\_egy|Re: Our continuity...|  
The ancient Egyptian calendar is already in use in rural Lower and Upper Egyptian communities. I believe the modern western calendar has its origins within the ancient Egyptian calendar. The 12 hour day and 365 day is ancient Kemetian in origin. Why would you have to adapt a new calendar?

The only difference is the Western calendar is named after pagan deities from Greek, Roman, and Nordic cultures.

Your Sa3eadi Egyptian Friend,

Saidis\_aswan\_Egy

| 15717|2005-02-08 14:22:03|Runoko Rashidi|RUNOKO RASHIDI IN PHILADELPHIA|

RUNOKO RASHIDI IN PHILADELPHIA  
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Runoko will be doing an entirely new slide presentation and will have  
for sale copies of his new book, *The Global African Community Travel  
Notes*.

NO ADMISSION CHARGE!

| 15718|2005-02-08 14:37:37|Asar Imhotep|Re: Our continuity...|

You can read Dr. Yosef Ben Jochannan's work, Black Man of the Nile  
and his Family. He gives a good breakdown on how to calculate in Nile  
years. I think it is Paophi 6105.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

wrote:

> I wonder how it hooks up with the Chinese Calender, now the year of

4703 is coming in. Let us know what you find out. Interesting  
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>

>

> Please visit me at <http://www.paintsaint.com>

>

> -----

> Do you Yahoo!?

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| 15719|2005-02-08 15:08:54|Arthur Coleman|Re: Our continuity...|  
Try [www.theearthcenter.com](http://www.theearthcenter.com) The have a calendar.  
Art

"E.U." wrote:

htp

Greetings, family.

I need assistance with our continuity. What year is it; for us?  
Seems I recall a project where some of our scholars were  
working on adapting the Kamitic calender for "modern" use.

Does anyone know of a web page, or a book that I may visit  
and/or read?

Edward Uzzle

=====  
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| 15720|2005-02-08 15:21:50|Arthur Coleman|Re: Our continuity...calendar|

This email is a resend. Don't know if first one got through. It did not show up in my mail box. If anyone of you received the first transmission, please ignore this one. Thanks Art

According to Naba Lamoussa Morodenibig a Dogon/Kemetic Priest from West Africa and trained from the age of eight in the African bush:

[Considering the inconsistencies of the rotational and revolutionary cycles of Earth, a calendar based on the moon or the sun cannot obey the criterion of the astronomic accuracy as well as the convenience of day-to-day usage.

The Sidereal Calendar is born from the original calculations of the cycle of Sirius in precolonial Africa. The Sidereal Calendar (published by the "Earth Center" ) re-establishes the original length of the week, "Met-Re", or the dekan. The Met-Re has a length of ten days.

Based on the star Sirius and Orion Constellation, this calendar is the only one that uses an exact astronomical cycle along with recognizable time division.

Sirius rises directly behind the sun only once every 1460 years: this is called the Heliacal Rising. This cycle of 1460 years is the Great Year. During the Great Year, the cycle of Munny(Venue) occurs. The cycle of Munny is 2922 Earth days, which equals two cycles of 1461 days. Each cycle of 1461 days contains three cycles of 365 days and one cycle of 366 days.

The Sidereal Calendar is different from all calendars in that its point of reference in time is an astronomical phenomenon: the Heliacal Rising". The small cycle of 365 and 366 days will be counted consecutively until the next Heliacal Rising (1460years). The 1461st year is a period of astronomical readjustment, after which the cycle begins again with a new Great Year counting 1 to 1460. The astronomical reality is that 365 days or 366 days do not represent a year; this is if we keep in mind the importance of exact positioning, whether it is Synodic or Sidereal. A cycle is complete only if it offers two similar positions. The concept of a year revolving around 365 or 366 days is, in reality, a seasonal cycle from which the important elements are the four seasons that we notice. The Sidereal cycle of the Sirius Star is the only one that includes the seasonal cycles on the Earth, the cycle of the sun in comparison with the rotational and revolutionary movements of the Earth, and the cycles of rotations and revolutions of the planet Venus in comparison to the movements of the Earth (2922 Earth days).

1461 revolutions of the Earth (1461 years) gives to the interstellar conjunctions seen from the Earth the astronomical phenomenon we call the Heliacal Rising of Sirius. The cycle of 1461 years can be divided into cycles of medium years of 1461 days. The real cycle of a revolution of the Earth is equivalent to 1461 days. It is the division of this cycle that gives us three years of 365 days and one year of 366 days.

The year of 366 days generally known as the "leap year" is, in reality, the last portion of the medium year of 1461 days.

Most calendars originate from socio-religious events with no reference to time: faith and belief being the basis. We think it is time humanity situates itself within real space and time.]

Art

*saidis\_aswan\_egy* wrote:

The ancient Egyptian calendar is already in use in rural Lower and Upper Egyptian communities. I believe the modern western calendar

has its origins within the ancient Egyptian calendar. The 12 hour day and 365 day is ancient Kemetian in origin. Why would you have to adapt a new calendar?

The only difference is the Western calendar is named after pagan deities from Greek, Roman, and Nordic cultures.

Your Sa3eadi Egyptian Friend,

Saidis\_aswan\_Egy

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<http://library.amnh.org/special/anthro1.html>

Asar Imhotep

<http://www.mochasuite.com>

| 15722|2005-02-08 19:07:16|osirica|Re: RUNOKO RASHIDI IN PHILADELPHIA|

Wait a second. Are YOU Runoko Rashidi???

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

> RUNOKO RASHIDI IN PHILADELPHIA

>

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>

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>

> Runoko will be doing an entirely new slide presentation and will have for sale copies of his new book, The Global African Community Travel Notes.

>  
> NO ADMISSION CHARGE!  
| 15723|2005-02-08 19:12:40|Runoko Rashidi|Re: RUNOKO RASHIDI IN PHILADELPHIA|  
Yes, I am. Is that a good thing?

*osirica* wrote:

Wait a second. Are YOU Runoko Rashidi???

--- In Ta\_Seti@yahoogroups.com, Runoko Rashidi wrote:  
> RUNOKO RASHIDI IN PHILADELPHIA  
>  
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>  
> NO ADMISSION CHARGE!

| 15724|2005-02-08 20:59:46|K. Loganathan|The Verses of the Snake Charmer 34|

## **The Verses of the Snake Charmer 34**

### **The Philosophical Arguments of the Siddhas**

#### **Overcoming Sexual Cravings**

##### **Low Sexuality Distorts High Aesthetics**

Taste is one of the subjective elements that condition behavior and it can be high or low. The high tastes are divine and here there is appreciation of BEAUTY that nourishes the soul by facilitating the flow of Amutu, the form of KuNdalini that spurts forth in the love based sexual life. Let us recall here that Siddhas never advocated a life of celibacy (most of them were not) but rather a family life of love and compassion. We must also recall here the Anbin AintiNai of Tol where the love-based sex life was condoned but not the one-sided KaikkiLai and the sexually aberrant PerutiNai.

The un-tempered sexual cravings can DISTORT the aesthetic sense where the ugly and despicable are SEEN as divine and beautiful. There is not only such distortions of the psyche but also a BLINDNESS, a blockage of vision and with that an imbalance in judgment. The low and disastrous is SEEN as good and beautiful and hence something that should indulge in. In terms of metaphysics it is seen as a condition that prevails when the Maalam within ( metaphorically the Saitan) dominates the soul.

Such individuals, who have lost their reason and become excessively prejudiced, are no more rational. It also appears that most of such individuals, because of their obstinacy, are also beyond cure - no matter how much edifying discourses are given to them by way of counseling , they do not listen and change. So what will happen to them?

Just combatants who are not ready to negotiate and come to terms with each other have to BATTLE it out to settle the issues, such people have to SUFFER death bringing diseases to see that they have fallen and that unless they reform themselves, they are sure to meet untimely and quite often very painful death.

But what is the way out?

We must cultivate AESTHETICS so that it remains always HIGH and DIVINE and which can be the case only if the soul is kept in the vicinity of BEING. The presence of celestial powers in the mind will always implant tastes that are high and noble and with that prevent us from falling into ABYSS of bad and evil tastes.

52.

**vadda mulai enRu mika vaRRun toolai  
makameeru enRu uvamai vaittuk kuuRuvar**

**kedda naaRRamuLLa yoonik keeNiyil viizntoor  
keduvar enRee tuNintu aadaayp paampee**

Meaning:

*Those who have lost their senses (and are blinded and distorted in their aesthetics) compare the firm breasts of a young woman to the divine Maha Meru itself without seeing that these breasts will shrivel and droop later. Such individuals who have fallen into the well of the Yoni of bad smell, will destroy themselves with mental and physical diseases very soon. O my soul the snake! Knowing this and not allowing this distortion in aesthetics to prevail , be in the presence of BEING and dance and dance!*

53.

53.

**malanj coriyum kaNNai vadivaaLukku oppaaka  
varuNittu colvaar mati vaNmai illaataar  
kulam kaNdu peecukinRa kuukai maantar  
kumbikkee irai enRu aadaay paambee!**

Meaning:

*Blinded by casteic thinking and possessing only a feeble mind, there are men who are low in aesthetic senses that they describe the eyes that discharge dirt as those of divine beauty and so forth. Such men are like owls and (crows) ever hungry for sex waiting to prey upon the weak women. Such individuals will very fast become the food for the mud or victims of hell So avoiding this fall , O my soul the snake! Keep yourself in the presence of BEING and dance and dance*

kumbi: mud mire or hell

---

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| 15725|2005-02-08 22:40:41|E.U.|Re: Our continuity...|  
htp (peace)

... thanks for the assist, family. I'm off to explore the various

links and book; I have the Black man of the Nile..., I too was thinking about the Chinese New Year, etc. If they are at 4700, then where does that put us?

Again, I submit a million thank "yous" for the quick response.

Edward Uzzle

=====

<http://www.daathrekh.com>

| 15726|2005-02-09 07:57:46|James St. Clair|Re: The Verses of the Snake Charmer 34|

Thanks. I really enjoy these writings...and this group in general. This is what the potential of the internet is all about. Peace, Saint

Please visit me at <http://www.paintsaint.com>

---

Do you Yahoo!?

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| 15727|2005-02-09 08:10:12|Djehuti Sundaka|Re: Our continuity...|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "E.U." wrote:

>

> htp (peace)

>

> ... thanks for the assist, family. I'm off to explore the various

> links and book; I have the Black man of the Nile..., I too was

> thinking about the Chinese New Year, etc. If they are at 4700,

> then where does that put us?

It all depends on where you wish to begin.

African Kalendar

<http://www.geocities.com/djahuti.geo/PatrusyKalendar.html>

African Kalendar Download

<http://www.tichnut.de/africancalendar/>

Djehuti Sundaka

>

> Again, I submit a million thank "yous" for the quick response.

>

> Edward Uzzle

> =====  
> <http://www.daathrekh.com>  
| 15728|2005-02-09 08:54:53|EARL SHEPHERD|Re: Our continuity...|  
http

Greetings.

There is a book titled, "The Preliminary Challenge", published by ASCAC.org that address our calendar year. The book is very interesting.

Shabaka

----- Original Message -----

From: "E.U." <[rekhz@yahoo.com](mailto:rekhz@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, February 08, 2005 2:33 PM

Subject: [Ta\_Seti] Our continuity...

>  
>  
> http  
>  
> Greetings, family.  
>  
> I need assistance with our continuity. What year is it; for us?  
> Seems I recall a project where some of our scholars were  
> working on adapting the Kamitic calender for "modern" use.  
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> Does anyone know of a web page, or a book that I may visit  
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> =====  
> <http://www.daathrekh.com>  
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| 15729|2005-02-09 14:11:07|Paul Kekai Manansala|OSU lectures highlight Africa|  
<http://www.gazettetimes.com/articles/2005/02/09/news/community/wedloc>  
08.txt

OSU lectures highlight Africa

By the Gazette-Times

Husband-and-wife experts on African studies will present a pair of free lectures at Oregon State University this week.

At 7 tonight, Ashra Kwesi will present "The African Origin of Civilization" at the LaSells Stewart Center, 875 S.W. 26th St.

He is a historian and lecturer on ancient African civilization and religion. His two-hour presentation relies on information gathered from ancient temples, tombs and papyrus documents to illustrate Africa's contributions.

At 7 p.m. Thursday, Merira Kwesi will present "Advertising: The Attack on the African Image" in Milam Auditorium. She will give a slide presentation, lecture and fashion show focusing on African symbols and cultural practices.

Both events are sponsored by the Ujima Education Office and the Black Student Union at OSU.

| 15730|2005-02-09 17:46:53|ulagankmy|Re: The Verses of the Snake Charmer 34|  
Thank-you james

Not really surprising for I think metaphysical thinking based on the model of the Snake was already there among the Nubians , Egyptians and certainly the Sumerians. To this day most of the Hindu-s and Chinese are worshippers of snake which also figures prominently in the Hindu puranas

Perhaps it is there also as part of genuine African Spirituality. What fascinates me about this sanke charmer is rational way he brings together Metaphysics  
Depth Pchology Sociology and so forth

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

wrote:

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is what the potential of the internet is all about. Peace, Saint

>

>

> Please visit me at <http://www.paintsaint.com>

>

> -----

> Do you Yahoo!?

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| 15731|2005-02-09 22:59:40|Gary S Smith Jr|Please check out Make It Happen|

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The Radio Show

Conceived by Hi-Powered Entertainment, Make it happen is an artist showcase including behind the scenes and spotlighting some of the music's best up-and coming artist. The audience will be driven by Extra-Tight mix CD's, which features local artist, hosted by DJ A-One and DJ Just Dray. This is weekly live radio show aired on Rockland World Radio.com and Kronicle.com. Herni Bullock a.k.a. DJ Just Dray is a successful DJ/Promoter with good crowd control and presence will host the show along with Andy Hamilton a.k.a DJ A-One The format of this show will include playing music, artist profiles, community issues and commentary.

Hi-Powered Entertainment promotes events, artist, songwriting, scripting writing, music production and DJ's with the goals of signing and releasing artist independently. We are seeking local and national firms for advertising with a grassroots marketing campaign designed to reach niche markets; while at same time providing exposure for new and emerging creative products and services. In the past, we have done corporate venues like Bennigan's, produced and distributed over 3000 CD's, promoting local and national artist.

Our target market is the urban market. In Rockland County. this market is multi racial ethic, and national. To quote all artist/musicians (as a whole) mind-state, we look at the urban market, in it's elements which is dance, music, art, dee-jaying, fashion, language, knowledge and entrepreneurial drive trade and business. This is the key to understanding our mission.

We hope that sponsors take advantage of our marketing mix. We reach potential customers through the mediums of print, video, radio, cyberspace and CD's. We have the ability to designed campaigns to fit the needs of both national and local vendors. Our capabilities are as follows:

- ? The placement of banners displaying your company's name during our live events
- ? The placement of banners on Rockland World Radio.com
- ? The display of your company logo's on printed material and

web pages

? Audio and Video ads on Kronicle.com and Rockland World  
Radio.com

? Distribution of promotional items within our markets

? Live appearance and lectures

? Promotional Consultations

? Production/Recording

? CD/Video Duplication

| 15732|2005-02-10 12:39:27|arumese|Re: RUNOKO RASHIDI IN PHILADELPHIA|

Hi Runoko Rashidi,

If I can speak for David -- it is a good thing. He's probably trying to figure out if you are the authore of the book African Presence in Early Asia. It's a really good book with excellent photographic evidence to support my view that so much of Asia is saturated with African Ancestry. The book won me over years ago. I handed David my copy of the book for him to read about a year ago. I got the book back from without knowing if he had read it completely through. Perhaps he has not made the connection yet.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

> Yes, I am. Is that a good thing?

>

> osirica wrote:

> Wait a second. Are YOU Runoko Rashidi???

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Runoko Rashidi wrote:

>> RUNOKO RASHIDI IN PHILADELPHIA

>>

>> 5TH ANNUAL AFRICAN RITES OF PASSAGE SYMPOSIUM

>>

>> MAIN PRESENTATION & MUSEUM TOUR

>>

>> "GLOBAL AFRICAN PRESENCE: WHAT THEY NEVER TOLD YOU IN HISTORY  
CLASS"

>>

>> Part 1: Presented by Elder Baba Runoko Rashidi

>>

>> Saturday, February 12, 2005

>>

>> Doors open at 11:30 am

>>

>> Presentation begin at 12:00 Noon

>>

>> University City High School, 36th & Filbert Streets

>>

>> (Between Market Street and Lancaster Avenue)

> >  
> > Then Bus Transportation to...  
> >  
> > Part 2: Presented by Senior Baba Badara Ndaw of Jolof Empire  
> >  
> > University of Pennsylvania Museum of Archaeology  
> >  
> > 32nd & Spruce Streets  
> >  
> > Ancient Egyptian Antiquities and African Collection  
> >  
> > 3:00 pm until 4:30 pm  
> >  
> > Runoko will be doing an entirely new slide presentation and will  
> have for sale copies of his new book, The Global African Community  
> Travel Notes.  
> >  
> > NO ADMISSION CHARGE!

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| 15733|2005-02-10 20:38:44|K. Loganathan|Exorcism in Sumerian and Dravidian|  
**[Special post to ta\_seti, bcn and SumerianStudies eggroups in view of the important connections shown here between the Sumerian and Dravidian Loga]**

**The Mantrayana of Tirumular- 81**

## **The Elements of Tantric Psychology - Uccadanam**

The Uccaadanam, the exorcism, is certainly the earliest \_expression of psychiatry and which emerged as the Shamanistic practice of driving away the evil spirits believed to be the cause of

physical and mental diseases, a practice still available all over the world despite the birth of many religions that disapproved of it. Now here we have Tirumular giving a scientific shape to it, by making it clear that there must be the recitation of Siva Mantra within the framework of Yogic contemplation where the blessings of Aiyanar, a form of Siva, are sought. The soul must be one-with BEING-as-Aiyanar in order to succeed in driving away the evil spirits causing the physical and mental ailments. Man cannot drive away the evil spirits but only the deities and it is their assistance and grace that must be sought for succeeding in the task,

But the person must also have an INTENTION that is communicated and grasped by the deity. So the question arises: What are the intentions and how are they communicated?

The intention is that the deity must bring about the DEATH of the evil forces afflicting the patient and without doing any damage to the other aspects i.e. the death must be circumscribed so that it is on the whole for the GOOD of the person.

This is communicated first of all by choosing to sit on the planks of Palaasam, the Jackfruit tree and which is noted in dream experiences as the tree where the evil spirits dwell. Next the plate chosen is DARK in appearance and which means the spirits to be driven away live in the realms of the Dark and Killing stuff, the Maalam. (Metaphorically the Saitan)

Now smearing this plate with poison and encircling it with the Circle of Bindu is to ensure that there must be killing of only the evil forces and not the good that will bring the death of the person. The Logos and especially the Bindu part of it is not only the divine but also the productive and generative and hence the circumspection of the whole process by Bindu will also ensure RECOVERY after the killing of the evil forces.

**This kind of scientific maturity seems to have been already recorded in Sumerian times itself where psychiatry as such was already worked out.**

**Below I give some references to this kind development in Sumerian times where exorcism was part of the Incantations of the Siddha priests (with apologies for the length)**

???????? - ?????, ????? ???? ?????? ???????

999

**aaGku vadameeRkil aiyanar kooddattil  
paaGku padavee palaasap palakaiyil  
kaaGkarum eeddil kadup puuci vintuviddu  
ooGkaamal vaittidum uccasanatukkee**

Meaning:

*Choosing one of the Yoga postures, sit properly in the temple of Aiyanar ( a form of Siva) and on a plank made of the jackfruit tree and continue reciting the Siva Mantra. You must also smear a*

*kind of poison on the plate that is dark in appearance and which must also be encircled by a circle of the Bindu and ensure that it does not go beyond the boundaries drawn. In this way you shall realize the process of Uccaadanam, the exorcism.*

### **Comments:**

In Sumerian times itself this exorcism already emerged from its magical shamanistic beginnings into a rigorous kind of Hermeneutic Science where it is also noted that the cause of such ailments of the EVIL DEEDS a person does. Thus we see here the beginnings of Karma Thinking that has become so well entrenched as part of the whole gamut of Indian metaphysics.

From Sumerian Incantation texts we have :

**226. i-re-ni-pa` sag i-re-ni-pa` ( I adjure there, first I adjured you)**

**227. zi an-na i-re-pa` zi ki-a i-re-pa` (I adjured you by heaven, I adjure you by earth)**

**228. zi hendur-sag-ga nimgir ge i-re-pa` ( I adjure you by Hendursag, the night watchman)**

**229. zi dingir gal-gal-e-ne i-re-pa` (I adjour you by the great gods )**

**230 tu mu-un-na -ab-sum-mu-ta (When I deliver the spell)**

This is Archaic Tamil and which can be reconstructed as below:

226 \*Ta. nii-yiree poo! saan nii yiree poo! ( You all go away! You all go away from people!)

227. \*Ta. jii vaanna yiree poo! jii kiiza yiiree poo! ( In the name of the celestial beings, you all go away ! In the name of the earth, you all go away !)

228. \*Ta. jii eentur saaGa nimgiir yiree poo! ( You all go away in the name of the good gods who live in the hilltops)

229. \*Ta. jii tingir kaLkaLayinee yiree poo ! ( In the name of the great divine beings, you all go away!)

230. \*Ta. too munna av summatu ( When I recite the the spell )

The ?i-re-ni ? can also be reconstructed as ?iru nii ? ( the evil dark force ; irul: dark, night dusk etc). The line 229 also indicates that it is NOT the priest who exorcises but the great gods, dingir gal-gal-e-ne ( Ta. tiiGiir kaL kaL inam).

The mantra concept still in the forms of ?spell? (tu) and incantation ? en-nu-ru > Ta. en uru ) . The word ?tu? is derived from Su du(g) ( > ta. tuukku: to sing) and perhaps it is the root of Arabic ?do?a ? to pray

Now other lines indicate that such Sumerian priests understood that when the gods are present the evil forces do not approach the man:

See

**219. ga-e e-sir-ra dib-be-da-mu-da sila-a gen-na-mu-de (When I would pass along the street, in my going in the thoroughfare)**

**220. udug hul a-la hul gidim hul ( the evil Udug, evil Ala, the evil ghost)**

**221. gal-la hul maskim hul -dim-me (evil Galla , evil bailiff, Dimme)**

**222 {me} (d) dim-me-lagab lu-lil-la (Dimme- lagab Lil)**

**223. (rasur) ki-sikil-la ud-da-kar-ra ( (female) lil , and maiden Lil demons)**

**224. nam-tar hul-gal a-sag-gig tu-ra (rasur) nu-du-ga-ni dab (the evil Namtar, the bitter asag-disease -- his serious illness being virulent --)**

**225. ga-e-ra nam-ba-te-ge-da-am ( may not approach me)**

219 \*Ta. Gaanee aasiira tappidu mutee saaliya kenna mutee ( When I would go past some settlements, walk along the streets)

220 \*Ta. otukku ol alai ol kiidam (?) ol ( The evil ghosts that cause withdrawal ( odukku), that evil wind that roams around (alai), and the evil insects (kiidam))

221 \*Ta. kaLLa ol maikkim ol timmee ( the evil thieves , the really dark evil forces)

222. \*Ta. {peey} timmee aGaappu aaLu liilla ( {ghosts} the evil winds that can swallow people )

223\*Ta. kisukkil-la (?) oodai karai ( the maidens (nymphs?) by the river banks)

224 \*Ta. tarunam olkaL ananku kaikku tuRai na tukkani tabu ( the evil fate , the black spirits that inhabit the harbor and cannot prevent miseries)

225\* Ta. GaayeenRa naam ba taakkuutam ( let them not approach me)

**Notes:** There is an interesting analysis of the sources human miseries, various kinds of afflictions that include bad FATE ( nam-tar : Ta. tarnam, tarmam : the dharma) nymphs insects evil winds and so forth. This kind of analysis still exists in Indian circles through the Samkhyas in terms of : aati pautikam ( physical causes) , aati-aatmikam ( psychological causes) and aati-teyvikam ( archetypal causes)

The line 224 makes it clear that when the gods are the priest (or anyone) the various evil spirits named , the Gal-la hul ( > Ta. kaLLar kol : the stealthy forces that kill) will not not approach him, that where the great gods are present the evil and killing forces are kept away!

Now what makes all these tasks quite scientific is the Theoretic Thinking that was also available as part of such practices and where we see the beginnings of karam thinking.

The following lines contain an interesting analysis of the **karma concept** where becoming sick is related to various kinds of evil deeds that are done and which in fact are the so-called "demons"

**26. hul nam-erim-ma su-na gal-la-na (Since his body contained the evil of the broken oath)**

**. \*Ta. olu erimmanam suurna kaallana ( the evil irritation stood in all his limbs)**

**27. u-mu-un hul-a-ni bar-ta im-mi-in-gar-re-es (the demons) injected his bad blood separately )**

**. \*Ta. oomun ol aanin puRattu immin kaaricu ( The emerging his evil karma showed itself in the open)**

**28. nam-tar hul-bi-ta su-na gal-la-na (Since his body contained the evil Namtar demon with its evil)**

**\*Ta. tarmam olbitta cuurna kaallana ( His evil dharma stood on his limbs)**

**29. us hul-bi-ta su-na gal-la-na (or since his body contained its venomous evil)**

**\*Ta. usu olbita cuurna kaallana ( Like poison it stood on his limbs)**



**30. as-hul su-na u gal-la-na (or since his body contained an evil curse)**  
**\*Ta. aaci ol cuurna kaallana ( The curse he inherited stood on his limbs)**

**31. hul nam-tag-ga su-na gal-la-na (or since his body contained the evil of punishment)**  
**. \*Ta. ol taakkunam cuurna kaallana (The evil things stood there on his limbs to attack him)**

**32. us nam-tag-ga ugu-na gal-la-na (or the venom of misdeed hung over him)**  
**. \* Ta. usu taakkunam uungkuna kaallana ( To inject poison they hung over him)**

**33. hul-a mu-un-ga-ga ( thus they have (the demons) wrought evil.**  
**\*Ta. olla munkaal (thus they brought sufferings)**

**34. lu hul igi hul ka hul eme hul ( The evil man, evil eye, evil mouth, and evil tongue)**  
**\* Ta. aaLu ol imi ol kaa ol immee ol ( " )**

**35. [.....] x hul u-a mi-ni-in-gar-re-es (the evil [.....] worked woe in him)**  
**\*Ta. [.....] x ol oova minin kaariyicu ( The agents of sufferings stood there to ride over him)**

**36. kur-re sahar-ra-gin ara mu-un-da-ab-gi-gi (They roared at him from the mountain like(wind in) a porous pot.)**  
**. \*Ta. kunRa sakaRRaGin aRai munidu av miimii ( Like the dust of the hills, they roared at him repeatedly)**

**37. nig-AK-a nig-hul-dim-ma ka mu-un-da-ga-ga-as (The destructive acts bound the mouth)**  
**. \*Ta. nika-AK-a nig-ol-timma kaa munidu kaalkaalas ( The destructive acts bound the mouth)**

**38. us-dug hul-bi-ta eme ba-ni-dab-dab-be-es (and the spells through their evil seized the tongue)**  
**\* Ta. oocutuuku olbita immee baNin tabutabiyiscu ( " )**

### **Diseases and the Evil Deeds**

Here Karmic analysis of diseases are quite clear. We can see that there Direct agents of diseases that the dust or winds that blow around. But it is the evil acts done in the past that emerge from the depths (u-mu-un) hover over the man ( ugu-na gal-la-na ) in order to inject something like a poison( us tag-ga). These deposits of evil deeds act like demons . emerge to the fore at a certain time and attack the person bounding his limbs mouth and so forth and thus make him suffer with diseases and finally encounter death. Thus here again we see that what is the focus of analysis is the WEAKENING of the immunity system of the body and that being related to the karmic deposits of evil actions of the past.

Included here , it would appear, the CURSES ( as-hul) a person receives from other people. The "aasi' (as) in itself is a blessing, however as-hul becomes the evil blessing and hence curses. The curses of people somehow ACT on the person cursed and it is believed here that it weakens the immunity system.

What connects this incantation with the magical is the \_expression oocu-tuukku ( 38. us-dug) which exists in Siddha literature as uccaadanam, exorcism. However as there is analyses and liking with Karma, we can see the incantations here are NOT the primitive magical though there are certainly elements of it.

For more on these incantation texts see:

<http://arutkural.tripod.com/sumstudies/littxts.html>

---

Do you Yahoo!?

The [all-new My Yahoo!](#) ? What will yours do?

| 15734|2005-02-11 03:01:39|ssathia|Fwd: Re: ETRUSCAN, A DRAVIDIAN TONGUE?|

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ssathia" wrote:

Dear Pathma and Dr Loga,

The Etruscan-Dravidian hypothesis is not new info and I have highlighted this before in this forum about the ancient Roman link. I do remember also highlighting some of the ancient statues in Italy that resemble Indian Gods but they have European features.

Dr Winters and others hold that it was a black population that was prevalent in Europe including the British Isle before they were displaced by the Caucasians.

But to say that the subject paper on Etruscan hypothesis alone validates the so called Sumero-Tamil hypothesis would be making a quantum leap over facts necessary to prove.

I have not seen anything sufficiently in depth on the Sumero Tamil hypothesis to convince me that it was Tamil. Much of what is presented is unfortunately Dr.Loga's own extensions and without adequate verification. Nevertheless I do encourage studies any of nature, howsoever weird they might appear at first glance. Some times they have a way of bringing out the truth whatever that may be.

One thing is clear: Anyone can read anything into a lot of ancient

languages as these languages are without proper documentation. With an agglutinative language like Tamil, where words can be combined at will, it is not difficult to inject Tamilised meanings into other dead languages. Who is there to deny?

I will illustrate with one well known word "arivillaatavan". You can break it up in two ways giving extremely opposite meanings:

arivil + aatavan : A person radiant like a sun in terms of knowledge.  
arivu + illatavan: A stupid person with no knowledge.

Incidentally, I have come across a new lead: that the early groups of civilised beings to enter Britain were the Armanians, a race that Jesus Christ eventually came from.

Perhaps, we should look at Armenian for a possible link with Tamil first. After all, English and Tamil share far numerous common root words to say that they are not related.

Anybody who has a grasp of English and Tamil grammar, especially their older forms, can see the links for themselves.

For example, in the last sentence alone, just see how many root-words can be connected:

1. any = en (a particle having the meaning whatever or whichever)
2. body = UTu(torso) + al = uTal, where in Tamil b is dropped, and al is added for grammatical reasons.
- 3.'edu'-cate: Otu, the 'cate' in English is added for grammatical reasons.
4. that= atu, ataRku (ku is present in Tamil for grammatical reasons.)
5. see= vi-zi where it is common for the v sound to be dropped in English.
6. them = taam ( particle suffixed to plural nouns of any person in the nominative case, for emphasis)
7. self = uL ( s is lost in Tamil, there is no f in Tamil)

Unlike the dead Sumerian, both Tamil and English are living languages with millions of people using them. While it would be extremely difficult to put up a guesswork, the good thing is that it lends itself to easy verification once identified. It is the unearthing of the correct root words and accounting for the changes in the development of the words in both languages that provides the challenge.

Regards,  
Sathia

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "Pathmarajah Nagalingam" wrote:

>

> --- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), Ram Varmha

>

> <http://www.verbix.com/documents/etruscan-dravidian.htm#gloss>

> aryETRUSCAN, A DRAVIDIAN TONGUE?

> > by Arysio Nunes dos Santos arysio@h...

>

>

> Dear Dr. Loga,

>

> Were you aware of this work? How old/recent is this?

>

> It seems to me that if the findings are correct, then it augments  
> and validates your work on SumeroTamil. It also seems that we  
> already have a major breakthrough which considerably alters and  
> overturns the known ancient world history so far, and that of the  
> Indians, languages, religions and cultures.

>

> Thank you for this Ram.

>

> Regards.

>

> Pathma

--- End forwarded message ---

| 15735|2005-02-11 07:47:56|Asar Imhotep|Alkebu-Lan|

Can anyone here point me to some primary source material for the African Moors that would indicate they called the upper Nile Valley and North Africa "Alkebu-lan?"

Also can someone give me an accurate definition of the term?

Thanks in advance

Asar Imhotep

<http://www.mochasuite.com>

| 15736|2005-02-11 14:07:48|Paul Kekai Manansala|Eritrea to demand return of ancient artifacts from Ethiopia, Italy|

Eritrea to demand return of ancient artifacts from Ethiopia, Italy

Thu Feb 10, 10:58 AM ET

ASMARA (AFP) - Eritrea is to demand the return from Ethiopia of hundreds of archeological artifacts taken from ancient sites in the 1960s, an official said, threatening a new row between the feuding Horn of Africa neighbors.

AFP/File Photo

In addition, Asmara will petition Italy for the return of objects it says were taken by Italian nationals before Eritrea -- an Italian colony and then British protectorate annexed by Ethiopia in 1962 -- won independence in 1993.

"The Eritrean National Commission for UNESCO (news - web sites) will officially ask in a few months for the return of the cultural property taken by Italy, then Ethiopia," National Museum chief Lebsekal Yosief told AFP.

Lebsekal said Eritrea, like Ethiopia, wants to preserve its cultural heritage and that items excavated from sites at the southern town of Matara, the Red Sea port of Adulis and monasteries near Asmara, should be returned.

"Today, just as Ethiopia asks Italy to hand back the Axum stele, we ask the Ethiopians to hand back the objects found in Matara which are currently in Addis Ababa," Lebsekal said.

He referred to the ancient 160-tonne granite monument taken from the Ethiopian town of Axum by Italian troops in 1937 that is to be returned to Ethiopia this year after a protracted dispute that soured relations between Rome and Addis Ababa for decades.

Between 1960 and 1965, in the early years of Eritrea's struggle for independence from Ethiopia, a team headed by French archeologist Francis Anfray conducted research in Matara, which dates from the seventh century BC.

The site, located on a desert plain surrounded by enormous rocky

outcrops near the southern town of Senafe about 135 kilometers (84 miles) from Asmara, is scattered with the ruins of ancient villas and churches.

Anfray and his team unearthed hundreds of artifacts, including sarcophagi, tombs, pottery and coins, that were taken to Ethiopia and have remained in a museum in Addis Ababa ever since, according to Lebsekal.

Beginning in the seventh century, Matara gradually disappeared as its trade declined and the Red Sea port of Adulis gained in importance.

Lebsekal said Eritrea also believed artifacts were taken from Adulis and that 12th and 13th century manuscripts from the Debre Bizen monastery near Asmara had already appeared in exhibitions in Ethiopia.

"And among the Italians, there were many amateurs digging around who found archeological objects," he said.

Prospects for the repatriation of the artifacts are uncertain as ties between Asmara and Addis Ababa remain tense over the as-yet unsettled final border demarcation that was the cornerstone of the accord that ended their 1998-2000 war.

But Lebsekal is optimistic.

"Look at Italy," he said. "Initially, it didn't want to return the Axum stele to the Ethiopians, but in the end it is going to."

Eritrea still harbors deep resentment over what it claims was Ethiopia's intentional destruction of the Matara stele, which fell down in 2000 while Ethiopian troops were in the region and still lies on the ground.

"The Ethiopians say it was an accident, but archeologists showed me it had been deliberately dynamited at the base," Lebsekal said.

Work is now under way on a new base and he said the stele, which is carved with the pre-Christian symbol of a sun over a crescent moon and writing in the ancient Semitic language of Ge'ez, should be stood back up in its original position by the end of this month.  
| 15737|2005-02-11 14:19:17|Djehuti Sundaka|Re: Alkebu-Lan|  
Somewhere in the archives of this list I think there may be a post from a few years ago showing an Arab map from around 1600 with the only known reference to a northern coastal area called "Alkebulan".

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>  
> Can anyone here point me to some primary source material for the  
> African Moors that would indicate they called the upper Nile Valley  
> and North Africa "Alkebu-lan?"  
>  
> Also can someone give me an accurate definition of the term?  
>  
>  
> Thanks in advance  
>  
>  
>  
> Asar Imhotep  
> <http://www.mochasuite.com>

| 15738|2005-02-11 16:13:37|biblical12|Bono For Africa|

Bono's Mission

The world's biggest rock star is also Africa's biggest advocate. But Bono knows he has to make the case for aid with his head, not his heart

By Josh Tyrangiel

Bono is an egomaniac. He knows this and frequently apologizes for it. When he disobeys the instructions of his manager, he scolds himself-- "Naughty pop star"--which allows him to comment on the ridiculousness of pop stardom while reminding himself that he is indeed a pop star. He would be a megalomaniac if his preoccupation with power were delusional, but it's not. Less than a month ago, at the annual meeting of the World Economic Forum, he sat on a dais with Bill Gates and discussed ways to save a continent; two days later he sang for a TV audience of 130 million at the Super Bowl half-time show. Not a bad week. Can you blame the guy for being a little full of himself?

With the merest twitch of his head, Bono can command the undivided

attention of a sold-out stadium. But when he works a smaller room, his charisma acclimatizes itself; he turns smooth, dexterous. Late one night, during the forum in New York City, a dozen officials from the Bill & Melinda Gates Foundation, the Episcopal Church, MTV and DATA (Debt, Aid, Trade for Africa) gathered for a strategy session in the back room of a Manhattan restaurant. The group was brainstorming on ways to convince Americans that saving Africa from financial ruin is in America's best interest. As is frequently the case with debate on Africa, the discussion eventually sagged into weary frustration. By midnight, the air had leaked out of the room and, with it, any glimmer of productivity.

Continues:

<http://www.time.com/time/covers/1101020304/story.html>

Charles

| 15739|2005-02-11 16:15:38|biblical12|OT: Super Deadly AIDS Hits NYC|  
Ta Seti,

NYC's First Rapid HIV Drug-Resistant AIDS Case Prompts Call to Step  
Up HIV Prevention, Reports AIDS Healthcare Foundation

Friday February 11, 4:11 pm ET

New York's Public Health Dept. Issues Health Advisory After Reporting  
Case of Man Who Progressed From HIV Diagnosis to Highly Drug  
Resistant Case of AIDS in Just Three Months Late Last Year

What: Media Availability Response to New, Rapid & Drug Resistant  
Strain of HIV AIDS Healthcare Foundation officials available for  
comment

More:

[http://biz.yahoo.com/prnews/050211/laf062\\_1.html](http://biz.yahoo.com/prnews/050211/laf062_1.html)

| 15740|2005-02-11 20:05:10|Asar Imhotep|Re: Alkebu-Lan|

As this is several years old, it would be very difficult to search. I  
tried putting in Alkebulan in the search feature, but only get the  
post I started. Would anyone know where I could find that map outside  
of this e-List?

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:



>  
> Somewhere in the archives of this list I think there may be a post  
> from a few years ago showing an Arab map from around 1600 with the  
> only known reference to a northern coastal area called "Alkebulan".  
>  
> Djehuti Sundaka  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
>>  
>> Can anyone here point me to some primary source material for the  
>> African Moors that would indicate they called the upper Nile

Valley

>> and North Africa "Alkebu-lan?"  
>>  
>> Also can someone give me an accurate definition of the term?  
>>  
>>  
>> Thanks in advance  
>>  
>>  
>>  
>> Asar Imhotep  
>> <http://www.mochasuite.com>  
| 15741|2005-02-12 13:30:09|Paul Kekai Manansala|Re: Alkebu-Lan|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
>  
> As this is several years old, it would be very difficult to

search. I

> tried putting in Alkebulan in the search feature, but only get the  
> post I started.

Asar, unfortunately the search engine only searches a certain number  
of messages with each request starting from the most recent.  
Sometimes it only searches about 100 messages at a time depending on  
various factors.

So you have to click on the "Next" link after each search to  
continue back through the older messages.

Regards,  
Paul Kekai Manansala

| 15742|2005-02-13 06:49:10|Paul Kekai Manansala|In the Valley of Life, oil is death to the art of a lost civilisation|

<http://www.guardian.co.uk/life/feature/story/0,,1409022,00.html>

In the Valley of Life, oil is death to the art of a lost civilisation

Hammers threaten rock carvings that show a corner of the Sahara was not always a desert. By John Bohannon

Thursday February 10, 2005  
The Guardian

It is hard to imagine how dry the desert is until you have gone for a stroll in the Sahara. After a couple of hours' walk across this lunar landscape, tracking along the steep escarpment of the Messak Settafet plateau, a paste of salt, sand, and sweat forms on every square inch of exposed skin.

Halfway up the slope, picking his way through a giant's playpen of boulders, Hassan Ahmed Breki stops, unwraps his long, white headscarf, and runs a finger along lines carved into a rock surface. Here, out in the open for all to see, is one of Libya's national treasures: rock engravings, some possibly dating back 9,000 years or more, created by a mysterious, prehistoric culture.

The graceful forms that emerge beneath Hassan's hand - humans among elephants, crocodiles, giraffes and hippopotamuses - reveal what scientists have now confirmed: rather than barren and dessicated, it was once lush and green here at Wadi al-Hayat (the Valley of Life, also known as Wadi al-Ajal) in the Fezzan region of south-west Libya.

Scattered along the slope, taking photographs, measurements, and recording the global coordinates of each piece of rock art by GPS, is a team of British researchers led by Tertia Barnett, an archaeologist working for English Heritage. Along with Hassan, an archaeologist from the Libyan Department of Antiquities in Tripoli, the team are working through their holiday with an urgency that might seem unusual considering the ancient subject matter. But the search for Libya's more lucrative treasure, petroleum, could spell doom for the rock art. Criss-crossing the desert are seismic survey lines where enormous hammers have been used to ping the underlying rock layers in search of oil deposits. These boulder-shattering blows and the construction of roads and pipelines are expected to increase exponentially now that international sanctions have been lifted from the country.

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As if this weren't enough pressure, other obstacles keep appearing. The entire trip was jeopardised when their 26kg laser, used to take 3D pictures of engravings, was held up in Libyan customs for several days due to embargo-era red tape. One of the laser experts, Kate Devlin, from the University of Bristol, was completely incapacitated by what later turned out to be an infection of parasitic cryptosporidiosis protozoa. And in one hair-raising episode, the team's truck was stuck deep in the Sea of Sand. But it is all worth it, says Barnett, who is working against the clock to document and study engravings that could be lost within a few years.

Seen from the plateau, the ever-shifting dunes loom to the north, and in between lies the flat expanse of a long-extinct lake. One thing unifies the millennia of human history that have taken place here, says team member Nick Brooks, a climatologist at the Tyndall Centre for Climate Change Research and cofounder of the Saharan studies programme at the University of East Anglia. "It's all about water."

Before the last Ice Age, the Sahara was even larger and more inhospitable than it is today. Then, some 10,000 years ago, a shift in climate brought rainfall. In the ensuing years of plenty, a pastoral way of life thrived. The desert came back with a vengeance about 3,000 years ago and, as the remaining surface water supplies dwindled, the inhabitants were forced to dig for it below the ground.

A better understanding of how people adapted to these drastic environmental changes is more than academic, says Brooks. It has profound relevance to our own future, with climate changes forecast for the coming centuries and the developing world particularly hard hit. "In many ways our options will be more limited than those of

the early Saharans," he says. They relied on mass migration and an adaptable diet to cope with the changes. "Mass migration is less possible today due to large populations and national borders."

Perhaps the best insight we have into the culture of the prehistoric Saharans is the rock art they left behind. But this is a field in its infancy, says Barnett. So far, dating the engravings is "extremely difficult" and determining what these images actually meant to the people who inscribed them will require many years of study, if we can ever know.

But how much time remains for Libya's rock art? "Oil exploration is indeed a problem," says Sa'ad Abdul Aziz, director of the nearby Germa Museum who coordinates archaeological research for the Department of Antiquities. Aziz admits there are very few Libyan archaeologists and none who specialise in prehistory.

"The situation is rather bleak," says Professor David Mattingly, an archaeologist at the University of Leicester with 25 years' experience in Libya. A plan for a system of national parks that would protect the most vulnerable areas has been on the table for years, he says, but with little progress. "The major problem is that the Department of Antiquities is under-resourced." The lifting of the embargo could in principle provide the funds needed to preserve and protect the country's prehistoric relics.

One way forward is for Libya to make the rock art a source of pride, as Britain has done with Stonehenge. "It would be a shame if this sustainable resource were sacrificed for the sake of short-term development," says Brooks. After all, with 10,000 years already weathered, "archaeology and heritage-based tourism will outlast the oil".

John Bohannon is a contributor to Science magazine  
| 15743|2005-02-13 14:26:13|Alex van Deelen|Africa Genome Initiative|  
Check out the Africa Genome Initiative (in South Africa),  
at: <http://www.africagenome.co.za/>  
| 15744|2005-02-13 21:12:23|solomon abdul-Rahman|Fwd: A SMALL AMOUNT OF  
HISTORY REGARDING, "HEIROGLYPHICS" ...|

...But now we are able to decipher hieroglyphs thanks to a special chunk of rock and a determined Egyptologist. In 1799, a soldier digging a fort in Rosetta, Egypt found a large black stone with three different types of writing on it. The writing was a message about Ptolemy V, who was

ruling Egypt at the time. Because the message was written during the time when the Greeks ruled Egypt, one of the three languages was Greek. The other two were demotic and hieroglyphic.

People realized that the three languages on "The Rosetta Stone" said the same thing. And even though people could read Greek, they couldn't figure out how to match up Greek words with hieroglyphic words. For years no one was able to understand how the hieroglyphic message corresponded to the Greek one.

Finally, in 1822, a French Egyptologist named Jean François Champollion figured out how to decipher hieroglyphic writing. He realized that the hieroglyphs that spelled "Ptolemy" were enclosed in a cartouche, so he was able to match it up to the Greek spelling. This discovery enabled him to equate the unfamiliar hieroglyphs with familiar Greek words and to translate the entire message....

<http://www.neferchichi.com/hieroglyphs.html>

## Your most sincere and loyal servant



suleiman= wise abdul = slave of  
Rahman = The Benificent or The Doer of Good

so, the wise slave of, The Doer of Good



"Pluto sits out there, but still just a touch of the Sun moves her."

---

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**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15745|2005-02-14 14:32:18|solomon abdul-Rahman|Gerald Massey-the Egyptologist...|

**Subject:** MASSEY-the Egyptologist...

Massey was **extremely meticulous** in looking at the Egyptian basis of Christianity and the Bible. In the back of one of his books, he enumerates over 300 detailed, remarkable similarities using the Egyptian corpus as a basis: the Pyramid Texts, the Book of the Coming into the Light of Day, and the Coffin Texts. He acquaints anyone with the mind and patience to work through this (unfortunately, I?m not in that category) with an incredible familiarity with the gods and mythologies many extant and central to culture (well) over 4000 years ago and through the duration of Ancient Egyptian history. That work is to be found either at the

back of:

Gerald Massey, A Book of Beginnings, v. 2, (A&B Book Publishers, Brooklyn, NY, [1881] 1994).

or

Gerald Massey, Ancient Egypt v. 2, (Kessinger Publishing Company, Montana [1907] 1992).

It is surely worth a look at. I doubt there is anything similar to it in depth and breadth before or after its writing. The frustrating thing is that it shows a glimpse of what was in his mind (lost to us) but that time and health did not allow him to develop all of that material into volumes of work. His other works don't seem to focus on the issue of the Egyptian basis of Christianity as 'laser-like' as the enumeration of 300+ points ? despite the fact that he delves deeply into or touches on the topic in most of his books. Yes. Christianity is plagiarized. It's Egyptianty with a mask: the signature of the fake is Jesus with black skin and wooly hair as a white Jesus ? the white Jesus being the modern-day Christian mask. A Christianity that sanctioned slavery and underwrites present day racism against the people the real Jesus was one of.

Marc W.



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so, **the wise slave of, The Doer of Good** 🤖

**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15746|2005-02-14 14:35:16|solomon abdul-Rahman|St. Augustine was referring to what "religion", in YOUR opinion...|

**Subject:** Re: St. Augustine was referring to what "religion", in YOUR opinion...

**if NOT pre-extant Egyptian religion?**

--- In [solomonsfacts@yahoogroups.com](mailto:solomonsfacts@yahoogroups.com), solomon abdul-Rahman wrote:

> St. Augustine stated about the conference of Nicea in 325 AD

that, "When I read the proceedings, it makes me laugh. These people are trying to give us a religion we had >>>**three thousand years ago**<<

Catholocism's history. He was an African and he is the reason for the adoption of certain beliefs and structures in Christianity (Along side Tertillun and Cyperian).

>

Mr. "imhotep"

>

>

> "...the thing in itself of which it is the name, for the thing

> itself, which

> is now called the Christian religion, >>>**really was known to the**



ancients"

<<<

> Writings of St. Augustine, Volume 2, page 12

>

> I opened or began this essay with a quote from St.

> Augustine, a person that many "Christians" know nothing about. They

> would be surprised to know that St. Augustine was African (Black)

and

> that most of the early "Fathers" of Christianity were Black.

Today's

> Christians would be perplexed by St. Augustine's statement,

> that "which is now called the Christian religion, really was known

to

> the ancients..." St. Augustine was born in

North Africa (today's

> Algeria). He lived between 354-430 A.D. If St. Augustine is right,

> that a religion was known to ancient people similar

> to "Christianity," then what was the name of that religion?

> Mr. Ahmed K. El-Shabazz

> Nation of Islam

>

> "...Throughout Europe there remain a number of places of worship

which

> feature paintings, statues and frescoes of a dark-skinned Jesus and

His

> mother Mary such as the cathedral of Moulins in France, the Church

of

> Annunciata, the Church of St. Stephen at Genoa, the St. Francisco at

> Pisa, the Church of St. Theodore at Munich, etc. ORIGINALLY POSTED

BT BROTHER ISHAQ

> WHY IS THIS?

>

> \* The Christian Madonna is copied from the Egyptian Madonna.

> Worshiped

> in Egypt & Rome, Black Isis & Horus her son was the model for the

> worship

> of the Madonna & Christ. Millions of whites worship the

Black

> Madonna &

> Christ, found in Europe's most venerated shrines (formerly the sites

> of  
> temples of Isis). Titles such as Our Lady, The Great Mother, are the  
> same titles attributed to Isis. The word "Madonna" itself is from  
> the  
> mater domina, a title used for Isis!  
>  
>  
> ...that in all the Romish countries of Europe, in  
> France, Italy, Germany, &c., the God Christ, as well as his mother,  
> are described in their old pictures and statues to be black. The  
> infant God in the arms of his black mother, his eyes and drapery  
> white, is himself perfectly black. ..There is scarcely an old

church in Italy were some remains of the  
> worship of the BLACK VIRGIN and BLACK CHILD are not to be met with.  
> Very often the black figures have given way to white ones, and in  
> these cases the black ones, as being held sacred, were put into  
> retired places in the  
churches, but were not destroyed, but are yet  
> to be found there. ... They are generally esteemed .  
> by the rabble with  
> the most profound veneration  
> If the author had wished to invent a circumstance to corroborate the  
> assertion, that the Romish Christ of Europe is the Cristna of India,  
> how could he have desired anything more striking than the fact of

the  
> black Virgin and Child being so common in the Romish countries of  
> Europe ? A black virgin and child among the white Germans, Swiss,  
> French, and Italians ! ! !  
>  
> The Romish Cristna is black in India, black in Europe, and black he  
> must remain?like the ancient gods of Greece, as we have just seen.  
> But, after all, what was he but the Jupiter, the second person of  
> their Trimurti or Trinity, the Logos of Parmenides and Plato, an  
> incarnation or emanation of the solar power ?  
> Excert from Anacalypsis by Mr. Godfrey

Higgins

>  
>



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Rahman = The Benificent or The Doer of Good

so, **the wise slave of, The Doer of Good** 🤖

**"Pluto sits out there, but still just a touch of the Sun moves her."**

---

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| 15747|2005-02-14 14:36:10|Asar Imhotep|A single unifying African Language|  
Cheikh Anta Diop in Black Africa proposes that in order for Africa to  
unify that there should exist a continent wide language considered to  
be the national language. My question is what language should this be  
and why?

Asar Imhotep

<http://www.mochasuite.com>

| 15748|2005-02-14 15:04:50|Asar Imhotep|Re: Alkebu-Lan|

Would anybody know a physical resource to where I can find it? I want  
some traceable documentation.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
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> > As this is several years old, it would be very difficult to  
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> Asar, unfortunately the search engine only searches a certain

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> of messages with each request starting from the most recent.

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> various factors.

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> So you have to click on the "Next" link after each search to

> continue back through the older messages.

>

> Regards,

> Paul Kekai Manansala

| 15749|2005-02-14 19:18:39|James St. Clair|Re: St. Augustine was referring to what "religion",  
in YOUR opinion|

Fascinating. It has been clear to me for sometime that Christ Jesus's message as I understand it  
was essentially the same as what I have heard called the Ausarian religion. Thank you for this  
quote from St.Augustine, it may be the nexus I have sought. Peace, Saint

Please visit me at <http://www.paintsaint.com>

---

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| 15750|2005-02-14 20:53:37|K. Loganathan|Sumerian Temple Hymns 21-3(Final)|

**Sumerian Temple Hymns 21-3**

**Notes: The line 6 below makes it clear that the people who ruled the Sumerian cities and developed all the cultures there were BLACK PEOPLE the 'sag-gi(g)-ga' and that the prosperity of all the Sumerian cities were dependent on them. This word descriptive of the Sumerians as blacks also occurs in many places. This certainly rules out the possibility of the Sumerians being related to the Europeans or Semitic people who are generally taken to be fair in skin color. This along with the language also shows that they were certainly the Black Dravidians perhaps related to the Africans like those in Ethiopia etc, where some tribes like Afars are strikingly the same in physical appearance as the Dravidians.**

**The line 5 also shows that they originated perhaps from a country full of hills and mountain ranges and where the people were divided into various tribes.**

**It appears that Ba-u is the Tamil Paavai, a female celestial deity perhaps masculinized later as Bagavan etc**

**5(267)**

**nun-ju nun-sa-la-su-kalam-ma ama-kur-kur-a ( Your princess, the merciful princess of the land, the mother of all lands)**

Ta. nun ju nun saallasu kalamma ammaa kunRa-kunRa ( Your lady , the lady of all the goodness of the country, is in fact the mother of all the nations)

?? ?? ?? ????? ???? ???? ??????

sa-la-su : Ta. saal, saalbu : the goodness, those which are appropriate. Perhaps Ta. saanRoor (the great and good ones) , saal-oor. The verb ?saalum? even now means ? fitting, appropriate, enough ? etc.

**kalam-ma** ::Ta. kalamma . Ta. kalam: land, country. Ta. kaLam ; a filed, a region etc. Poor-k-kaLam: battle field. The ?-a? is the geneitive case suffix which is the same as C.Tamil

**ama-kur-kur-a** : Ta. ammaa kunRa kunRa : Ta. ammaa: mother., woman etc. kur > Ta. kunRu (hill), kuuRu ( division of land, a country)

**Note:** the coincidence of the meaning of hill with nation , country and so forth shows that in the beginning when this word came to in use, the speakers of this language were divided into many hill tribes where each hill tribes also constituted a political unit. The duplication of noun here is a very ancient device to indicate plurality something that is retained in Malay even now. In Tamil it ahs been replaced with the particle ?kal? the beginnings of which we already see in late Sumerian texts themselves e.g kingal > Ta. kaNkaL ;eyes

This may gives a clue as the place from which the Sumerians originated - a land full of hills and where different tribes lived in each hill. One is reminded here of Kumar which is described as ?panmalai adukattu kumari koodu? - the hill (country) of Kumari with many mountain ranges abounding .

**6(268)**

**nin-a-zu-gal-sag-gi-ga nam-uru-na tar-re ( The lady, the great healer of the dark-headed, who determines the destiny of her city )**

Ta. nin aasu kaL saan maika naam uuruna taru-ee ( The Lady who blesses the black people who determines the fate of her city)

??? ?? ?? ??? .???? ????? ???-?

a-zu ; a-su : Ta. aasu. Aasi ; blessings . See. aasir-vaatam: words of blessings, good tidings.

**gal sag-gi-ga** = gal sag gig-ga: Ta kaL saan maika : great black people. gig-ga : mikka  
> maikka : black people

**nam-uru-na** : Ta. naam uurunna : the essence or fate of the city

**tar-re** : Ta. taruee : Ta. taru: to give. The ?e, ee? is deitic meaning ?these., those people? etc.

7(269)

**dumu-sag -an-ku-ga ki-sikil ama (d)ba-u ( The first-born daughter of the holy An, the maid , mother Bau)**

Ta. tamu-saaGka aaN kooka kai-sukil ammaa (d) Baavu

?? ????? ?? ????? ?????? (???) ????

ki-sikil : Ta. kai-sukil : the small ( kai) and pure ( sukil) . Perhaps this si metaphorical description of virgins girls.

**ama (d) ba-u** : Ta. ammaa paavai : the mother who is a beautiful lady (paavai).

The ?paavai? as descriptive of beautiful female divinities is still in use in Tamil. The Su. ba Ta. baa, paa means to give and which means the paavai is the name of the creative power, the Mother Goddess who generates all.

8(270)

**e-uru-ku mus-za e bi-in-gub bara-za dur bi-in-gar ( Has O house Uruku(g), placed the house your . . has taken her place on your dais)**

Ta. il uuru koo mutu jia vaiyin kuppu paran jia tuRai vaiyin kaal ( Has O temple of Divine City ! has placed your temple on a good foundation and has taken residence in the seat)

?? ?? ??? ?? ??? ?? ?????? ??? ??? ??? ??? ?????? ???

9(271)

**e- (d) ba-u uru-ku-ga ( the house of bau in Uruku(g)**

Ta. il (d) Paa-vu uuru kooka ( The temple of Paavai of the Divine City)

?? (???) ??? ? ? ??

---

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| 15751|2005-02-14 22:06:14|solomon abdul-Rahman|What is the Ausarian Religion? ...|

### **What is the Ausarian Religion?**

The Ausarian religion is a religion of peace. Thousands of years before Christ, Moses, Ankenaten, Abraham, Buddha, Muhummad and so on. There was once a king that wanted more than anything peace. You see during his time his people were warring and constantly fighting to destroy each other for their survival. And this king wanted to put an end to it. He didn't just want to put an end to the warring but also the human suffering that existed throughout his land. And through the assistance of a wise counselor he was able to do that.

This king was called by the Greeks **Osiris**, but his real name was **Ausar**.

The legends of Ausar and the miracles he performed exist throughout the world because once he was able to bring his people together he travelled around the world teaching others how to do the same remarkable things in order to improve their lives on earth.

What Ausar learned from his constant communication with God was how men and women could save their souls. It was from his dialogue with **Neter (God) and his counselor (Tehuti)**, that Ausar taught his people many remarkable things. He taught them how to live peacefully with themselves and with each other. He taught them how to prosper. His teachings about the powers of the **One God** and it was later inspired others to awaken their divine light within them.

**His wife Auset (Isis)** soon developed a way to cultivate plants and herbs, which later gave birth to agriculture and herbal medicine. And eventually others would follow developing a writing and mathematics systems, judicial system, fine arts and crafts, a vast engineering system including electronics and so on.

Ausar was one of the first, if not the first to teach us about the divine powers within us. This divine power that God has given us all was taught to us by Ausar. Ausar didn't just inspire us to build temples and things of that nature. No, Ausar showed us how to be saved and his counselor Tehuti showed us how to save ourselves. ...

<http://sunbull.tripod.com/id18.htm>



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suleiman= wise abdul = slave of

Rahman = The Benificent or The Doer of Good

so, **the wise slave of, The Doer of Good** 🤖

"Pluto sits out there, but still just a touch of the Sun moves her."

---

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| 15752|2005-02-15 08:03:11|James St. Clair|Re: What is the Ausarian Religion? ...|

Great article.....Anuk Ausar..Peace, Saint

Please visit me at <http://www.paintsaint.com>

---

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| 15753|2005-02-15 11:35:01|Djehuti Sundaka|Re: A single unifying African Language|

Sahidic is the modern continuation of the ancient language of Kamat; the world's (and therefore the Continent's) first nation-state. Being the unification of 42 nations (or sapat), it signifies the beginning of continental unity. Sahidic therefore links us to a past that originated the Continent's history of written language and the political process of unification. As a currently minor spoken language, Sahidic also doesn't carry the social baggage of being a cultural/regional preference (such as Hausa or KiSwahili) that other regions can't identify with.

Djehuti Sundaka



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> Cheikh Anta Diop in Black Africa proposes that in order for Africa to

> unify that there should exist a continent wide language considered to

> be the national language. My question is what language should this be

> and why?

>

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

| 15754|2005-02-15 12:41:53|cristofori whitakara|Re: Alkebu-Lan|

can it be a corruption of al geb and utlan(atlan-tis) or the aramaic ashkolan?

**Asar Imhotep** wrote:

As this is several years old, it would be very difficult to search. I tried putting in Alkebulan in the search feature, but only get the post I started. Would anyone know where I could find that map outside of this e-List?

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

>

> Somewhere in the archives of this list I think there may be a post  
> from a few years ago showing an Arab map from around 1600 with the  
> only known reference to a northern coastal area called "Alkebulan".

>

> Djehuti Sundaka

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

> >

> > Can anyone here point me to some primary source material for the  
> > African Moors that would indicate they called the upper Nile Valley

> > and North Africa "Alkebu-lan?"

> >

> > Also can someone give me an accurate definition of the term?

> >

> >

> > Thanks in advance

> >

> >  
> >  
> > Asar Imhotep  
> > <http://www.mochasuite.com>

---

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| 15755|2005-02-15 15:58:11|ssathia|Re: A single unifying African Language|

Dear Friends,

My suggestion would be to go for a single alphabet first that can be effectly used to represent all African Languages. This can be a less painful to those who has to give up their own alphabet and at the same time would encourage literacy and learning of each other's languages. The single most popular language form would develop over time without being forced.

If you wish to seek examples from the past, China has successfully implemented a single alphabet policy for all languages of China. Now Malay from South East Asia has adopted a single form of Romanised spelling across all nations using Malay.

I have suggested the same to Indian groups, but they are more interested in arguing on each other's antiquity rather than preparing themselves for the future.

I hope you have better success.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>

> Sahidic is the modern continuation of the ancient language of

Kamat;

> the world's (and therefore the Continent's) first nation-state.

Being

> the unification of 42 nations (or sapat), it signifies the

beginning

- > of continental unity. Sahidic therefore links us to a past that
- > originated the Continent's history of written language and the
- > political process of unification. As a currently minor spoken
- > language, Sahidic also doesn't carry the social baggage of being a
- > cultural/regional preference (such as Hausa or KiSwahili) that

other

- > regions can't identify with.
- >
- > Djehuti Sundaka
- >
- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep"

wrote:

- > >
- > > Cheikh Anta Diop in Black Africa proposes that in order for

Africa

- > to
- > > unify that there should exist a continent wide language

considered

- > to
- > > be the national language. My question is what language should

this

- > be
  - > > and why?
  - > >
  - > >
  - > >
  - > > Asar Imhotep
  - > > <http://www.mochasuite.com>
- | 15756|2005-02-15 20:23:10|K. Loganathan|The Sumerians on Death and World Destruction|

## **The Sumerians on Death and World Destruction**

Now that I have completed the Tamil reconstruction of the first song on the series of Lamentations over the Destruction of Ur (there are also many other such lamentations), it will be useful to seek a deeper understanding of such a social practice. This practice, we should note, is still alive among the Tamils and also among the Jews and others in the Middle East where annually there is a ritual wailing over some destruction and so forth.

The death of someone calls for Oppaari among the Tamils where the close relatives , especially the women folks burst into a wailing and singing, recounting all the good (and the evils) things done by the person who has become dead and where the body is simply a corpse. Etymologically it can be said to be derived from ?up-paari? i.e. song (parii, paari> vari) on the departure of the person to the heavens (up>pper, umpar: heavens). This is comparable in construction to the Su.es-bar (Ta. isai-pari), es-dug (Isai-tuukku) and so forth where all the three basic etymons are still available in C.Tamil. Su. es is Ta. isai: music , Su. bar is Ta. pari, vari and which has given such words as Vaaram as in Tee-vaaram (divine songs ). The ?pari? is available in such uses as ?pari-paadal? (songs of praise) and as a variant as in ?kaanal vari?: ( summer songs ) **etc**

## Death and World Destruction

We can see in this lamentation a metaphysical HOMOLOGY, a similarity between the way the Sumerians understood human death and the destruction of the world. A person or creature is deemed dead when the soul departs from the body- leaves it and goes away. The soul is that which animates the body and makes it a living entity and at the departure of which it is no more living- capable of consciousness, willed actions and so forth. The dead body is a corpse that would, if left alone , turn into dust by the decomposition by the bacteria and so forth.

Now the Sumerians seem to have applied the same understanding of DEATH to that of the destruction of Ur , their nation that has been active and prosperous for more than two millennia there. It came to a sudden end around 2000 BC or so and this Lamentation obviously must have been composed after that calamity and by of wailing that disaster that set upon the Sumerians and made them scatter all over the world. ( A divine strategy to spread the seeds of culture all over the world?). A nation DIES just as an individual dies ? it is inevitable however painful it can be. Economic prosperity, creative advances in the arts and sciences, the mustering of political power, the creation of city states, nations and empires and so forth are events that take place when a group of people are ALIVE and which is NOT permanent Sooner or later DECLINE and DECAY set in where the centre of culture and power is transferred to another nation or group of people as is also noted in the Sumerian King List. **Now akin to the soul of creatures, the departure of which constitutes death, for the Sumerians there are gods who animate the land and people making them productive, creative and powerful and departure of whom brings about the decay and death, an event to be lamented upon,**

This is the way they understood the Rise and Fall of nations , an understanding that has been retained and expanded among the Saivites in their metaphysics. When Meykandar captures BEING as ?saGkaara kaaraNanaakiya mutal? the primordial POWER underlying the annihilation of the cosmos as a whole, we have the same understanding , a product of millennia of philosophical concern with death and decay not only the living creatures but also nations, the world and so forth

With this in mind let us have a second at the first line especially the refrain the Su. iz-gi ( Ta. isai-miiL)

>>>>>>

1-1.

**tur-ra-na mus-mi-ni-ga amas-a-na lil-e ( He has abandoned his stable, the sheepfold (has been delivered) to the wind )**

Ta. toRu-aana muusu kaal minee amaa-es aa-na liillee ( He has abandoned his cattle shed, all cattle has been delivered to the wind)

????-??? ?? ??? ????? ???-?? ??? ?????

**tur:** Ta. toRu : cattle shed; a-na : Ta. aanna : His, aan, avan : he. The ?-a? is a gentive case suffix of wide occurrence in both Sumerian and Tamil

Now we have Su. tur meaning small and which is Ta. turu. These words show that in Su, there was a distinction between ?r? and ?R? but not shown in the transliteration. Also note Kur> Ta. kuRu, kunRu, gur . Ta. kuRai etc.

**mus :** Ta. muusu: to roam around as in Muusu VaNdu ( the bees roaming around). The root is Su. mu Ta.mu : to move forward. This word might have become Ta. moy , muuy : to surround in groups like the flies

1-2

**am-e tur-ra-na mus-mi-ni-ga amas-a-na lil-e (The wild ox has abandoned his stable the sheepfold (has been delivered) to the wind)**

**Note: the clause ?mus-mi-ni-ga amas-a-na lil-e? recurs as a refrain for the whole song**

Ta. amaa ii toRu aanna muusu kaal minee amaa-es aa-na liillee

??? ? ???? ??? ?? ??? ????? ???-?? ??? ?????

>>>>>>>>

This whole lamentations retains the refrain and substitutes only the first part with various names of gods. The important phrase **?mus-mi-ni-ga amas-a-na lil-e? is Ta. muusu kaal.minee amaa-es aanna liillee where the remaining is taken as ? sheepfold has been delivered to the wind?**

This caluse also occurs as the first line towards the close of the lamentation:

1-36 & 37

**ki-sub-gu-as-a-kam ( the first song)**

**amas-a-na lil-e ba-ni-in-GAR i-si-is-bi mu-un kus-u ( the sheepfold has been delivered to the wind, he makes grievous its wail)**

Ta. kii seppu kuu aasi akam ( The first lamentation song)

Ta. a- maadu aanna liillee paNNin kaal isaiyisbi mun koosu

???? ??? ????? ????? ??? ?????????? ?? ????

>>>>>>>>

### **Death and the Departure of Gods**

Now while the meaning of ?mus-mi-ni-ga? as Ta. muusu kaalminee - establishes the departure, why the focus on the cattle shed (tur. Ta. toRu and cattle (amas . Ta. a-maadu) is not clear.

However when we note the Saivite practice of calling all souls, or psychic entities ?pasu? ( cattle) and BEING as Pasu-Pati (The Lord of all creatures? ) we can see that ?amas? are souls , and that with the departures of the gods , we have also the death of the creatures.

Now this makes us ponder at the meaning of ?lil-e (gone to the winds) : here we have a metaphorical description ?gone to the winds? making us wonder what can be the metaphysical meaning.

The world ?lil? exists now in Sk as liila, and Ta. liilai but with the meaning of Play and which is certainly secondary. This word is perhaps related to another word Su. la-la? to move about and which can be rendered as Ta. alai-alai and Malay lalu etc.

The ?lil? as in En-lil? is the metaphysical realms of the Wind, the Vaayu( < Ta vaan-u ; that which emerges from the sky) ) and gone to the winds can have the meaning ?the souls return to the realms of the winds, the Vaayu.?

But why so ?

Here perhaps we have the uyir, the creature understood as breathing reality where the piraaNa , that which allows breathing as such as the essential feature of the souls.

**It appears to me that the Sumerians considered death of a creature as an event where the individual praaNan, departs from the body and reposes in the metaphysical realms of the universal praaNan, the Vaayu or the Enlil of the Sumerians.**

---

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| 15757|2005-02-17 08:22:43|Djehuti Sundaka|The Oldest Homo Sapiens|

The Oldest Homo Sapiens

Fossils push human emergence back to 195,000 years ago

[http://www.eurekalert.org/pub\\_releases/2005-02/uou-toh021105.php](http://www.eurekalert.org/pub_releases/2005-02/uou-toh021105.php)

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University of Utah Public Relations

When the bones of two early humans were found in 1967 near Kibish, Ethiopia, they were thought to be 130,000 years old. A few years ago, researchers found 154,000- to 160,000-year-old human bones at Herto, Ethiopia. Now, a new study of the 1967 fossil site indicates the earliest known members of our species, Homo sapiens, roamed Africa about 195,000 years ago.

"It pushes back the beginning of anatomically modern humans," says geologist Frank Brown, a co-author of the study and dean of the University of Utah's College of Mines and Earth Sciences.

The journal Nature is publishing the study in its Thursday Feb. 17, 2005, issue. Brown conducted the research with geologist and geochronologist Ian McDougall of Australian National University in Canberra, and anthropologist John Fleagle of New York state's Stony Brook University.

The researchers dated mineral crystals in volcanic ash layers above and below layers of river sediments that contain the early human bones. They conclude the fossils are much older than a 104,000-year-old volcanic layer and very close in age to a 196,000-year-old layer, says Brown.

"These are the oldest well-dated fossils of modern humans (*Homo sapiens*) currently known anywhere in the world," the scientists say in a summary of the study.

#### Significance of an Earlier Emergence of *Homo sapiens*

Brown says that pushing the emergence of *Homo sapiens* from about 160,000 years ago back to about 195,000 years ago "is significant because the cultural aspects of humanity in most cases appear much later in the record ? only 50,000 years ago ? which would mean 150,000 years of *Homo sapiens* without cultural stuff, such as evidence of eating fish, of harpoons, anything to do with music (flutes and that sort of thing), needles, even tools. This stuff all comes in very late, except for stone knife blades, which appeared between 50,000 and 200,000 years ago, depending on whom you believe."

Fleagle adds: "There is a huge debate in the archeological literature regarding the first appearance of modern aspects of behavior such as bone carving for religious reasons, or tools (harpoons and things), ornamentation (bead jewelry and such), drawn images, arrowheads. They only appear as a coherent package about 50,000 years ago, and the first modern humans that left Africa between 50,000 and 40,000 years ago seem to have had the full set. As modern human anatomy is documented at earlier and earlier sites, it becomes evident that there was a great time gap between the appearance of the modern skeleton and 'modern behavior.'"

The study moves the date of human skulls found in Ethiopia's Kibish rock formation in 1967 back from 130,000 years to a newly determined date of 195,000 years ago, give or take 5,000 years. Fossils from an individual

known as Omo I look like bones of modern humans, but other bones are from a more primitive cousin named Omo II.

In addition to the cultural question, the earlier date for humanity's emergence is important for other reasons.

"First, it makes the dates in the fossil record almost exactly concordant with the dates suggested by genetic studies for the origin of our species," Fleagle says. "Second, it places the first appearance of modern *Homo sapiens* in Africa many more thousands of years before our species appears on any other continent. It lengthens that gap. ? Finally, the similar dating of the two skulls indicates that when modern humans first appeared there were other contemporary populations [Omo II] that were less modern."

The study was funded by the National Science Foundation, the L. S. B. Leakey Foundation, the National Geographic Society and the Australian National University.

### Modern Homo in the Valley of the Omo

Richard Leakey and his team of paleontologists traveled in 1967 to the Kibish Formation along the Omo River in southernmost Ethiopia, near the town of Kibish. They found the skull (minus the face) and partial skeleton (parts of arms, legs, feet and the pelvis) of Omo I, and the top and back of the skull of Omo II. Brown was not part of the 1967 expedition, but was working nearby and got to look at the site and the fossils.

"Anthropologists said they looked very different in their evolutionary status," Brown recalls. "Omo I appeared to be essentially modern *Homo sapiens*, and Omo II appeared to be more primitive."

In 1967, the fossils were dated as being 130,000 years old, although the scientists doubted the accuracy of their dating technique, which was based on the decay of uranium-238 to thorium-238 in oyster shells from a rock layer near the skulls.

Fleagle says no scientist has been bold enough to suggest Omo II is anything other than *Homo sapiens*, and that "quite often at the time of major events in evolution, one finds an increase in morphological [anatomical] diversity." Now that the new study confirms Omo I and Omo II are the same age ? living within a few hundred years of each other about 195,000 years ago ? some anthropologist suggest "maybe it [Omo II] isn't so primitive after all," Brown says.



McDougall, Brown and Fleagle and researchers from other universities returned to Kibish in 1999, 2001, 2002 and 2003. They identified sites where Omo I and Omo II were found in 1967, and obtained more of Omo I, including part of the femur (upper leg bone) that fit a piece found in 1967. They also found animal fossils and stone tools, and studied local geology. The Nature study includes initial results from those expeditions.

The fossil record of human ancestors may go back 6 million years or more, and the genus *Homo* arose at least 1.8 million years ago when australopithecines evolved into human ancestors known as *Homo habilis*. Brown says the fossil record of humans is poor from 100,000 to 500,000 years ago, so Omo I is significant because it now is well dated.

### Dating the Dawn of Humanity

Both Omo I and Omo II were buried in the lowermost portion or "member" of the Kibish Formation, a series of annual flood sediments laid down rapidly by the ancient Omo River on the delta where it once entered Lake Turkana. Lake levels now are much lower, and the river enters the lake about 60 miles (100 kilometers) south of Kibish.

The 330-foot-thick (100-meter-thick) formation is divided into at least four members, with each of the four sets of layers separated from the other by an "unconformity," which represents a period of time when rock eroded away instead of being deposited. For example, the lowermost Kibish I member was deposited in layers as the Omo River flooded each year. After thousands of years, rainfall diminished, lake levels dropped, and the upper part of Kibish I eroded away. Later, the lake rose and deposition resumed to create layers of Kibish member II.

Interspersed among the river sediments are occasional layers of volcanic ash from ancient eruptions of nearby volcanoes. Some ash layers contain chunks of pumice, which in turn contain feldspar mineral crystals. Feldspar has small amounts of radioactive potassium-40, which decays into argon-40 gas at a known rate. The gas, trapped inside feldspar crystals, allows scientists to date the feldspar and the pumice and ash encasing it.

Brown says potassium-argon dating shows that a layer of ash no more than 10 feet (3 meters) below Omo I's and Omo II's burial place is 196,000 years old, give or take 2,000 years. Another layer is 104,000 years old. It is almost 160 feet (50 meters) above the layer that yielded the Omo humans. The unconformities represent periods of time when rock was

eroded, so the fossils must be much older than the 104,000-year-old layer and close in age to the 196,000-year-old layer, Brown says.

The clinching evidence, he says, comes from sapropels, which are dark rock layers on the Mediterranean seafloor that were deposited when floods of fresh water poured out of the Nile River during rainy times. The Blue Nile and White Nile tributaries share a drainage divide with the Omo River. During ancient wet periods, monsoons on the Ethiopian highlands sent annual floods surging down the Nile system, causing sapropels to form on the seafloor, and sent floods down the Omo, making Lake Turkana rise and depositing Kibish Formation sediments on the river's ancient delta. (During dry periods, Lake Turkana was smaller, flood sediments were deposited farther south and rocks at Kibish were eroded.)

No other sediments on land have been found to record wet and dry periods that correlate so well with the same climate pattern in ocean sediments, Brown says. The new study found that the "members" or groups of rock layers of the Kibish formation were laid down at the same time as the Mediterranean sapropels. In particular, the volcanic layer right beneath Omo I and II dates to 196,000 years ago by potassium-argon dating, and it corresponds almost perfectly to a sapropel layer previously dated as 195,000 years old, Brown says.

"It is pretty conclusive," says Brown, who disputes any contention that the fossils might be closer to 104,000 years old.

###

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| 15758|2005-02-17 10:14:59|AfroerotiK|Looking for Alternative Black Voices|

I would like to invite you to join my yahoo group and participate in challenging discussions of Black sexuality, culture, race and history. I'm looking for Africentrists, Pan Africanists, Black Nationalists, Black Vegans, metaphysicians and practitioners of West African Spirituality (or any spiritual practice that isn't Judeo Christian based). I'm looking for outspoken Black activists that are Gay, Lesbian, Bisexual or Transgendered to share their experiences and perspectives. I'm looking for anyone that can come to the table with sound reasoning that can articulate why slavery is the origin of the social ills of African Americans today. I need participants that are willing to shatter the perception that money

and material gain give one value. I need the small percentage of the Black population that has attempted to dismantle their vestiges of mental slavery and free their minds to join me in the debate of all things Black and sexual.

Peace and many blessings.

<http://groups.yahoo.com/group/AfroerotiK/>  
| 15759|2005-02-17 14:33:33|Paul Kekai Manansala|OT: The Curse of Oetzi|  
<http://www.swissinfo.org/sen/Swissinfo.html?siteSect=143&sid=5543384>

February 17, 2005 4:30 AM

Alpine iceman reveals Stone Age secrets

By Sophie Hardach

BOLZANO, Italy (Reuters) - Some 5,300 years after his violent death, a Stone Age man found frozen in the Alps is slowly revealing his secrets to a global team of scientists.

But despite more than a decade of high-tech efforts by geneticists, botanists and engineers many questions about his life and death remain unsolved.

And rumours of a deadly curse on those who found him continue to swirl.

German amateur mountaineer Helmut Simon and his wife spotted Oetzi, as he became known, in the mountains between Italy and Austria, near the Oetztal valley, in 1991.

At first glance, they thought it was the body of an unfortunate hiker.

Forensic medics and assistants also failed to recognise the significance of the find at first inspection: Documentary footage shows one assistant using a piece of wood, later identified as part of the mummy's ancient equipment, to unearth the frozen body.

Only recently have new methods such as DNA and tooth enamel analysis produced a clearer picture of his life.

"Looking at the iceman, we can see how science has developed over the past years," said Angelika Fleckinger, co-ordinator of the Museum of Archaeology in the South Tyrolean city of Bolzano, where Oetzi is kept. "There are always new discoveries."

In the latest project, genetic researchers in Oxford and Bolzano are testing his DNA for clues about ethnicity.

Scientists expect the first results within months. The outcome could stir controversy in a region controversially claimed by Italians, German-speakers and members of the ancient Ladin culture.

"So far, we only know that he's a middle-European from earlier DNA tests," said Peter Pramstaller, leader of the team investigating the mummy's origins at Bolzano's Institute for Genetic Medicine.

"Through our new methods, we could learn more about his origin," he added.

## STONE-AGE ACUPUNCTURE

Data from tooth enamel, soil and water samples has already shown that Oetzi probably grew up in the Pustertal region south of the Alps and left his home valley when he was 20-30 years old.

Archaeologists believe he may have been a shaman. He used medicinal mushrooms, and his tattoos -- a series of short, dark, parallel lines -- had been placed to treat his arthritis as an early form of acupuncture.

But even the best scientists have been unable to explain the exact circumstances of his death.

In 2001, with the help of digital x-ray images, doctors detected an arrowhead in the iceman's shoulder blade.

DNA tests also revealed traces of blood from four different people on Oetzi's clothes, and a deep cut between his index finger and thumb, possibly from a fight.

The results have prompted a theory by Professor Walter Leitner at the University of Innsbruck, who has spent years studying the iceman, that Oetzi was probably victim of a political plot and assassinated by his own tribe.

Common criminals or members of an enemy tribe would have taken his extremely valuable possessions, such as a copper axe, generally carried by tribal leaders.

Oetzi was old for his time -- at 45 -- and this could mean that he was toppled by younger rivals, Leitner's theory goes.

"Of course, no one knows what it was really like," he said.

## ICY CURSE

Science has also been unable to explain a series of sinister accidents since the iceman was discovered.

Forensic medic Rainer Henn, one of the first to touch the mummy, died in a car crash on his way to a lecture about Oetzi. A mountain guide who helped with the find plunged to his death, and a journalist who filmed the excavation died from cancer.

Last October, Helmut Simon fell to his death in the Alps after a sudden onset of bad weather near the spot where he had discovered Oetzi.

Walter Leitner was close to the scene the night Simon died.

At the time, he was explaining his iceman theory to a team of U.S. American journalists when they too were suddenly engulfed by the storm and had to be rescued

by helicopter.

"At that moment I thought of my survival rather than the curse; of my family; my daughter's birthday the next day, and how I would maybe not be there," Leitner said.

"The next day, when I arrived at the institute, people were saying, 'have you heard, Helmut Simon went missing in the mountains', and that's when I started feeling a bit queasy."

The archaeologist explained Simon had been profoundly moved by his discovery, seeing it as a religious signal to convert to Christianity.

Reuters

| 15760|2005-02-17 19:12:56|clyde winters|Re: OT: The Curse of Oetzi|  
Hi

Oetzi is highly pigmented. It will be interesting if they admit he was of Negro ancestry (smile).

Clyde

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
wrote:

>  
>

<http://www.swissinfo.org/sen/Swissinfo.html?siteSect=143&sid=5543384>

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> February 17, 2005 4:30 AM

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> Alpine iceman reveals Stone Age secrets

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| 15761|2005-02-17 20:39:15|ssathia|Re: OT: The Curse of Oetzi|

Dr Winters,

Do these pictures indicate the negroid origins of the ice-man?

[http://www.preidlhof.it/deutsch/bilder\\_oetzi/oetzi.jpg](http://www.preidlhof.it/deutsch/bilder_oetzi/oetzi.jpg)

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"Scientists have established that Oetzi was about 159 centimetres (five feet, 2.5 inches) tall, 46 years old, arthritic, and infested with whipworm at the time of death."

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

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> > February 17, 2005 4:30 AM

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> >

> > By Sophie Hardach

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> > BOLZANO, Italy (Reuters) - Some 5,300 years after

> > his violent death,

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> > frozen in the Alps is slowly revealing his secrets

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> > of scientists.

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> > But despite more than a decade of high-tech efforts

> > by geneticists,

> > botanists and engineers

> > many questions about his life and death remain

> > unsolved.

> >

> > And rumours of a deadly curse on those who found him

> > continue to

> > swirl.

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> > German amateur mountaineer Helmut Simon and his wife

> > spotted Oetzi,

> > as he became known,

> > in the mountains between Italy and Austria, near the

> > Oetztal valley,

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> > "Through our new methods, we could learn more about  
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## > > STONE-AGE ACUPUNCTURE

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> > who has spent years studying the iceman, that Oetzi

> > was probably

> > victim of a political plot and

> > assassinated by his own tribe.

> >

> > Common criminals or members of an enemy tribe would

> > have taken his

> > extremely valuable

> > possessions, such as a copper axe, generally carried

> > by tribal  
> > leaders.  
> >  
> > Oetzi was old for his time -- at 45 -- and this  
> > could mean that he  
> > was toppled by younger  
> > rivals, Leitner's theory goes.  
> >  
> > "Of course, no one knows what it was really like,"  
> > he said.  
> >  
> > ICY CURSE  
> >  
> > Science has also been unable to explain a series of  
> > sinister  
> > accidents since the iceman was  
> > discovered.  
> >  
> > Forensic medic Rainer Henn, one of the first to  
> > touch the mummy,  
> > died in a car crash on his  
> > way to a lecture about Oetzi. A mountain guide who  
> > helped with the  
> > find plunged to his death,  
> > and a journalist who filmed the excavation died from  
> > cancer.  
> >  
> > Last October, Helmut Simon fell to his death in the  
> > Alps after a  
> > sudden onset of bad weather  
> > near the spot where he had discovered Oetzi.  
> >  
> > Walter Leitner was close to the scene the night  
> > Simon died.  
> >  
> > At the time, he was explaining his iceman theory to  
> > a team of U.S.  
> > American journalists when  
> > they too were suddenly engulfed by the storm and had  
> > to be rescued  
> > by helicopter.  
> >  
> > "At that moment I thought of my survival rather than  
> > the curse; of  
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> Do you Yahoo!?  
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| 15762|2005-02-18 01:38:30|K. Loganathan|The Verses of the Snake Charmer-35|

## **The Verses of the Snake Charmer 35**

### **The Philosophical Arguments of the Siddhas Overcoming Sexual Cravings**

#### **Low Sexuality is Blinding Towards Metaphysics**

We saw that the snake charmer, though not against sexuality as such but abhors what can be called low sexuality, a kind of sexuality that vulgarizes TASTE and with that lead the individuals in actions that bring about diseases and premature death. Now in the two verses below, which are thematically related, he points out that the Low Sexuality that leads men to think of only the physical joys of copulation, can be cognitively disastrous in that it affects THINKING so that metaphysical thinking is blocked off.



The low sexuality that is merely carnal, distorts the SEEING so that what is despicable and really dirty and filthy is seen as BEAUTIFUL and hence the most desirable. Now while it is true that without such cognitive mechanism perhaps there will not be the acts of copulation that bring about species regeneration, but among the human beings a higher kind sexuality is possible and which is aesthetically well grounded. The really beautiful women is seen as so and desired but not the ugly and filthy - who are seen as beautiful only because of a very desire to copulate .

Such men who cannot appreciate true beauty and with that TRUE LOVE that transcends carnal sexuality, will avoid metaphysical thinking. The first victim of low sexual taste is closing the doors of metaphysical realms and where another kind of sexuality lays - LOVE as such between a man and woman. Only a man and woman who have accessed the realms of the gods can entertain visions of the depths and with that nurture LOVE that is eternally binding. The true lovers do not see their union simply only for this life but also for the lives to come. What unite are the souls and the bodily union, if at all, is only an expression of the union of souls.

**This is Tantric Sexuality where such deep coming together of a man and woman, body and soul is actually an experiences of the Arthanari form - an experiencing of BEING as Man-Woman in Deep Embrace, an embrace that does not have a moment of fissure. It is such man-woman embraces that as a token of BEING-as-Man-Woman that can be metaphysically stimulating and NOT blinding as the carnal sexuality.**

**A man and woman who embrace each other in Deep Love, experience in their union the very essence of BEING as an androgynous reality and because of which even such sexual unions become a Spiritual Sadhana.**

54.

**cikku naaRuG kuuntalaic cezumeekamaayc  
ceppuvaarkaL koGkaiatanaic ceppukkoppataay  
nekkuruki nekkuruki peNNai nenjcil ninaippaar  
nimalanai ninaiyaar enRu aadaay paambee**

Meaning:

*Men intoxicated with low kind of sexual desires lose their aesthetic senses and describe even the dirty-smelling coiled hair as comparable to the dark clouds in the sky . They will view the swollen breasts as copper pots that ooze ambrosia and always thinking of that and overcome with carnality will fret yearning for the embrace. Lost in such thoughts of low sexuality, they lose their capacity for metaphysical thinking and because of which they will not think of BEING, the Absolutely PURE. O my soul the snake! Understand that this is not for you and remaining in the presence of BEING, dance and dance*

55.

**naaRi varum eccil tanai nal amutenRum  
naNNunj caLi naacitanai naR kumiz enRum  
kuuRuvaarkaL puttiyilaak kuukai maantar  
koon nilai aRiyaar enRu adaay paambee**

Meaning:

*There are men who like the crows and owls ever ready to pounce upon women and enjoy them sexually (unmindful of LOVE) . Such individuals blinded by the low kind of vulgar sexuality, will describe even the evil-smelling spittle as ambrosia and drink it. They also will describe the nose from which oozes out phlegm as silver or golden bubble and so forth. Now such men, because of the blindness this vulgar sexuality brings about will not entertain metaphysical thoughts and hence will be ignorant of BEING as such. O my soul the snake! Understand that this is not for you and standing in the presence of BEING always dance and dance.*

---

Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

| 15763|2005-02-18 08:27:18|clyde winters|Re: OT: The Curse of Oetzi|

Hi

These picture show the pigmented nature of Oetzi. The bodies of most Europeans that die during winter are usually of a different color.

Clyde

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> Dr Winters,

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> Do these pictures indicate the negroid origins of  
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| 15764|2005-02-18 08:39:08|clyde winters|Re: OT: The Curse of Oetzi|

Hi

We know that the Etruscan language has been deeply influenced by the Dravidian language. Could Oetzi, have been one of the Dravidians who lived in Italy in ancient times, that we know influenced the Etruscans in later ages?

Clyde

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| 15765|2005-02-18 10:56:12|Paul Kekai Manansala|Re: OT: The Curse of Oetzi|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

wrote:

> Hi

> These picture show the pigmented nature of Oetzi. The

> bodies of most Europeans that die during winter are

> usually of a different color.

>

>

I'd be cautious here though. Mummy pigmentation can change over time based on large number of factors. Has there been any specific testing on this question?

Regards,

Paul Kekai Manansala

| 15766|2005-02-18 12:17:06|clyde winters|Re: OT: The Curse of Oetzi|

Attachments :

Hi

I don't know what test may have been done so far. It appears though, that Oetzi died during the winter. If he died during this season, and his origin was European the color of the mummy would be different. If you remember the European mummies found in Central Asia, they were not pigmented. See attached photo.  
Clyde

Clyde

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>

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| 15767|2005-02-18 12:41:21|Asar Imhotep|Papyrus of Hunefer Quote|

Can anybody point me to an online version of the actual Mdw Ntr and  
line numbers for this quote:

"We came from the beginning of the Nile where the god Hapi dwells, at  
the foothills of the mountain of the moon"

In the Papyrus of Hunefer?

Asar Imhotep

<http://www.mochasuite.com>

| 15768|2005-02-18 18:05:48|Djehuti Sundaka|Re: Papyrus of Hunefer Quote|

If I remember correctly from past discussions on this list, I don't think the quote in question was found to be authentic. Check the archives around Feb. 22, 2002. On that day I had presented the following:

A Map Listing "Mountains of the Moon"

[http://www.hp.uab.edu/image\\_archive/um/map02.jpg](http://www.hp.uab.edu/image_archive/um/map02.jpg)

So there may have been some list discussion on this subject around that time.

Djehuti Sundaka

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> Asar Imhotep

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| 15769|2005-02-18 18:57:13|atumkhepre|Re: Papyrus of Hunefer Quote|  
hoteb,

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An Overview of Black History

Compiled & Edited by Phillip True, Jr.

4. Nile Valley Civilization

The Nile Valley has been called the cradle of civilization. The first inhabitants of this area were the Ethiopians, a black skinned people whose descendants entered the valley through Nubia following the Nile River. Thebes and Moroe were among the first cities established and became the religious centers of Upper Egypt. The practice of Ammonism or the worship of the God Ammon was the major religion (Ammon being the God of Gods).

It is said that the ancient Egyptians were a colony sent from Ethiopia by the god Osiris who was regarded as the leader of the colony. The

Edfu text, an ancient scroll text, is another important source document on the origin of the Nile Valley. The inscription found at the temple of Horus at Edfu tells us that the origin of Egyptian civilization was taken from the south by a band of invaders led by King Horus.

This ancient culture has been traced back to the area of Somaliland, and quite possibly had its origin on the shores of the Great Lakes in Central Africa. Ruins have been found in Somaliland similar to the buildings in early Egypt.

Professor Arthur G. Brodeur asserts that the ancestors of the southern Egyptians came originally from Nubia. These earliest tribes of Egyptians were Hamites and Kushites (of Ethiopian ancestry).

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Prior to the invasion of the Greeks in 325 B.C., Egypt was called Chem (kmt) or Ta-Merry. A very high level of civilization existed in Chem, the foundation of all of the arts and sciences of today were perfected at that time: astronomy, music, medicine, chemistry, geometry, calculus, art, rhetoric, etc. All of the aforementioned areas of learning reached their zenith in the ancient Mystery School of the Egyptians. Also, the origin of all the world's religions along with their spiritual, moral, and ethical codes all had their beginnings in the Egyptian mystery system schools (universities, temples, and lodges).

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>> Asar Imhotep

>> <http://www.mochasuite.com>

| 15770|2005-02-18 19:53:43|K. Loganathan|Lamentations over the Destruction of Ur 2-1|

{ Dear Paul and Ta-Seti,

**These studies of Sumerian language where I bring out how it is Archaic Tamil may also serve to locate similar words in African Languages. I am quite convinced that the Sumerians were blacks and their language also deeply related to the African. The Sumerian language is the language of ancinet Blacks who developed mighty civilizations that rukles ther world even to this day.If such posts are felt irrelevant please let me know. I will cease posting such studies to Ta\_Seti without taking any offence. -Loga]**  
**Lamentations over the Destruction of Ur 2-1**

Many details about Sumerian music anddance and the extraordinary place they had with the



culture and metaphysical understanding of the Sumerians and how they are connected with the Dravidians emerge partly in these lamentations . As each one of these lamentations are reconstructed and the Archaic Tamil form of it is brought out without torturing the readings given by distorting beyond any rational bounds to make it appear as if Sanskrit and so forth, we also begin to understand the metaphysics underlying such lamentations.

Now I begin the second lamentations where the number within brackets is the same as that given by S.N. Kramer. As usual , I will also take the opportunity to give my own comments - linguistic and otherwise.

## 2-1(40)

**uru a-se-ir gig-ga a-se-ir-zu GAR-ra ( O city a bitter lament set up as thy lament)**

Ta. uuru asai iir kaikka asai iir ju kaar-ra ( ?)

??? ?? ???? ?? ?? ?? ??-?

Ase-ir Ta. asai iir : to wail shedding tears. Ta. asai, isai : sounds made while singing. Ta. iir, iiram : moist. Tears, water. Su. nir Ta.niir> iir. This is one of those words where we have the disintegration of the initial ?n-?

**gig-ga** : Ta. kaikka : bitter, pungent . Ta. kai, kaippu, kasappu : bitter taste.

This word also means black as in sag- gig-ga , the black people , the way the Sumerian called themselves.

gig-ga > kikka . kriGka > kaliGka> kaliGka : the black people. This is how even the Tamils are called by the Chinese. Perhaps the ancient KaliGkas in Orissa were related to the black Sumerians. Many of the temple rituals in Orissa are strikingly close to the Sumerians even to this day.

Now allowing for ?g? to be read as ?ng, n? as well we have:

gig-ga > nig-ga : the black people. This term is in use in the Middle East ( I think) and perhaps underlies the genesis of Negro meaning the Black Person

It is interesting that Su. gi(g) agrees with Ta. kai in both semantic senses of ?bitter; and ?black?

There is another term Ta. kaGkul also meaning ?dark? that is related to this. gig-ga > Ta. kaGkul :night time, dark

## 2-2(41)

**a-se-ir-zu gig-ga uru a-se-ir-zu -GAR-ra ( Thy lament which is bitter - O city set up as thy lament)**

Ta. asai iir ju kaikka uuru asai iir ju kaar-ra ( ?)

The meaning is the same as line 40 and the difference is only in the position of the subject ?uru? ( Ta. uuru: city)

??? ?? ?? ???? ?? ??? ?? ?? ???-?

2-3(42)

uru-zi-gul-la-na a-se-ir-bi gig-ga ( This righteous city which has been destroyed - bitter is its lament)

Ta. uuru jii kolluna asai iirbi kaikka ( Because the divine city has been destroyed, bitter is its lament )

?? ?? ?????? ??? ????? ????

gul-lu-na :Ta. kollunna : Ta. kul: to kill, destroy; Ta. kulai: to disperse, scatter etc. The ?-na? could be the causative verbal suffix that exist now as ?aal? ( naal.> aal?)

This Su, gul Ta, kul, kol ( > Eg. kill?) is a root word that might have even spread to Arabic as Korban ( to kill, sacrifice). Also note Ta. kooram: very frightening, horrific etc. na-kooram > a-kooram: not horrific, gentle etc.

2-4 (43)

**a-se-ir-zu gig-ga uru a-se-ir-zu GAR-ra ( Thy lament which is bitter - O city, set up thy lament)**

The same as line 2

(to continue)

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| 15771|2005-02-18 20:42:35|Asar Imhotep|Re: Papyrus of Hunefer Quote|  
I only want to deal with primary documentation. I would need a copy of the Edfu Text as well. I want to be able to say, "here is the documentation for your eyes to see." I do not want to rely on secondary interpretations off of someone else's interpretation. I originally got the quote from Dr. Ben, but my searches have found nothing. I went to the archive and found the discussion in Feb. 2002

and not much came out of that one either.

I was hoping to see if there was any resolve on the issue. But just getting off the phone with several colleagues, they are stumped at the validity of the source information even to this date.

So this is just another lesson is quoting someone who has not provided primary documentation for their information. Not saying it doesn't exist, but if since 2002 it is still an issue, then I must conclude that it doesn't exist.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "atumkhepre" wrote:

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- > hoteb,
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- > Here's what I found regarding the edfu text:
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- > inhabitants of this area were the Ethiopians, a black skinned people
- > whose descendants entered the valley through Nubia following the Nile
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- > became the religious centers of Upper Egypt. The practice of Ammonism
- > or the worship of the God Ammon was the major religion (Ammon being
- > the God of Gods).
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- > It is said that the ancient Egyptians were a colony sent from Ethiopia
- > by the god Osiris who was regarded as the leader of the colony. The
- > Edfu text, an ancient scroll text, is another important source
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>>> <http://www.mochasuite.com>  
| 15772|2005-02-19 08:03:27|Paul Kekai Manansala|Re: Papyrus of Hunefer Quote|

Maybe you could try contacting Dr. Ben.

I don't believe the papyrus is online. It used to be British Museum papyrus No. 9901. Here is the Museum's contact info:

by email:

[egyptian@thebritishmuseum.ac.uk](mailto:egyptian@thebritishmuseum.ac.uk)

by phone: +44 (0)20 7323 8311

by fax: +44 (0)20 7323 8803

by post: The British Museum  
Department of Ancient Egypt and Sudan  
Great Russell Street  
London WC1B 3DG

Regards,  
Paul Kekai Manansala

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> > > > Asar Imhotep  
> > > > <http://www.mochasuite.com>  
| 15773|2005-02-19 15:39:35|biblical12|MtDNA Profile of West African Guineans|  
TaSeti,

This articles say the East African MtDna Haplotype M1 was found on  
the western coast of Africa!

<http://evolutsioon.ut.ee/publications/Rosa2004.pdf>

The matrilineal genetic composition of 372 samples from the Republic of Guinea-Bissau (West African coast) was studied using RFLPs and partial sequencing of the mtDNA control and coding region. The majority of the mtDNA lineages of Guineans (94%) belong to West African specific sub-clusters of L0-L3 haplogroups. A new L3 sub-cluster (L3h) that is found in both eastern and western Africa is present at moderately low frequencies in Guinean populations. A non-random distribution of haplogroups U5 in the Fula group, the U6 among the "Brame" linguistic family and M1 in the Balanta-Djola group, suggests a correlation between the genetic and linguistic affiliation of Guinean populations. The presence of M1 in Balanta populations supports the earlier suggestion of their Sudanese origin. Haplogroups U5 and U6, on the other hand, were found to be restricted to populations that are thought to represent the descendants of a southern expansion of Berbers. Particular haplotypes, found almost exclusively in East-African populations, were found in some ethnic groups with an oral tradition claiming Sudanese origin.

----

Charles  
| 15774|2005-02-19 20:50:41|K. Loganathan|Lamentations over the Destruction of Ur 2-2|  
**Lamentations over the Destruction of Ur 2-2**

**2-6(45)**

**uru--gul-la-na a-se-ir-bi gig-ga ( His Ur has been destroyed - bitter is his lament)**

**2-7( 46)**

**a-se-ir-zu-gig-ga ga-sa-an-zu-mu-lu ir-ri en-se mu-un-kus-u (Thy lament which is bitter -**

### **how long will it grieve thy weeping lord ?)**

Ta. asai iir ju kaikka ngaasaan mooLu iiri en seey munkoosu ( Your lament is bitter but for how long will wail thinking of the Woman , the Lord?)

??? ?? ???? ???? ???? ??-? ???? ?????

Mu-lu : Ta. mooL, mooLu , maaL : daughter, woman etc. Here as the next line indicates it is (d) Nanna who is called thus. Also see VeeNmaaL : the divine(royal) woman

**ir-ri en se : Ta. iiri en seey :** weep for how long, until when ?

**ir-ri : Ta. iiri:** verb to weep, cry shedding tears. iir-i > ir-ri : to shed (i) tears (iir) . Here ?-i? seems to be a verbalizer , the same as C.Tamil e.g vidu . vidu-i etc

**en-se : Ta. en seey :** here ?en? is the interrogative ? e, yaa , en? still available in C.Tamil and may be related Su. a-na: what, who etc. The se> Ta. seey is a name of a location but here serving as an adverb(?) of temporality- the same as ?varai? as in ?etu varai? (until when? )

**mu-un-kus-u ;** Ta. munkoosu : make great noise, wail in group? Ta. koosam: to make big noise as a group. The ?mun? is a verbal prefix that is retained only in some frozen forms like mun-eeRu etc. But it is available in Malay prefix ? me- ? e.g. me-m-buat : to make etc. . This must be an archaic feature of Tamil as well but lost on the way where all prefixes were made suffixes.

2-8( 47)

**a-se-ir-zu-gig-ga (d) Nanna -zu-mu-lu ir-ri en-se mu-un-kus-u (Thy lament which is bitter - how long will it grieve thy weeping lord ?)**

**Nanna : Ta. nilaa :** Moon . Nanna= Nin-a > Ta. nilaa : the moon. Recall that Nanna Suen is the Moon God

2-9( 48)

**se-ib-uri-ma ase-ir-gig-ga a-se-ir-zu GAR-ra ( O brickwork of Ur, a bitter lament set up as thy lament)**

Ta. seppu uurimma asai iir kaikka asay iir ju kaar-a (?)

???? ???? ? ? ? ? ? ? ? ? ? ?

se-ib-uri-ma : Ta.seppu uurimma ; Ta. seppu, sembu : something red , Ta. sem-kal : red stones : burnt bricks

((to continue)

---

Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

| 15775|2005-02-19 22:50:38|barac1998@aol.com|Re: MtDNA Profile of West African  
Guineans|

Hello to everyone,

I would like to introduce myself. My name is Peter. I have been a member of this group for a very long time. I follow the conversations and haven't posted. I find this about the DNA interesting.

I'm had my DNA tested for the African Roots Project at Boston University. My MtDNA IS L1b1. That is very common among American blacks. It is considered to be among the oldest DNA clusters. It is found heaviest in West Africa. I matched 15 groups from West Africa, 3 from North Africa, 5 from Central Africa, 1 from Southeastern Africa, and 2 from East Africa which are the Nubian and Dinka from Sudan. The West African groups it is found strongest so far among the Sereer, Wolof, and Mandinka of Senegal. They also said that names can be added to the list or taken off as more testing takes place, and the DNA sample are coming everyday as the research advances.

I haven't followed this conversation that much. It seems to me that Africa has long been intermixing and that is why you have a little L3 in the West and a little L1 in the East. That is all for now. I hope my information is helpful to the discussion.

Peter

| 15776|2005-02-20 08:21:40|Paul Kekai Manansala|Re: MtDNA Profile of West African  
Guineans|

Hi Peter,

Some of us have expressed reservations about these types of projects.  
People who have followed the field of genetics for years or decades.

Regardless of who the researchers are, unless they have taken the pains to rectify the unbalanced and sometimes even malicious bias in the field, they may be doing more harm than good.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), barac1998@a... wrote:

> Hello to everyone,

> I would like to introduce myself. My name is Peter. I have been a member of

> this group for a very long time. I follow the conversations and haven't

> posted. I find this about the DNA interesting.

>

> I'm had my DNA tested for the African Roots Project at Boston University. My

> MtDNA IS L1b1. That is very common among American blacks. It is considered to

> be among the oldest DNA clusters. It is found heaviest in West Africa. I

> matched 15 groups from West Africa, 3 from North Africa, 5 from Central Africa,

> 1 from Southeastern Africa, and 2 from East Africa which are the Nubian and

> Dinka from Sudan. The West African groups it is found strongest so far among

> the Sereer, Wolof, and Mandinka of Senegal.

>

> They also said that names can be added to the list or taken off as more

> testing takes place, and the DNA sample are coming everyday as the research

> advances.

>

> I haven't followed this conversation that much. It seems to me that Africa

> has long been intermixing and that is why you have a little L3 in the West and

> a little L1 in the East. That is all for now. I hope my information is

> helpful to the discussion.

>

> Peter

| 15777|2005-02-20 11:59:31|barac1998@aol.com|Re: MtDNA Profile of West African Guineans|

Hello Paul,

While that is true i many cases. It does help to look at these. I study a lot of the tribes in Africa. In my case i didn't know what would come out of it. My DNA being stringest in Senegal does match historically since my family come from states that had a high amooount of Senegambian slaves.

The Wolof , Mandinka and Sereer are mixed with each other which many of you probably know already. I think as the testing goes on we will see. I know people are clouded by their biases. Somethings are beggining to match what we have believed all along. Take care.

Peter Barrett

| 15778|2005-02-20 16:15:49|David Irdor|Cheick Anta Diop CD for your all !!|

I got this file for all the member it's a Cheick Anta Diop CD.

Click on the link and download..

<http://s29.yousendit.com/d.aspx?id=0OFJI8C0GKF121D28LFF3MIR7U>

Click on download.

Yahoo! Mail - Votre e-mail personnel et gratuit qui vous suit partout !

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| 15779|2005-02-20 17:04:19|Alex van Deelen|Stone Age "European" DNA in Native Americans|  
<http://www.bbc.co.uk/science/horizon/2002/columbus.shtml>

" All this evidence was still essentially circumstantial, making the Solutrean adventure possible not proven. Douglas Wallace's DNA history bore fruit once more. In the DNA profile of the Ichigua Native American tribe he identified a lineage that was clearly European in origin, too old to be due to genetic mixing since Columbus' discovery of the New World. Instead it dated to Solutrean times. Wallace's genetic timelines show the Ice Age prompted a number of migrations from Europe to America. It looks highly likely that the Solutreans were one. "

Is this correct, possible or so much wishful thinking?  
How do they know that DNA is too old to be from  
after Columbus landed?

Alex

| 15780|2005-02-20 17:27:44|barac1998@aol.com|Re: Stone Age "European" DNA in Native Americans|

It is my understanding, that there would have been mixture with Europeans to get that result. Native Americans were isolated for the most part a long time. When else would they have gotten the DNA before Columbus? Unless there was some other contact during migrations.

Peter

| 15781|2005-02-20 18:33:48|neseret|Re: Papyrus of Hunefer Quote|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

In reference to seeing actual texts of pHunefer:

- > Maybe you could try contacting Dr. Ben.
- >
- > I don't believe the papyrus is online. It used to be British

Museum papyrus No. 9901. Here is the Museum's contact info:

- >
- > by email:
- >
- > [egyptian@t...](mailto:egyptian@t...)
- >
- > by phone: +44 (0)20 7323 8311
- > by fax: +44 (0)20 7323 8803
- >
- > by post: The British Museum

> Department of Ancient Egypt and Sudan  
> Great Russell Street  
> London WC1B 3DG

Most likely, the British Museum will refer you to the only published rendering and translation of this hieratic text, aka BM 9901 (Clot-Bey) [in reference to the individual who sold it to the British Museum], which is

Budge, E. A. W. 1899. \_The Book of the Dead: Facsimiles of the Papyri of Hunefer, Anhai, Kerasher and Netchemet, with Supplementary Texts from the Papyrus of Nu\_. London: British Museum.

A facsimile reproduction of the actual hieratic papyrus can be found in the first quarter of this work (11 plates), and the transliteration of the text into hieroglyphs can be found on pp. 13-18 of the work. Budge's translation is also included with the transliteration.

However, as discussed previously on this list, references to the 'mountains of the moon,' or statements about the origins of the Egyptians, stated as being within this papyrus by ben-Jochannon's works, are not to be found in pHunefer.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15782|2005-02-20 19:10:48|clyde winters|Re: Stone Age "European" DNA in Native Americans|

Hi

The Solutreans would have been Grimaldi people. These people were Blacks not contemporary Europeans.

Clyde

--- Alex van Deelen <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)> wrote:

>

<http://www.bbc.co.uk/science/horizon/2002/columbus.shtml>

>  
 > " All this evidence was still essentially  
 > circumstantial, making the  
 > Solutrean adventure possible not proven. Douglas  
 > Wallace's  
 > DNA history bore fruit once more. In the DNA profile  
 > of the  
 > Ichigua Native American tribe he identified a  
 > lineage that was  
 > clearly European in origin, too old to be due to  
 > genetic mixing  
 > since Columbus' discovery of the New World. Instead  
 > it dated  
 > to Solutrean times. Wallace's genetic timelines show  
 > the Ice  
 > Age prompted a number of migrations from Europe to  
 > America. It looks highly likely that the Solutreans  
 > were  
 > one. "  
 >  
 > Is this correct, possible or so much wishful  
 > thinking?  
 > How do they know that DNA is too old to be from  
 > after Columbus landed?  
 >  
 > Alex  
 >  
 >

---

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| 15783|2005-02-20 20:48:50|K. Loganathan|Sumerian Temple Hymns 22-1|

### **Sumerian Temple Hymns 22-1**

As we study these marvelous Temple Hymns of En Hudu Anna, the origins of Agamism also become more transparent. The age old Vedic lies which are still continued in some circles are clearly exploded by a study of such hymns and which are quite obviously (to me) in Archaic Tamil. Knowing C.Tamil also equips one quite well to understand these hymns either as it is or with some simple reconstructions and which do not call for major revisions. The original



readings based upon Akkadian bilingual dictionaries and so forth are remarkably accurate and what is required is only minor improvements and NOT drastic distortions.

This Agamism or Tantrism, quite obviously temple-centered, must also be the metaphysics of the Kemetians and Nubians who were also temple builders and where there is an underlying commonness in the architecture pointing out the SAMENESS in metaphysical meanings. This metaphysical meaning must bethere even now as part of African spirituality which is not dead

With such ideas in mind, now I enter into the study of the 22<sup>nd</sup> hymn for the Temple of (d) Nanse in Siraru ( Ta. siir -aaRu : the Righteous Way? ). The whole hymn seems to concerned with the Righteous Way, the siir-aaRu, the Tao.

### 1-(272)

**e silam IGI-DUB x [x x] ( House wild cow . . )**

**Ta. il siilam IGI-DUB x [x x] ( ( Temple of Righteousness . . . )**

?? ???? ..

silam : Ta. siilam : the right and good. Su. sir > sil-am? Ta. siir, si-ri , sii : the beautiful , the right etc

### 2-(273)

**uru- dalla-e nun-ra gun-a ( City, which appears (in splendor) adorned for (its) princess)**

Ta. uuru teLLiya NunnRa guNa ( City that appears radiant and which is its deities quality )

?? ?????? ??? ??(?)

dalla-e Ta. teLLiya : clear , pure etc.

See Exordium

1.

nin me-sar-a u dalla-e-a ( Lady of all me?s, resplendent light)

The ?u? ( Ta. u, uu) as ?light? makes it clear that ?dalla-e? is Ta. teLLiya where in Su. the distinction between ?l? and ?L? is not shown

**gun-a** : Ta. kuNam ( > Sk guNa): the quality, attribute etc.. This word is still use in Tamil. Here too the distinction between ?n? and ?N? is not shown in the transliterations

There is another ?gun? in Sumerian and which may be Ta. kun> kan.> kanal : to radiate heat showing that there a distinction between ?gun? and guN? . See

Suruppak's NeRi

247.

dumu-mu gun-gim igi-gun-gun ( My child, with the eyes brilliant like antimony)

Ta. tamu-moo kan(al)Gin imi kan(al)-kan(al) ( My son! Your eyes will be red-hot(brilliant) like burning (charcoal?))

3-(274)

**siraru ki-gal nun-a ( Siraru, the great and princely place)**

Ta. siir-aaRu kiikaL nun-a ( The Righteous Way, great and lofty place)

???-?? ???? ???

**siraru** : Ta. siir-aaRu : the righteous way. Ta. aaRu : the way, the river etc.

Here is another instance where the distinction between ?r? and ?R? is not shown in the transcriptions. The same applies the famous word ?kur? (hill) which is Ta. kuRu, kunRu (hill) etc.

**Notes:** It appears that the Sumerians were well aware the metaphysical notion of the WAY, and which is the same as the Chinese Tao and Buddhist Dharma and so forth. Later Sambantar calls this the Tiru-neRi ( < Su. si-ri-na-ri? ) and Tirumular San-maarkkam etc. It also appears that they not only named a city as thus but also erected a temple to commemorate this deep metaphysical notion that sustains to this day the Dravidian metaphysical culture.

(to continue)

---

Do you Yahoo!?

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| 15784|2005-02-20 21:48:42|ssathia|Tamil and Australian Kamilaroy|

Dear Friends,

Following the discovery of genetic linkage between Tamils and the

Australian natives, I was curious to see if there are linguistic relationships as well.

A preliminary look suggests that there is something to explore further.

After having looked at a few of the aborigines' tongues, I came across Kamilaroy that has at least some sounds somewhat like very distant echo of Tamil.

A sample of 24 + 1 is shown here as a first cut:

In the list that I developed below, the first word is in Kamilaroy, the second is in Tamil and the words in brackets denote their respective meaning in English.

- a. giyal : payam, kili (afraid)
- b. ylli : viLi ( angry)
- c. girran : nIRu ( ashes)
- d. yUNTU (stone axe) : taNTam (bludgeon, a weapon)
- e. vIbi-li : viyAti (disease)
- f. guni : tEni (bee)
- g. ngamu(breast) : kAmbu(teat)
- h. garrIl : kuLir ( cold)
- i. tUrri : Uri (crawl)
- j. yUgi = ULai ( cry)
- k. yulugi= ulukki (dance)
- l. garra-li (cut) = katti(knife)
- m. baruma : bairavan ( dog)
- n. nagaru-gi : aruntu (drink)
- o. balal : ular (dry)
- p. gali(water) : kali(sea, liquid metal, liquid paste)
- q. wirrIl : Irkil ( feather)
- r. wI : tI (fire)
- s. guya: kayal(fish)
- t. barra-gi : paRakka (fly)
- u. murrigi-y : maRakka ( forget)
- v. vugU : Okam, perukku, vEkam (flood)
- w. mara : karam ( hand)
- x. tull(sand) ; tuLi (dust)
- y. pAwi-li : pATu (sing)(pA= song)
- z. tuppi-li : tuppi (to spit)

One very interesting term I came across is the use of the word "taattaa" for both grandfather and for grandson in Kamilaroy.

In Tamil, while the same word taattaa is reserved for grandfather only, the term 'pEran or peyaran' used in Tamil for grandson means "one who bears the name of the grandfather". Are we recovering here a term long lost?

I think that this would be an exciting area to explore further.

If any of you happen to know any experts in Kamilaroy, I would appreciate an introduction.

Thank you.

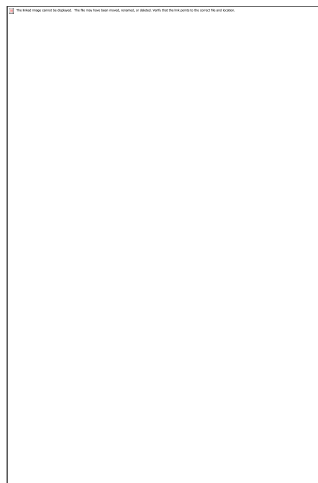
Regards,  
Sathia

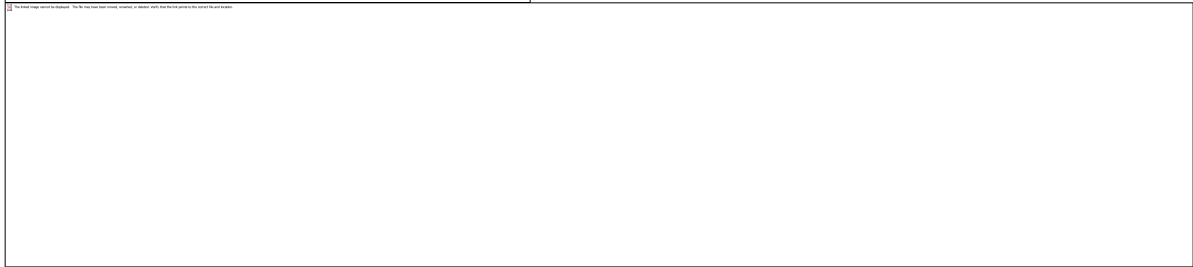
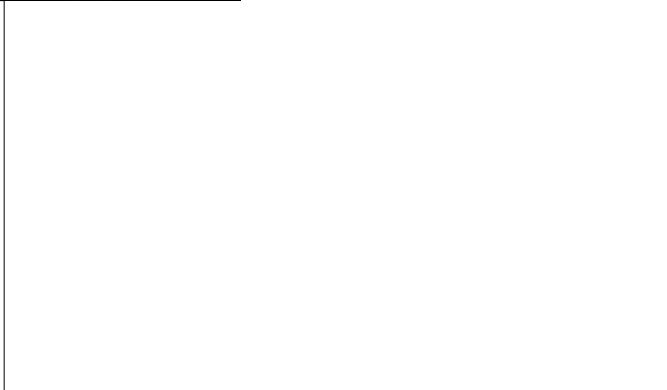
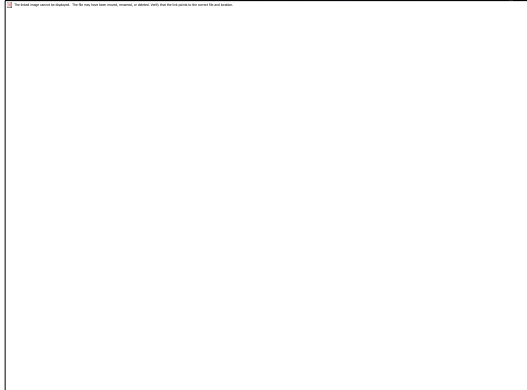
| 15785|2005-02-20 23:39:29|Asar Imhotep|Genetic Test on ancient Kmtjw?|  
Has there been any other genetic test done on mummies for determining the so-called racial make-up besides the one conducted by Diop?

Asar Imhotep  
<http://www.mochasuite.com>



| 15786|2005-02-21 00:01:17|S T|Australian  
Kamilaroi|





**Barraba Township, an area no longer occupied by the Kamilaroi people.**

Dear Friends,

I am posting herewith the location of the home of the Kamilaroi people and some sample photographs of Kamilaroi people and their descendants as obtained from the Internet.

You can form your opinion as to any similarity in the physical looks of people and Tamils.

Regards,

Sathia



this

---

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| 15787|2005-02-21 03:13:03|saidis\_aswan\_egy|The Nile valley civilization originated in Sudan declares American |

An American scholar declares: The Nile valley civilization originated in Sudan

NEWS STORY | Wednesday, February 26, 2003

The American Professor Herman Bill, specialist in ancient languages, who is currently visiting Khartoum, Sudan said he had a surprising piece of information "that would necessitate a rereading of Pharaoh Akhenaton", an ancient ruler of Egypt who called in 1350 B.C. for monotheism (the belief that there is only one God). Professor Bill believes that Akhenaton brought the idea of monotheism from the Sudanese Nubia which signifies that the entire Nile Valley civilization also originated from the same region. Professor Bill has visited a village in AlSelaim region east of Dongola, capital of the Northern State Sudan where he found two temples: one belonging to Tihraga; the other to Akhenaton. He noticed that the area still bears the same ancient name and that Akhenaton temple is the only remaining temple that carries his name. The scriptures in the temple is in Meriotic language, the language of that Nubian region.

[Printer Friendly Version]

<http://www.sudanembassy.org/default.asp?page=viewstory&id=146>

| 15788|2005-02-21 03:13:04|saidis\_aswan\_egy|Re: Genetic Test on ancient Kmtjw?|

No genetic tests but there has been a view X-rays of the bone structure of the mummies. The only tests I know are early ones done by reserchers testing ABO distribution. A few of these have been published but remain obcure.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15789|2005-02-21 08:56:49|Alex van Deelen|Re: Stone Age "European" DNA in Native Americans|

Message: 5

Date: Sun, 20 Feb 2005 20:27:35 EST

From: [barac1998@aol.com](mailto:barac1998@aol.com)

> Subject: Re: Stone Age "European" DNA in Native Americans

>

> It is my understanding, that there would have been mixture with Europeans  
> to get that result.

>

> Native Americans were isolated for the most part a long time. When else  
> would they have gotten the DNA before Columbus? Unless there was some

other

> contact during migrations.

>

> Peter

Hi Peter,

I fully appreciate that Native Americans are supposed to have been isolated.

My question is how they know that this intermixing took place 15,000 years ago, instead of after the arrival of Columbus.

Alex

| 15790|2005-02-21 10:02:20|barac1998@aol.com|Re: Stone Age "European" DNA in Native Americans|

Hi Alex,

I'm sorry. I didn't make myself clear. I don't think that they can. I don't know for sure. They can only estimate the last 1,000 years is my understanding. Unless there is some other information connected to it. DNA is used as a tool to compare to documentation or oral history and try to put the pieces together. I know they are using DNA for West Africans and say that certain clusters came from Central Africa 20,000 years ago I will ask and see if I can find out. You have made me curious.

Peter

| 15791|2005-02-21 15:01:35|neseret|Re: Genetic Test on ancient Kmtjw?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> Has there been any other genetic test done on mummies for

determining the so-called racial make-up besides the one conducted by Diop?<

Keita, S. O. Y. and A. J. Boyce. 1996. The Geographical Origins and Population Relationships of Early Ancient Egyptians. In T. Celenko, Ed., *\_Egypt in Africa\_*: 23-24. Indianapolis: Indianapolis Museum of

Art/Indiana University Press.

and

Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In T. Celenko, Ed., *Egypt in Africa*: 103-104. Indianapolis: Indianapolis Museum of Art/Indiana University Press.

Shomarka O.Y. Keita, an anthropologist and geneticist, noted in his study of ancient Egyptian remains vis a vis African populations:

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous. An evolutionary perspective helps us understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."



"The Diversity of Indigenous Africans," S.O.Y. Keita: 103-104.

In the same volume of *\_Egypt in Africa\_*, the article, "The Geographical Origins and Population Relationships of Early Ancient Egyptians," S.O.Y. Keita and A.J. Boyce (at the time, both affiliated with Oxford University), stated, as noted in other works, that genetically, "Native Egyptians were variable. Foreigners added to this variability." (Keita and Boyce 1996: 28). This statement supported Hoffman's identical archaeological findings of population diversity in Egypt as well (Hoffman 1979:260 ff., 310 -313).

Keita also showed the base ancient Egyptian population was comprised of the "Saharo-tropical range...included members of earlier [indigenous] populations, and some Levantine and Saharan immigrants." (Howe 1998: 132], and also cited the conclusions of Brace on the matter, which showed that the Egyptians, modern and present, are the same as they have been all along -- neither 'black' or 'white', in the modern uses of the term. They are Egyptians, with affinities to North Africans, Saharans, and some European groups.

Reference:

Hoffman, M. A. 1979. *\_Egypt Before the Pharaohs: Prehistoric Foundations of Egyptian Civilization\_*. London/New York: Routledge-KPI/Knopf.

Howe, S. 1998. *\_Afrocentrism: Mythical Pasts and Imagined Homes\_*. London: Verso Books.

Keita, S. O. Y. and A. J. Boyce. 1996. The Geographical Origins and Population Relationships of Early Ancient Egyptians. In T. Celenko, Ed., *\_Egypt in Africa\_*: 23-24. Indianapolis: Indianapolis Museum of Art/Indiana University Press.

Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In T. Celenko, Ed., *\_Egypt in Africa\_*: 103-104. Indianapolis: Indianapolis Museum of Art/Indiana University Press.

HTH.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute

Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15792|2005-02-21 18:05:23|ssathia|Re: Genetic Test on ancient Kmtjw?|

Dear Friends,

[http://groups.yahoo.com/group/Ta\\_Seti/message/15791](http://groups.yahoo.com/group/Ta_Seti/message/15791)

> Furthermore, Africa is climatically and  
> ecologically diverse. This favors diversification by Darwinian  
> selection. The continent is large, which allows for greater  
> movements and fissioning of populations. This promotes genetic  
> variation, since small portions of larger populations rarely  
> accurately represent the range of genetic variations in a larger  
> group, whether it is ancestral or exists at the same time.

So are continents of America, Australia and Asia. They are all climatically and ecologically diverse. They are all large.

What is the differentiating factors of Africa?

Regards,

Sathia

| 15793|2005-02-21 18:20:29|ssathia|Re: Stone Age "European" DNA in Native Americans|

Dear Friends,

I do not find the argument that native americans were isolated for long periods of time. Perhaps that was the European view. By and large, to them nothing existed until they found it.

According to a traditional Indian temple architect (with family line going back to more than 2000 years) the Mayan pyramids have carvings based on Hindu mythology and the Mayan pyramid construction methods can be explained by the methods used in India and they are available even today.

There are also some ideas that the Khmer temple (Angkor Wat) construction was helped by the Mayans. There is a sunken stepped pyramid lying in the interlocked sea between Japan and China. There is a Mayan like pyramid in Indonesia too.

Scientists have also found African materials within the Mayan pyramids.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> Message: 5  
> Date: Sun, 20 Feb 2005 20:27:35 EST  
> From: barac1998@a...  
> > Subject: Re: Stone Age "European" DNA in Native Americans  
> >  
> > It is my understanding, that there would have been mixture with

Europeans  
> > to get that result.  
> >  
> > Native Americans were isolated for the most part a long time.

When else  
> > would they have gotten the DNA before Columbus? Unless there was

some  
> other  
> > contact during migrations.  
> >  
> > Peter  
>  
> Hi Peter,  
>  
> I fully appreciate that Native Americans are supposed to have been  
> isolated.  
>  
> My question is how they know that this intermixing took place  
> 15,000 years ago, instead of after the arrival of Columbus.  
>

> Alex  
| 15794|2005-02-21 19:52:58|barac1998@aol.com|Re: Stone Age "European" DNA in Native  
Americans|

Yes Sathia,  
That is true. It is known that all pyramids are connected to a common source it seems. Between  
Egyptians, Mayans, Incas, Africans, Asians. Much of that interaction was before European connections.  
The question is could Europeans have intermixed with them before Columbus? I'm not sure, does anyone  
happen to know. Or perhaps we could just say yes it is possible. Is there any information about it we  
could look at.

Thanks,  
Peter  
| 15795|2005-02-21 21:56:40|Paul Kekai Manansala|Re: Genetic Test on ancient Kmtjw?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>  
 > Dear Friends,  
 >  
 > [http://groups.yahoo.com/group/Ta\\_Seti/message/15791](http://groups.yahoo.com/group/Ta_Seti/message/15791)  
 > > Furthermore, Africa is climatically and  
 > > ecologically diverse. This favors diversification by Darwinian  
 > > selection. The continent is large, which allows for greater  
 > > movements and fissioning of populations. This promotes genetic  
 > > variation, since small portions of larger populations rarely  
 > > accurately represent the range of genetic variations in a larger  
 > > group, whether it is ancestral or exists at the same time.  
 >  
 > So are continents of America, Australia and Asia. They are all  
 > climatically and ecologically diverse. They are all large.  
 >  
 > What is the differentiating factors of Africa?  
 >

The factors mentioned by Keita are favorable when combined with the fact that AM humans have been living there for a about 100,000 years before they began migrating into Asia some 50,000 years ago (according to the most recent view).

In addition to selective factors, time and isolation play a big role in diversification.

Regards,  
 Paul Kekai Manansala  
<http://sambali.blogspot.com/>  
 | 15796|2005-02-21 22:11:54|Paul Kekai Manansala|Re: Stone Age "European" DNA in Native Americans|

--- In [Ta\\_Seti@yahoogroups.com](http://Ta_Seti@yahoogroups.com), barac1998@a... wrote:

> Yes Sathia,  
 > That is true. It is known that all pyramids are connected to a

common source

> it seems. Between Egyptians, Mayans, Incas, Africans, Asians. Much

of that

> interaction was before European connections.

>

> The question is could Europeans have intermixed with them before

Columbus?

> I'm not sure, does anyone happen to know. Or perhaps we could just

say yes it

> is possible. Is there any information about it we could look at.

>

I think the problem here is we really don't know what we're looking at, and only one side of the coin is presented.

The more experience I accrue the less I am able to trust what I read in the "standard" Western literature. It's been said that the best propaganda is made up of a lot of true facts with just a bit of carefully selected corrupt material.

However, I think for some time propaganda coming from Eurocentric sources has not been of the best quality to put it mildly.

Regards.

Paul Kekai Manansala

| 15797|2005-02-22 04:02:56|Peter Gray|Re: Genetic Test on ancient Kmtjw?|

Hello All,

Speaking of the "differentiating factors" relevant to Africa, I would suggest a reading of Jared Diamond's book: *Guns, Germs and Steel*". It begins by posing Yali's question, which, to paraphrase, simply wonders how the current state of imbalance of power on the planet came to evolve as it has. Diamond's approach to this question is provided in terms of evolutionary circumstances, and he devotes at least a chapter to the geographic features of the African continent that significantly impact the subsequent evolution/development of agricultural and technological innovations.

Regards,

Peter Gray

>From: "Paul Kekai Manansala"

>Reply-To: Ta\_Seti@yahoogroups.com

>To: Ta\_Seti@yahoogroups.com

>Subject: [Ta\_Seti] Re: Genetic Test on ancient Kmtjw?

>Date: Tue, 22 Feb 2005 05:56:14 -0000

>

>

>--- In Ta\_Seti@yahoogroups.com, "ssathia" wrote:

>>

>> Dear Friends,

>>

>> [http://groups.yahoo.com/group/Ta\\_Seti/message/15791](http://groups.yahoo.com/group/Ta_Seti/message/15791)

>>> Furthermore, Africa is climatically and  
 >>> ecologically diverse. This favors diversification by Darwinian  
 >>> selection. The continent is large, which allows for greater  
 >>> movements and fissioning of populations. This promotes genetic  
 >>> variation, since small portions of larger populations rarely  
 >>> accurately represent the range of genetic variations in a larger  
 >>> group, whether it is ancestral or exists at the same time.  
 >>  
 >> So are continents of America, Australia and Asia. They are all  
 >> climatically and ecologically diverse. They are all large.  
 >>  
 >> What is the differentiating factors of Africa?  
 >>  
 >  
 >The factors mentioned by Keita are favorable when combined with the  
 >fact that AM humans have been living there for a about 100,000 years  
 >before they began migrating into Asia some 50,000 years ago  
 >(according to the most recent view).  
 >  
 >In addition to selective factors, time and isolation play a big role  
 >in diversification.  
 >  
 >Regards,  
 >Paul Kekai Manansala  
 ><http://sambali.blogspot.com/>

| 15798|2005-02-22 04:44:14|ssathia|Re: Stone Age "European" DNA in Native Americans|  
 Dear Friends,

>> The question is could Europeans have intermixed with them before  
 >> Columbus?

Anything is possible. After all ancient European presence with  
 mummies etc has been discovered in Southern China, far away from  
 their homeland. After all, the European race has been one of the most  
 adventurous in the world, now present in every continent. It still is  
 adventurous, this time seeking planets.

There could be another way to look at the subject though. The people  
 who might have intermingled with the native Americans may not be the  
 likes of the present Europeans, and could perhaps be the ancient  
 common ancestors.

But questions such as these seek facts. So far nothing conclusive has  
 surfaced.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), barac1998@a... wrote:  
> > Yes Sathia,  
> > That is true. It is known that all pyramids are connected to a  
> common source  
> > it seems. Between Egyptians, Mayans, Incas, Africans, Asians.

Much  
> of that  
> > interaction was before European connections.  
> >  
> > The question is could Europeans have intermixed with them before  
> Columbus?  
> > I'm not sure, does anyone happen to know. Or perhaps we could

just  
> say yes it  
> > is possible. Is there any information about it we could look at.  
> >  
>  
>  
> I think the problem here is we really don't know what we're looking  
> at, and only one side of the coin is presented.  
>  
> The more experience I accrue the less I am able to trust what I

read  
> in the "standard" Western literature. It's been said that the best  
> propaganda is made up of a lot of true facts with just a bit of  
> carefully selected corrupt material.  
>  
> However, I think for some time propaganda coming from Eurocentric  
> sources has not been of the best quality to put it mildly.  
>  
> Regards.  
> Paul Kekai Manansala  
| 15799|2005-02-22 07:21:09|Paul Kekai Manansala|Re: Stone Age "European" DNA in Native  
Americans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

> Dear Friends,

>

>>> The question is could Europeans have intermixed with them

before

>>> Columbus?

>

> Anything is possible. After all ancient European presence with

> mummies etc has been discovered in Southern China, far away from

> their homeland.

There are no "European" mummies in Southern China. There are mummies in Eastern Turkistan (Xinjiang), but it is not known if they are European although this is the interpretation given by Victor Mair.

I might add that mummy "science" is the epitome of what I was talking about as many here already know. The use, for example, of mummy hair color as evidence of "race" is one of the greatest deceptions that has been used in this field.

Fortunately, many of the studies that show that mummy hair tends to change after time are start to come to the surface. The best I can say is beware of relying to much even on the most reputable sources.

If you followed the news there have two great cases of archaeological fraud just over the last few months. The latest involving Neanderthals broke just a few days ago.

Regards,

Paul Kekai Manansala

| 15800|2005-02-22 09:10:30|cristofori whitakara|Re: Stone Age "European" DNA in Native Americans|

dr. york presented this situation in one of his scrolls. but i guess his social reputation makes academicians and other scholars refute his information. if i recall correctly the chinese descedants of the mayas were kicked out of present day mexico by their african elders because of their practicing of blood sacrifices...

*ssathia* wrote:

Dear Friends,

I do not find the argument that native americans were isolated for long periods of time. Perhaps that was the European view. By and



large, to them nothing existed until they found it.

According to a traditional Indian temple architect (with family line going back to more than 2000 years) the Mayan pyramids have carvings based on Hindu mythology and the Mayan pyramid construction methods can be explained by the methods used in India and they are available even today.

There are also some ideas that the Khmer temple (Angkor Wat) construction was helped by the Mayans. There is a sunken stepped pyramid lying in the interlocked sea between Japan and China. There is a Mayan like pyramid in Indonesia too.

Scientists have also found African materials within the Mayan pyramids.

Regards,  
Sathia

--- In Ta\_Seti@yahooogroups.com, "Alex van Deelen"  
wrote:

> Message: 5

> Date: Sun, 20 Feb 2005 20:27:35 EST

> From: barac1998@a...

> > Subject: Re: Stone Age "European" DNA in Native Americans

> >

> > It is my understanding, that there would have been mixture with Europeans

> > to get that result.

> >

> > Native Americans were isolated for the most part a long time.

When else

> > would they have gotten the DNA before Columbus? Unless there was some

> other

> > contact during migrations.

> >

> > Peter

>

> Hi Peter,

>

> I fully appreciate that Native Americans are supposed to have been isolated.

>

> My question is how they know that this intermixing took place

> 15,000 years ago, instead of after the arrival of Columbus.

>

> Alex

---

Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

| 15801|2005-02-22 13:37:56|Asar Imhotep|Re: Cheick Anta Diop CD for your all !!|

This link isn't working for me.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), David Irdor wrote:

> I got this file for all the member it's a Cheick Anta

> Diop CD.

>

> Click on the link and download..

>

> <http://s29.yousendit.com/d.aspx?id=00FJI8C0GKF121D28LFF3MIR7U>

>

>

> Click on download.

>

> Yahoo! Mail - Votre e-mail personnel et gratuit qui vous suit partout !

> Créez votre Yahoo! Mail sur <http://mail.yahoo.fr>

| 15802|2005-02-22 13:40:30|Asar Imhotep|Re: Papyrus of Hunefer Quote|

I just got off the phone with Dr. Ben and he really wasn't very helpful. He just referred me to the Black Man of the Nile Book. He seemed kind of sleepy when I spoke to him but I will try again. I don't think he fully grasped what I was asking him.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

>

> In reference to seeing actual texts of pHunefer:

>

> > Maybe you could try contacting Dr. Ben.

> >

> > I don't believe the papyrus is online. It used to be British

> Museum papyrus No. 9901. Here is the Museum's contact info:

> >

> > by email:  
> >  
> > egyptian@t...  
> >  
> > by phone: +44 (0)20 7323 8311  
> > by fax: +44 (0)20 7323 8803  
> >  
> > by post: The British Museum  
> > Department of Ancient Egypt and Sudan  
> > Great Russell Street  
> > London WC1B 3DG  
>  
> Most likely, the British Museum will refer you to the only  
published  
> rendering and translation of this hieratic text, aka BM 9901 (Clot-  
> Bey) [in reference to the individual who sold it to the British  
> Museum], which is  
>  
> Budge, E. A. W. 1899. \_The Book of the Dead: Facsimiles of the  
> Papyri of Hunefer, Anhai, Kerasher and Netchemet, with  
Supplementary  
> Texts from the Papyrus of Nu\_. London: British Museum.  
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> A facsimile reproduction of the actual hieratic papyrus can be  
> found in the first quarter of this work (11 plates), and the  
> transliteration of the text into hieroglyphs can be found on pp. 13-  
> 18 of the work. Budge's translation is also included with the  
> transliteration.  
>  
> However, as discussed previously on this list, references to  
> the 'mountains of the moon,' or statements about the origins of the  
> Egyptians, stated as being within this papyrus by ben-Jochannon's  
> works, are not to be found in pHunefer.  
>  
> Regards --  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> Oriental Institute  
> Oriental Studies Doctoral Program [Egyptology]  
> Oxford University  
> Oxford, United Kingdom  
>  
> <http://www.griffis-consulting.com>  
| 15803|2005-02-23 02:57:08|ssathia|Re: Tamil and Australian Kamilaroy|

Dear Friends,

I have made some improvements to my first list of 25 Tamil cognates with Kamilaroy, a native language in New South Wales of Australia, and have since expanded the list to 50 words.

I tried to contact the creators of the English-Kamilaroy dictionary at ANU, but their emails are no longer functional. After the initial excitement in using their dictionary, I find that it is not adequate to undertake this line of enquiry.

A few preliminary observations:

The Kamilaroi people seem to value family relationships a lot as seen from their use of extensive terms, much more than for example, in English or even Tamil for that matter.

They are creative in forming new words as can be seen in their local words for items that relatively recent and do not relate to the new words in present Tamil.

They have an interesting collection of words for local flora and fauna. I wonder if Tamils can learn from them and accept them!

Now an interesting poser: If the Kamilaroi people spoke an ancient form of Tamil 50,000 years ago as at the time of their first migration into Australia, it would follow then Tamil itself could be that ancient: Would it? We will see.

I have also written to Dr Pitchappan, the scientist who discovered the genetic relationship between Australian natives and Tamils.

I wish I can get in touch with a Kamilaroi to learn more.

Regards,  
Sathia

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "K. Loganathan"  
wrote:  
> Dear S.T  
>

> You have begun a very fruitful line of investigations. I have noted

many lexical and grammatical similarities between Sumerian C.Tamil  
and Malay and hence also Austroasian Polynesian languages.

>

> The list you have given is quite interesting. The word 'barra-gi'

sounds quite similar to Sumerian 'bara' ( to fly) Ta. paRa ( to fly)  
and from which we have Ta. paRavai (birds) This is quite similar to  
Malay 'burong' ( birds)

>

> Such investigations may serve to solve the riddle of Kumari.

>

> Loga

>

--- End forwarded message ---

| 15804|2005-02-23 08:28:12|Paul Kekai Manansala|Re: Papyrus of Hunefer Quote|

I have to believe that Dr. Ben's your best bet as he's the source of  
the reference. As he's very old now, this might be the last chance  
to clarify the situation.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> I just got off the phone with Dr. Ben and he really wasn't very  
> helpful. He just referred me to the Black Man of the Nile Book. He  
> seemed kind of sleepy when I spoke to him but I will try again. I  
> don't think he fully grasped what I was asking him.

>

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>> wrote:

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>> In reference to seeing actual texts of pHunefer:

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>> Museum papyrus No. 9901. Here is the Museum's contact info:  
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>>> by email:  
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>>> egyptian@t...  
>>>  
>>> by phone: +44 (0)20 7323 8311  
>>> by fax: +44 (0)20 7323 8803  
>>>  
>>> by post: The British Museum  
>>> Department of Ancient Egypt and Sudan  
>>> Great Russell Street  
>>> London WC1B 3DG  
>>  
>> Most likely, the British Museum will refer you to the only  
> published  
>> rendering and translation of this hieratic text, aka BM 9901  
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>> Bey) [in reference to the individual who sold it to the British  
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>> Budge, E. A. W. 1899. \_The Book of the Dead: Facsimiles of the  
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Jochannon's  
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>>  
>> Regards --  
>>  
>> Katherine Griffis-Greenberg, MA (Lon)

> >

> > Oriental Institute

> > Oriental Studies Doctoral Program [Egyptology]

> > Oxford University

> > Oxford, United Kingdom

> >

> > <http://www.griffis-consulting.com>

| 15805|2005-02-23 08:29:48|Paul Kekai Manansala|Ancient Egyptians Hoarded Crude Oil|

Ancient Egyptians Hoarded Crude Oil

By Jennifer Viegas, Discovery News

Feb. 18, 2005 ? New research suggests that oil and its by-products were valued and traded in the Mideast at least 3,000 years ago, the same region that dominates world production and export of crude oil today.

Evidence for the discovery came from surprising sources ? mummies.

According to a forthcoming paper in the Journal of Geoarchaeology, scientists found tar on several ancient Egyptian mummies. Because every batch of tar contains unique biochemicals, the researchers were able to trace the sticky substances back to their origins.

Since the study found that crude oil sources were scattered over hundreds of miles throughout the Middle East, the researchers now believe that ancient Egyptians not only valued oil, but that they traded it, using routes that have changed little over the millennia.

The Egyptians particularly valued tar, which can result naturally when crude oil is exposed to air. Evaporation, oxidation by light, and the breakdown of microbes transforms oil into tar.

Egyptians went to great lengths to obtain tar primarily because it was one of the substances used in the mummification process. In fact, the word mummy was derived from the Arabic word mumiya, meaning bitumen, which is a component of tar.

Mahlon C. Kennicutt II, lead author of the paper and a professor of oceanography at Texas A&M's College of Geosciences, told Discovery News that tar retains evidence of the organic matter that originally produced it.

"The precursor biochemicals have very complex chemical structures," Kennicutt said. "Some of this complexity is preserved in the oil."

These 'molecular fossils' can then be used to provide unique fingerprints for oils of various origins."

Focusing primarily on various types of triterpane and sterane compounds, Kennicutt and his team determined that Egyptians looked far and wide for their oil supplies. Some tar came from a site called Gebel Zeit ? which in Arabic means "Oil Mountain" ? located at the Gulf of Suez in Egypt. Other tar originated hundreds of miles away in the Dead Sea, near Israel.

The researchers believe ancient trade routes were widespread and common, mirroring travel routes that still are in use. It is likely that people outside of Egypt also used tar, given its value outside of preserving bodies. Tar was like the duct tape of the ancient world, and more.

"There is evidence at one of the (Egyptian) sites that tar was used as a fuel in the glass-making process," Kennicutt said. "From other regions we also know tar was used to caulk boats and in some cases was believed to have medicinal properties."

Michael Lewan of the U.S. Geological Survey in Denver has worked on similar studies involving tar fingerprinting. He believes that his and Kennicutt's work represents "a novel and fascinating application for oil research."

In other mummy news, last week the Egypt Minister of Culture, Farouk Hosni, announced that a team of Spanish archaeologists working in Egypt found approximately eleven tombs and 12 arched chambers within a cemetery that dates back to 2061-2190 B.C.

The tombs, made of unburnt bricks, contained jewelry consisting of chains, as well as necklaces that were made of precious stones formed into seashell shapes. Fake gates and religious paintings also were found at the ancient cemetery.

| 15806|2005-02-23 10:13:38|unseenhandz@aol.com|Re: Ancient Egyptians Hoarded Crude Oil|  
Dua Ntjr! I read in Budge's "Egyptian Magic" that this crude Oil that came from "mummies" was thought to be the Magical black ore of Wsr\* and could be the source of the word Al-chemy from Al-KMT. Can any one expand on this?

Hktwy,  
Atmw Pthtp

| 15807|2005-02-23 15:51:44|biblical12|Re: Papyrus of Hunefer Quote - Dr. Ben|  
Asar,

Dr. Ben is a very old man. He pioneered for all of us. He could not go into hotels in Egypt because he was Black many years ago. Over the years people sold his books without giving him royalties. So, he



did not get the money he deserved. Studying African civilization without integrity is as bad as not studying it at all. Leave Dr. Ben alone and buy his book.

Ask your questions to someone else - younger!!!

Seriously,  
Charles

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> I just got off the phone with Dr. Ben and he really wasn't very  
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>

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>> wrote:

>>

>> In reference to seeing actual texts of pHunefer:

>>

>>> Maybe you could try contacting Dr. Ben.

>>>

>>> I don't believe the papyrus is online. It used to be British  
>> Museum papyrus No. 9901. Here is the Museum's contact info:

>>>

>>> by email:

>>>

>>> egyptian@t...

>>>

>>> by phone: +44 (0)20 7323 8311

>>> by fax: +44 (0)20 7323 8803

>>>

>>> by post: The British Museum

>>> Department of Ancient Egypt and Sudan  
>>> Great Russell Street  
>>> London WC1B 3DG  
>>  
>> Most likely, the British Museum will refer you to the only  
> published  
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(Clot-

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>> the 'mountains of the moon,' or statements about the origins of

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>> Egyptians, stated as being within this papyrus by ben-Jochannon's  
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>>

>> Regards --

>>

>> Katherine Griffis-Greenberg, MA (Lon)

>>

>> Oriental Institute

>> Oriental Studies Doctoral Program [Egyptology]

>> Oxford University

>> Oxford, United Kingdom

>>

>> <http://www.griffis-consulting.com>

| 15808|2005-02-23 15:52:02|biblical12|Re: MtDNA Profile of West African Guineans|  
Peter and Paul,

The reason I posted that article is because it showed M1 in West

Africa. Previously, M1 was only found mainly in India and East Africa. This answers Dr. Logas continuing question how does West Africa fit into the mix of his studies and many say elsewhere on the Internet that there is no biological connection between East and West Africans.

From my readings, largely in French, it's clear that the Fulanis who traversed the entire Sahel brought East African things into West Africa. The Wolof, Serer, Mandinka and Fulani and other Sahelians interacted for centuries in West Africa sharing cultures. West Africa has a megalithic culture. Senegal has the highest quantity of dolmens anywhere in the world.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), barac1998@a... wrote:

> Hello Paul,

> While that is true in many cases. It does help to look at these. I study a

> lot of the tribes in Africa. In my case I didn't know what would come out of

> it. My DNA being strongest in Senegal does match historically since my family

> come from states that had a high amount of Senegambian slaves.

>

> The Wolof, Mandinka and Serer are mixed with each other which many of you

> probably know already.

>

> I think as the testing goes on we will see. I know people are clouded by

> their biases. Somethings are beginning to match what we have believed all along.

> Take care.

>

> Peter Barrett

| 15809|2005-02-23 16:25:21|Asar Imhotep|Re: Papyrus of Hunefer Quote - Dr. Ben|

I am pretty aware of Dr. Ben and his history. I understand he is old and the path in which he has laid for future scholars such as myself.

Unfortunately he has made a statement in his books, in which I pretty much own all of them (including pamphlets), but he is not one for citing direct quotes from Papyri.

There is controversy in the realm of Egyptology as to the southern

origins of the Kmtjw. He has stated, in lectures and books, the quote in which this discussion is based, that it was located in the Papyrus Hu-Nefer. Now I am not one to believe anyone, regardless to how famed they are in the field. That is unscientific. And unlike most people, I actually follow citations to check the context in which they originally meant for the information to be conveyed.

So with that said, I want to read for myself, in the Papyrus Hunefer where this quote dealing with the mountain of the moon is located. So when I cite it in future work, I can put the actual Mdw Ntr, Transliteration and Translation of the text so there is no confusion or controversy as to context of the information.

So nobody is "picking" so to speak on Dr. Ben. He made the statement, he should be able to back it up. Anybody who uses that quote is actually quoting Dr. Ben. So Dr. Ben is the source since he was the first to introduce it to the world. So the burden of proof is on him.

But like I said, I have the book and have read it several times and it is not in there.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>  
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> Asar,  
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> Seriously,  
> Charles

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>>> rendering and translation of this hieratic text, aka BM 9901  
> (Clot-

>>> Bey) [in reference to the individual who sold it to the British  
>>> Museum], which is  
>>>  
>>> Budge, E. A. W. 1899. \_The Book of the Dead: Facsimiles of the  
>>> Papyri of Hunefer, Anhai, Kerasher and Netchemet, with  
>> Supplementary  
>>> Texts from the Papyrus of Nu\_. London: British Museum.  
>>>  
>>> A facsimile reproduction of the actual hieratic papyrus can be  
>>> found in the first quarter of this work (11 plates), and the  
>>> transliteration of the text into hieroglyphs can be found on  
pp.  
> 13-  
>>> 18 of the work. Budge's translation is also included with the  
>>> transliteration.  
>>>  
>>> However, as discussed previously on this list, references to  
>>> the 'mountains of the moon,' or statements about the origins of  
> the  
>>> Egyptians, stated as being within this papyrus by ben-  
Jochannon's  
>>> works, are not to be found in pHunefer.  
>>>  
>>> Regards --  
>>>  
>>> Katherine Griffis-Greenberg, MA (Lon)  
>>>  
>>> Oriental Institute  
>>> Oriental Studies Doctoral Program [Egyptology]  
>>> Oxford University  
>>> Oxford, United Kingdom  
>>>  
>>> <http://www.griffis-consulting.com>  
| 15810|2005-02-23 18:54:18|p.manansala@sbcglobal.net|Re: Papyrus of Hunefer Quote - Dr.  
Ben|

Asar, I believe this is the quote you are referring to:

"This proof is housed in the London Museum that is holding  
artifacts of Egypt. In that museum you will find a document called  
the Papyrus of Hunifer. At least you should find it there. It was  
there when Sir E. A. Wallace Budge used it in his translation as  
part of the Egyptian Book of the Dead and the Papyrus of Hunifer.

It was there at that time, a copy of which is in the library of  
Syracuse University in New York, and I quote from the hieratic  
writing, 'We came from the beginning of the Nile where God Hapi  
dwells, at the foothills of The Mountains of the Moon.'

From this quote it appears that Dr. Ben's reference is a book by Budge at Syracuse University.

On a wild guess, you might want to try the following book:

Author: Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934.

Title: The Egyptian heaven and hell : the contents of the books of the other world  
/

Published: La Salle, Ill. : Open Court, 1974.

You also might want to check out the following book from Amazon.com that claims to have the complete Papyrus of Hunefer with illustrated hieroglyphics. Note that the translations may be different from those used by Budge.

[The Illustrated Egyptian Book of the Dead](http://www.amazon.com/exec/obidos/ASIN/0806926597/ref%3Dnosim/theharrynilssowe/103-7854918-7962203)

<http://www.amazon.com/exec/obidos/ASIN/0806926597/ref%3Dnosim/theharrynilssowe/103-7854918-7962203>

Regards,  
Paul Kekai Manansala



| 15811|2005-02-23 19:42:04|saidis\_aswan\_egy|Re: Papyrus of Hunefer Quote - Dr. Ben|  
Dr. Ben could not go into Hotels because he was black in Egypt? I have never heard of this? Was this when the British was in control of Egypt? I admit there is racism in modern Egypt but I have never heard of such where certain hotels banned people because of their skin color. After all, modern Egyptians come in all assortment of colors. That would mean banning a Luxor/Aswani Egyptians because of their dark brown skin. Didn't you know that Dr. Ben himself is married to an Egyptian Christian woman?

Dr. Ben and Dubois and many others have homes in modern day Egypt.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15812|2005-02-23 20:55:33|abscisseafrica|Re: MtDNA Profile of West African Guineans|

The information provided would bear out the similitudes in culture (customs, sometimes language or toponyms) West and East Africans notice of each other in encounters. From a non-technical point of view, at least this seems abundantly clear, and appears to just await the academic investment for the information to have the "scientific" gloss (I think Diop had done some comparisons already). I visited recently Kenya and interacted with some ethnic groups including (and not limited to) the Masai and Luo. The first group have so much parental traits with the Fulani and Songhai of West Africa, and animal husbandry has something to do with it. The second group has so much affinity with the Bozo, Sorko, and Songhai of West Africa, and fluvial or lacustral living and fishing occupations have something to do with it. Here as elsewhere, labor and professional specialization (food production) have secreted institutions (marriage, migration, political organization) that make the people involved into relatives as they are citizens elsewhere.

Regards,  
Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>  
>  
> TaSeti,  
>  
> This articles say the East African MtDna Haplotype M1 was found on  
> the western coast of Africa!  
>  
> <http://evolutsioon.ut.ee/publications/Rosa2004.pdf>  
>  
> The matrilineal genetic composition of 372 samples from the  
Republic  
> of Guine-Bissau (West African coast) was studied using RFLPs and  
> partial sequencing of the mtDNA control and coding region. The  
> majority of the mtDNA lineages of Guineans (94%) belong to West  
> African specific sub-clusters of L0-L3 haplogroups. A new L3 sub-  
> cluster (L3h) that is found in both eastern and western Africa is  
> present at moderately low frequencies in Guinean populations. A  
non-  
> random distribution of haplogroups U5 in the Fula group, the U6  
among  
> the "Brame" linguistic family and M1 in the Balanta-Djola group,  
> suggests a correlation between the genetic and linguistic



affiliation

- > of Guinean populations. The presence of M1 in Balanta populations
- > supports the earlier suggestion of their Sudanese origin.

Haplogroups

- > U5 and U6, on the other hand, were found to be restricted to
- > populations that are thought to represent the descendants of a
- > southern expansion of Berbers. Particular haplotypes, found almost
- > exclusively in East-African populations, were found in some ethnic
- > groups with an oral tradition claiming Sudanese origin.

>

> ----

> Charles

| 15813|2005-02-23 22:09:01|Asar Imhotep|Re: Papyrus of Hunefer Quote - Dr. Ben|

I actually have a video tape of Dr. Ben in an interview and he states when he started in 1939, he had no avenues to go, no one to teach him. There was no Egyptology then. He mentioned that he couldn't sleep in the hotels and he had to sleep in sacks at the excavations. So you have to keep in mind the time period we are talking about. This wasn't recent but in the early 1900's.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

>

- > Dr. Ben could not go into Hotels because he was black in Egypt? I
- > have never heard of this? Was this when the British was in control

of

- > Egypt? I admit there is racism in modern Egypt but I have never

heard

- > of such where certain hotels banned people because of their skin
- > color. After all, modern Egyptians come in all assortment of colors.
- > That would mean banning a Luxor/Aswani Egyptians because of their

dark

- > brown skin. Didn't you know that Dr. Ben himself is married to an
- > Egyptian Christian woman?

>

>

> Dr. Ben and Dubois and many others have homes in modern day Egypt.  
>  
>  
>  
>  
>  
>  
>  
>  
>  
>  
> Your Sa3eadi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy  
| 15814|2005-02-23 22:29:06|Imnrnnre|Re: Papyrus of Hunefer Quote - Dr. Ben|  
Greetings Paul and Asar,

What Dr. Ben writes about Budge being the source of his information seems credible to me, though the reference to "Mountains of the Moon" may be in need of further research.

Budge was convinced that the earliest inhabitants of the Nile Valley -- he refers to them as primitives -- came from the eastern Sudan. In commenting on the many nonSemitic single syllable words found in Mdw Ntr, he wrote:

"These are words used to express fundamental relationships and feelings, and beliefs which are peculiarly African and are foreign in every particular to Semitic peoples." He then added, "The primitive home of the people who invented these words lay far to the south of Egypt, and all that we know of the Predynastic Egyptians suggests that it was in the neighborhood of the Great Lakes, probably to the east of them." (E.A.W. Budge, *An Egyptian Hieroglyphic Dictionary*, Vol. I, p. lxviii.) Budge was of course not alone in this conviction, and he acknowledges later influences from east and west as well.

Perhaps, the missing citation will turn up the references to "the God Hapi" and the foothills of the "Mountains of the Moon." What have I found thus far traces the latter to geographer, Claudius Ptolomy (150 A.D.). If this is true, it would have surfaced during the late period. Have we a date for the famed Papyrus of Hunefer? Is it likely that a phrase coined circa 150 BC could have made its way into that version of the Chapters of Coming Forth by Day? When was P. Hunefer written?

Here's an interesting link on the Ruwenzori Mountains of Uganda:

<http://www.paphrag.com/PeaceCorps/AfricaFramepages/Ruwenzori.html>

Best,

Raymond Davis

| 15815|2005-02-24 01:53:19|K. Loganathan|The Sumerian Nan-se and Tamil Centil Velan|  
**The Sumerian Nan-se and Tamil Centil Velan**

As we make a detailed study of Sumerian literature it becomes more and more transparent that Hinduism as Agamism or Tantrism is a continuation of the Sumerian religion or metaphysics and that it shares some fundamental themes with the Egyptians and Nubians. It may be possible that ultimately all world religions are different kinds of adaptations of the Sumerian -Kemetian- Nubian metaphysical insights that somehow survive to this day among the Dravidian folks .

In this connection I want to suggest that Nan-se the temple for whom was sung by En Hudu Anna as her 22<sup>nd</sup> hymn could be related to that of temple of Centil Veelan , or the Muruka of Tirucendur. I suspect that when the Sumerians landed on the shores of Tamilakam, they also built a temple in Tirucentuur as a continuation of the Temple they had for the deity Nan-Se in Sumeria.

I have already shown that Muruka called EnMerukar was also called assalugi and so forth where As-sul-gi means the One with a single (as) Suulam, a spear i.e the Velan. Now this same deity could also have been Nan-Se meaning Ta. nal-seey, either the good child or the good Red One. ( se> seey: the child or red one). We must recall here that Murukan was called Ceey-oon in Tol and distinguished from Maay-oon, the black one

Muruka as the Seey-oom is the Brilliance that shows the RIGHT WAY for all by illuminating the mind of the creatures. It is interesting that this notion is available in this hymn as well.

>>>>>>>>

2-(273)

**uru- dalla-e nun-ra gun-a ( City, which appears (in splendor) adorned for (its) princess)**

Ta. uuru teLLiya NunnRa guNa ( City that appears radiant and which is the deity's quality )

?? ?????? ??? ??(?)

3-(274)

**siraru ki-gal nun-a ( Siraru, the great and princely place)**

Ta. siir-aaRu kiikaL nun-a ( The Righteous Way, great and lofty place)

???-?? ???? ???

siraru : Ta. siir-aaRu : the righteous way. Ta. aaRu : the way, the river etc.

The city of Nanse is Sir-arua or Ta. siir-aaRu, the Righteous Way and where by its brilliance it shows the high guNas, the nun-ra gun-a

>>>>>>>>

### **Nan-se the Great Light**

Now like Muruka, the inner radiance that installs purity and truth so is Nan-se

5(276)

nin-zu (d) nanse u-gal-la a-mi-EN-na ( Your lady Nanse, the great storm, the high flood)

Ta. Nin ju (d) Nal-seey uu kaLLa aamee eeNNa ( Your deity (d) Nal seey , the great light and who is really the divine )

??? ?? (???) ????? ? ??? ????? ??(?)

>>>>>>>>

Here I am interpreting ?u-gal-la? as Ta. uu kaLLa (great light) which better fits the context

### **Both Temples are by Sea Shore**

The temple of Muruka in Tirucentuur is also by the seaside. While this may be accidental but not the presence of ?sem? in both. Centuur i(< ?sem-uut?) and Sentil (<?sem-til? or ?sem-il? ) where we have the same ?se( seey) as in Nan-se?

The lines below make it clear that this temple for Nan-se was by sea shore just as is the case with temple of Muruka in Tirucentuur.

>>>>>>>

6(277)

### **pes -a-ab-ba-ka tu-da-a ( Born on the shores of the sea)**

Ta. vees- aa aappakam todla ( Raised on the shores of the wide sea)

??? ? ????? ?????

pes.. Ta. vees , vaisi as in Ta. vaisi-kan : the traders (perhaps originally by the harbors)

pes= pees > Ta. paak-am : the sea-side, a division of a city etc.

**Notes:** Perhaps we have peesi-a > vaisiya, the traders initially those who traded by the harbor , the sea-side and hence import and export trades.

**a-ab-ba-ka** : Ta. aa appu akam : Su a = Ta. aa, aal : very wide and broad. Ab-ba : Ta appu : water . Here it is clear that the seas was called ?wide waters? meaning a wide expanse of waters.

**tu-da-a** : Ta. todū : to erect, build, generate etc.

7(278)

**uh-pu-ab-ba-ka zu -NE-NE ( Who (stands) laughing on the foam of the sea)**

Ta. uppu appaka ju NE\_NE ( On the salt of the sea . . . )

??? ????? ?? . . .

>>>>>

The word a-ab-ba-ka is clearly Ta. aa appakam - a place (akam)of great and extensive(aa) waters (appu) and where on the shores there was also uh-pu i.e. Ta., uppu: salt.

**Now it may be possible that** ? pes? has given rise to such words as vaisi-kan, the traders and ?veesi? the prostitutes showing that even in the ancient days the harbors were also places where the prostitutes plied their trade and because of which they were called ?veesi? , lit. the women of the seashores but actually prostitutes in meaning

---

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| 15816|2005-02-24 04:59:49|ssathia|Fwd: Re: Early Dravidian/Tamil Culture Independance|

--- In [Tolkaappiyar@yahoogroups.com](mailto:Tolkaappiyar@yahoogroups.com), "ssathia" wrote:

Dear Friends,

After reading IRAVATHAM MAHADEVAN's article and reflecting on Tamil history, a few things seem to stand out in terms of continuity of Tamil language and culture:

a. The introduction of Brahmi writing to Tamil by Buddhists and their concerted efforts in using Tamil for teaching Bhuddism thereby entrenching Tamil literature.

b. The British intervention of Moghul empire of India, resulting in

prevention of continued forced mass-conversions of Tamils to Islam and the Arabisation of Tamils.

c. The formation of the Indian union, that has effectively sealed off the independence of Tamils as a separate nation, with the result that Tamils have become a minority in their own country and made to play second fiddle to Hindi and Sanskrit.

d. The invention of Internet that has provided one more opportunity for Tamils from the whole world to rediscover their identity and move on henceforth. Perhaps one day they would re-emerge as the Jews did.

Regards,  
Sathia

--- In [Tolkaappiyar@yahoogroups.com](mailto:Tolkaappiyar@yahoogroups.com), Bala Pillai wrote:

> ARTICLE BY IRAVATHAM MAHADEVAN IAS [RETD]

>

> <http://www.frontlineonnet.com/fl2007/stories/20030411001208100.htm>

>

> The situation in the Tamil country during the early period was entirely different. The Tamil country was never a part of the Nanda-Maurya empires. The Tamil states, Cera, Cola and Pantiya, and even their feudatories like the (Satiyaputra) Atiyamans maintained their political independence as acknowledged by Asoka himself in his second rock edict in which he refers to them as his 'borderers'. As a direct result of political independence, Tamil remained the language of administration, of learning and instruction, and of public discourse throughout the Tamil country. When writing became known to the Tamils, the Brahmi script was adapted and modified to suit the Tamil phonetic system. That is, while the Brahmi script was borrowed, the Prakrit language was not allowed to be imposed along with it from outside. When the Jaina and Buddhist monks entered the Tamil country, they found it expedient to learn Tamil in order to carry on their missionary activities effectively. An apt parallel is the case of the European Christian missionaries in India during the colonial period, who mastered the local languages to preach the gospel to the masses.

--- End forwarded message ---

| 15817|2005-02-24 05:00:53|Asar Imhotep|An Egyptian Judicial Perspective|  
<http://www.idlo.int/texts/IDLO/mis6710.pdf>

Asar Imhotep  
<http://www.mochasuite.com>

| 15818|2005-02-24 12:27:27|cristofori whitakara|Re: Ancient Egyptians Hoarded Crude Oil|

i read this book 10years ago...maybe this is why in thge pyramid text there is no residue on the surface of the walls because the kmtians were using electric light from the oil ?

Call # [Sc D 94-573 Black author](#)  
Author [Nur \*\*Ankh\*\* Amen.](#)  
Title **The ankh : African origin of electromagnetism / by Nur **Ankh** Amen.**  
Imprint Jamaica, N.Y. : Nur **Ankh** Amen Co., 1993.

| LOCATION                            | CALL NO.                    | STATUS    |
|-------------------------------------|-----------------------------|-----------|
| <a href="#">Schomburg-Genrl Res</a> | <a href="#">Sc D 94-573</a> | AVAILABLE |

Location Schomburg-Genrl Res  
Descript iv, 70 p. : ill. ; 22 cm.  
Note Includes bibliographical references (p. 69-70).  
Subject [Electric apparatus and appliances -- Egypt.](#)  
[Oscillators, Electric.](#)  
[Egypt -- History -- To 332 B.C.](#)  
[Technology -- Egypt.](#)  
[Afrocentrism.](#)

***Paul Kekai Manansala*** wrote:

Ancient Egyptians Hoarded Crude Oil  
By Jennifer Viegas, Discovery News

Feb. 18, 2005 ? New research suggests that oil and its by-products were valued and traded in the Mideast at least 3,000 years ago, the same region that dominates world production and export of crude oil today.

Evidence for the discovery came from surprising sources ? mummies.

According to a forthcoming paper in the Journal of Geoarchaeology, scientists found tar on several ancient Egyptian mummies. Because every batch of tar contains unique biochemicals, the researchers were able to trace the sticky substances back to their origins.

Since the study found that crude oil sources were scattered over hundreds of miles throughout the Middle East, the researchers now believe that ancient Egyptians not only valued oil, but that they traded it, using routes that have changed little over the millennia.

The Egyptians particularly valued tar, which can result naturally when crude oil is exposed to air. Evaporation, oxidation by light, and the breakdown of microbes transforms oil into tar.

Egyptians went to great lengths to obtain tar primarily because it was one of the substances used in the mummification process. In fact, the word mummy was derived from the Arabic word mumiya, meaning bitumen, which is a component of tar.

Mahlon C. Kennicutt II, lead author of the paper and a professor of oceanography at Texas A&M's College of Geosciences, told Discovery News that tar retains evidence of the organic matter that originally produced it.

"The precursor biochemicals have very complex chemical structures," Kennicutt said. "Some of this complexity is preserved in the oil. These 'molecular fossils' can then be used to provide unique fingerprints for oils of various origins."

Focusing primarily on various types of triterpane and sterane compounds, Kennicutt and his team determined that Egyptians looked far and wide for their oil supplies. Some tar came from a site called Gebel Zeit ? which in Arabic means "Oil Mountain" ? located at the Gulf of Suez in Egypt. Other tar originated hundreds of miles away in the Dead Sea, near Israel.

The researchers believe ancient trade routes were widespread and common, mirroring travel routes that still are in use. It is likely that people outside of Egypt also used tar, given its value outside of preserving bodies. Tar was like the duct tape of the ancient world, and more.

"There is evidence at one of the (Egyptian) sites that tar was used as a fuel in the glass-making process," Kennicutt said. "From other regions we also know tar was used to caulk boats and in some cases was believed to have medicinal properties."

Michael Lewan of the U.S. Geological Survey in Denver has worked on similar studies involving tar fingerprinting. He believes that his and Kennicutt's work represents "a novel and fascinating application for oil research."

In other mummy news, last week the Egypt Minister of Culture, Farouk Hosni, announced that a team of Spanish archaeologists working in Egypt found approximately eleven tombs and 12 arched chambers within a cemetery that dates back to 2061-2190 B.C.

The tombs, made of unburnt bricks, contained jewelry consisting of chains, as well as necklaces that were made of precious stones formed into seashell shapes. Fake gates and religious paintings also were found at the ancient cemetery.



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| 15819|2005-02-24 14:11:04|biblical12|Re: Papyrus of Hunefer Quote - Dr. Ben|  
Asar,

I don't want to pick on you either. i want to stay biblical and not  
be judgemental like Chango :-)

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> I am pretty aware of Dr. Ben and his history. I understand he is  
old

> and the path in which he has laid for future scholars such as  
myself.

> Unfortunantly he has made a statement in his books, in which I  
pretty

> much own all of them (including pamphlets), but he is not one for

> citing direct quotes from Papyri.

>

> There is controversy in the realm of Egyptology as to the southern  
> origins of the Kmtjw. He has stated, in lectures and books, the  
quote

> in which this discussion is based, that it was located in the  
Papyrus

> Hu-Nefer. Now I am not one to believe anyone, regardless to how  
famed

> they are in the field. That is unscientific. And unlike most  
people,

> I actually follow citations to check the context in which they

> originally meant for the information to be conveyed.

>

> So with that said, I want to read for myself, in the Papyrus  
Hunefer

> where this quote dealing with the mountain of the moon is located.

So

> when I cite it in future work, I can put the actual Mdw Ntr,

> Transliteration and Translation of the text so there is no  
confusion

> or controversy as to context of the information.

>

> So noboyd is "picking" so to speak on Dr. Ben. He made the  
statement,

> he should be able to back it up. Anybody who uses that quote is  
> actually quoting Dr. Ben. So Dr. Ben is the source since he was the  
> first to introduce it to the world. So the burden of proof is on  
him.

>

> But like I said, I have the book and have read it several times and  
> it is not in there.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

| 15820|2005-02-24 14:45:19|osirica|WYSinger, thank you!|

<http://www.homestead.com/wysinger/segenenra.html>

I think I have seen wysinger in here as a member posting, I do not  
know. But I have been wracking my brains out trying to clarify the  
extended family of the 18th Dynasty. Esp after the new evidence that  
they were Black, I had a hard time figuring who was cousins of who.

Thanks (Myra?)

| 15821|2005-02-24 14:58:58|Paul Kekai Manansala|Re: Papyrus of Hunefer Quote - Dr. Ben|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> Greetings Paul and Asar,

>

>

> Perhaps, the missing citation will turn up the references to "the

God Hapi"

> and the foothills of the "Mountains of the Moon." What have I

found thus

> far traces the latter to geographer, Claudius Ptolemy (150 A.D.).

Hotep Raymond. It could be that Ptolemy borrowed an Egyptian phrase  
for the region as he was an Alexandrian. Or it could have been of  
Greek, indigenous or other origin. Or he could have coined the  
phrase himself for whatever reason.

Most likely he relied on some informants.

The Papyrus of Hunefer dates to the 19th Dynasty, i.e., well before  
the time of Ptolemy.

Regards,

Paul Kekai Manansala

| 15822|2005-02-24 15:31:37|osirica|What was Tiye's royal name|  
Anybody here know what Queen Tiye's royal name was? Her husband, Amenhotep III was "Nubmaatre" in public, but I cannot find her royal name. Akhenaten was "Waenre".

Another question. Were these royal names used in public by the subjects? OR was it the other way around, where these names the personal names and the "Amenhotep I, II, II," and "Tutmoses" were the public names?

| 15823|2005-02-24 15:43:36|Imnrnnre|Re: Mountains of the Moon|  
Asar,

I believe you've found the answer to your question.

It is unlikely that a papyrus written during the New Kingdom would contain a phrase first recorded in the Late Period. This explains why Katherine, who apparently read the papyrus, could not find the quote in question.

By the way, the same quote is repeated throughout Dr. Ben's Abu-Simbel-Ghizeh: Guide Book/Manual. There he offers a slip of map showing the "Nile Valley and Great Lakes Region." (p. 11) The southern extension shows portions of present-day Sudan, Ethiopia, Uganda and Kenya. This is a vast geographic area to be sure, and one would have difficulty locating within it the fabled "Mountains of the Moon." The text says it lies at "Kilimanjaro between Kenya and Tanzania, \*or\* Rwensori in Uganda." (My emphasis)

As it turns out, the Nile has not one but two different sources which converge at a juncture more than 1,000 miles to the north. The White Nile originates in Lake Victoria which does extend across the borders of Kenya, Tanzania and Uganda. However, Mt. Kilimanjaro is some 200-300 miles to the east and Mt. Ruwenzori is over a 100 miles to the west of Victoria. The other fork, the Blue Nile, originates far to the north in the highlands of Ethiopia, at Lake T'ana. Where then does the "God Hapy" dwell?

In short, the quote, "We came from the beginning of the Nile . . . . at the foothills of the Mountain of the Moon," doesn't tell us very much except that that Kmt was settled by people coming from the highlands to the south somewhere in Ethiopia, Uganda, Kenya or Tanzania.

To be fair, we have to remember that Dr. Ben has never considered himself an "intellectual" or an "Egyptologist." He actually enjoyed taking shots at others who cloaked themselves in academic pedigrees. So his work has to be assessed in the light of his attempts at breaking new ground and his committed activism.

We have to remember that at the time Dr. Ben wrote these words (1986) there were still people who proudly touted that Kmt was settled by Sea People from Atlantis or the mysterious Island of Mu, or by extraterrestrials or anyone else, just so they weren't Black. In fact, you can still find a few of them today, largely on the run.

Best,

Raymond Davis

| 15824|2005-02-24 17:32:38|Imnrnnre|Re: Papyrus of Hunefer Quote - Dr. Ben|  
Make Glad the Heart Paul,

The possibilities are endless as to where the Alexandrian could have obtained the phrase "Mountains of the Moon." I know he didn't get from the film of the same name that came out around 1989-90. (smile)

However, we know where Dr. ben-Jochannan thinks it originated; if not with Budge, then from the word "Kilimanjaro" or "Rwensori" or their "Ki-Swahili" analogs. According to him they all translate "Mountains of the Moon." (See the glossary in the aforementioned Abu Simbel-Ghizeh: Guide Book/Manual, p. x)

I speak neither Kenda, Buganda or even Swahili, but is that type of linguistic convergence likely? And did he pick it up from Budge's work or not -- or both?

Best,

Raymond

| 15825|2005-02-24 18:29:08|Djehuti Sundaka|Re: Mountains of the Moon|  
To add to all of this, something to keep in mind is that the place where the god Hapy was seen to have dwelt was in a cavern at Aswan.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Asar,

>

> I believe you've found the answer to your question.

>

> It is unlikely that a papyrus written during the New

> Kingdom would contain a phrase first recorded in the  
 > Late Period. This explains why Katherine, who apparently  
 > read the papyrus, could not find the quote in question.  
 >  
 > By the way, the same quote is repeated  
 > throughout Dr. Ben's Abu-Simbel-Ghizeh:  
 > Guide Book/Manual. There he offers a slip of map showing  
 > the "Nile Valley and Great Lakes Region." (p. 11) The southern  
 > extension shows portions of present-day Sudan, Ethiopia,  
 > Uganda and Kenya. This is a vast geographic area to be sure,  
 > and one would have difficulty locating within it the fabled  
 > "Mountains of the Moon." The text says it lies at  
 > "Kilimanjaro between Kenya and Tanzania, \*or\* Rwensori in  
 > Uganda." (My emphasis)  
 >  
 > As it turns out, the Nile has not one but two different sources  
 > which converge at a juncture more than 1,000 miles to the  
 > north. The White Nile originates in Lake Victoria which does  
 > extend across the borders of Kenya, Tanzania and Uganda.  
 > However, Mt. Kilimanjaro is some 200-300 miles to the east  
 > and Mt. Ruwenzori is over a 100 miles to the west of Victoria.  
 > The other fork, the Blue Nile, originates far to the north in the  
 > highlands of Ethiopia, at Lake T'ana. Where then does the "God  
 > Hapy" dwell?  
 >  
 > In short, the quote, "We came from the beginning of the Nile  
 > . . . . at the foothills of the Mountain of the Moon," doesn't tell  
 us  
 > very much except that that Kmt was settled by people coming  
 > from the highlands to the south somewhere in Ethiopia,  
 > Uganda, Kenya or Tanzania.  
 >  
 > To be fair, we have to remember that Dr. Ben has never considered  
 > himself an "intellectual" or an "Egyptologist." He actually enjoyed  
 > taking shots at others who cloaked themselves in academic pedi-  
 > grees. So his work has to be assessed in the light of his attempts  
 > at breaking new ground and his committed activism.  
 > We have to remember that at the time Dr. Ben wrote these  
 > words (1986) there were still people who proudly touted that Kmt  
 was  
 > settled by Sea People from Atlantis or the mysterious Island of Mu,  
 > or by extraterrestrials or anyone else, just so they weren't Black.  
 > In fact, you can still find a few of them today, largely on the run.  
 >  
 > Best,  
 > Raymond Davis

## **The Elements of Tantric Psychology - MaaraNam**

### **Bringing About the Death of Evil Powers.**

While the lowly individuals are also lonely individuals who can wage wars with enemies only by amassing weapons and organizing a huge army , such is NOT the case with the genuinely spiritual, called here the Meeloor, those high in spiritual development. Such people also eliminate the evil forces not by killing but by transmuting so that the evil individuals and forces are changed into the good. This is the meaning of bringing about the death of such individuals and which is different from lowly magical practices that actually seek to bring about natural death. The spiritually developed are not the vulgar magicians who pray for harm to be done to their enemies and for their selfish need and security.

Now such individuals are also not the political individuals who have to wage wars with enemies with a huge army. The Spirituality developed may be single, like Appar Gandhi and so forth but NOT lonely. For they have at their disposal the services of the Siva KaNam, the divine forces more powerful than the political, no matter how powerful. Just as Appar defeated the mighty Pallava Emperor and Gandhi the British, so can they and not by violence but by nonviolence. What they seek is to BURN OFF the EVIL in those who are enemies and with that TRANSMUTE them so that they become friendly and loving.

But what is the Mantra Technology for this?

They have to evoke the blessings of Rudra who dances the Dance of Death in the cremation grounds so that He would do the same dance in the heart and mind of the enemies so that they are PURIFIED - the evil forces within made to die and with that do not re-appear - gone completely away for good

For this they have recite not only the Siva Mantra in the middle of the day when the Sun is at its extreme but also must sit in corner where the burning sunlight is at its strongest. This is a practical strategy to evoke the presence of Rudra in the heart and the world that affects the individual. But what is really wished for?

The burning of the five kinds of fires, the Aingkaayam is what the spiritually developed would desire so that the evil forces and individuals will be ILLUMINATED and PURIFIED of the evil forces within. The people are NOT killed but only the evil forces within and that too by metaphysical illuminations

Placing the whole cloth smeared with this Aingkaayam on the triangular Yantra reinforces this intention. For the triangle is the Yantra of Muruka, the Fire that emerges from the forehead of Siva and which in its earthly excursions ILLUMINATES the MIND of all and brings about a mental change so that they cease to be evil. This is also the Sudarsan - the Disc of Vishnu that also cuts off the evil head but only to allow the growth of a new head, clean pure and hence

GOOD.

1000

**ucciyam pootil oLi vanni muulaiyil  
panjcu oolaiyil panjca kaayattai paaritttu  
muc caturattil mutukaaddil vaittida  
accam aRa meeloor maaraNam veeNdilee**

Meaning

Those who are well developed in spiritually and hence above the normal( meeloor) if they desire the death of the evil and oppressive forces that afflicts them, this is what they have to do to be free of them On the middle of the day when sun is at its zenith, they must sit in a corner where the sun light with intense heat is very strong. Then they should spread the Aingkaayam ( as explained above) on a cloth wishing that these five kinds of fires burn intensely in the heart and mind of the oppressive and evil forces, Then placing it in the centre of the Yantra in the shape of Triangle place the whole Yantra in the cremation or burial grounds ( where BEING as RUDRA dances His dance of Destruction and Death). Then the evil forces will die freeing such great souls from fears of all kinds.

---

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| 15827|2005-02-24 20:44:00|Myra Wysinger|Re: WYSinger, thank you!|

Thanksfor your recognition "Osirica". The Ta Seti e-group membersis my inspiration.

Thank you Paul Manansalafor your vision in forming such a group. By the way

I love your site on **Dog as Deity, Ancestor and Royal Animal**".

Reference:

<http://asiapacificuniverse.com/pkm/dogstory.htm>

Blessings to all,  
Myra

*osirica* wrote:

<http://www.homestead.com/wysinger/segenenra.html>

I think I have seen wysinger in here as a member posting,  
I do not  
know. But I have been wracking my brains out trying to  
clarify the  
extended family of the 18th Dynasty. Esp after the new  
evidence that  
they were Black, I had a hard time figuring who was  
cousins of who.  
Thanks (Myra?)

---

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| 15828|2005-02-24 21:20:26|Paul Kekai Manansala|Re: Papyrus of Hunefer Quote - Dr. Ben|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> I speak neither Kenda, Buganda or even Swahili, but is that  
> type of linguistic convergence likely? And did he pick it up  
> from Budge's work or not -- or both?  
>

He says he picked up the quote from one of Budge's books at Syracuse  
University. I suspect if he wasn't telling a fable the book is still  
there.

Anyone live in that area?

Regards,

Paul Kekai Manansala

| 15829|2005-02-24 23:41:43|alberto34482@yahoo.com|Alexander, Derrik are you still out  
there?|

Your email is bouncing and I am curious if you are still out there?

Has anybody on this list talked to Alexander recently?



Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15830|2005-02-25 05:47:31|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> Anybody here know what Queen Tiye's royal name was?

Aldred has linked her with the royal name Nefertari, although this is not a widely held belief. It's not known if she is of the direct royal line.

Her husband,

> Amenhotep III was "Nubmaatre" in public, but I cannot find her

royal

> name. Akhenaten was "Waenre".

>

> Another question. Were these royal names used in public by the

> subjects? OR was it the other way around, where these names the

> personal names and the "Amenhotep I, II, II," and "Tutmoses" were

the

> public names?

Rulers had five royal names: Horus, Nebti, Golden Horus, throne and birth.

In early times (pre-4th dynasty), they were mainly known by the Horus name as found in the serekh. Afterward, they throne and birth names as found in the cartouche were believed to be better known.

Regards,  
Paul Kekai Manansala  
| 15831|2005-02-25 08:55:31|Imnrnnre|Re: Papyrus of Hunefer Quote - Dr. Ben|  
Good point Paul,

In the meantime, here's a link on Mt. Kilimanjaro with  
several pronunciations and a couple proported translations  
of its name:

[http://volcano.und.nodak.edu/vwdocs/volc\\_images/img\\_kilimanjaro.html](http://volcano.und.nodak.edu/vwdocs/volc_images/img_kilimanjaro.html)

Sincerely,  
Raymond  
| 15832|2005-02-25 11:50:52|MessiahTwain|Re: Please Hurry Mother .. Song Of The First  
Mother ...|  
[Earth\_Energies\_and\_Sacred\_Places] Re: Please Hurry Mother .. Song Of  
The First Mother ...

William forwarded:

In this fateful hour,  
I call upon all Heaven with it's power,

And the sun with all it's brightness,  
and the snow with all its whiteness,

And the fire with all its strength it hath,  
And the lightning with all its rapid warmth,

And the winds with their swiftness along the path,  
And the sea with its deepness

And the rocks with all its steepness  
And the earth with all its starkness

Allthese I place  
By Heaven's Almighty help and grace,  
Between myself and the powers of darkness.

I don't know who, where, when, but I do now have a feeling why  
it was written.

...

<http://groups.yahoo.com/group/LeagueOfTheLastDays/>

..

.

Send instant messages to your online friends <http://uk.messenger.yahoo.com>  
| 15833|2005-02-25 18:52:03|ssathia|Fwd: Re: Tamil and Australian Kamilaroy|

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ssathia" wrote:

Dear Friends,

My initial curiosity looking into whether the Australian Kamilaroi and Tamil have anything in common is becoming more exciting. I am finding more and more word cognates with ancient Tamil as I gain deeper insights.

If at all both Tamil and Kamilaroi came from one common origin, then I would dare say that it was no savage who crossed the seas to arrive in Australia 50,000 years ago. It was a group of people, well articulate and knowledgeable for the times of their day.

I offer one word as a sample:

w-arringan(Kamilaroi) = wise man  
arijnan (Tamil) = man of knowledge, wise man

In one website I came across the info that Kamilaroi became extinct in the 19th century.

Regards,  
Sathia

--- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "ssathia" wrote:

>

> Dear Friends,

>

> I have made some improvements to my first list of 25 Tamil cognates  
> with Kamilaroy, a native language in New South Wales of Australia,  
> and have since expanded the list to 50 words.

>

> I tried to contact the creators of the English-Kamilaroy  
dictionary  
> at ANU, but their emails are no longer functional. After the  
initial  
> excitement in using their dictionary, I find that it is not  
adequate  
> to undertake this line of enquiry.  
>  
> A few preliminary observations:  
>  
> The Kamilaroi people seem to value family relationships a lot as  
seen  
> from their use of extensive terms, much more than for example, in  
> English or even Tamil for that matter.  
>  
> They are creative in forming new words as can be seen in their  
local  
> words for relatively recent times that do not relate to the new  
words  
> in present Tamil.  
>  
> They have an interesting collection of words for local flora and  
> fauna. I wonder if Tamils can accept them!  
>  
> Now an interesting poser: If the Kamilaroi people spoke an ancient  
> form of Tamil 50,000 years ago as at the time of their first  
> migration into Australia, it would follow then Tamil itself could  
be  
> that ancient: Would it? We will see.  
>  
>  
>  
> I have also written to Dr Pitchappan, the scientist who discovered  
> the genetic relationship between Australian natives and Tamils.  
>  
> I wish I can get in touch with a Kamilaroi to learn more.  
>  
>  
> Regards,  
> Sathia  
>  
>  
>  
> --- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "K. Loganathan"  
> wrote:  
>> Dear S.T  
>>

> > You have begun a very fruitful line of investigations. I have noted  
 > many lexical and grammatical similarities between Sumerian C.Tamil  
 > and Malay and hence also Austraoasian Polynesian languages.  
 > >  
 > > The list you have given is quite interesting. The word 'barra-gi'  
 > sounds quite similar to Sumerian 'bara' ( to fly) Ta. paRa ( to fly)  
 > and from which we have Ta. paRavai (birds) This is quite similar to  
 > Malay 'burong' ( birds)  
 > >  
 > > Such investigations may serve to solve the riddle of Kumari.  
 > >  
 > > Loga  
 > >  
 --- End forwarded message ---

| 15834|2005-02-25 21:45:06|alberto34482@yahoo.com|Keita, Maghan "The Politics of Criticism: Not Out of Africa and "Bl  
 Keita, Maghan "The Politics of Criticism: Not Out of Africa and "Black Athena" Revisited"  
 Journal of World History - Volume 11, Number 2, Fall 2000, pp. 337-345  
 University of Hawai'i Press

#### Excerpt

Stephen Howe's Afrocentrism: Mythical Past and Imagined Homes and Keith Windschuttles's The Killing of History (1998) illustrate that the issues which many scholars find so contentious in Martin Bernal's Black Athena are still critical elements of the intellectual landscape. They also show--Bernal aside--that the central feature of the discourse is still Afrocentrism, and that the tone of the discourse is still racial. Having said that, Howe and Windschuttle's works demonstrate the possibility and the need to revisit the discourse or discourses in question. So the historian's prerogative is dredged up here in an examination of Mary Lefkowitz's Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History (1996), and Lefkowitz and Guy MacLean Roger's edited volume, "Black Athena" Revisited (1996). This, too, is a "revisitation of sorts."

Howe's work is one prism for viewing Lefkowitz's celebrated Not Out of Africa. Howe, an "anti-Afrocentrist" by his own definition, is not taken with Lefkowitz's work. The distances which separate him from Lefkowitz, however, are minimized by the historiographic and epistemological issues the two embrace. Both are concerned with who

has the right, who is privileged, to participate in the construction of both history and knowledge. If this seems to be an argument only peopled by classicists, Afrocentrists, and their critics, the questions involved in the privileging of certain histories and constructions of knowledge should resonate for world historians when they consider Eric Wolf's title and its implications: Europe and the People Without History. [End Page 337] A critical component of this discourse concerns people assumed to be without voice. This notion becomes one of the most salient ways of characterizing what might be termed "post-discourse": the critiques of poststructuralism, postmodernism, and...

[http://www.worldagesarchive.com/Reference\\_Links/Politics\\_of\\_Criticism.pdf?story\\_id=12758.15835|2005-02-25 23:33:45|K. Loganathan|Sumerian Asar-lu-hi and Tamil Muruka, the Mey Cooti](http://www.worldagesarchive.com/Reference_Links/Politics_of_Criticism.pdf?story_id=12758.15835|2005-02-25 23:33:45|K. Loganathan|Sumerian Asar-lu-hi and Tamil Muruka, the Mey Cooti)

### **Sumerian Asar-lu-hi and Tamil Muruka, the Mey Cooti**

As we probe deeper and deeper into the basic words that are metaphysically important between the Nubian-Kemetian-Sumerian-Dravidian cultures we begin to see fundamental similarities that cannot be accidental. Some notions are deeply engrained that we can postulate a co-existence in the remote past and where these basic concepts originated and founded the culture. One such a word is the Sumerian Asar which also exists in Kemetian equated with Re and which can be related to Tamil Asaan (teacher) and Arasan (King)

This word occurs as Asar-lu-hi and who is the same as the later Muruka of the Tamils and East Africans.

### **Temple Hymn 10**

**2(136)**

**eden muru sa-ta me su-ti ( plain (with) heavy clouds, taking the me?s from its midst)**

**Ta. eetil muru saaytta mey cooti ( Plain that is brilliant and in the interior of which burns the true Radiance)**

**6(140)**

**nun-zu nun-kal-kal (d)asar-lu-hi lu-kal-kal ( Your prince is the highly esteemed prince, Assarluhi, the highly esteemed one)**

**Ta. nun-ju nun-kal-kal asar-lu-hi lu-kal-kal ( Your Lord is a very precious lord, Asarluhi, the person who is very precious or Your Lord is highly learned, Asarluhi, the person very highly learned))**

The Dingir (deva) Asar-lu-hi who is permanently there as the underlying Power is ?mey sooti? (< me su-ti) the most authentic Light and which emerges from 'eden muru? (the field of Pure Brilliance, the ParaSakti) and from which we see the origin of the name Muruka - it is the deity that emerges as the ?mey sooti? from this ?eden muru?, the Light that establishes the TRUTH by destroying the ni-sa, the evils and falsities.

Now we can link this up with the Wedges that appeared 30, 000 years ago among the S. Africans and hence birth of Symbolic Power of mankind. It is interesting that the Oldest Language in the world still survives also in S. Africa .

This Wedge is clearly the Vel of Muruka and we can see that it has been growing in SIZE and bursting out into a frenzy of building huge Pyramidal Structures around perhaps 12,000 years ago. The immense size of the pyramids erected perhaps indicates a mental CLOSENESS of the metaphysical Pyramid, the close being large. It is this which when became even closer became the Gopurams filled with the deities in a hierarchical order.

Thus Muruka, Asarluhi is the first appearance of the DIVINE that brought also civilization as such among human beings. But Asarluhi is only a phenomenal appearance, like the rays of the sun, the SUN being different, perhaps the Asar-alim-nunna as below:

**10(144)**

**(d) asar-alim-nun-na dumu-abzu-ke ( Asaralimnunna , the son of the Abzu)**

**Ta. (d) asar-aalim-nunna tamu appusukkee**

Here **Asar-alim-nunna** is either Asarluhi or the SOURCE itself and hence Siva and whose SON is Asarluhi. This source of the Brilliance of the phenomenal world being described as the son, dumu, has had wide historical repercussions. Later we see that mighty kings and messiahs also claim the same title by equating self with this Asarluhi so that the claim 'Son of God' comes to have special powers - it serves to claim special authority on metaphysical matters.

The Pharaohs who equated themselves with Asar seems to belong to this stage of metaphysical development of mankind, the DIVINITY of the kingly with claims of sameness with Asarluhi. Now in Tamil we have the words 'Asaan' (> Asaar) as (Naan maRai muRRiya AtaGkooddu Asaan) (the Asaan of AtaGkoodu well educated in the scriptures (Vedas?) in Tolkaappiyam itself. This is the root of Ta. Aaciriyar and SK Acarya and so forth. This may also be the root of Ta. Asaaram, the rules of right conduct and we have a book Asaarak Koovai in Tamil (c. 3rd cent AD?)

It appears that from about the time of Tol (c. 3rd cent BC) the word 'Asar' has come to mean a Spiritual Guide, a teacher those who are well read in the scriptures and hence capable of TEACHING the right way to live for the commoners.

Now another interesting term related to this is Tamil 'arasan?', king and which exists as 'araiyan' also. In Kannada it exists as Raya and in Sk as Raja. It appears to me that 'Asar-an' has become Arasan through metathesis and may go back to the time when pharaohs identified themselves with Asar (Re).

Thus it appears that at one time the Kings were both the rulers as well as the spiritual teachers i.e. the priest-king and that only about the time of Tol that these functions were split perhaps within the royal family. Perhaps it is also the case that the Spiritual Teachers of the Royal family were the AntaNar of the Dravidian folks and for whom, as mentioned in Tol , kingship was NOT denied.

IlaGko AdikaL of Cilambu may be a good example of this. He was the brother Ceran CeGkudduvan but who relinquished his rights in favor of his brother and chose the scholarly life for himself.

---

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| 15836|2005-02-26 01:49:00|K. Loganathan|The Verses of the Snake Charmer- 36|

**The Verses of the Snake Charmer- 36**

**The Philosophical Arguments of the Siddhas**

## Overcoming Sexual Cravings

### Sexuality and the Aesthetical Trap

We may wonder why this Snake Charmer obviously very original and bold, has composed so many verses on freeing oneself from the sexual desires without degenerating into Freudian type of analysis where neurosis is related to the suppression and repression of the sexual libido. While both are psychoanalytic, but unlike Freud, this snake charmer sees the dynamics of sexuality in greater depths and always with concerns with higher metaphysics that installs the self in the presence of BEING. He is concerned with sexuality extensively only because it is one of the most powerful forces that can TRAP the human mind and thus arrest the movement towards the PEAK of the Metaphysical Pyramid where lies the True Njaanam,, that understanding that would confer Moksa, the final releasement from endless phenomenal circulation. The Western psychoanalysis remains BLIND to this dimension and hence does not see sexuality more than a neurosis breeding power and unrelated to the religious dimensions of the human mind.

Now having shown that sexuality can be vulgarized by letting the soul FALL in the direction of Maalam, the Killer Energy within and which causes diseases that can hasten death as such, he now comes to another aspect of it and the need to be aware of it and rise above it.

Now for man the Feminine Beauty, the various kinds of charms of young females exhibit, are certainly the stuff of poetry songs and other kinds of artistic productions. . Perhaps there do not exist secular poems and music without the element of feminine beauty where the carnal sexual thoughts may be absent. Such poetry is the Soundariya Lahiri, the Drug of Feminine Charms and which just like the ordinary drugs can also trap the mind and block off any further movements in the Metaphysical Pyramid.

Such poetic and artistic minds remain trapped in the seductive charms of the females describing them as peacocks, cuckoos, diamonds, beautiful deer, sweet honey and so forth. The charms of the bodily beauty and the passions they arouse and excite the weak heart are remembered and wondered at in great amazement.. Overcome with all kinds of excitements, not perhaps of the sexual pleasures but the AESTHETICS of the female body (that makes some females enjoy the status of a goddess of a kind) they spend their time composing poetry and so forth. The thinking is wrapped up by such charms so much so that they remain prisoners of such beauties.

Though such mental slavery is not harmful like the vulgar sexuality but nevertheless, a trap or a prison for it does not allow the further movement of the mind towards the higher reaches of the Metaphysical Pyramid. Having enjoyed it and beautified the soul with these new aesthetic dimensions the feminine charms provide, one must become that snake that sloughs off even this skin and acquire another one

**The beauties and charms of the females can be a DRUG that can kill metaphysical thinking if we are not careful. While enjoying them we must also take care that we have the inner courage to rise above them and move ahead. And for this we need to keep the soul always in the vicinity of BEING - it is only He who can help the weak human souls to free the mind**



from even this trap

56.

**mayilenRum kuyilenRum maaNikkamenRum  
maanee enRum teenee enRum vaan amutenRum  
oyilaana vanamatil koduttavaL enRum  
ootaamaR kadintu viddu aadaay paambee!**

Meaning

*Those who are intoxicated with feminine beauty describe the beautiful females as peacocks in appearance, cuckoos in voice and jewels in worth. Looking at the way they move about call them as the gentle deer and remembering the sweet tastes the thought about them bring about, call them honey sweet. And looking at the bodily freshness their embrace and kiss brings about, they call them the heavenly ambrosia and so forth. Unable to forget the sexual joys they presented in a lovely garden, they remain trapped in their thoughts. Now my soul the snake! Knowing that this is another kind of trap and freeing yourself from such poetic and artistic behavior, remain steadfast in the presence of BEING and dance and dance!*

57.

**minnaRkodi enRum cooti viLakkenRum  
melli enRum valli enRum meenakai enRum  
kannaRkaddi enRum ciini kaRkaNdu enRum  
kazaRaamaR kadintoomenRu aadaay paambee**

Meaning:

*Now those poetical and artistic individuals trapped in the charms of the feminine beauties, spend their valuable time describing such females as flashes of lightning, eternally illuminating light and so forth. Looking at the love games they play, bewildered they describe them as the soft and gentle, the uncanny and clever and so forth. Since such thoughts bring about sweet tastes, they describe them as sugar cubes and refined sugar and sweets. Now my soul the snake! Freeing yourself from such aesthetic traps, stand firm in the presence of BEING and dance and dance!*

---

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| 15837|2005-02-26 07:47:54|Paul Kekai Manansala|Re: Keita, Maghan "The Politics of Criticism: Not Out of Africa and|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>  
>  
> Keita, Maghan "The Politics of Criticism: Not Out of Africa  
and "Black  
> Athena" Revisited"  
> Journal of World History - Volume 11, Number 2, Fall 2000, pp. 337-

345  
> University of Hawai'i Press  
>  
> Excerpt  
>  
> Stephen Howe's Afrocentrism: Mythical Pasts and Imagined Homes and  
> Keith Windschuttles's The Killing of History (1998) illustrate that  
> the issues which many scholars find so contentious in Martin

Bernal's  
> Black Athena are still critical elements of the intellectual  
> landscape. They also show--Bernal aside--that the central feature

of  
> the discourse is still Afrocentrism, and that the tone of the  
> discourse is still racial.

It seems that this has changed quite a bit. The first shift was  
from claiming AEs were white, as CL Brace did implicitly in  
Lefkowitz's first book, to claiming they were "mixed."

Now I don't see really that much effort to even claim they are  
mixed, although this still exists to a degree especially in the  
genetics field.

Instead, there's more emphasis in trying to attribute the start of  
Egyptian civilization to initial borrowing from migrating  
Mesopotamians, who we of course are to assume are white although  
this isn't always explicit.

The racial undercurrents are there but they are very submerged and  
quite a bit eroded from earlier positions.

Regards,  
Paul Kekai Manansala  
| 15838|2005-02-26 10:51:55|David Irdor|Cheick Anta Diop CD for your all !!|

I've put the file on emule and edonkey now you can download it !!!

It's two CD of Cheick Anta Diop and a Speech of Marcus Garvey.

This is the link :

ed2k://file|Cheikh%20Anta%20Diop%20et%20Marcus%20Garvey.rar|119588534|DF0345A3CB102A1BBB1EE8B737182C6C|h=RGFDWPMJL3TYY2VK2V7Y7O3GODS5KMAH/

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| 15839|2005-02-26 10:51:57|Imnrnnre|Re: Keita, Maghan "The Politics of Criticism: Not Out of Africa and|

Thanks Paul,

Excellent overview and analysis of the debate.

Best,

Raymond

| 15840|2005-02-26 11:12:35|James St. Clair|Re: Keita, Maghan "The Politics of Criticism: Not Out of Africa and|

Paul,

I find the same implication in reports that Native Americans have "European DNA...

Peace,

Saint

Please visit me at <http://www.paintsaint.com>

---

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| 15841|2005-02-26 15:14:50|ssathia|Tamil and African Languages|

Dear Friends,

I have looked outside India and find rich evidence of Tamil in English, Australian native language Kamilaroi, and in Khmer and in Malay. There is also a small number of words common with Chinese and Japanese.

I am eager to find out now if there is a connection with any of the native languages in Africa. To do this, I will need for a start an online English-'African' dictionary preferably with pronunciation help.

Can you kindly share any websites that you know of?

Thank you.

Regards,  
Sathia

| 15842|2005-02-26 17:44:27|Paul Kekai Manansala|Re: Cheick Anta Diop CD for your all !!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), David Irdor wrote:

> I've put the file on emule and edonkey now you can

> download it !!!

>

> It's two CD of Cheick Anta Diop and a Speech of Marcus

> Garvey.

>

> This is the link :

>

> ed2k://file|Cheikh%20Anta%20Diop%20et%20Marcus%

20Garvey.rar|119588534|DF0345A3CB102A1BBB1EE8B737182C6C|h=RGFDWPMJL3T  
YY2VK2V7Y7O3GODS5KMAH/

>

David, this looks like a file on a hard disk. Are you sure its the right link?

Regards,

Paul Kekai Manansala

| 15843|2005-02-27 02:16:37|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> Anybody here know what Queen Tiye's royal name was? Her husband,

> Amenhotep III was "Nubmaatre" in public, but I cannot find her

royal name. Akhenaten was "Waenre".

Egyptian queens do not have 'royal names,' as in the case of kings. On occasion, they have semi-descriptive epithets which refers to their relationships with their kingly husbands, some theophanic based, but they do not contain the five titulary 'names' as do kings.

Thus Tiye's 'name' during the reign of Amenhotep III was 'Tiye,' with her main official epithetical title of "great wife of the king" /Hmt nsw wrt/. The remainder of her epithets are as follows:

/aAt nrt/ 'great of fearsomeness'

/Xnmt nsw m Sw/ 'one united with the king who appears as Shu'

/wn.s m Sms Hm.k mi mAat Sms ra/

'She is in the company of your Majesty like Ma'st in the company of Ra'

/bnrt mrwt/ 'sweet of love'

/nDmt mrwt/ 'sweet of love'

/nbt rSwt Hnwt TAw nDm-ib/ 'mistress of joy, lady of the sweet winds'

/mHt aH m mrwt/ 'one who fills the palace with love'

/mHt aH m nfrw/ 'one who fills the palace with beauty'

/wrt fAw Dsrt Xkrw/ 'great of offerings, splendid of ornaments'

/nbt imAt/ 'mistress of the imAt sceptre'

/wrt Hswt/ 'great of praises'

/mwt nTr/ 'mother of the god' (in reference to Aknenaten)

/Hmt nsw/ 'wife of the king'

/Hmt nsw wrt mrt.f/ 'wife of the king whom he loves'

/Hnwt tAwy/ 'Lady of the Two Lands'

/Hnwt rsy mHw/ 'Lady of the North and South'

/Hnwt tAw nbw/ 'Lady of all the lands'

/rt-pat/ 'Noblewoman'

/nbt tAwy/ 'Mistress of the Two Lands.'

Epithets are usually hierarchal: thus, Tiye may have been first designated as a /Hmt nsw/ 'wife of a king,' being one of many wives of Amenhotep III. Later, it is thought she likely grew in stature to a /Hmt nsw wrt/ 'Great Wife of a king'. Once established as his primary wife, she was later endowed with a particular badge of confidence in /Hmt nsw wrt mrt.f/ 'great wife of the king, whom he loves.'

The last of the epithets, /nbt tAwy/, was the highest political ranking a royal female could hope to attain, but was, of course, an extension of her husband's reign. It did fall short of being entitled /Hr.t/, or an independent ruling female Horus, a title later conveyed to God's Wife Adoratrices of Dyn. 22-26. Please note the ancient Egyptians had no specific concept of the term 'queen.'

The highest of epithetical titles for a royal female would be, in order:

/mwt nsw/ = 'mother of the king'  
/sAt nsw/ = 'daughter of the king'  
/snt nsw/ = 'sister of the king'  
/Hmt nsw wrt/ = 'great wife of the king'  
/Hmt nsw/ = 'wife of the king'

As you can see, Tiye's 'highest' title was that of 'mother of the king,' and she has NO lineage to any king in her bloodline \_except\_ in relation to her husband, which is what made her fairly unique of Egyptian royal wives to that point of history.

Source:

Troy, L. 1986. \_Patterns of Queenship: in ancient Egyptian myth and history\_. BOREAS 14. Uppsala: ACTA Universitatis Upsaliensis.

Meanwhile, Paul wrote:

> Anybody here know what Queen Tiye's royal name was?

Aldred has linked her with the royal name Nefertari, although this is not a widely held belief. It's not known if she is of the direct royal line.<

Tiye is one of the few queens we DO know the lineage of to a

certainty - mainly because her husband, Amenhotep III, issued a scarab which detailed her lineage. He noted that she was the daughter of Yuya (who at that time served as "master of the horse" (in charge of the horse cavalry) for the king), and Thuya, his wife. He particularly notes that she is NOT of royal lineage, but he is nonetheless married to her and has chosen her to be the chief royal wife.

Tiye's name is NOT linked to Nefertari (that was a 19th dynasty queen of Seti I and Ramses II).

> Another question. Were these royal names used in public by the  
> subjects? OR was it the other way around, where these names the  
> personal names and the "Amenhotep I, II, II," and "Tutmoses" were  
the public names?<

A king was called to his subjects and his contemporary brother rulers by his throne name. So, for example, Tutankhamun was referred to as /nb xpr.w-ra/, 'Nebkheprure' to both subjects and other rulers. We know this since Akkadian documents refer to him as 'Nib-hururu-riya' which was as close as Akkadian could come to the Egyptian name. Likewise, Amenhotep III is shown in Akkadian documents to be called 'Nebmaaria' in an approximation of the king's throne name of /nb maAat ra/ 'Neb-Maat-ra', while Akhenaten was called 'Nap-khuru-riya' which approximates /nfr-xpr.w-ra/ 'Neferkheprure.'

HTH.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

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Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15844|2005-02-27 07:04:17|Paul Kekai Manansala|Re: What was Tiye's royal name|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
>

>  
> > Anybody here know what Queen Tiye's royal name was?  
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> Aldred has linked her with the royal name Nefertari, although this  
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> scarab which detailed her lineage. He noted that she was the  
> daughter of Yuya (who at that time served as "master of the horse"  
> (in charge of the horse cavalry) for the king), and Thuya, his

wife.

> He particularly notes that she is NOT of royal lineage, but he is  
> nonetheless married to her and has chosen her to be the chief

royal

> wife.

>

The titles "royal daughter" and "royal sister" suggest she did have royal blood.

There are some who think she was the niece of Queen Mutemwiya through Yey.

> Tiye's name is NOT linked to Nefertari (that was a 19th dynasty  
> queen of Seti I and Ramses II).  
>

Well, I was giving Aldred's views.

> > Another question. Were these royal names used in public by the  
> > subjects? OR was it the other way around, where these names the  
> > personal names and the "Amenhotep I, II, II," and "Tutmoses"

were

> the public names?<

>

> A king was called to his subjects and his contemporary brother  
> rulers by his throne name. So, for example, Tutankhamun was

referred



> to as /nb xpr.w-ra/, 'Nebkheprure' to both subjects and other  
> rulers.

They obviously were known by whatever names were on their seals.  
As to names used in formal dealings between rulers, the throne name  
would seem appropriate.

Regards,

Paul Kekai Manansala

| 15845|2005-02-27 17:19:18|ulagankmy|Fwd: How Afrocentrism Became an Excuse to Teach  
Myth as History|

This is a challenge to Afrocentrism in which Eurocentrism and Aryan  
racialism and how the whole of Indian History has been 'arynaized' is  
conveniently forgotten. Are such things as Sumerian is Archaic Tamil , Sk  
is just another variant of it, Egyptian and Nubian are Blacks and so forth  
and that they were very literate and whose literature influenced the whole  
of ancient Middle East and Europe mere myths?

Certainly not.

Loga

--- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"  
wrote:

How Afrocentrism Became an Excuse to Teach Myth as History  
by Mary Lefkowitz  
New York: Basic Books, 1996

This is a book for teachers and scholars, written by a professor of classics  
at Wellesley College. I wish there were no need for such a book. It is to  
our national shame both that Afrocentrism has been allowed to flourish  
inside our schools, but outside the boundaries of the traditional standards  
of empirical research, and that there has been a need for Afrocentrism to  
develop in the first place.

Lefkowitz has defended the profession of teaching against those who would  
use the classroom as a pulpit for propaganda. And she has defended the  
standards of honesty and accuracy in the interpretation of history against  
the pseudohistorians who repress such values in favor of advancing political  
purposes. Watching her do this is like watching someone shoot fish in a  
barrel.

My overall emotional response to Lefkowitz's obliteration of the opponents  
of historical accuracy and honesty is not one of joy but of disgust and

sadness. We have witnessed a similar debacle in the debates over creationism vs. evolution with scholars such as Stephen Jay Gould stripping away the veneer of argument from creationists. Gould can hardly debate and argue with his opponents, for they have all but obliterated traditional standards of evidence and argument. So too with Lefkowitz and her opponents. They distort and twist facts and interpretations of facts at will. Many scholars have been afraid to take on the creationists when they have threatened science and scientific knowledge, methods and standards. Textbook authors still kowtow to religious fundamentalists and falsify science in text after text by ignoring evolution or treating it as "just a theory, like creationism." Likewise, few scholars have publicly stated their opposition to Afrocentrism. Lefkowitz stands out as a voice in the academic wilderness, defending traditional standards of inductive reasoning to the most probable conclusions. It is as if the voices of relativism, historicism and the fear of being labelled a "racist" have silenced the majority of scholars and teachers.

What is offensive about Afrocentrism is not that its advocates assert such things as that Socrates and Cleopatra were black Africans or that Aristotle stole his ideas from the library at Alexandria when he visited Egypt. What is offensive is not that they claim that the ancient Greeks took everything they are known for from the Egyptians, and that those Egyptians were black Africans. What is offensive is that these claims are put forth as articles of faith. Any challenge to them is seen as racist. What is offensive is that these claims are not based on scholarly research, evidence and argument from evidence. Nor are they based on a sincere desire to discover historical truth. They are based on unsubstantiated opinions of mythmakers and fiction writers. They are based on the possibility they are true. They are based on a desire for them to be true. They are based on a preconceived notion that white scholars have conspired from time immemorial to repress the truth that everything good about Western civilization came out of black Africa. They are based on the desire to give African-American children self-esteem and pride.

How did this happen? How did Afrocentrism develop unchecked until now? My opinion is that racism made Afrocentrism necessary. That doesn't justify or excuse the excesses of Afrocentrism, but it makes it understandable. Martin Bernal's *Black Athena*, to take just one example, is a work of propaganda, but it is pleasing propaganda to some ears. It is a voice saying to a people that you are noble, you come from greatness, you are great, your children are great. It is a voice saying that racism may have belittled you and demeaned you in its attempts to make you feel inferior. But you are the one who is superior. The racists are the ones who are inferior.

The choice is flight or fight; the Afrocentrists have chosen to fight. Have scholars been fair, accurate and honest in their treatment of people of

color? No. Most of the sins of traditional scholarship may have been sins of omission, but they were grievous nonetheless. Have respected historians falsified facts, twisted evidence, or jumped to grand conclusions on the basis of mere possibilities, in order to serve some political purpose? Yes. It does little good to protest that these are not admirable qualities and should be avoided. Why would Afrocentrists follow in the footsteps of historians whose ideas of fairness, accuracy, honesty and integrity have traditionally ignored or belittled Africa and the descendants of Africans on other continents?

Do these facts about historians justify Afrocentrism? Of course not. Nothing justifies a Louis Farrakan proclaiming to millions of people that Napoleon's soldiers defaced the Egyptian sphinx because he was offended by its negroid features. You do not elevate your race by proclaiming as true something for which there is no evidence. By spreading such falsehoods and myths as historical truth, you breed contempt for white and black people alike. Your black followers will accept your claim as one more piece of evidence of white hatred for blacks; and many whites will see you as one more black racist blaming whites for all the problems of all the people of your race.

The modern Afrocentrists are not the first to claim Egypt as the source of Western civilization, though they're the first to claim that the ancient Egyptians were black Africans. Many ancient writers claimed Egypt as the source of Greek art, philosophy, science, etc. Lefkowitz names Herodotus, Strabo, Diadorus, Eudoxos, Aristobulus and others as tracing Greek cultural achievements to Egyptian sources. Most modern classicists are distrustful of these ancient accounts. Not only are many of their claims contradicted by evidence, but their methods of gathering data cast serious doubts upon the accuracy of the claims they make. Not to put too fine a point on it, these guys were sloppy and gullible to a fault. Modern classicists therefore do not take them at their word, but are cautious in evaluating their claims, attempting to check them against what is now known from later research. Modern Afrocentrists, on the other hand, commit two sins in the use of these ancient sources: they accept them uncritically and selectively. When the claims of these ancient writers fit their political agenda, they accept them at face value; when they don't, they ignore them.

Afrocentrists are not the only ones, however, to approach ancient stories and myths with an uncritical and selective eye. This approach is a favorite of the catastrophist pseudohistorian Immanuel Velikovsky. In fact, the Afrocentrists, Velikovsky and the ancient writers they are fond of using as sources for their many questionable claims, share in common the trait of uncritical and non-skeptical thinking. They are all fond of etymologies and words that they think would sound alike in ancient languages. And they use trivial similarities in words or practices or stories as scientific evidence of the "truths" they espouse. All seem extremely erudite with their

parallels, etymologies, homophones and scholarly citations from sources of various cultures. All seem more interested in telling a good story and satisfying some political, religious or philosophical goal, than they are in checking out their stories against all the evidence. But the modern Afrocentrist and catastrophist have in common two things that their ancient sources did not: they put forth their claims as articles of faith and they believe that there is a conspiracy to suppress their notions.

It is not an accident that the students of Afrocentrism and catastrophism act more like disciples of a guru than students of a scientific teacher. They are on a mission, not a quest. And, as with many before them with noble goals, they believe the end justifies the means. Hence, it is nearly futile to engage them in debate. Scholars have difficulty debating opponents such as Afrocentrists, catastrophists, creationists or even anti-abortionists, because they expect their opponents to be civil and play by the rules of scholarly evidence. They mistakenly believe they have entered an arena where all sides are in quest of the same truth. What they are actually getting into is a street fight, where the goal is to defeat and humiliate your enemy. Their opponents don't follow traditional standards of evidence in their printed arguments and diatribes, so why expect them to be any different in a public debate? If you challenge their accuracy, they will question your integrity. If you ask for evidence, they will insult you. If you challenge their sources, you will be asked to prove the absolute certainty of your sources. You think the arena is an intellectual one where the combatants use wit and intelligence to score points, but while you are looking above your opponent's shoulders, he will kick you in the groin. You may have the evidence and the arguments on your side but your opponent doesn't care about the evidence and is not interested in your arguments. He already knows the truth.

Dr. Lefkowitz tried to debate Afrocentrism and seemed genuinely shaken that she wasn't treated like a scholar, that her opponents and their disciples are fond of poisoning the well and other ad hominem attacks and that they do not follow traditional scholarly standards of evidence. On a clip I saw of Lefkowitz debating Afrocentrists ("60 Minutes", Nov. 24, 1996), the African-American moderator asks her, "And how many times have you been to Africa, Professor Lefkowitz?" When she replies that she's never been to Africa, the moderator says triumphantly, "I thought so." The audience (I think it was Howard University, but I could be mistaken) indicated by its response that they, along with the moderator, believe that going to Africa is a necessary condition for speaking with authority on Afrocentrism. They also seemed to believe that being African-American and going to Egypt in itself gives one authority on Afrocentrism not available to whites.

Afrocentrists are already entrenched in our schools and universities. They

are part of a growing, not diminishing, movement. Is there hope that the excesses of Afrocentrism might be overcome and the good that motivates its adherents will eventually drive Afrocentrists to a quest for historical truth? My view is that it will not be possible to curb the excesses and errors of Afrocentrism because its major proponents advocate an epistemology which rejects the notion that there is such a thing as "truth" or "accuracy" or "getting it right rather than wrong." White people have their truth and Afrocentrists have their truth. Fairness demands that each "truth" be heard. If this sounds vaguely familiar, that's because it is: the creationists have maintained a similar kind of notion with respect to "theories." Fairness demands that the theory of evolution and the theory of creationism should be taught to our children. Theories aren't absolutely certain, so they're epistemologically equal. Truths aren't absolutely certain or objective, so they're epistemologically equal. The errors behind these beliefs are distinct, however. The creationists do not recognize that theories of different kinds are not in competition with one another: metaphysical theories such as creationism do not compete with scientific theories such as evolution. Furthermore, they are wrong in assuming that some theories are not better than others. The history of science could supply them with plenty of examples of theories replacing other theories because they are superior to the ones they replace.

Afrocentrists, on the other hand, seem to believe that all truth is subjective. Truth is whatever you want it to be. Since historians interpret facts differently, there is no such thing as historical accuracy. Any interpretation is as good as any other, epistemologically speaking. Morally, some views are superior to others. It is just arrogance and racism which gives greater value to white theories than to Afrocentrist theories. Whites interpret the same data differently from Afrocentrists because whites have a different agenda. Differences of opinion are not resolvable by scholarly argument over evidence, because all scholars are biased. To an Afrocentrist the fact that we do not know who Cleopatra's paternal grandmother was is sufficient evidence to justify believing that Cleopatra was a black African. The fact that she was a member of the Ptolemaic line, recognized by all as Macedonian, which for generations had practiced incestual marriages to keep the bloodline pure, is of little importance. It is politically important that young African-American children believe that they descend from Queens like Cleopatra.

One can admire Professor Lefkowitz for taking on this challenge, but I fear she has chosen an opponent she cannot fight with, much less defeat. If, however, some eminent African-American scholars enter the arena, not to kill the dragon but to tame it and direct it, she will have done much good not only for historical scholarship and academic integrity but for African-American scholarship and integrity as well.

The only complaint I have about the book is that it is very repetitious. Much of the text is based on essays previously published and little effort went into editing those essays so that the book would be more focused and streamlined. Also, there is a glitch in the introduction which states that the third chapter will deal with the issue of whether Greek philosophy was stolen from the Egyptians. That topic is also stated in the introduction to be the focus of chapter five, which it is. Chapter three, "Ancient Myths of Cultural Dependency," actually concerns a much broader topic: the way historians such as Herodotus, Diodorus, Strabo, Eudoxus and Aristobulus created the myth that the Greeks owed their entire culture to the Egyptians.

Chapter one describes how the author became involved in the debunking of Afrocentrism. At a lecture at Wellesley given by Dr. Yosef A.A. ben-Jochannan, introduced as "a distinguished Egyptologist," she asked him what his evidence was for his claim that Aristotle had robbed the library at Alexandria and stolen his ideas from black Egyptians, when that library had not been built until after Aristotle's death. The Egyptologist said he resented the tone of her inquiry; several students called her a racist for asking such a question; and colleagues indicated that they were indifferent to the matter.

Chapter two is called "Myths of African Origins," and focuses on the myth that Egyptians invaded Greece during the second millennium B.C., a claim made in *Civilization or Barbarism* (1981) by the Senegalese scholar Cheikh Anta Diop. The main source for Diop's claim is Diodorus of Sicily, who wrote in the first century B.C. Professor Lefkowitz is not the first scholar to question the reliability and accuracy of Diodorus. Diop's other sources are quickly disposed of by Lefkowitz and she moves on to Martin Bernal's *Black Athena*, who also treats myths and stories as history. She engages Bernal on his use of philological evidence and questions his etymologies and assumed homophones and misunderstood homographs of various Egyptian and Greek words. She also mentions that many of the basic claims of Afrocentrism originate in France in the eighteenth century, but that will be the subject matter for chapter four. In chapter two, she focuses on the notion that Socrates and Cleopatra were black Africans.

The main evidence for the claim that Socrates was black seems to be (a) he could have been black, (b) he is compared to a silenus by Plato, and the features of the silenus were associated with Ethiopians by the Greeks, and (c) there is a conspiracy to suppress the truth about black supremacy.

Chapter four is called "The Myth of the Egyptian Mystery System." Here the author shows the origin for the myth that an ancient Egyptian mystery religion was the source of Greek and Roman mystery religions. The idea was given its Afrocentrist push by George G.M. James in *Stolen Legacy* (1954).

James's principal sources were Masonic, especially *The Ancient Mysteries and Modern Masonry* (1909) by the Rev. Charles H. Vail. The Masons in turn derived their misconceptions about Egyptian mystery and initiation rites from the eighteenth century work of fiction *Sethos, a History or Biography*, based on *Unpublished Memoirs of Ancient Egypt* (1731) by the Abbe Jean Terrason, a professor of Greek. Terrason had no access to Egyptian sources and he would be long dead before Egyptian hieroglyphics could be deciphered. But Terrason knew the Greek and Latin writers well. So he constructed an imaginary Egyptian religion based upon sources which described Greek and Latin rites as if they were Egyptian. Hence, one of the main sources for Afrocentric Egyptology turns out actually to be Greece and Rome. Thus, many of the claims that the modern world owes its origins to black Egyptians rather than to Greeks and Romans, turn out to mean that we owe a debt to Greece and Rome. The Greeks would have called this irony. I don't know what Afrocentrists call it.

Chapter five is devoted to James's *Stolen Legacy*, which Lefkowitz calls "perhaps the most influential Afrocentrist text." Terrason and Herodotus are fingered as the main sources for "The Myth of the Stolen Legacy." This chapter connects James to Frederick Douglass (1817-1895), Edward Wilmot Blyden (1832-1912) and Marcus Mosiah Garvey (1887-1940), men who are considered heroes by many African-Americans. Philosophy teachers will find this chapter especially interesting, since one of the main themes of *Stolen Legacy* is that Greek philosophy was all stolen from the Egyptians.

The sixth and concluding chapter takes on such issues as Should Afrocentrism be taught? And what will its longterm effects be? Is pseudohistory to be admitted into our curricula? Does historicism mean we must accept the notion of "many truths"? Are there no limits to academic freedom? She might well have asked for directions to the Records Department of the Ministry of Truth where

"all history was a palimpsest, scraped clean and reinscribed exactly as often as was necessary" (George Orwell, 1984).

Robert T. Carroll

November 27, 1996

--- End forwarded message ---

| 15846|2005-02-27 17:29:46|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> >

> > Tiye is one of the few queens we DO know the lineage of to a

> > certainty - mainly because her husband, Amenhotep III, issued a

> > scarab which detailed her lineage. He noted that she was the

> > daughter of Yuya (who at that time served as "master of the horse" (in charge of the horse cavalry) for the king), and Thuya, his wife.  
> > He particularly notes that she is NOT of royal lineage, but he is nonetheless married to her and has chosen her to be the chief > royal wife.  
> >  
>  
> The titles "royal daughter" and "royal sister" suggest she did have royal blood.<

Tiye possesses neither title, had you bothered to read the full set of epithets I listed in the previous post, and is specifically noted by Amenhotep III as NOT being of royal lineage. If she had such a pedigree, either he or she would have surely listed the titles, as such titles would have only enhanced her status in the royal hierarchy.

> There are some who think she was the niece of Queen Mutemwiya  
> through Yey.

There is no definite link to Yuya to Mutemwiya, and this theory, unsupported, was first examined by Maspero in the \_The Tomb of Iouiya and Touiyou\_ (1907). However, no archaeological evidence has been found to support this contention, even in Maspero's view (Maspero in Davis 2000 (1907): XVIII-XXI).

> > A king was called to his subjects and his contemporary brother  
> > rulers by his throne name. So, for example, Tutankhamun was  
> referred to as /nb xpr.w-ra/, 'Nebkheprure' to both subjects and  
>> other rulers.  
>  
> They obviously were known by whatever names were on their seals.  
> As to names used in formal dealings between rulers, the throne name would seem appropriate.<

'Names on seals' are always throne names. It was the equivalent of a formal royal signature.

Reference:

Davis, T. M. 2000 (1907-1908). \_The Tomb of Iouiya and Touiyou, with



the Funeral Papyrus of Iouiya\_. Duckworth Egyptology. N. Reeves.  
London: Duckworth.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
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Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15847|2005-02-27 19:05:57|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>> The titles "royal daughter" and "royal sister" suggest she did  
> have royal blood.<

>

> Tiye possesses neither title, had you bothered to read the full

set

> of epithets I listed in the previous post,

She possesses both titles if you would bother to read your own list  
a bit more carefully.

>

>> There are some who think she was the niece of Queen Mutemwiya  
>> through Yey.

>

> There is no definite link to Yuya to Mutemwiya, and this theory,  
> unsupported, was first examined by Maspero in the \_The Tomb of  
> Iouiya and Touiyoun\_ (1907).

As I have noted there are divergent views on this subject.

> >  
> > They obviously were known by whatever names were on their seals.  
> > As to names used in formal dealings between rulers, the throne  
> name would seem appropriate.<  
>  
> 'Names on seals' are always throne names. It was the equivalent  
  
of  
> a formal royal signature.  
>

Both the throne name and the birth name were found on the  
cartouche. The Horus name was used with the serekh.

Regards,  
Paul Kekai Manansala  
| 15848|2005-02-27 22:40:25|Asar Imhotep|Re: Fwd: How Afrocentrism Became an Excuse to  
Teach Myth as History|  
This was actually a waste of time reading. This is a prime example of  
long winded fluff and no substance. At least be scientific and refute  
the specific evidence being challenged. I am pretty sure this topic  
has been addressed and debunked on several occasions as evidenced by  
this discussion group. I wonder what the updated thoughts are by  
those who perpetuate this mode of thinking?

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:  
>  
>  
> This is a challenge to Afrocentrism in which Eurocentrism and Aryan  
> racialism and how the whole of Indian History has been 'arynaized'  
is  
> conveniently forgotten. Are such things as Sumerian is Archaic  
Tamil , Sk  
> is just another variant of it, Egyptian and Nubian are Blacks and  
so forth

> and that they were very literate and whose literature influenced the whole

> of ancient Middle East and Europe mere myths?

>

> Certainly not.

>

> Loga

>

> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"

> wrote:

>

> How Afrocentrism Became an Excuse to Teach Myth as History

> by Mary Lefkowitz

> New York: Basic Books, 1996

>

> This is a book for teachers and scholars, written by a professor of classics

> at Wellesley College. I wish there were no need for such a book. It is to

> our national shame both that Afrocentrism has been allowed to flourish

> inside our schools, but outside the boundaries of the traditional standards

> of empirical research, and that there has been a need for Afrocentrism to

> develop in the first place.

>

> Lefkowitz has defended the profession of teaching against those who would

> use the classroom as a pulpit for propaganda. And she has defended the

> standards of honesty and accuracy in the interpretation of history against

> the pseudohistorians who repress such values in favor of advancing political

> purposes. Watching her do this is like watching someone shoot fish in a

> barrel.

>

> My overall emotional response to Lefkowitz's obliteration of the opponents

> of historical accuracy and honesty is not one of joy but of disgust and

> sadness. We have witnessed a similar debacle in the debates over creationism

- > vs. evolution with scholars such as Stephen Jay Gould stripping away the
- > veneer of argument from creationists. Gould can hardly debate and argue with
- > his opponents, for they have all but obliterated traditional standards of
- > evidence and argument. So too with Lefkowitz and her opponents. They distort
- > and twist facts and interpretations of facts at will. Many scholars have
- > been afraid to take on the creationists when they have threatened science
- > and scientific knowledge, methods and standards. Textbook authors still
- > kowtow to religious fundamentalists and falsify science in text after text
- > by ignoring evolution or treating it as "just a theory, like creationism."
- > Likewise, few scholars have publicly stated their opposition to
- > Afrocentrism. Lefkowitz stands out as a voice in the academic wilderness,
- > defending traditional standards of inductive reasoning to the most probable
- > conclusions. It is as if the voices of relativism, historicism and the fear
- > of being labelled a "racist" have silenced the majority of scholars and
- > teachers.
- >
- > What is offensive about Afrocentrism is not that its advocates assert such
- > things as that Socrates and Cleopatra were black Africans or that Aristotle
- > stole his ideas from the library at Alexandria when he visited Egypt. What
- > is offensive is not that they claim that the ancient Greeks took everything
- > they are known for from the Egyptians, and that those Egyptians were black
- > Africans. What is offensive is that these claims are put forth as articles
- > of faith. Any challenge to them is seen as racist. What is offensive is that
- > these claims are not based on scholarly research, evidence and argument from
- > evidence. Nor are they based on a sincere desire to discover

historical

> truth. They are based on unsubstantiated opinions of mythmakers and fiction

> writers. They are based on the possibility they are true. They are based on

> a desire for them to be true. They are based on a preconceived notion that

> white scholars have conspired from time immemorial to repress the truth that

> everything good about Western civilization came out of black Africa. They

> are based on the desire to give African-American children self-esteem and

> pride.

>

> How did this happen? How did Afrocentrism develop unchecked until now? My

> opinion is that racism made Afrocentrism necessary. That doesn't justify or

> excuse the excesses of Afrocentrism, but it makes it understandable. Martin

> Bernal's Black Athena, to take just one example, is a work of propaganda,

> but it is pleasing propaganda to some ears. It is a voice saying to a people

> that you are noble, you come from greatness, you are great, your children

> are great. It is a voice saying that racism may have belittled you and

> demeaned you in its attempts to make you feel inferior. But you are the one

> who is superior. The racists are the ones who are inferior.

>

> The choice is flight or fight; the Afrocentrists have chosen to fight. Have

> scholars been fair, accurate and honest in their treatment of people of

> color? No. Most of the sins of traditional scholarship may have been sins of

> omission, but they were grievous nonetheless. Have respected historians

> falsified facts, twisted evidence, or jumped to grand conclusions on the

> basis of mere possibilities, in order to serve some political purpose? Yes.

> It does little good to protest that these are not admirable

qualities and

- > should be avoided. Why would Afrocentrists follow in the footsteps of

- > historians whose ideas of fairness, accuracy, honesty and integrity have

- > traditionally ignored or belittled Africa and the descendants of Africans on

- > other continents?

- >

- > Do these facts about historians justify Afrocentrism? Of course not. Nothing

- > justifies a Louis Farrakan proclaiming to millions of people that Napoleon's

- > soldiers defaced the Egyptian sphinx because he was offended by its negroid

- > features. You do not elevate your race by proclaiming as true something for

- > which there is no evidence. By spreading such falsehoods and myths as

- > historical truth, you breed contempt for white and black people alike. Your

- > black followers will accept your claim as one more piece of evidence of

- > white hatred for blacks; and many whites will see you as one more black

- > racist blaming whites for all the problems of all the people of your race.

- >

- > The modern Afrocentrists are not the first to claim Egypt as the source of

- > Western civilization, though they're the first to claim that the ancient

- > Egyptians were black Africans. Many ancient writers claimed Egypt as the

- > source of Greek art, philosophy, science, etc. Lefkowitz names Herodotus,

- > Strabo, Diadorus, Eudoxos, Aristobulus and others as tracing Greek cultural

- > achievements to Egyptian sources. Most modern classicists are distrustful of

- > these ancient accounts. Not only are many of their claims contradicted by

- > evidence, but their methods of gathering data cast serious doubts upon the

- > accuracy of the claims they make. Not to put too fine a point on it, these

- > guys were sloppy and gullible to a fault. Modern classicists therefore do
- > not take them at their word, but are cautious in evaluating their claims,
- > attempting to check them against what is now known from later research.
- > Modern Afrocentrists, on the other hand, commit two sins in the use of these
- > ancient sources: they accept them uncritically and selectively. When the
- > claims of these ancient writers fit their political agenda, they accept them
- > at face value; when they don't, they ignore them.
- >
- > Afrocentrists are not the only ones, however, to approach ancient stories
- > and myths with an uncritical and selective eye. This approach is a favorite
- > of the catastrophist pseudohistorian Immanuel Velikovsky. In fact, the
- > Afrocentrists, Velikovsky and the ancient writers they are fond of using as
- > sources for their many questionable claims, share in common the trait of
- > uncritical and non-skeptical thinking. They are all fond of etymologies and
- > words that they think would sound alike in ancient languages. And they use
- > trivial similarities in words or practices or stories as scientific evidence
- > of the "truths" they espouse. All seem extremely erudite with their
- > parallels, etymologies, homophones and scholarly citations from sources of
- > various cultures. All seem more interested in telling a good story and
- > satisfying some political, religious or philosophical goal, than they are in
- > checking out their stories against all the evidence. But the modern
- > Afrocentrist and catastrophist have in common two things that their ancient
- > sources did not: they put forth their claims as articles of faith and they
- > believe that there is a conspiracy to suppress their notions.
- >
- > It is not an accident that the students of Afrocentrism and catastrophism

- > act more like disciples of a guru than students of a scientific teacher.
- > They are on a mission, not a quest. And, as with many before them with noble
- > goals, they believe the end justifies the means. Hence, it is nearly futile
- > to engage them in debate. Scholars have difficulty debating opponents such
- > as Afrocentrists, catastrophists, creationists or even anti-abortionists,
- > because they expect their opponents to be civil and play by the rules of
- > scholarly evidence. They mistakenly believe they have entered an arena
- > where
- > all sides are in quest of the same truth. What they are actually getting
- > into is a street fight, where the goal is to defeat and humiliate your
- > enemy. Their opponents don't follow traditional standards of evidence in
- > their printed arguments and diatribes, so why expect them to be any
- > different in a public debate? If you challenge their accuracy, they will
- > question your integrity. If you ask for evidence, they will insult you. If
- > you challenge their sources, you will be asked to prove the absolute
- > certainty of your sources. You think the arena is an intellectual one where
- > the combatants use wit and intelligence to score points, but while you are
- > looking above your opponent's shoulders, he will kick you in the groin. You
- > may have the evidence and the arguments on your side but your opponent
- > doesn't care about the evidence and is not interested in your arguments. He
- > already knows the truth.
- >
- > Dr. Lefkowitz tried to debate Afrocentrism and seemed genuinely shaken that
- > she wasn't treated like a scholar, that her opponents and their disciples
- > are fond of poisoning the well and other ad hominem attacks and that they do
- > not follow traditional scholarly standards of evidence. On a clip I



saw of

- > Lefkowitz debating Afrocentrists ("60 Minutes", Nov. 24, 1996), the
- > African-American moderator asks her, "And how many times have you been to
- > Africa, Professor Lefkowitz?" When she replies that she's never been to
- > Africa, the moderator says triumphantly, "I thought so." The audience (I
- > think it was Howard University, but I could be mistaken) indicated by its
- > response that they, along with the moderator, believe that going to Africa
- > is a necessary condition for speaking with authority on Afrocentrism. They
- > also seemed to believe that being African-American and going to Egypt in
- > itself gives one authority on Afrocentrism not available to whites.
- >
- > Afrocentrists are already entrenched in our schools and universities. They
- > are part of a growing, not diminishing, movement. Is there hope that the
- > excesses of Afrocentrism might be overcome and the good that motivates its
- > adherents will eventually drive Afrocentrists to a quest for historical
- > truth? My view is that it will not be possible to curb the excesses and
- > errors of Afrocentrism because its major proponents advocate an epistemology
- > which rejects the notion that there is such a thing as "truth" or "accuracy"
- > or "getting it right rather than wrong." White people have their truth and
- > Afrocentrists have their truth. Fairness demands that each "truth" be heard.
- > If this sounds vaguely familiar, that's because it is: the creationists have
- > maintained a similar kind of notion with respect to "theories." Fairness
- > demands that the theory of evolution and the theory of creationism should be
- > taught to our children. Theories aren't absolutely certain, so they're
- > epistemologically equal. Truths aren't absolutely certain or objective, so

- > they're epistemologically equal. The errors behind these beliefs are
- > distinct, however. The creationists do not recognize that theories of
- > different kinds are not in competition with one another: metaphysical
- > theories such as creationism do not compete with scientific theories such as
- > evolution. Furthermore, they are wrong in assuming that some theories are
- > not better than others. The history of science could supply them with plenty
- > of examples of theories replacing other theories because they are superior
- > to the ones they replace.
- >
- > Afrocentrists, on the other hand, seem to believe that all truth is
- > subjective. Truth is whatever you want it to be. Since historians interpret
- > facts differently, there is no such thing as historical accuracy. Any
- > interpretation is as good as any other, epistemologically speaking. Morally,
- > some views are superior to others. It is just arrogance and racism which
- > gives greater value to white theories than to Afrocentrist theories. Whites
- > interpret the same data differently from Afrocentrists because whites have a
- > different agenda. Differences of opinion are not resolvable by scholarly
- > argument over evidence, because all scholars are biased. To an Afrocentrist
- > the fact that we do not know who Cleopatra's paternal grandmother was is
- > sufficient evidence to justify believing that Cleopatra was a black African.
- > The fact that she was a member of the Ptolemaic line, recognized by all as
- > Macedonian, which for generations had practiced incestual marriages to keep
- > the bloodline pure, is of little importance. It is politically important
- > that young African-American children believe that they descend from Queens
- > like Cleopatra.
- >

- > One can admire Professor Lefkowitz for taking on this challenge, but I fear
- > she has chosen an opponent she cannot fight with, much less defeat. If,
- > however, some eminent African-American scholars enter the arena, not to kill
- > the dragon but to tame it and direct it, she will have done much good not
- > only for historical scholarship and academic integrity but for
- > African-American scholarship and integrity as well.
- >
- > The only complaint I have about the book is that it is very repetitious.
- > Much of the text is based on essays previously published and little effort
- > went into editing those essays so that the book would be more focused and
- > streamlined. Also, there is a glitch in the introduction which states that
- > the third chapter will deal with the issue of whether Greek philosophy was
- > stolen from the Egyptians. That topic is also stated in the introduction to
- > be the focus of chapter five, which it is. Chapter three, "Ancient Myths of
- > Cultural Dependency," actually concerns a much broader topic: the way
- > historians such as Herodotus, Diodorus, Strabo, Eudoxus and Aristobulus
- > created the myth that the Greeks owed their entire culture to the
- > Egyptians.
- >
- > Chapter one describes how the author became involved in the debunking of
- > Afrocentrism. At a lecture at Wellesley given by Dr. Yosef A.A. ben-Jochannan, introduced as "a distinguished Egyptologist," she asked him
- > what his evidence was for his claim that Aristotle had robbed the library at
- > Alexandria and stolen his ideas from black Egyptians, when that library had
- > not been built until after Aristotle's death. The Egyptologist said he
- > resented the tone of her inquiry; several students called her a racist for
- > asking such a question; and colleagues indicated that they were

indifferent

> to the matter.

>

> Chapter two is called "Myths of African Origins," and focuses on the myth

> that Egyptians invaded Greece during the second millennium B.C., a claim

> made in *Civilization or Barbarism* (1981) by the Senegalese scholar Cheikh

> Anta Diop. The main source for Diop's claim is Diodorus of Sicily, who wrote

> in the first century B.C. Professor Lefkowitz is not the first scholar to

> question the reliability and accuracy of Diodorus. Diop's other sources are

> quickly disposed of by Lefkowitz and she moves on to Martin Bernal's *Black*

> Athena, who also treats myths and stories as history. She engages Bernal on

> his use of philological evidence and questions his etymologies and assumed

> homophones and misunderstood homographs of various Egyptian and Greek words.

> She also mentions that many of the basic claims of Afrocentrism originate in

> France in the eighteenth century, but that will be the subject matter for

> chapter four. In chapter two, she focuses on the notion that Socrates and

> Cleopatra were black Africans.

>

> The main evidence for the claim that Socrates was black seems to be (a) he

> could have been black, (b) he is compared to a silenus by Plato, and the

> features of the silenus were associated with Ethiopians by the Greeks, and

> (c) there is a conspiracy to suppress the truth about black supremacy.

>

> Chapter four is called "The Myth of the Egyptian Mystery System." Here the

> author shows the origin for the myth that an ancient Egyptian mystery

> religion was the source of Greek and Roman mystery religions. The idea was

- > given its Afrocentrist push by George G.M. James in *Stolen Legacy* (1954).
- > James's principal sources were Masonic, especially *The Ancient Mysteries* and
- > *Modern Masonry* (1909) by the Rev. Charles H. Vail. The Masons in turn
- > derived their misconceptions about Egyptian mystery and initiation rites
- > from the eighteenth century work of fiction *Sethos, a History or Biography*,
- > based on *Unpublished Memoirs of Ancient Egypt* (1731) by the Abbe Jean
- > Terrason, a professor of Greek. Terrason had no access to Egyptian sources
- > and he would be long dead before Egyptian hieroglyphics could be deciphered.
- > But Terrason knew the Greek and Latin writers well. So he constructed an
- > imaginary Egyptian religion based upon sources which described Greek and
- > Latin rites as if they were Egyptian. Hence, one of the main sources for
- > Afrocentric Egyptology turns out actually to be Greece and Rome. Thus, many
- > of the claims that the modern world owes its origins to black Egyptians
- > rather than to Greeks and Romans, turn out to mean that we owe a debt to
- > Greece and Rome. The Greeks would have called this irony. I don't know what
- > Afrocentrists call it.
- >
- > Chapter five is devoted to James's *Stolen Legacy*, which Lefkowitz calls
- > "perhaps the most influential Afrocentrist text." Terrason and Herodotus are
- > fingered as the main sources for "The Myth of the Stolen Legacy." This
- > chapter connects James to Frederick Douglass (1817-1895), Edward Wilmot
- > Blyden (1832-1912) and Marcus Mosiah Garvey (1887-1940), men who are
- > considered heroes by many African-Americans. Philosophy teachers will find
- > this chapter especially interesting, since one of the main themes of *Stolen*
- > *Legacy* is that Greek philosophy was all stolen from the Egyptians.

>  
> The sixth and concluding chapter takes on such issues as Should  
Afrocentrism  
> be taught? And what will its longterm effects be? Is pseudohistory  
to be  
> admitted into our curricula? Does historicism mean we must accept  
the notion  
> of "many truths"? Are there no limits to academic freedom? She  
might well  
> have asked for directions to the Records Department of the  
Ministry of  
> Truth where  
>  
> "all history was a palimpsest, scraped clean and reinscribed  
exactly as  
> often as was necessary" (George Orwell, 1984).  
> Robert T. Carroll  
> November 27, 1996  
> --- End forwarded message ---  
| 15849|2005-02-28 06:21:35|neseret|Re: What was Tiye's royal name|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
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> > wrote:  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
>  
>  
> > > The titles "royal daughter" and "royal sister" suggest she did  
> > have royal blood.<  
> >  
> > Tiye possesses neither title, had you bothered to read the full  
> set  
> > of epithets I listed in the previous post,  
>  
>  
> She possesses both titles if you would bother to read your own

list a bit more carefully.

No, Paul, she does NOT. It is one of the particular features of  
Tiye that she possesses \_neither\_ the title of /sAt nsw/ 'daughter  
of the king' NOR /snt nsw/ 'sister of the king.'

I therefore ask YOU to indicate which title(s) YOU seem to think says otherwise. I can assure you the required titles DO NOT exist in Tiye's epithetical titles.

Again the SUM TOTAL of Tiye's titles are:

Her main official epithetical title of "great wife of the king" /Hmt nsw wrt/.

/aAt nrt/ 'great of fearsomeness'

/Xnmt nsw m Sw/ 'one united with the king who appears as Shu'

/wn.s m Sms Hm.k mi mAat Sms ra/

'She is in the company of your Majesty like Ma'st in the company of Ra'

/bnrt mrwt/ 'sweet of love'

/nDmt mrwt/ 'sweet of love'

/nbt rSwT Hnwt TAw nDm-ib/ 'mistress of joy, lady of the sweet winds'

/mHt aH m mrwt/ 'one who fills the palace with love'

/mHt aH m nfrw/ 'one who fills the palace with beauty'

/wrt fAw Dsrt Xkrw/ 'great of offerings, splendid of ornaments'

/nbt imAt/ 'mistress of the imAt sceptre'

/wrt Hswt/ 'great of praises'

/mwt nTr/ 'mother of the god' (in reference to Aknenaten)

/Hmt nsw/ 'wife of the king'

/Hmt nsw wrt mrt.f/ 'wife of the king whom he loves'

/Hnwt tAwy/ 'Lady of the Two Lands'

/Hnwt rsy mHw/ 'Lady of the North and South'

/Hnwt tAw nbw/ 'Lady of all the lands'

/rt-pat/ 'Noblewoman'

/nbt tAwy/ 'Mistress of the Two Lands.'

So, do YOU see a /sAt nsw/ 'daughter of the king' title listed above? How about a /snt nsw/ 'sister of the king' title?

I thought not.

>>> There are some who think she was the niece of Queen Mutemwiya  
>>> through Yey.

>>

>> There is no definite link to Yuya to Mutemwiya, and this theory,  
>> unsupported, was first examined by Maspero in the \_The Tomb of  
>> Iouiya and Touiyoun\_ (1907).

>

>

> As I have noted there are divergent views on this subject.

Not all views are created equal without solid archaeological or textual evidence for such assumptions. That was Maspero's point.

>>> They obviously were known by whatever names were on their  
seals.

>>> As to names used in formal dealings between rulers, the throne  
>> name would seem appropriate.<

>>

>> 'Names on seals' are always throne names. It was the equivalent  
> of a formal royal signature.

>

> Both the throne name and the birth name were found on the  
> cartouche. The Horus name was used with the serekh.

Yes, so what? It was NOT the name by which he was known.

Tutankhamun's HORUS name was /kA-nHt-twt-mswt/, but his THRONE name (aka /nsw bity/ name, meaning 'he of the Sedge and Bee'), by which he was known amongst his subjects and to other kings in the region was /nb-xprw-ra (HqA-mAat)/. This name was the one which 'set the tone' for his kingship, and is often considered a name the king received upon accession to the throne, possibly by oracular declaration (Quirke 1990: 10;14-15).

The Horus name, as a means of identifying a king, fell into disuse



by the end of the Old Kingdom, and the predominance of the /nsw bity/ and /sA ra/ [Son of Ra] names (throne and birth names, respectively) begins in the Middle Kingdom. These two names are the means of identifying a king until roughly the Ptolemaic period, when the five titular did not refer to any form of the king's personal names(Quirke 1990: 18-19).

Katherine Griffis-Greenberg, MA (Lon)

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Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15850|2005-02-28 08:03:22|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

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wrote:

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>

> Again the SUM TOTAL of Tiye's titles are:

>

>

Ok, if this is your "sum total" then it's not the sum total as normally understood. Consult Weigall for examples.

>>>> There are some who think she was the niece of Queen

Mutemwiya

>>>> through Yey.

>>>

> > > There is no definite link to Yuya to Mutemwiya, and this

theory,

> > > unsupported, was first examined by Maspero in the \_The Tomb of

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> >

> >

> > As I have noted there are divergent views on this subject.

>

> Not all views are created equal without solid archaeological or

> textual evidence for such assumptions. That was Maspero's point.

>

There are a number of reasons for believing Tiya was royal. First of all, those who accept the Heiress Queen concept believe she must be royal in order for her husband to be recognized as king.

The tomb of Yuya and Tuya is also of royal quality.

> > > > They obviously were known by whatever names were on their  
> seals.

> > > > As to names used in formal dealings between rulers, the

throne

> > > name would seem appropriate.<

> > >

> > > 'Names on seals' are always throne names. It was the

equivalent

> > of a formal royal signature.

> >

> > Both the throne name and the birth name were found on the

> > cartouche. The Horus name was used with the serekh.

>

> Yes, so what?

>

They were known by the names that appeared on their seals...duh.

Regards,

Paul Kekai Manansala

| 15851|2005-02-28 08:43:17|Alex van Deelen|Re: Fwd: How Afrocentrism Became an Excuse  
to Teach Myth as History|

> Message: 1  
> Date: Mon, 28 Feb 2005 01:19:17 -0000  
> From: "ulagankmy" <[ulagankmy@yahoo.com](mailto:ulagankmy@yahoo.com)>  
> Subject: Fwd: How Afrocentrism Became an Excuse to Teach Myth as History  
>  
>  
>  
> This is a challenge to Afrocentrism in which Eurocentrism and Aryan  
> racialism and how the whole of Indian History has been 'arynaized' is  
> conveniently forgotten. Are such things as Sumerian is Archaic Tamil ,

Sk

> is just another variant of it, Egyptian and Nubian are Blacks and so forth  
> and that they were very literate and whose literature influenced the whole  
> of ancient Middle East and Europe mere myths?  
>  
> Certainly not.  
>  
> Loga  
>  
> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"

> wrote:  
>  
> How Afrocentrism Became an Excuse to Teach Myth as History  
> by Mary Lefkowitz  
> New York: Basic Books, 1996

This is a review by Robert T. Carroll  
November 27, 1996.

How time flies. Anyway...

> The modern Afrocentrists are not the first to claim Egypt as the source of  
> Western civilization, though they're the first to claim that the ancient  
> Egyptians were black Africans.

Which isn't true. There are plenty of quotations from the ancient greeks  
themselves. Then there is Massey, etc.

> Many ancient writers claimed Egypt as the  
> source of Greek art, philosophy, science, etc. Lefkowitz names Herodotus,

> Strabo, Diadorus, Eudoxos, Aristobulus and others as tracing Greek

cultural

> achievements to Egyptian sources. Most modern classicists are distrustful

of

> these ancient accounts. Not only are many of their claims contradicted by

> evidence, but their methods of gathering data cast serious doubts upon the

> accuracy of the claims they make.

Well I'd rather trust the mass of ancient sources, than a narrowminded  
little

woman with screwed up, gatekeeper agenda.

Which is what the so-called critics don't mention. Lefkowitz has a  
very clear political agenda of her own. "A raging polemic, through  
which hatred boils.", if I remember that correctly.

Alex

| 15852|2005-02-28 09:07:27|James St. Clair|Re: Fwd: How Afrocentrism Became an Excuse to  
Teach Myth as History|

It's not about Afrocentrism but about uncovering the truth from a "whitewashed" history. I'm  
sure all the linguists in the group can confirm that most of the Greek words with higher meanings  
have Egyptian roots. Although I cannot locate the information, links from one of the members  
showed some very interesting quotes from the ancient Greeks themselves. Clearly showing they  
went to Egypt to "learn" not steal. The only stealing has been done by the racist historians who  
have been trying to "steal history" for God knows how long. I applaud this group for all it is  
doing to uncover the truth. Peace, Saint

Please visit me at <http://www.paintsaint.com>

---

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| 15853|2005-02-28 11:55:11|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > wrote:

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> > > >

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 >>>> wrote:  
 >>>>>  
 >>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret"  
 > wrote:  
 >>  
 >> Again the SUM TOTAL of Tiye's titles are:  
 >  
 > Ok, if this is your "sum total" then it's not the sum total as  
 > normally understood. Consult Weigall for examples.

I know the references (Weigall 1922: 26) and Weigall is wrong, for he is relying upon an erroneous speculation by Petrie (Petrie 1990 (1896), II: 183), in which Petrie speculated that no king could have married any female but a royal heiress in order to possess the throne. However, even Petrie does not claim that Tiye possesses the title of 'daughter of the king' NOR 'sister of the king,' but merely \_speculates\_ that she might have been. Budge makes the same erroneous presumption in his \_History of Egypt\_ (1902: 96-98).

This is, of course, the outdated 'heir princess theory,' which has been rebutted in full since the 1950's by Mertz (1952), Robins (1983) and Troy (1986). Even Maspero in 1907 noted that the presumption that Tiye was a royal female prior to her marriage to Amenhotep III is due to a misunderstanding of the nature of royal accession, as well as a conflation of Tiye with a 20th Dynasty queen named Taiti (Maspero in Davis 2000 (1907): XVIII-XX).

There is NO title ever found which associates Tiye as a 'king's daughter' and/or a 'king's sister.' Period.

Troy, from whose 1986 works these titles I gave are taken, has noted that these are the \_verified\_ epithetical titles of Tiye, based upon all inscriptions known to date at the time of publication. This means that nothing in Petrie, Weigall, etc. can be considered derived from any \_verified\_ inscription, but only from their own speculation.

As Troy's work is considered the standard reference for work on queens in Egyptology, it really devolves down as to whether you want to rely upon outdated and erroneous speculation, as given by Weigall, Petrie and Budge over 80+ years ago, or whether you wish to rely upon more up to date and researched materials, Paul.

>>>>> There are some who think she was the niece of Queen  
 > Mutemwiya through Yey.

> > > >

> > > > There is no definite link to Yuya to Mutemwiya, and this  
> theory, unsupported, was first examined by Maspero in the \_The

Tomb of Iouiya and Touiyou\_ (1907).

> > >

> > >

> > > As I have noted there are divergent views on this subject.

> >

> > Not all views are created equal without solid archaeological or  
> > textual evidence for such assumptions. That was Maspero's point.

>

> There are a number of reasons for believing Tiya was royal. First

of all, those who accept the Heiress Queen concept believe she must  
be royal in order for her husband to be recognized as king.<

No one has seriously accepted the 'heiress theory' of royal  
accession since at least the 1980's (and in reality, since the  
1950's), Paul, and quite honestly, anyone who adheres to it today as  
if it were a viable theory in Egyptology is pretty well thought to  
be well out of step with the times.

As I noted, Troy's work (1986) is considered the best written work  
in the function of queens interacting with the kingship and her  
theory is widely accepted across the Egyptological discipline.

> The tomb of Yuya and Tuya is also of royal quality.

Which is also not unusual, for there are similar tombs of various  
nobles who are buried as part of royal boon burials in the Valley of  
the Kings, such as Maiherpri (KV 36), who was a 'child of the kAp'  
and fan-bearer to Amenhotep II; Userhet (KV45) overseer of the  
fields of Amun, In (KV 60) who was likely a nurse to one of the 18th  
Dynasty kings (debate continues as to which one), and, one of the  
more well-known of the noble tombs in the Valley, that of Sennufer  
in KV 42, who was mayor of Thebes. On the richness of these various  
burials, albeit for non-royal personages, see Reeves 1990: 24-26  
[Sennufer]; 139 [In]; 140-147 [Maiherpri], and 147 [Userhet].

> > > > > They obviously were known by whatever names were on their  
> > seals. to names used in formal dealings between rulers, the  
> throne name would seem appropriate.<

> > > >

> > > > 'Names on seals' are always throne names. It was the  
> equivalent of a formal royal signature.

> > >

> > > Both the throne name and the birth name were found on the  
> > > cartouche. The Horus name was used with the serekh.

> >

> > Yes, so what?

>

> They were known by the names that appeared on their seals...duh.

The only names which 'appeared on seals' were, as I clearly noted and as you so inexpertly snipped, ONLY the /nsw bity/ [throne] names, which ALWAYS appeared, and on occasion, the /sA ra/ (birth) name. The Horus name in a serekh did not appear as part of a king's name after the Old Kingdom, as cited earlier from Quirke's work, and as such, was never considered the 'true' name of a king for purposes of his subjects or his royal contemporaries.

Duh, indeed.

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| 15854|2005-02-28 14:22:19|noirfist|Re: Cultural Unity of the Dravidian and African Peoples|  
Here are some others:

The musical structures, such as drumming methods, especially in areas wherein there are high concentrations of Dravidians, are also very similar. Dravidian and certain forms of African music are identical, especially certain forms of West African music, as comes from places such as Mali, Senegambia and Senegal.

Weaponry is similar. Swords without guards, certain forms of broad-swords/sabres, etc. Certain forms of martial arts, as in Indian Silimbam and African "Kalinda" practiced in various parts of the African diaspora, and African methods themselves. The 7 tiered shrine to Kali in Kalaripayattu (Southern Indian martial art practiced in Kerala) can be found in Ifa and the original Bori spiritual system of the pre-Islamicized Hausa of Nigeria.

The "Negativa" evasion technique of African-Brazilian/Congolese/Angolan "Capoeira" finds its EXACT counterpart in a similar move from Kalaripayattu. In Kalaripayattu, the movement is done for the EXACT same reason: to evade a blow from a weapon or from a kicking technique.

The sikhs have a martial system known as Shastar Vidya. This system uses the EXACT same wrist and finger knife cutting weaponry found in Africa, and uses the same supplementary grappling components in it as used in the African cognates.

This is just the tip of the iceberg as to these types of connections.

Thanks,



Robert

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"

wrote:

> This is one of the many interesting papers by our Dr Winters that I

came across in my Google search. For your reading pleasure

> Taken from:

>

> <http://www.geocities.com/Tokyo/Bay/7051/dra2.htm>

>

> Loga

> Cultural Unity of the Dravidian and African Peoples

>

>

> There is anthropological and linguistic data which indicate an

African origin of the Dravidian speaking people of India. In this Web Page we review the facts connecting the Dravidian and African peoples.

>

>

>

> by

> Clyde A. Winters

>

> The Dravidians have maintained their ancient African

>

> Heritage. There are numerous affinities between Dravidian and

>

> Black African culture and languages.

>

> As in Africa the Dravidians built there both small and large

>

> vessels from a single log or planks tied together. This method of

>

> boat construction has been common in Africa since the rise of

>

> ancient Egypt, and continues today in East Africa, Chad and

>

> along the Niger River.

>

> In both Africa and Dravidian India the people were organized

>

> into various "caste" or corporations. Many of the corporations

>

> such as that of the blacksmiths in Africa and India have

>  
 > corresponding names e.g., Wolof Kamara and Telugu Kamara.  
 >  
 > There are similarities in agricultural technique in Africa and  
 >  
 > India. For example both groups used the hoe for tilling the  
 >  
 > ground, manuring the ground to fertilize crops, terracing  
 >  
 > irrigation and canal building. There are also affinities in  
 >  
 > animal husbandry, and even the names of animals. For example,  
 >  
 > sheep: Wolof xar, Brahui  
 >  
 > (Dravidian) xar 'ram'; and cow: Wolof nag , Serere nak, Tamil  
 >  
 > naku 'a female buffalo' and Tulu naku 'heifer'.  
 >  
 > There are also similarities between the Dravidian and  
 >  
 > African religions. For example, both groups held a common  
 >  
 > interest in the cult of the Serpent and believed in a Supreme  
 >  
 > God, who lived in a place of peace and tranquility. There are  
 >  
 > also affinities between the names of many gods including  
 >  
 > Amun/Amma and Murugan. Murugan the Dravidian god of the  
 >  
 > mountains parallels a common god in East Africa worshipped by 25  
 >  
 > ethnic groups called Murungu, the god who resides in the  
 >  
 > mountains.  
 >  
 > In addition among the ali tiravitar, the system of  
 >  
 > inheritance passes from the uncle to his nephews, instead of to  
 >  
 > his sons (maru makkal Tayam) as in Africa. And in both South  
 >  
 > India and the Western Sudan of Africa, the dead were buried in  
 >  
 > terra cotta jars.

>  
> LINGUISTIC EVIDENCE FOR INDO-AFRICAN  
>  
> LINGUISTIC UNITY  
>  
>  
>  
> 1.1 Many scholars have recognized the linguistic unity of  
>  
> Black African (BA) and Dravidian (Dr.) languages. These  
>  
> affinities are found not only in the modern African languages but  
>  
> also that of ancient Egypt. These scholars have made it clear  
>  
> that lexical, morphological and phonetic unity exist between  
>  
> African languages in West and North Africa as well as the Bantu  
>  
> group.  
>  
>  
>  
> Dravidian languages are predominately spoken in southern India  
>  
> and Sri Lanka. There are around 125 million Dravidian speakers.  
>  
> These languages are genetically related to African languages. The  
>  
> Dravidians are remnants of the ancient Black population who  
>  
> occupied most of ancient Asia and Europe.  
>  
>  
>  
> 1.2 K.P. Arvaanan (1976) has noted that there are ten common  
>  
> elements shared by BA languages and the Dr. group. They are (1)  
>  
> simple set of five basic vowels with short-long consonants;(2)  
>  
> vowel harmony; (3) absence of initial clusters of consonants; (4)  
>  
> abundance of geminated consonants; (5) distinction of inclusive  
>  
> and exclusive pronouns in first person plural; (6) absence of

>  
 > degrees of comparison for adjectives and adverbs as distinct  
 >  
 > morphological categories; (7) consonant alternation on nominal  
 >  
 > increments noticed by different classes; (8) distinction of  
 >  
 > completed action among verbal paradigms as against specific tense  
 >  
 > distinction; (9) two separate sets of paradigms for declarative  
 >  
 > and negative forms of verbs; and (10) use of reduplication for  
 >  
 > emphasis.  
 >  
 > 1.3 There has been a long development in the recognition  
 >  
 > of the linguistic unity of African and Dravidian languages. The  
 >  
 > first scholar to document this fact was the French linguist L.  
 >  
 > Homburger (1950,1951,1957,1964). Prof. Homburger who is best  
 >  
 > known for her research into African languages was convinced that  
 >  
 > the Dravidian languages explained the morphology of the  
 >  
 > Senegalese group particularly the Serere, Fulani group. She was  
 >  
 > also convinced that the kinship existed between Kannanda and the  
 >  
 > Bantu languages, and Telugu and the Mande group. Dr. L.  
 >  
 > Homburger is credited with the discovery for the first time of  
 >  
 > phonetic, morphological and lexical parallels between Bantu and  
 >  
 > Dravidians  
 >  
 > . For example, she noted that the Bantu infinitive with a final  
 >  
 > -a, the subjunctive in -e, the preterit in -i or -idi, and the  
 >  
 > doer's name in -i, are all found with identical values in  
 >  
 > Kannanda and other Dravidian languages. Dr. Homburger also found

>  
> that both the Bantu languages and Kannanda there was the causal  
>  
> suffix -is.  
>  
> 1.4 Prof. Tuttle (1932) also contributed to the investigation  
>  
> of links between African and Dravidian languages. In a short  
>  
> paper he wrote in the 1930"s he presents numerous lexical and  
>  
> grammatical parallels for Dravidian and the Nubian.  
>  
> 1.5 One of the most interesting studies done to date on the  
>  
> links between African and Dravidian languages was the work of N.  
>  
> Lahovary (1963). Professor Lahovary in his review of the possible  
>  
> link between the languages spoken by the founders of the major  
>  
> ancient civilizations, gives a stimulating discussion of cognates  
>  
> among various African languages and Dravidian (Dr.). He gives  
>  
> numerous lexical examples for the ancient kinship of the  
>  
> Dravidian group and BA languages, including ancient Egyptian,  
>  
> Hausa, Bantu ,Nubian and Somali, to name a few.  
>  
> 1.6 By the 1970's numerous scholars had moved their  
>  
> investigation into links between Dr. and BA languages on into the  
>  
> Senegambia region. Such scholars as Cheikh T. N'Diaye (1972) a  
>  
> Senegalese linguist, and U.P. Upadhyaya (1973) of India , have  
>  
> proved conclusively Dr. Homburger's theory of unity between the  
>  
> Dravidian and the Senegalese languages.  
>  
> 1.7 C.T. N'Diaye, who studied Tamil in India, has  
>  
> identified nearly 500 cognates of Dravidian and the Senegalese

>  
> languages. Upadhyaya (1973) after field work in Senegal  
>  
> discovered around 509 Dravidian and Senegambian words that show  
>  
> full or slight correspondence.

> 1.8 As a result of the linguistic evidence the Congolese  
>  
> linguist Th. Obenga suggested that there was an Indo-African  
>  
> group of related languages. To prove this point we will discuss  
>  
> the numerous examples of phonetic, morphological and lexical  
>  
> parallels between the Dravidian group: Tamil (Ta.), Malayalam  
>  
> (Mal.), Kannanda/Kanarese (Ka.), Tulu (Tu.), Kui-Gondi, Telugu  
>  
> (Tel.) and Brahui; and Black African languages: Manding  
>  
> (Man.), Egyptian (E.), and Senegalese (Sn.)

## > COMMON INDO-AFRICAN TERMS

## &gt; ENGLISH DRAVIDIAN SENEGALESE MANDING

> MOTHER AMMA AMA,MEEN MA

> FATHER APPAN,ABBA AMPA,BAABA BA

## > PREGNANCY BASARU BIIR BARA

> SKIN URI NGURU,GURI GURU

## > BLOOD NETTARU DERET DYERI

> KING MANNAN MAANSA, OMAAD MANSA

> GRAND BIIRA BUUR BA

> SALIVA TUPPAL TUUDDE TU

>  
 > CULTIVATE BEY ,MBEY BE  
 >  
 > BOAT KULAM GAAL KULU  
 >  
 > FEATHER SOOGE SIIGE SI, SIGI  
 >  
 > MOUNTAIN KUNRU TUUD KURU  
 >  
 > ROCK KALLU XEER KULU  
 >  
 > STREAM KOLLI KAL KOLI  
 >  
 > -----  
 >  
 > .....PRONOMINAL PARALLELS IN BA AND  
 >  
 > Dr. LANGUAGES  
 >  
 >  
 >  
 > LANGUAGES / 1ST PER. SING. /2ND /3RD 1ST PL/ 2ND PL./ 3RD PL.  
 >  
 > Dravidian an, naa, ne i a an,anu a,ar aru  
 >  
 > Somali ani adigu isagu innagu annagu  
 >  
 > Nubian anni ir tar u ur tar  
 >  
 > Bantu ni u a tu m wa  
 >  
 > Manding na, n' i a,e alu  
 >  
 > Hausa na ka,kin ya mun kun un  
 >  
 > Wolof maa ya na ne,pu ngen na  
 >  
 > Egyptian 'ink ntk,ntt ntf inn ntn ntsn  
 >  
 > Elamite u un nun r,ir  
 >  
 > -----  
 >  
 > 1.10 In African languages and Dravidian there is a system of  
 >  
 > five basic vowels and three-fold distinction of lip-rounded and

>  
> unrounded, and a two-fold distinction of duration (short, long).

>

>

>

> VOWEL SYSTEM OF DRAVIDIAN

>

> BLACK AFRICAN

>

>

>

> i u ii uu

>

> e o ee oo

>

> a aa

>

>

>

> 1.11 There is also phonetic correspondence. Similarity

>

> exist between the dull sonorous consonants, the nasal and labial

>

> series. This is especially true in the pronunciation of the

>

> sonorous consonants, e.g., clay: Malinke banko, Bambara bogo,

>

> and Telugu banko-mannu; Telugu varu, vullu, vandru, vandlu,

>

> (they,them), equal Mande/Manding alu or aralu.

>

> 1.12 In Dravidian and Black African the -f, and -b are

>

> derived from -p, and therefore are also letters are inter-

>

> changeable . The letters -r, -l, -d, and -c, -s, -z, are also

>

> interchangeable.

>

>

>

> \_ DEMONSTRATIVE BASES

>

> LANGUAGES /PROXIMATE /DISTANT /FINITE

>

> Dravidian i a u



>  
> Mande i a u  
>  
> Fulani o a  
>  
> Serere e a  
>  
> Wolof i a u  
>

> \_\_\_\_\_  
>

> 2. Ancient Egyptian and Dravidian. There are numerous

>  
> corresponding lexical items in Egyptian and Dravidian languages,  
>  
> below are a few:

>  
> Language abscess abyss to go with build

>  
> Egyptian bnw.t kiki hp hr qd

>  
> Dravidian pun kedu po -nnu kattu  
>

>  
>  
>  
> -----  
>

> Language chief great/noble young house

>  
> Egyptian neb bw hrd l

>  
> Dravidian nab'grand' bal kura il,ll  
>

> -----  
>  
>

> Language speak small to be

>  
> Egyptian mdw sr,srr wnn

>  
> Dravidian matu siru unn-  
>

> -----  
>  
>

> 3. Dravidian and Mande languages. The Dravidian and Mande

>  
> group of languages are very close. In fact in Dravidian Mande

>  
 > means "people". It would appear that the speakers of these  
 >  
 > languages lived in close proximity of each other during the  
 >  
 > neolithic in the Fezzan region of Libya. (Winters 1985b) Winters  
 >  
 > has proved that the Dravidian and Mande languages are genetically  
 >  
 > related and that speakers of these languages jointly colonized  
 >  
 > parts of Africa, Asia Minor and the Far East.  
 >  
 > 3.1 The Manding group of languages and Dravidian are very  
 >  
 > close. They share many grammatical and lexical similarities. In  
 >  
 > both these languages -ka, is used to represent 'to be', as well  
 >  
 > as a subjunctive. For example, in the Mande languages ka, is  
 >  
 > particle of different values, which corresponds to kaa, the  
 >  
 > infinitive in Telugu, of the verb ag-uta 'to become'(Ta. aga),  
 >  
 > e.g., Man. a ka-nye 'its good', Tel. ka valenu 'it is  
 >  
 > necessary'. The same radical ka, represents the optative form in  
 >  
 > Telugu, e.g., aapani mundara kani 'how is labor given first  
 >  
 > place' ; and in Manding a k'a a barka d'i ma 'it is god who  
 >  
 > gives blessings'.  
 >  
 > 3.2 In Dravidian the suffixes -ke, -ge, -ka are used as the  
 >  
 > primitive verb 'to be' or 'to do'. They are usually used with  
 >  
 > abstract nouns, e.g., ol 'to reign', ol-ka 'domination'; ose  
 >  
 > 'to be content', ose-ge 'delight'; nammu 'to believe', nammu-ka  
 >  
 > 'confidence'. The Dravidian -ke, corresponds to the Mande verb  
 >  
 > ke 'to do', which is often used with the suffix -la ,to form

>  
> derived nouns. For example in Manding, sene 'cultivation',  
>  
> sene-li ke-la 'cultivator'; and tobi 'to cook', tobi-li ke-la  
>  
> 'the cook'.  
>  
> 3.3 In Telugu the suffix -tu, is used as the present partici-  
>  
> ple while in the Mande group there is -to fulfilling the same  
>  
> function e.g., Tel. chestu 'made', Man. tege 'to cut', tege-to  
>  
> 'cutting'.  
>  
> 3.4 Moreover Telugu kani 'not to be', corresponds to Mande  
>  
> kana the prohibitive negative participle and subjunctive, e.g.,  
>  
> Man a kana bugo 'do not hit him'.  
>  
> 3.5 The past participle suffix in Tamil is -tu,-du or -i,  
>  
> in Telugu we have -i and -ti. The -tu or -ti suffix of the  
>  
> Dravidian languages, corresponds to the Mande -ti or -te , suffix  
>  
> used to form the negative sense, e.g., Man. a ya 'he is here',  
>  
> a ti ya 'he is not here'; a be ta 'he is coming', a te ta 'he is  
>  
> not coming'.  
>  
> 3.6 In the Dravidian languages the plural is formed by the  
>  
> -lu suffix, especially in Telugu. In the northern Mande group -  
>  
> lu, -ru, -u, are used for the construction of the plural. We  
>  
> thus see analogy in the formation of the plural tense in  
>  
> Dravidian and Mande e.g., Tel. magadu 'husband,man', magalu  
>  
> 'men'; Man. mogo 'husband', mogolu 'husbands'.  
>  
> 3.7 Analogy exist between Manding and Dravidian terms.

>  
> I.Consonantal Correspondence  
>  
> English Tamil Manding  
>  
> s=/=s  
>  
> woman asa musa  
>  
> t=/=t  
>  
> fire ti ta  
>  
> l=/=l  
>  
> house lon lu 'family habitation'  
>  
> d=/=t  
>  
> law di tili  
>  
> camp dagha otagh  
>  
> forest kaadu tuu  
>  
> m=/=m  
>  
> mother amma ma  
>  
> land man ma 'surface,area'  
>  
> k=/=k  
>  
> kill kal ki  
>  
> man uku moko  
>  
> b=/=p  
>  
> great pal ba  
>  
> x=/=s  
>  
> sheep xar 'ram' sara  
>  
> c=/=s

- >
- > penis col sol-ma
- >
- > abundant cal,sal s'ya
- >
- > II. Full Correspondence
- >
- > English Dravidian Manding
- >
- > life zi 'abundance
- >
- > clay banko-mannu banko
- >
- > blacksmith inumu numu
- >
- > lie kalla kalon
- >
- > cultivation bey be
- >
- > lord,chief gasa kana,gana
- >
- > to recite sid, sed siti
- >
- > great bal ba
- >
- > to do cey ke
- >
- > rock kal kulu
- >
- > road sila
- >
- > if,what eni ni
- >
- > to cut teg tege
- >
- > exalted ma
- >
- > 4.1 Somali-Dravidian. Many affinities exist between the
- >
- > Dravidian and Somali languages. These affinities include
- >
- > similarity in phonetic systems, pronominal concordance,
- >
- > demonstrative and lexical items. In Dravidian the demonstrative
- >
- > are characterized by the opposition of the radical vowels a, i

>

> and u. This same type of opposition appears in Somali

>

> demonstrative postposition -ka, -ki, and -ku. The pronominal

>

> concordance is best typified in Dravidian and Somali (Som.) in

>

> the possessive pronoun 'I or me', e.g., Dr. en 'me'; Som. -ani

>

> 'me'. Also in Dravidian and Somali they share similar terms to

>

> denote youth, e.g., Dr. ar, aru of the second person used to

>

> denote young; and Som. arur 'youth'.

>

> 4.3 Analogy between numerous grammatical points occur within

>

> Dravidian and Somali. In Dravidian to make the plural form , the

>

> suffix -lu is used. This corresponds to the Somali plural element

>

> -o, yo , which is joined to nouns to make the plural form e.g.,

>

> inan-ka 'boy,son' , inammo 'sons'; maga'a 'name', maga'yo

>

> 'names'.

>

> 4.4 In Dravidian the suffixes -ke, -ge, and -ka are used

>

> as the primitive verb 'to be', it is employed with abstract

>

> nouns, .e.g, ose 'to be content', osa-ge 'gladness'. This

>

> corresponds to the Somali suffix -kar 'can, be able', which is

>

> used with the infinitive , e.g., waan sameyn kareuey 'I was able

>

> to do (it)'.

>

> 4.5 The past tense in many Dravidian languages is formed by

>

> the suffix -i, -ya and -ti, especially in the case of Telugu.

>

> The use of the Dravidian -ya suffix corresponds to the Somali

>

> particle -yey, used to form the past tense. In Somali -nayya

>

> is used as the present continuous, e.g., sameey 'do', waan 'I':

>

> waan sameey 'I am doing, making', with the addition of the yey

>

> suffix we have waan samayyey 'I made', or waan geeyyey 'I

>

> brought'. This use of -yey, agrees with the Telugu use of both

>

> -i and -ya.

>

> 4.6 Somali -ii, is used to make the past tense of the

>

> definite article e.g., ninku faraska buu dilayya 'the man is

>

> beating the horse', ninkii baa faraskii dilay 'the man beat the

>

> horse'. As you can see from the example given above the -ii

>

> element is joined to both the subject ninkii 'the man' and the

>

> object faraskii 'the horse'. This use of -ii, parallel to

>

> Dravidian -i.

>

> 4.7 In Somali the continuous present is ayya, e.g., waan

>

> furayya 'I am opening'; and the present imperative for the

>

> plural is -a, e.g., fur 'to open', fura 'open'. The Somali -a,

>

> is also used with a noun to indicate the present even if the verb

>

> has the past tense, e.g., kitaab 'book', safari 'journey:

>

> kitaabkanu safarkaygii buu tilmaanayya 'this book describes the

>

> journey which I took'. This use of the Somali -a, and ayya ,to

>

> the Tamil present termination elements aal and aan.

>

> 4.8 Also, in both Dravidian and Somali the doers name is

>

> suffixed by the elements -i or -ii.

>

> 4.9 Dravidian and Somali cognates.

>  
> English Dravidian Somali  
>  
> to take kal gee, qaad  
>  
> to become aagu garow  
>  
> full ar dereg  
>  
> to be ul ol  
>  
> camp dagha deg  
>  
> woman mag-wa naag-ta  
>  
> fire ta-gula dab-ka  
>  
> with -nnu na  
>  
> beg ira bari  
>  
> tree cettu ged  
>  
> lose ila hallee  
>  
> yield kay yeelo  
>  
> sickness allal il-mo  
>  
> to suck nag-il nug  
>  
> hunger gasi,kasi gadzo  
>  
> female sex organ al-ku a'lol  
>  
> young man al y'il  
>  
> ear kaatu deg-ta  
>  
> cheek katuppai,kadapu laab-tab  
>  
> " ,jaw gandu, kanda g-nd  
>  
> neck kural,gantalu luqun-ta,  
>  
> " " " hunguri-gaha



- >
- > heart karalu,kard wadne-ka
- >
- > belly basaru,vayiru alool(sha)
- >
- > mother aay, ayya hooyo-da
- >
- > father appa, appan aabbe-ha
- >
- > sneeze ciintu siin,hindis
- >
- > village uur tuulo-da
- >
- > cultivate bele, bey beer
- >
- > eat un
- >
- > horse pari faras-ka
- >
- >
- >
- > 5.1 Dravidian and Nubian. There is visible correspondence
- >
- > between the Dravidian (Dr.) group and Nubian : Nile Nubian (NN),
- >
- > Kordofan Nubia (KN), Old Nubian (ON) and Modern Nubian (MN). The
- >
- > unity between these languages first recognized by the Tuttle and
- >
- > later elaborated on by Lohovary (1963).
- >
- > 5.2 There is a similarity between Dravidian and Nubian
- >
- > pronouns:
- >
- > 1st Sing./ Plural 2nd Sing./Pl. 3rd Sing./ Pl.
- >
- > Dravidian aan,na nam i,ni tan tam
- >
- > Nubia aani ir, ur tar, ter
- >
- > 5.3 Dravidian and Nubia both use the suffix -ku or -ko for
- >
- > the diminutive. In these languages -ke is often used to denote
- >
- > 'smallness' e.g., ke in Coptic, kenna in Dravidian , kina in

>

> Nubian.

>

> 5.4 The dative suffix in Dravidian -ke, -ge,, -ki,-gi and -

>

> ku corresponds to the Nubian dative-accusative suffixes :ON -ka,

>

> MN -gi and KN -gi.

>

> 5.5 In both Tamil and Nubian there are similar genitive

>

> endings: Ta. -n or -in, NN n-, in, and KN en, nini.

>

> 5.6 Nubian and Dravidian cognates.

>

> English Dravidian Nubian

>

> play aad od

>

> sister akka keg

>

> say an,en onul

>

> woman,daughter asa as

>

> elephant ane,enugu onul

>

> bean avari ogod

>

> water er iri

>

> mother ia een

>

> to be ir in

>

> true olle ale

>

> day ulla ul

>

> son maga ga

>

> mountain male mule

>

> fish min anissi

>

> eat tin,ti di

>  
 > stone,rock kal kulu  
 >  
 > tongue na nar,nad  
 >  
 > shore kare gaar  
 >  
 > 6.1 Dravidian and Senegalese. Cheikh T. N'Diaye (1972) and  
 >  
 > U.P. Upadhyaya (1976) have firmly established the linguistic  
 >  
 > unity of the Dravidian and Senegalese languages. They present  
 >  
 > grammatical, morphological, phonetic and lexical parallels to  
 >  
 > prove their point.  
 >  
 > 6.2 In the Dravidian and Senegalese languages there is a  
 >  
 > tendency for the appearance of open syllables and the avoidance  
 >  
 > of non-identical consonant clusters. Accent is usually found on  
 >  
 > the initial syllable of a word in both these groups. Upadhyaya  
 >  
 > (1976) has recognized that there are many medial geminated  
 >  
 > consonants in Dravidian and Senegalese. Due to their preference  
 >  
 > for open syllables final consonants are rare in these languages.  
 >  
 > 6.3 There are numerous parallel participle and abstract noun  
 >  
 > suffixes in Dravidian and Senegalese. For example, the past  
 >  
 > participle in Fulani (F) -o, and oowo the agent formative,  
 >  
 > corresponds to Dravidian -a, -aya, e.g., F. windudo 'written',  
 >  
 > windoowo 'writer'.  
 >  
 > 6.4 The Wolof (W) -aay and Dyolo ay , abstract noun  
 >  
 > formative corresponds to Dravidian ay, W. baax 'good', baaxaay  
 >  
 > 'goodness'; Dr. apala 'friend', bapalay 'friendship'; Dr. hiri

>  
 > 'big', hirime 'greatness', and nal 'good', nanmay 'goodness'.  
 >  
 > 6.5 There is also analogy in the Wolof abstract noun  
 >  
 > formative suffix -it, -itt, and Dravidian ita, ta, e.g., W. dog  
 >  
 > 'to cut', dogit 'sharpness'; Dr. hari 'to cut', hanita 'sharp-  
 >  
 > ness'.  
 >  
 > 6.6 The Dravidian and Senegalese languages use  
 >  
 > reduplication of the bases to emphasize or modify the sense of  
 >  
 > the word, e.g., D. fan 'more', fanfan 'very much'; Dr. beega  
 >  
 > 'quick', beega 'very quick'.  
 >  
 > 6.7 Dravidian and Senegalese cognates.  
 >  
 > English Senegalese Dravidian  
 >  
 > body W. yaram uru  
 >  
 > head D. fuko,xoox kukk  
 >  
 > hair W. kawar kavaram 'shoot'  
 >  
 > eye D. kil kan, khan  
 >  
 > mouth D. butum baayi, vaay  
 >  
 > lip W. tun,F. tondu tuti  
 >  
 > heart W. xol,S. xoor karalu  
 >  
 > pup W. kuti kutti  
 >  
 > sheep W. xar 'ram'  
 >  
 > cow W. nag naku  
 >  
 > hoe W. konki  
 >  
 > bronze W. xanjar xancara

> blacksmith W. kamara

> skin dol tool

> mother W. yaay aayi

> child D. kunil kunnu, kuuci

> ghee o-new ney

> Above we provided linguistic examples from many different

> African Supersets (Families) including the Mande and Niger-Congo

> groups to prove the analogy between Dravidian and Black African

> languages. The evidence is clear that the Dravidian and Black

> African languages should be classed in a family called Indo-

> African as suggested by Th. Obenga. This data further supports

> the archaeological evidence accumulated by Dr. B.B Lal (1963)

> which proved that the Dravidians originated in the Fertile

> African Crescent.

> Thundy believes that the Dravidians may have left Nubia

- > after Senefru (c.2613 B.C. conquered Nubia. Senefru's raid

> caused much destruction and may have encouraged many Kushites to

> flee Nubia for safe areas of settlement.

$$>$$
 $\succ$ 
$$>$$
 $\triangleright$  $\succ$  $\succ$  $\angle$  $\succ$  $\angle$

>  
>  
> Hot Links  
> Winters' Homepage  
>  
>  
> Above we have shown that the people of India and Africa share many

cultural and linguistic features. This evidence makes it clear that we need to find out more about the links between South India and the people of East and West Africa.

>  
>  
> \_\_\_\_\_  
> Do You Yahoo!?  
> Tired of spam? Yahoo! Mail has the best spam protection around  
> <http://mail.yahoo.com>  
| 15855|2005-02-28 15:01:23|Paul Kekai Manansala|Re: What was Tiye's royal name|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
>

> >  
> > There are a number of reasons for believing Tiya was royal.

First  
> of all, those who accept the Heiress Queen concept believe she

must  
> be royal in order for her husband to be recognized as king.<  
>  
> No one has seriously accepted the 'heiress theory' of royal  
> accession since at least the 1980's (and in reality, since the  
> 1950's), Paul, and quite honestly, anyone who adheres to it today

as > if it were a a viable theory in Egyptology is pretty well  
thought to > be well out of step with the times.  
>

Or you could say the times are out of step with reality. Maybe it's just an Egyptomaniac projection of Western patriarchal views on AE.

Diop noted that the heiress princess succession was indeed valid.

> The only names which 'appeared on seals' were, as I clearly noted  
> and as you so inexpertly snipped, ONLY the /nsw bity/ [throne]  
> names, which ALWAYS appeared, and on occasion, the /sA ra/ (birth)  
> name. The Horus name in a serekh did not appear as part of a

king's

> name after the Old Kingdom,

That's pretty much what I was saying in the first place.

Regards,

Paul Kekai Manansala

| 15856|2005-02-28 15:30:12|Paul Kekai Manansala|Re: What was Tiye's royal name|

As to the reasons for the heiress princess theory it is based partly  
on a passage from the first chapter of Diodorus who ascribes greater  
power to the queens of Egypt than to the kings, by which it is  
thought to refer to the succession of power.

Also, the fact that the Pharaoh sometimes married his sister is  
thought to have been a necessity brought about by the rules of  
succession.

And, Katherine, don't forget that Scott Woodward found no evidence  
of "outsider blood" in this dynasty.

Queen Tiye was a royal daughter.

Regards,

Paul Kekai Manansala

| 15858|2005-03-01 00:03:01|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

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> First of all, those who accept the Heiress Queen concept believe

she must be royal in order for her husband to be recognized as  
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> >

> > No one has seriously accepted the 'heiress theory' of royal

> > accession since at least the 1980's (and in reality, since the

> > 1950's), Paul, and quite honestly, anyone who adheres to it

today as if it were a viable theory in Egyptology is pretty well  
> thought to be well out of step with the times.

> >

>

> Or you could say the times are out of step with reality. Maybe

it's just an Egyptomaniac projection of Western patriarchal views  
on AE.

>

> Diop noted that the heiress princess succession was indeed valid.

All the more reason to say the theory is invalid, IMO. Diop based  
his entire theory of the validity of the heiress theory, as I  
recall, based upon 19th century CE flawed scholarship (on a review  
of the presumptions of 19th century Egyptologists in regards to  
woman's status in ancient Egypt, see Barto 1997: 207-231, with a  
specific review of the 'heir princess' theory, which was Petrie's  
creation, without any archaeological support, on p. 227), primarily  
of Petrie and Budge, as a comparison with African kingship rituals.

However, there are several historical instances in ancient Egypt  
where females who are not royal marry into the royal bloodline, and  
provided they produce a male heir, it is that title which conveys  
upon them their highest political title, not their own lineage.

You also wrote:

>As to the reasons for the heiress princess theory it is based partly

on a passage from the first chapter of Diodorus who ascribes greater  
power to the queens of Egypt than to the kings, by which it is  
thought to refer to the succession of power.<

Considering the time of Diodorus's writing (1st century BCE), this  
was likely true, as it was during the Graeco (Ptolemaic) period of  
Egypt (we know, for example, that Diodorus was repeating the Neo-  
Dionysian line which associated Osiris with Dionysus. This was a  
particularly Ptolemaic concept). A review of the history of the  
rulers of the period finds more strength in the female rulers of the  
period (in both Egypt and Seleucid Syria) than in the male rulers.  
There, the concept of brother-sister marriage was done to  
consolidate Ptolemaic family ruling power, not because of any  
adherence to any form of Egyptian belief (brother-sister marriages  
were fairly common in the Madeconian ruling line). On this, see  
Chris Bennett's website on the Ptolemaic period at



<<http://www.geocities.com/christopherjbennett/index.htm>>

>Also, the fact that the Pharaoh sometimes married his sister is thought to have been a necessity brought about by the rules of succession.<

Yet, would you read the Troy work, you would find there were extremely good reasons for him to do so that had nothing to do with an 'heir princess' theory, and everything to do with the religious features of kingship, particularly of the relationship of Hathor with Ra (who serves as mother, daughter, and consort of the god). It is this role the queen plays to the king, as well as other royal females about him (Troy 1986: ). In rejecting the "heir princess" theory, Troy noted:

"...This very straightforward rejection of the use of the term and concept matriarchy in ancient Egyptian context may be compared with Trigger's (1968, 51) judgement that Egyptologists, in using the term matriarchy, have simply misinterpreted a bilineal pattern of inheritance.

The consistent presence of the royal women in the documentation of the kingship and the emphasis given their status as members of the royal family requires clarification in the analysis of this material. The subordinate role of women in contemporary European society has made the status of ancient Egyptian women seem, in contrast, to be of an exceptionally exalted nature.

The position of the women of the royal family is interpreted as related to the line of succession to the throne. The king, it is surmised, must be the son of a woman whose status endowed his succession with legitimacy. A specified daughter of the king is designated "great wife" and regarded as the only legitimate bearer of the right of inheritance. This theory is used to explain the succession of Tuthmosis I, whose wife Ahmose (18.12) is attributed with the status of daughter of the king by scholars, though lacking that title in the textual material (cf. e.g. Redford 1967, 51f.; Gitton 1975, 15; B. Schmitz 1976, 306 f.; F.J Schmitz 1978, 41 ff., 61 ff.; Ratie 1979, 23 ff.). This theory was tested by Mertz (1952) in an examination of the titulary of queenship. Mertz (1952, 167) concludes:

'...it is certain that the chief wife need not be an heiress princess, and if each king had an heiress wife in his harim, these women are not known.'

This perspective on the status of the royal women as bearers of the legitimacy of the throne includes reference to the /Hmt nsw wrt/ "great wife of the king" as the determining factor in the line of succession. Robins (1983) in a recent recapitulation of this problem clearly states the facts which are found in the documentation:

"Not all kings marry women of royal birth, or have mothers of royal birth, and this makes no difference to the position of the king or his queens on the monuments. Indeed, with the presumably high rate of mortality, any form of inheritance which was rigidly formulated on the existence of a particular person would be impracticable." (Robins 1983, 71 f.).

There is no documentary basis for the theory of the heiress princess as an element of a matriarchal society. What has been perceived is, instead, the projection of the status of the royal women as complementary to their male counterparts. Their role is formulated to express the mythic function of the eye [Hathor] as daughter and mother, as a medium of the continuity of the kingship. This is accomplished through the manipulation of the royal kinship designations." (Troy 1986: 103-104)

Many brother-sister marriages did not produce children (some of the ruling kings, for example, are known to be the offspring of the king and lesser wives. In the case of Thutmose III, he is the offspring of Thutmose II and a concubine named Isis; meanwhile, this king was married to Hatshepsut (who later became ruler in her own right)).

>And, Katherine, don't forget that Scott Woodward found no evidence of "outsider blood" in this dynasty."<

Woodward has yet to publish any such findings, so I wouldn't lay money on this, were I you.

Rather, in a lecture he gave to the Egypt Study Society in Denver, Woodward stated he found otherwise - that new blood WAS introduced into the pharaonic line (at least during Dyn. 17 and 18), as had been suspected for a long time:

"...Professor Woodward was able to glean tissues from 11 of the mummies and sequence the DNA of seven of these individuals. He worked from a hypothetical 'tree' to see if DNA evidence would support relationships between some of royals from late Dynasty XVII and early Dynasty XVIII. Ahmose I was supposed to have married

his full sister, Seknet-re, which would mean they should share mtDNA (having the same mother) and some of the HLA alleles or nuclear DNA, if they had the same father. This was supported by the DNA evidence. It was assumed that Amenhotep I's mtDNA would be different from Ahmose's, as his mother was probably not part of the lineage. This too was borne out by Woodward's DNA findings. It is possible that Ahmose Nefertari may have been Amenhotep's mother.

Thutmosis I introduces new mtDNA. Was his mother, Seneseneb, a non-royal? The new mtDNA indicates that a pharaoh did not necessarily inherit the throne through his mother's line."

Source: "Secrets of the Ancient World Revealed Through DNA."  
A lecture presented to the ESS by Dr. Scott Woodward, Professor of Microbiology, Brigham Young University, 20 April 2001  
Summarized by Judy Greenfield

<[http://www.egyptstudy.org/Ostracon/Greenfield\\_WoodwardDNA\\_June2001.pdf](http://www.egyptstudy.org/Ostracon/Greenfield_WoodwardDNA_June2001.pdf)>

This is scientific support for the same conclusions made by Mertz (1952), Robins (1983), and Troy (1986), when reviewing the \_titles\_ of these women, for example. This argues specifically \_against\_ an heiress princess theory, as well. So far, by the evidence gleaned (but not formally published) supports the contentions of Mertz, Robins, and Troy: that whatever reasons these women married within Egyptian bloodlines did NOT have anything to do with matriarchal succession of the king to the throne, and likely had some religious ritual meaning, likely with Hathoric cult connection with kingship.

>Queen Tiye was a royal daughter.<

If you choose to believe this, it's up to you. However, no archaeological, textual or scientific evidence supports this conclusion.

>> The only names which 'appeared on seals' were, as I clearly

noted and as you so inexpertly snipped, ONLY the /nsw bity/ [throne] names, which ALWAYS appeared, and on occasion, the /sA ra/ (birth) name. The Horus name in a serekh did not appear as part of a king's name after the Old Kingdom,<<

>

> That's pretty much what I was saying in the first place.

Actually no, it wasn't.

First you said that the /sA ra/ [birth] name was the one by which the subjects called their king; they did not - it was ONLY the /nsw bity/ [throne] name which was used by a king's subjects. This makes sense, as I noted earlier, since it is the name a king assumes as a 'theme' for his rule - given at accession, and possibly as a oracularly divined name. It is, therefore, the most important of the names of a king.

We also know from royal correspondence that royal contemporaries ONLY knew the /nsw bity/ name, as it is the name which appears in the \_lingua franca\_ of the time, Akkadian. Personally, I don't have a clue why you seem to think the Horus name was at all important, as it does not appear as part of the king's usual titulary after the Old Kingdom.

Reference:

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Greenfield, J. 2001. Secrets of the Ancient World Revealed Through DNA. A lecture presented to the ESS by Dr. Scott Woodward, Professor of Microbiology, Brigham Young University, 20 April 2001. URL: <[http://www.egyptstudy.org/Ostrakon/Greenfield\\_WoodwardDNA\\_June2001.pdf](http://www.egyptstudy.org/Ostrakon/Greenfield_WoodwardDNA_June2001.pdf)>

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Troy, L. 1986. \_Patterns of Queenship: in ancient Egyptian myth and

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| 15860|2005-03-01 08:11:56|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> > >

>

> There is no documentary basis for the theory of the heiress

princess

> as an element of a matriarchal society.

There is no documentary evidence at all on the rules of succession.  
So the matter is a matter of speculation for all sides.

> > And, Katherine, don't forget that Scott Woodward found no evidence  
> of "outsider blood" in this dynasty." <

>

> Woodward has yet to publish any such findings, so I wouldn't lay  
> money on this, were I you.

>

He stated as much in the documentary "Secret Lives of the Pharaohs."

> Rather, in a lecture he gave to the Egypt Study Society in Denver,  
> Woodward stated he found otherwise - that new blood WAS introduced  
> into the pharaonic line (at least during Dyn. 17 and 18), as had  
> been suspected for a long time:

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> "...Professor Woodward was able to glean tissues from 11 of the  
> mummies and sequence the DNA of seven of these individuals. He  
> worked from a hypothetical 'tree' to see if DNA evidence would  
> support relationships between some of royals from late Dynasty  
> XVII and early Dynasty XVIII. Ahmose I was supposed to have married  
> his full sister, Seknet-re, which would mean they should share  
> mtDNA (having the same mother) and some of the HLA alleles or  
> nuclear DNA, if they had the same father. This was supported by  
> the DNA evidence. It was assumed that Amenhotep I's mtDNA  
> would be different from Ahmose's, as his mother was probably not  
> part of the lineage. This too was borne out by Woodward's DNA  
> findings. It is possible that Ahmose Nefertari may have been  
> Amenhotep's mother.

>

> Thutmosis I introduces new mtDNA. Was his mother, Seneseneb,  
> a non-royal? The new mtDNA indicates that a pharaoh did not  
> necessarily inherit the throne through his mother's line."

>

> Source: "Secrets of the Ancient World Revealed Through DNA."  
> A lecture presented to the ESS by Dr. Scott Woodward, Professor of  
> Microbiology, Brigham Young University, 20 April 2001  
> Summarized by Judy Greenfield

>

>

<[http://www.egyptstudy.org/Ostracon/Greenfield\\_WoodwardDNA\\_June2001.p](http://www.egyptstudy.org/Ostracon/Greenfield_WoodwardDNA_June2001.p)

> df>

>

> This is scientific support for the same conclusions made by Mertz  
> (1952), Robins (1983), and Troy (1986), when reviewing the

\_titles\_

> of these women, for example. This argues specifically \_against\_ an  
> heiress princess theory, as well.

Actually it doesn't since the article does not reach the conclusion  
that the new mtDNA is non-royal, it simply asks the question: "Was  
his mother, Seneseneb, a non-royal?"

Also, in all other cases, the mtDNA is part of the royal lineage.  
You seemed to have skipped over that part, which would support the  
heiress princess theory.

>  
 > > > The only names which 'appeared on seals' were, as I clearly  
 > noted and as you so inexpertly snipped, ONLY the /nsw bity/  
 > [throne] names, which ALWAYS appeared, and on occasion, the /sA  
 ra/  
 > (birth) name. The Horus name in a serekh did not appear as part  
 of  
 > a king's name after the Old Kingdom,<<  
 > >  
 > > That's pretty much what I was saying in the first place.  
 >  
 > Actually no, it wasn't.  
 >  
 > First you said that the /sA ra/ [birth] name was the one by which  
 > the subjects called their king;

When did I say that?

Here is my response to Osirica who started this thread:

"Rulers had five royal names: Horus, Nebti, Golden Horus, throne and birth.

In early times (pre-4th dynasty), they were mainly known by the Horus name as found in the serekh. Afterward, they throne and birth names as found in the cartouche were believed to be better known."

Regards,

Paul Kekai Manansala

| 15861|2005-03-01 10:18:04|dalmar\_barre|Sorry but|

I've been combing through the threads looking at various topics and the ones that caught my eye were about blacks in Indian, America , and China. Basically, no hard evidence has been offered to prove a early black presence in any of these place, ie, during prehistoric times. Its mostlt reaching and nearly all of the theories proposed can be easily refuted. I don't mind debating the significance of the information posted here, but I would like to know why is it important to stress promoting a black presence outside of Africa in regards to prehistory?

| 15862|2005-03-01 10:24:44|dalmar\_barre|Re: Out of Africa?|

There are a few tribes of natives who are on the outside comparable

- > to the Africans, that is where the similarities end. Their genetic
- > structure is closer to Asians and have been linked to a few tribes

in

- > India. Their genes are far older than the oldest modern African
- > found. Very little is known about these people as the Indian
- > Government is protecting them and access to them is highly
- > restricted to people other than authorised Indian scientists. A
- > strict no no for foreigners. The Indian tribes with whom the
- > Andamanese are linked with are also kept officially secret.

The most recent published data verify that the oldest lineages are found in Africa. Earlier reports of older lineages originating outside of Africa have been discarded after further retesting determined they were younger than previously thought.

| 15863|2005-03-01 11:00:21|Asar Imhotep|Re: Sorry but|

I think you are probably looking at it wrong. If the evidence is such that we know now that humanity started in the lacustrine region of Africa some 50-60000 years ago and they spread to other continents during this period, then it wouldn't be a far fetch concept that you should find evidence of African high culture in various parts of the world. People just don't move and forget everything they know. Remember that the oldest homo sapiens bones are Homo Sapiens Idaltu dated to about 160, 000 years. Now if humanity is that old and survived to this date, they couldn't have done it being dummies or what not. That means they have developed processes for survival that became part of the dominant culture which eventually was passed on from generation to generation.

I don't know what "prehistory" means, but I assume you mean a time before alphabetic characters were in use widely amongst the populations in Africa to identify languages or before stone building. I think most agree with current genetic data that life spread from Africa, into Asia and then the rest of the world. We have to also keep in mind that there are a lot of things within African culture that is a lot older than what historians are willing to give credit to.

[http://www.mochasuite.com/forum/forum\\_posts.asp?TID=2301&PN=5](http://www.mochasuite.com/forum/forum_posts.asp?TID=2301&PN=5)

What one is really after is the information on how Dark African people morphed into the various phenotypes we see today and how much of their African culture has survived in these areas given the ecology at the time of the morphs. Environment plays a major role in how one interprets the world. So what may seem different is probably



the exact same thing just expressed differently using models that reflect their immediate ecology. We find evidence of this behavior all throughout Nile Valley history.

It would be best to criticize the exact references in which you have observed so the debate can iron out the kinks. A generalization as such that has been made doesn't advance the study or shed any light. You would have to have your evidence in hand that can refute whatever has been stated.

I look forward to the evidence in which you bring.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "dalmar\_barre" wrote:

>

> I've been combing through the threads looking at various topics and  
> the ones that caught my eye were about blacks in Indian, America ,  
> and China. Basically, no hard evidence has been offered to prove a  
> early black presence in any of these place, ie, during prehistoric  
> times. Its mostly reaching and nearly all of the theories proposed  
> can be easily refuted. I don't mind debating the significance of

the

> information posted here, but I would like to know why is it

important

> to stress promoting a black presence outside of Africa in regards

to

> prehistory?

| 15864|2005-03-01 15:37:02|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

>> wrote:

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>  
 > > There is no documentary basis for the theory of the heiress  
 > princess as an element of a matriarchal society.

>  
 >  
 > There is no documentary evidence at all on the rules of

succession.

> So the matter is a matter of speculation for all sides.

Au contraire: There is quite a bit of documentary evidence from the ancient Egyptian themselves on the rules and modes of succession of a king in ancient Egypt, such as the accession story of Hatshepsut, chose by her father Thutmose I to succeed him, and later solidified by the 'divine birth cycle' myth used to justify her assumption as pharaoh, is very well known. Other kings speak of their father's selecting them to serve beside them as co-regents during their youth, such as Senwosret I, proleptically in the didactic piece, "The Instruction of Amenemhet I to this Son," from the Middle Kingdom. Similarly, Ramses II boasts that his father made him co-regent when yet a child, though his mother Tuya was neither a /sAt nsw/ or a /snt nsw/.

Similarly, the oracular forms of kingly accession, as foretold by deity such as Amun in his temple bowing before Thutmose III, Thutmose IV's promise of the kingship by the Great Sphinx once he had cleared away the sand before the statue, and Horemheb's coronation declaration that he was personally shosen adn crown by the 'Lord of Hnes' (Horus) shows that where the lineage of a king was not directed related to the previous king (Thutmose IV was the son of Amenhotep II and a lesser wife, Tia, who was neither /sAt nsw/ nor /snt nsw/), then mythic formulae were used to place such persons on the throne - all without relation to an 'heir princess.'

Such modes of kingship accession have also been written about at length in a variety of modern works, which include:

Barta, W. 1975. \_Untersuchungen zur G□□ichkeit des regierenden K□□s. Ritus und Sakralk□□tum in Alt□□pten nach Zeugnissen der Frhzeit und des Alten Reiches\_. Mnchner hyptologische Studien 32. Mnchen-Berlin:Deutscher Kunstverlag.

Bonh□, M.-A. and A. Forgeau. 1988. \_Pharaon. Les secrets du pouvoir\_. Paris: Armand Colin. [The last part of this work is devoted to the rituals of the royal succession and the sed-jubilee,

as distinct from annually repetitive rituals. In ch. 6 two episodes in the coronation ritual are distinguished, the preparatory stage of taking over power and the coronation ritual proper (often re-enacted at ceremonial occasions). The authors deal also with the legitimacy of the pretender.]

Fairman, H. W. 1958. The Kingship Rituals of Egypt. In S. H. Hooke, ed., *Myth, Ritual, and Kingship. Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel*: 74-104. Oxford: Clarendon Press. [SUMMARY: The evidence suggests that the kingship of the reigning king resided in his predecessor. In other words, his kingly office is derived from and inherent in his ancestors, and it was in the establishment and preservation of the direct link with the ancestors that his claim to rule resided. One method of emphasizing that link was undoubtedly the performance of the funerary ritual for his predecessor, and indeed for all the company of the ancestors. One example of a ritual of the ancestors has survived in what is now generally called the Ritual of Amenophis I. A new, and hitherto unpublished, fact is of much importance in this connexion. It is now certain that sections of the Ritual of Amenophis I formed the main element in the decoration of at least the eastern section of the Hall of Offerings in the Ptolemaic temple at Edfu. At Edfu, although of course the name of Amenophis I is never mentioned, approximately one-third of the episodes of the Ritual have been identified, either exact duplicates or very close parallels, the series ending, however, with the last ceremony of the Reversion of Offerings (Episode 40). There are in addition many episodes that do not occur in any of the earlier versions of the Ritual, but which must be regarded as having formed part of it. A significant fact is that some of the episodes of the Edfu and earlier versions can now be identified with certain sections of the Osiris Mysteries, some of the ceremonies during the hour-watches of the night.]

Frankfort, H. 1978 (1948). *Kingship and the Gods. A Study of Ancient Near Eastern Religion as the Integration of Society and Nature*. Chicago/London: University of Chicago Press. (See pp. 101-139 for a detailed description of kinship succession, accession and coronation rituals)

Grimal, N. C. 1986. *Les termes de la propagande royale égyptienne de la XIXe dynastie à la conquête d'Alexandre*. *Notes sur la propagande royale égyptienne* 4. *Mémoires de l'Académie des Inscriptions et Belles-Lettres. Nouvelle Série* 6. Paris: Imprimerie Nationale/Diffusion de Boccard.

Murnane, W. J. 1990. *The Road to Kadesh: A Historical Interpretation of the Battle Reliefs of King Sety I at Karnak*. Second Ed., Revised. Studies in Ancient Oriental Civilizations. SAOC 42. Chicago: Oriental Institute. (Discusses the various modes of accession rituals open to a king not part of the familial dynasty, or of questionable lineage)

Murnane, W. J. and E. S. Meltzer 1995. *Texts from the Amarna Period in Egypt*. Society of Biblical Literature: Writings from the Ancient World Series 5. S. B. Parker. Atlanta: Scholars Press. [Contains the Coronation Decree of Horemheb, which uses a 'divine oracular' mode of kingly accession].

Mysliwiec, K. 1984. *Iconographic, Literary and Political Aspects of an Ancient Egyptian God's Identification with the Monarch*. In H.I.H. Prince Takahito Mikasa, ed., *Monarchies and Socio-Religious Traditions in the Ancient Near East*. Papers read at the 31st International Congress of Human Sciences in Asia and North Africa. Bulletin of the Middle Eastern Culture Centre in Japan 1. Wiesbaden: Harrassowitz.

Schade-Busch, M. 1992. *Zur K<sup>ön</sup>igsideologie Amenophis' III. Analyse der Phraseologie historischer Texte der Voramarnazeit*. Hildesheimer hptologische Beitr<sup>äge</sup> 35. Hildesheim: Gerstenberg Verlag.

Silverman, D. *The Nature of Egyptian Kingship*. In D. O'Connor and D. Silverman, ed. *Ancient Egyptian Kingship*: 49-92. Probleme der hptologie 9. Leiden: Brill.

Finally, as noted before, Amenhotep III issues a memorial scarab during approximately Year 5 of his reign which clearly notes that Tiye is *of non-royal lineage*, but that he is nonetheless married to her, and she is the 'wife of a mighty king.'

There are at least 6 such scarabs which possess this same text - 3 in the British Museum, 2 in the Louvre, and one in the Cairo Museum. Other examples exist in private collections, and so the wording is quite clear: Tiye is of non-royal lineage, and her parents, Yuya and Thuya, are named and defined, and are also stated to be of non-royal blood.

If nothing else, one would consider that IF Tiye possessed the royal titles of 'royal daughter' or 'royal sister', Amenhotep III would have surely noted them, for it would have enhanced his wife's position in the court. BUT HE DOES NOT, because Tiye is NOT

a 'royal daughter' or 'royal sister,' and no inscription or scientific/archaeological evidence to date says that she is.

> > > And, Katherine, don't forget that Scott Woodward found no

evidence

> > of "outsider blood" in this dynasty." <

> >

> > Woodward has yet to publish any such findings, so I wouldn't lay

> > money on this, were I you.

> >

>

> He stated as much in the documentary "Secret Lives of the

Pharaohs."

Note that the lecture from which I quoted is -AFTER- the November 2000 Chanel 4 documentary, in which Woodward made this preliminary statement.

So, it appears Woodward had time to review his DNA work before making the lecture, and corrected a number of misstatements which did not apply, which is pretty darned apparent in the article, BTW.

> > Rather, in a lecture he gave to the Egypt Study Society in

Denver,

> > Woodward stated he found otherwise - that new blood WAS

introduced

> > into the pharaonic line (at least during Dyn. 17 and 18), as had

> > been suspected for a long time:

> >

> > "...Professor Woodward was able to glean tissues from 11 of the  
> > mummies and sequence the DNA of seven of these individuals. He  
> > worked from a hypothetical 'tree' to see if DNA evidence would  
> > support relationships between some of royals from late Dynasty  
> > XVII and early Dynasty XVIII. Ahmose I was supposed to have

married

> > his full sister, Seknet-re, which would mean they should share  
> > mtDNA (having the same mother) and some of the HLA alleles or  
> > nuclear DNA, if they had the same father. This was supported by  
> > the DNA evidence. It was assumed that Amenhotep I's mtDNA  
> > would be different from Ahmose's, as his mother was probably not  
> > part of the lineage. This too was borne out by Woodward's DNA  
> > findings. It is possible that Ahmose Nefertari may have been

> > Amenhotep's mother.  
> >  
> > Thutmosis I introduces new mtDNA. Was his mother, Seneseneb,  
> > a non-royal? The new mtDNA indicates that a pharaoh did not  
> > necessarily inherit the throne through his mother's line."  
> >  
> > Source: "Secrets of the Ancient World Revealed Through DNA."  
> > A lecture presented to the ESS by Dr. Scott Woodward, Professor

of

> > Microbiology, Brigham Young University, 20 April 2001  
> > Summarized by Judy Greenfield  
> >  
> >  
>

<[http://www.egyptstudy.org/Ostrakon/Greenfield\\_WoodwardDNA\\_June2001.p](http://www.egyptstudy.org/Ostrakon/Greenfield_WoodwardDNA_June2001.p)

> > df>  
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> > This is scientific support for the same conclusions made by Mertz  
> > (1952), Robins (1983), and Troy (1986), when reviewing the  
> \_titles\_  
> > of these women, for example. This argues specifically \_against\_

an

> > heiress princess theory, as well.  
>  
>  
> Actually it doesn't since the article does not reach the

conclusion that the new mtDNA is non-royal, it simply asks the  
question: "Was his mother, Seneseneb, a non-royal?"<

Then you failed to grasp the import of the situation, for this  
statement is EXACTLY what is meant - that the 'heiress theory' is  
invalid: \_IF Seneseneb brings in new mtDNA into the pharaonic line,  
then she is NOT related to the previous royal household, as she does  
not possess their mtDNA, which is passed from mother to offspring\_.  
Thus she is a non-royal female who was not born into the Ahmosid  
line, as she possesses none of the Ahmosid mtDNA, as Greenfield  
noted.

Neither is Seneseneb a wife of a ruling king, which means that  
Thutmose I, her son, is not related to the ruling dynasty, either.  
Rather, Thutmose I does NOT rely upon his mother's lineage to rise  
to the level of kingship. That choice of Thutmose I as the heir to

the last of the Ahmosids is made by Amenhotep I, which, as Robins, Mertz, Troy etc. noted, is done for \_reasons other than the 'heiress' theory\_.

This is why Greenfield noted above, that the evidence of the "...new mtDNA indicates that a pharaoh did not necessarily inherit the throne through his mother's line." This comment was noted and followed up by the following footnote:

"It should be noted that the theory of a royal "heiress" determining the succession to the Egyptian throne has been rejected on other grounds as well. For discussion, see Gay Robins. 1983. "A Critical Examination of the Theory That the Right to the Throne of Ancient Egypt Passed Through the Female Line in the 18th Dynasty." *Göttinger Miszellen: Beiträge zur ägyptologischen Diskussion* 62:67-77; Gay Robins. 1993. *Women in Ancient Egypt*. London: British Museum Press, 26-27."

- > Also, in all other cases, the mtDNA is part of the royal lineage.
- > You seemed to have skipped over that part, which would support the
- > heiress princess theory.

Actually, no, not all mtDNA was found by Woodward to in relation with the royal line, and this was quoted earlier as well:

"...Ahmose I was supposed to have married his full sister, Seknet-re, which would mean they should share mtDNA (having the same mother) and some of the HLA alleles or nuclear DNA, if they had the same father. This was supported by the DNA evidence. It was assumed that Amenhotep I's mtDNA would be different from Ahmose's, \_\*as his mother was probably not part of the lineage\*\_ . This too was borne out by Woodward's DNA findings." [Emphasis \_\* \*\_ added)

This means that Ahmose and Ahmose Nefertari [Amenhotep I's mother] were likely NOT brother and sister, as had been presumed for many years. If they had been, the alleles of Ahmose's mother (Ahhotept) would be presented in BOTH Ahmose and Ahmose-Nefertari, and by extrapolation, in the body of Amenhotep I. But the alleles are not there, which again argues against a 'brother sister' marriage for succession purposes...

It seems quite possible that Ahmose-Nefertari was not related at all to Ahmose (she had presumably been thought to have been his sister by Ahhotep). Since the same alleles are not present, either Ahmose

or Ahmose-Nefertari are NOT related to Ahhotep, which agains argues against a steadfast 'heir princess' theory of succession.

> > > The only names which 'appeared on seals' were, as I clearly  
> > noted and as you so inexpertly snipped, ONLY the /nsw bity/  
> > [throne] names, which ALWAYS appeared, and on occasion, the /sA  
> ra/  
> > (birth) name. The Horus name in a serekh did not appear as

part

> of

> > a king's name after the Old Kingdom,<<

> > >

> > > That's pretty much what I was saying in the first place.

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> > Actually no, it wasn't.

> >

> > First you said that the /sA ra/ [birth] name was the one by

which

> > the subjects called their king;

>

> When did I say that?

>

> Here is my response to Osirica who started this thread:

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> "Rulers had five royal names: Horus, Nebti, Golden Horus, throne

and

> birth.

>

> In early times (pre-4th dynasty), they were mainly known by the

> Horus name as found in the serekh. Afterward, they throne and birth

> names as found in the cartouche were believed to be better known."

The /sA ra/ [birth name] be it in the cartouche or not, was not the 'better known' of names publicly, which is MY point.

Only the /nsw bity/ [throne] name was the name known to both subjects and royal contemporaries. This was not unusual for /sA ra/ [birth names to be used ONLY before accession to the throne, and rarely used thereafter except for certain ritualistic purposes (such as temple ceremonies), not in the public eye.

---

Katherine Griffis-Greenberg, MA (Lon)



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Oriental Studies Doctoral Program [Egyptology]  
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| 15865|2005-03-01 17:36:22|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > > wrote:

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret"

wrote:

> >

> > > There is no documentary basis for the theory of the heiress  
> > princess as an element of a matriarchal society.

> >

> >

> > There is no documentary evidence at all on the rules of  
> succession.

> > So the matter is a matter of speculation for all sides.

>

> Au contraire:

None of the stuff you mention constitute rules of succession. Maybe  
some information can be reconstructed from it but not that much  
reliably.

And practically everything you mention is debatable to a high extent.

>

> Note that the lecture from which I quoted is -AFTER- the November  
> 2000 Chanel 4 documentary, in which Woodward made this preliminary  
> statement.

>

> So, it appears Woodward had time to review his DNA work before  
> making the lecture, and corrected a number of misstatements which  
> did not apply, which is pretty darned apparent in the article, BTW.  
>

No, the statements involved different data, and you have misrepresented the review.

The documentary dealt with the gene pool of nuclear DNA from which it was determined that all the royals were very closely related.

The mtDNA study simply shows there is more than one matriarchal line in the family, which is no problem since kings had many wives. And sometimes, irregular things happened in succession.

[http://www.egyptstudy.org/Ostracon/Greenfield\\_WoodwardDNA\\_June2001.p](http://www.egyptstudy.org/Ostracon/Greenfield_WoodwardDNA_June2001.p)

>>> df>

>>>

>>> This is scientific support for the same conclusions made by

Mertz

>>> (1952), Robins (1983), and Troy (1986), when reviewing the

>> \_titles\_

>>> of these women, for example. This argues specifically

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>>> heiress princess theory, as well.

>>

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>> Actually it doesn't since the article does not reach the

> conclusion that the new mtDNA is non-royal, it simply asks the

> question: "Was his mother, Seneseneb, a non-royal?"<

>

> Then you failed to grasp the import of the situation, for this

> statement is EXACTLY what is meant - that the 'heiress theory' is

> invalid: \_IF Seneseneb brings in new mtDNA into the pharaonic line,

> then she is NOT related to the previous royal household, as she

does

> not possess their mtDNA, which is passed from mother to

offspring\_.

> Thus she is a non-royal female who was not born into the Ahmosid  
> line, as she possesses none of the Ahmosid mtDNA, as Greenfield  
> noted.  
>

That only suggests there might not have been an available heiress  
from the senior line, nothing else.

> Actually, no, not all mtDNA was found by Woodward to in relation  
> with the royal line, and this was quoted earlier as well:  
>  
> "...Ahmose I was supposed to have married his full sister, Seknet-  
> re, which would mean they should share mtDNA (having the same  
> mother) and some of the HLA alleles or nuclear DNA, if they had

the

> same father. This was supported by the DNA evidence. It was

assumed

> that Amenhotep I's mtDNA would be different from Ahmose's, \_\*as

his

> mother was probably not part of the lineage\*\_ . This too was borne  
> out by Woodward's DNA findings." [Emphasis \_\* \*\_ added)

>

> This means that Ahmose and Ahmose Nefertari [Amenhotep I's mother]  
> were likely NOT brother and sister, as had been presumed for many  
> years. If they had been, the alleles of Ahmose's mother (Ahhotep)  
> would be presented in BOTH Ahmose and Ahmose-Nefertari, and by  
> extrapolation, in the body of Amenhotep I. But the alleles are

not

> there, which again argues against a 'brother sister' marriage for  
> succession purposes...

Wait a minute. You just posted:

"Ahmose I was supposed to have married his full sister, Seknet- re,  
which would mean they should share mtDNA (having the same  
mother) and some of the HLA alleles or nuclear DNA, if they had  
the same father. This was supported by the DNA evidence."

This in fact verifies that Ahmose I did marry his full sister.

What the report seems to be suggesting is that Ahmose-Nefertari is not the true mother of Amenhotep I. But I'd have to see the whole thing. Do you have a pdf?

Regards,

Paul Kekai Manansala

| 15866|2005-03-02 00:42:21|K. Loganathan|The Mantrayana of Tirumular- 83|

## **The Mantrayana of Tirumular- 83**

### **The Elements of Tantric Psychology - Vaciya**

#### **Binding People in Friendship and Love**

There is a difference between what is called Mokanam and Vaciya that is taken up now and both of which have been parts of magical practices right from very ancient times. Mokanam is that mantra technology that brings about an irrational infatuation so that the rational mind is deactivated. Sometimes this is necessary for the extremely rational and analytic mind, creates divisions and with that troubles. At a personal level, such an analytic individual is also feelingless and emotionless so much so that he cannot socialize with understanding and sympathy with others. The flute of Krishna induces this Mokanam so that analytic acumen is dulled and aesthetics is allowed to reign over the soul so that the emotional side of life comes to the fore subduing the aggressive and combatant spirit.

Now Vaciya is related to this but seeks a permanent binding relationship in terms LOVE so that a strong kind of friendship becomes available.

Here it is Siva mantra that has to be recited ten thousand times but more specially with focus upon the a-kaaram, the bija mantra of Bindu and u-kaaram the bija mantra of Natam, the Bindu the Sakti and Natam the Siva - icon forms of BEING specific to these Siva Tatvas. The Vilvam tree is the sacred tree of Siva and sitting on it while reciting the mantra means, seeking the Grace of BEING as Siva.

Now it is said also that aritaaram, of the color red, must be pasted on the palm leaf on which the bija mantras are inscribed. Now the color RED, the color of Laxmi means LOVE of the kind a good and faithful wife has towards her husband, a kind of love that binds her permanently to her husband so that she is with him though thick and thin - through times of opulence and hardship.

This explain what Vaciya is - the having of a group of friends , a social network of abiding and permanently faithful and cordial relationships. But why this?

In social existence most people are with one as friends and so forth only during times when there are no troubles. But when serious troubles break out where one has to FIGHT seriously along side, you find that only a few stay, most disappearing to avoid the possible troubles.

But why the special focus on the bija mantras a-kaaram and u-kaaram?

**The mantra phoneme a-kaaram as that of Bindu stands for LOVE as such and u-kaaram as that of Natam for courage as such. A (wo)man must exist and battle the opponents with LOVE and COURAGE and always with seeking the blessings of BEING. This is perhaps the meaning of mantra-recitations which is not simply murmuring the syllables but actually LIVING the meaning of the bija mantras. Anyone who fights vigorously with LOVE and COURAGE and for TRUTH will have the blessings of BEING so that to help him out there will be a network of comrades who would remain steadfast along side him always.**

1001.

**eeynta aritaaram eeddin meel puuci  
eeynta vakaaram ulaaram ezuttiddu  
vaayntatoor villam palakai vaciyattukku  
eenta vaittu en patinaayiram veeNdilee**

Meaning:

*Those good souls who desire a company of comrades who will be bound to oneself and be along with oneself even during trying times, this is what has to be done to succeed in it. On palm leaf write the bija mantras a-kaaram and u-kaaram and smear it with the red colored aritaaram. Then sitting firmly on a plank of Vilvam tree ( a tree special to Siva) one must recite the mantra ten thousand times continuously*

---

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[Yahoo! Netrospective: 100 Moments of the Web](#)

| 15867|2005-03-02 03:53:10|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > wrote:

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> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

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> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > > > wrote:

> > > > >

> > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret"

> wrote:

> > >

> > > > There is no documentary basis for the theory of the heiress

> > > princess as an element of a matriarchal society.

> > >

> > >

> > > There is no documentary evidence at all on the rules of

> > succession.

> > > So the matter is a matter of speculation for all sides.

> >

> > Au contraire:

>

> None of the stuff you mention constitute rules of succession.

Maybe some information can be reconstructed from it but not that much reliably.

>

> And practically everything you mention is debatable to a high

extent.

Then, following your view, everything you claim as fact is also open to debate and nothing is certain overall.

That's a rather ridiculous position to take, IMO, especially when the Egyptian texts themselves tell you now the rules of succession run, and how the king's heir is chosen. There are several different routes, as texts indicate, and not any relate back to an "heir princess" theory.

But, if that's your position - whatever.

> > Note that the lecture from which I quoted is -AFTER- the

November 2000 Chanel 4 documentary, in which Woodward made this preliminary statement.

> >

> > So, it appears Woodward had time to review his DNA work before

> > making the lecture, and corrected a number of misstatements

which did not apply, which is pretty darned apparent in the article, BTW.

> >

>

> No, the statements involved different data, and you have

> misrepresented the review.

>

> The documentary dealt with the gene pool of nuclear DNA from which

> it was determined that all the royals were very closely related.

I have a copy of the documentary, but what I am saying is that Scott Woodward has since concluded in the April 2001 lecture some were related and others were 'new blood' in the gene pool unrelated to the previous dynastic line. This jives again with the studies of the queenly epithets, so we have a clear idea that kinship was defined by epithets for the queens, and created a hierarchal structure (as Troy describes in her 1986 work: 102-107).

Again, I refer you to the Greenfield article, as that is (to date) the final word that Woodward has said on the topic.

> The mtDNA study simply shows there is more than one matriarchal

line in the family, which is no problem since kings had many wives. And sometimes, irregular things happened in succession.

Which means that there is no basis for an 'heir princess' to define a king's right to succession. It's as Robins pointed out:

"The 'heiress' theory

For over a century scholars have been reiterating the belief that the right to the throne of ancient Egypt was transmitted through the female line of the royal family in direct descent from one 'heiress' to the next. Thus, any king, whether or not he was the son of his predecessor, had to legitimise his claim to the throne by marriage with the 'heiress', who would be the daughter of the previous king and his 'heiress' queen. This meant that in most cases a king had to

marry his sister or half-sister. Although the right to the throne, according to this hypothesis, descended through the female line, the office of kingship was not exercised by the 'heiress' but by the man she married.

If this theory were correct, each king would have had to marry a woman of royal birth, and it should be possible to trace a line of royal women in direct descent from one another. A study of the situation in the Eighteenth Dynasty, the period in connection with which this theory is most often cited, shows that such a line of descent simply did not exist. Women of royal birth can be identified by the use of the title 'king's daughter', since there is no evidence in the Eighteenth Dynasty of women who are known to have had non-royal parents being given this title. This rules out the possibility that the title was sometimes awarded to enhance the status of non-royal women. Among the queens of the Eighteenth Dynasty, some bear the title 'king's daughter' while others do not. Although filiation is rarely given for queens, in cases where we find queens filiated to non-royal parents, those queens are not attested with the title 'king's daughter'. Thus we can undoubtedly distinguish between queens of royal and non-royal birth, and it becomes clear that there was no line of 'heiresses' in unbroken descent. By way of refutation, it is enough to point out that the principal wives of Thutmose III, Amenhotep II and Amenhotep III were all of non-royal origins.

There is no doubt, however, that some kings did marry their sisters or half-sisters and had children by them, and the 'heiress' theory was developed partly in an attempt to explain a form of marriage which scholars regarded as incestuous. In fact, there is nothing within Egyptian texts to suggest that there was such a thing as an 'heiress'. The mythological basis for kingship that had developed to underpin the king's authority is not predicated on legitimisation through an 'heiress'. Instead we must look for the explanation of brother-sister marriage elsewhere. Such marriages seem to have been rare among non-royal Egyptians, but as we have already seen in the Introduction, they occur among deities. At the time of creation, the creator god produced a pair of offspring who in turn produced a second divine couple and so on, the most famous being Osiris and his sister-consort Isis. So at the time of creation, choice of partner was perforce limited to brother or sister. By marrying his sister, the king set himself apart from his subjects who did not normally marry their sisters. By imitating the gods, he stressed the divine side of kingship." (Robins 1993: 26-27)

[http://www.egyptstudy.org/Ostracon/Greenfield\\_WoodwardDNA\\_June2001.p](http://www.egyptstudy.org/Ostracon/Greenfield_WoodwardDNA_June2001.p)



>>>> df>  
>>>>  
>>>> This is scientific suport for the same conclusions made by  
> Mertz  
>>>> (1952), Robins (1983), and Troy (1986), when reviewing the  
>>> \_titles\_  
>>>> of these women, for example. This argues specifically  
> \_against\_  
>> an  
>>>> heiress princess theory, as well.  
>>>>  
>>>>  
>>> Actually it doesn't since the article does not reach the  
>> conclusion that the new mtDNA is non-royal, it simply asks the  
>> question: "Was his mother, Seneseneb, a non-royal?"<  
>>  
>> Then you failed to grasp the import of the situation, for this  
>> statement is EXACTLY what is meant - that the 'heiress theory'

is

>> invalid: \_IF Sensonb brings in new mtDNA into the pharaonic

line,

>> then she is NOT related to the previous royal household, as she  
> does  
>> not possess their mtDNA, which is passed from mother to  
> offspring\_.

>> Thus she is a non-royal female who was not born into the Ahmosid  
>> line, as she possesses none of the Ahmosid mtDNA, as Greenfield  
>> noted.  
>>  
>  
> That only suggests there might not have been an available heiress  
> from the senior line, nothing else.

Which means there is no continous possibility of an 'heir princess'. Thutmose I brings new blood not related to Amenhotep I into the Ahmosid line, effectively starting the Thutmosid line. This has been known for many years.

For the 'heir princess' theory to work, the mother of Thutmose I (in this case, Sensonb) would also have to possess some form of the mtDNA of the Ahmosid line to count as an 'heir princess,' were the theory valid. But she does not, as Woodward points out - she is unrelated to the previous dynastic line.

This is also shown in texts by the kings themselves: Hatshepsut, for example, traces her lineage ONLY to her father, Thutmose I, and does not claim the Ahmosids as 'ancestors,' and this during a time that Ahmose-Nefertari, for example, was revered as a demi-goddess.

Rather, Hatshepsut does not call upon her relation to the Ahmosids line to justify her position on the throne, but relies upon a story of being physically crowned by her father as regent. Then, since her husband Thutmose II was also the issue of a concubine, Hatshepsut went on to 'prove' her pharaonic divine status was greater than her husband's by utilising the 'divine birth' cycle myth (that she is the direct offspring of the god Amun by her mother, Ahmose), to justify taking the reigns of the country. Interestingly, Ahmose herself is also non-royal, as all her higher titles are granted to her by her daughter Hatshepsut, proleptically.

Similarly, Thutmose III, since he was the son of a concubine named Isis, does not claim his right to the throne by Isis as a 'royal female,' from which he issued, but instead claims his right is based upon his choice as king by Amun himself during a festival in the god's temple, in which the statue of the deity stopped and 'bowed' toward him.

> > Actually, no, not all mtDNA was found by Woodward to in relation  
> > with the royal line, and this was quoted earlier as well:  
> >  
> > "...Ahmose I was supposed to have married his full sister,

Seknet-re, which would mean they should share mtDNA (having the same mother) and some of the HLA alleles or nuclear DNA, if they had the same father. This was supported by the DNA evidence. It was assumed that Amenhotep I's mtDNA would be different from Ahmose's, \_\*as his mother was probably not part of the lineage\*\_ . This too was borne out by Woodward's DNA findings." [Emphasis \_\* \*\_ added)

> >  
> > This means that Ahmose and Ahmose Nefertari [Amenhotep I's

mother] were likely NOT brother and sister, as had been presumed for many years. If they had been, the alleles of Ahmose's mother (Ahhote) would be presented in BOTH Ahmose and Ahmose-Nefertari, and by extrapolation, in the body of Amenhotep I. But the alleles are not there, which again argues against a 'brother sister' marriage for succession purposes...

>  
>  
> Wait a minute. You just posted:

>  
> "Ahmose I was supposed to have married his full sister, Seknet-

re, which would mean they should share mtDNA (having the same mother) and some of the HLA alleles or nuclear DNA, if they had the same father. This was supported by the DNA evidence."

>  
> This in fact verifies that Ahmose I did marry his full sister.

Who was Seknet-re and NOT Ahmose-Nefertari, the mother of Amenhotep I, which was MY point.

> What the report seems to be suggesting is that Ahmose-Nefertari is  
> not the true mother of Amenhotep I. But I'd have to see the whole  
> thing. Do you have a pdf?

It's online, Paul, as I clearly gave the URL.

No, this result of Woodward is saying that Amenhotep I's mother, presumably Ahmose Nefertari, is unrelated to Ahmose, which means she is likely NOT the daughter of Ahhotep. By the mtDNA results Woodward is stating that Ahmose and Ahmose-Nefertari \_may\_ have been unrelated at all, and is not even part of the Ahmosid lineage through Ahhotep. It is possible that Ta'a II is the father of Ahmose-Nefertari, but from an unknown mother.

To review the titles of Queens of the 17th and 18th Dynasty, and how this did not show any form of "heiress theory" pattern, see;

<<http://www.geocities.com/naseret/Text/Queens-Titles-Dyn17-18.html>>

Queens of the 17th and 18th Dynasty with Epithetical Titles  
Denoting Hierarchal Structure in Relation to Ancient Egyptian  
Kingship (Griffis-Greenberg, 2000)

Reference:

Greenfield, J. Secrets of the Ancient World Revealed Through DNA.  
A lecture presented to the ESS by Dr. Scott Woodward, Professor of  
Microbiology, Brigham Young University, 20 April 2001. Online URL:  
<[http://www.egyptstudy.org/Ostrakon/Greenfield\\_WoodwardDNA\\_June2001.p](http://www.egyptstudy.org/Ostrakon/Greenfield_WoodwardDNA_June2001.pdf)  
df>

Robins, G. 1993. \_Women in Ancient Egypt\_. Cambridge: Harvard  
University Press.

Troy, L. 1986. \_Patterns of Queenship: in ancient Egyptian myth and history\_. BOREAS 14. Uppsala: ACTA Universitatis Upsaliensis.

Katherine Griffis-Greenberg, MA (Lon)

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<http://www.griffis-consulting.com>

| 15868|2005-03-02 04:54:42|dalmar\_barre|Re: Sorry but|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> I think you are probably looking at it wrong. If the evidence is

such

> that we know now that humanity started in the laclustrine region of

> Africa some 50-60000 years ago and they spread to other continents

> during this period, then it wouldn't be a far fetch concept that

you

> should find evidence of African high culture in various parts of

the

> world.

Ok, I see your point, but which specific African high cultures are we dealing with here? I agree that ROA migrants radiated out of Africa and spread to other continents and later became diversified. But if we're talking about 50-60,000 years ago then I say its reaching. That particular time frame deals with primitive type cultures.

People just don't move and forget everything they know.

> Remember that the oldest homo sapiens bones are Homo Sapiens Idaltu

> dated to about 160, 000 years. Now if humanity is that old and

> survived to this date, they couldn't have done it being dummies or

> what not. That means they have developed processes for survival

that

- > became part of the dominant culture which eventually was passed on
- > from generation to generation.

Ok so using that type of logic are you saying that all cultures outside of Africa are African High Cultures? Different cultures developed outside of Africa in response to different environments, so I would not expect it to be totally the same.

- >
- > I don't know what "prehistory" means, but I assume you mean a time
- > before alphabetic characters were in use widely amongst the
- > populations in Africa to identify languages or before stone

building.

- > I think most agree with current genetic data that life spread from
- > Africa, into Asia and then the rest of the world. We have to also
- > keep in mind that there are a lot of things within African culture
- > that is a lot older than what historians are willing to give credit
- > to.

I can agree here, but current genetic and linguistic data do not closely link Indus, the Shang civilization of China, and ancient Meso-America to Africa. I agree that the earliest inhabitants of Meso-America superficially resembles sub-Saharan, Australoids, and Melanesians, but they represent a physical type that was abruptly replaced by populations who resemble the modern day peoples. Perhaps the "Negroid" faces seen there are remnants of these peoples. Genetic evidence would have to prove if they were direct migrants from Africa, but the likely scenario is that they came from the Pacific Islands.

| 15869|2005-03-02 07:05:58|Paul Kekai Manansala|Re: What was Tiye's royal name|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

- > Again, I refer you to the Greenfield article, as that is (to date)
- > the final word that Woodward has said on the topic.
- >

Where do I get the "Greenfield article?" I remember before you referred to some obscure Canadian site that purportedly had a faxed

document from Zahi Hawass on the Fletcher case.

I still have not been able to confirm that fax. Hawass has apparently never posted anything on this supposed study at his official website.

> > The mtDNA study simply shows there is more than one matriarchal  
> line in the family, which is no problem since kings had many

wives.

> And sometimes, irregular things happened in succession.

>

> Which means that there is no basis for an 'heir princess' to

define

> a king's right to succession. It's as Robins pointed out:

>

That depends on the definition of the "heir princess."

The heiress princess theory maintained a line of primogeniture starting with the chief wife. However, if no daughter was available in the senior line, then they logically would proceed to other daughters of the king who could have other mtDNA lineages.

The idea is that heiress princess must have royal blood and be a royal daughter, but not necessarily be of one direct lineage.

For example, the daughter of a brother of the heiress queen, who could have a completely different mtDNA lineage.

An example in European royalty are the Windsors. The normal lineage is male primogeniture but in special cases as with the present queen the throne passes to the daughter because she is of royal blood.

The exact specifics of the heir princess theory are not known.

> >

> > That only suggests there might not have been an available

heiress

> > from the senior line, nothing else.

>

> Which means there is no continuous possibility of an 'heir

> princess'. Tutmosis I brings new blood not related to Amenhotep I

> into the Ahmosid line, effectively starting the Thutmosid line.

This

> has been known for many years.

>

Thutmose I brings in new blood only via the mtDNA lineage.

As I state above, Pharaohs usually had many wives and daughters. The first in line would be the eldest of the chief queen, but if she had no daughters, it likely could pass to other royal daughters.

The idea is that the two crowns are invested in the blood of the royal daughters.

You are maintaining that there must have been an unbroken direct line but this is speculation.

Thus, a Pharaoh marries his sister, but they have no daughters. The brother of the couple, marries a princess with a different mtDNA lineage and has a daughter. This daughter has the same royal blood as the heiress queen but a different mtDNA lineage. She becomes the heir apparent.

Or the Pharaoh has another secondary wife by which he has daughters and one of these becomes the heir princess. The royal blood comes from her father not her mother.

> >

> > Wait a minute. You just posted:

> >

> > "Ahmose I was supposed to have married his full sister, Seknet-re, which would mean they should share mtDNA (having the same mother) and some of the HLA alleles or nuclear DNA, if they had the same father. This was supported by the DNA evidence."

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> > This in fact verifies that Ahmose I did marry his full sister.

>

> Who was Seknet-re and NOT Ahmose-Nefertari, the mother of

Amenhotep

> I, which was MY point.

>

> > What the report seems to be suggesting is that Ahmose-Nefertari

is

> > not the true mother of Amenhotep I. But I'd have to see the

whole

> > thing. Do you have a pdf?

>

> It's online, Paul, as I clearly gave the URL.

>

> No, this result of Woodward is saying that Amenhotep I's mother,

> presumably Ahmose Nefertari, is unrelated to Ahmose, which means

she

> is likely NOT the daughter of Ahhotep. By the mtDNA results

> Woodward is stating that Ahmose and Ahmose-Nefertari may have

been

> unrelated at all,

They are generally considered brother and sister. The results from mtDNA would only mean they have different mothers. Thus she would be of royal blood.

The article only says that it is "possible" that Ahmose-Nefertari was the mother of Amenhotep I but doesn't reach any conclusions.

We have to remember a new practice was introduced known as the God's Wife of Amun during the 18th dynasty. So there could have been some changes in succession. However, the article does suggest that the heiress princess was the \*normal\* route:

"The new mtDNA indicates that a pharaoh did not \*\*\*necessarily\*\*\* inherit the throne through his mother's line."

(emphasis mine)

In other words, normally he did inherit through his mother's line.

Regards,

Paul Kekai Manansala

| 15870|2005-03-02 07:22:50|clyde winters|Re: Sorry but Africans were in Ancient China|

It is clear that you have entered this forum mainly to debate the history of African people outside of Africa. In your post you maintain that you have the evidence that Blacks were not in China or America in ancient times.



I look forward to your presenting this evidence because, the archaeological and linguistic evidence make it clear that Chinese and Olmec civilization were founded by Africans. Below we will discuss some of the evidence for Africans in China.

The September 1998 scientific report published in the Los Angeles Times said that "Most of the population of modern China--one fifth of all the people living today--owes its genetic origins to Africa? (see: Hotz, Robert Lee. "Chinese Roots Lie in Africa, Research Says." Los Angeles Times, Sep 29, 1998. This genetic evidence is supported by Chinese surnames, textual, linguistic and archaeological data. In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The Zhou people were called Hua in the ancient records.

The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", *Current Anthropology*, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.

During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the west of Yin-Shang. The Qiang people were often referred to as the Ta Qiang "many Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral rites as sacrifice victims.

Archaeological research makes it clear that Negroids were very common to ancient China. F. Weidenreich (in *Bull. Nat. Hist. Soc. Peiping* 13, (1938-30) noted that the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien (Zhoukudian), was of a Oceanic Negroid/Melanesoid " (p.163). This makes it clear that many of the original inhabitants of China were Blacks, even before Africans from Iran and China entered the area after 2500BC.

These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of

Archaeology of ancient China (1986) wrote that: " by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID races respectively?."(p.64). By the Upper Pleistocene the Negroid type was typified by the Liu-chiang skulls from Yunnan (Chang, 1986, p.69).It is interesting to note that many of these Negroes, due to the presence of common West African places names on Pacific Islands came from Africa.

In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic/African/Negroid type ( Kwang-chih Chang, The archaeology of ancient China, (New Haven,1977) p.42; G.H.R. von Koenigswald, A giant fossil hominoid from the pleistocene of Southern China, Anthropology Pap. Am Museum of Natural History, no.43, 1952, pp.301-309). Although Negritos were also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.

In addition to Oceanic Blacks in Southeast Asia and southern China shortly before the Christian era Africoids of the Mediterranean type entered these areas by way of India. Much of the archaeology in southern China is related to the Southeast Asian patterns, with numerous finds of chipped stone of the type found in Szechewan, Kwangsi .Yunan and in the western part of Kwangtung as far as the Pearl River delta.( Chang, 1977, p.76. ) Neolithic culture of southern China as the people were parallel to southeastern development. It seems from the evidence that in China there were several major areas where the Neolithic way of life characterized by farming for food, use of pottery and the making of stone instruments.

Negroid skeletons dating to the early periods of Southern Chinese history have been found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl River delta and Jiangxi especially at the initial sites of

Chingliengang (Ch'ing-lien-kang) and Mazhiabang (Ma chia-pang) phases ( see: K.C. Chang, The archaeology of ancient China, (Yale University Press:New Haven,1977) p.76) . The Chingliengang culture is often referred to as the Ta-wen-k'ou (Dawenkou) culture of North China. The presence of Negroid skeletal remains at Dawenkou sites make it clear that Negroes were still in the North in addition to South China. The Dawenkou culture predates the Lung-shan culture which is associated with the Xia civilization.

Please send your refutations of the above archaeological evidence. Don't forget to include citations supporting your conclusions, propositions and etc.

Clyde A. Winters,Ph.D.

--- dalmar\_barre <[dalmar\\_barre@yahoo.co.uk](mailto:dalmar_barre@yahoo.co.uk)> wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep"  
> wrote:  
>>  
>> I think you are probably looking at it wrong. If  
> the evidence is  
> such  
>> that we know now that humanity started in the  
> laclustrine region of  
>> Africa some 50-60000 years ago and they spread to  
> other continents  
>> during this period, then it wouldn't be a far  
> fetch concept that  
> you  
>> should find evidence of African high culture in  
> various parts of  
> the  
>> world.  
>  
> Ok, I see your point, but which specific African  
> high cultures are we  
> dealing with here? I agree that ROA migrants  
> radiated out of Africa  
> and spread to other continents and later became

> diversified. But if  
> we're talking about 50-60,000 years ago then I say  
> its reaching. That  
> particular time frame deals with primitive type  
> cultures.  
>  
>  
>  
>  
>  
> People just don't move and forget everything they  
> know.  
> > Remember that the oldest homo sapiens bones are  
> Homo Sapiens Idaltu  
> > dated to about 160, 000 years. Now if humanity is  
> that old and  
> > survived to this date, they couldn't have done it  
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| 15871|2005-03-02 08:01:40|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
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>  
> > Again, I refer you to the Greenfield article, as that is (to  
  
date)  
> > the final word that Woodward has said on the topic.  
> >  
>

I forgot to delete this part before sending it. Somehow I did not notice the link to Greenfield's article in your first post.

Regards,

Paul Kekai Manansala

| 15872|2005-03-02 10:27:33|Ask me|Newly Discovered mummies....pictures|  
[http://www.chinadaily.com.cn/english/doc/2005-03/03/content\\_421165\\_5.htm](http://www.chinadaily.com.cn/english/doc/2005-03/03/content_421165_5.htm)

[http://www.chinadaily.com.cn/english/doc/2005-03/03/content\\_421165.htm](http://www.chinadaily.com.cn/english/doc/2005-03/03/content_421165.htm)

| 15873|2005-03-02 12:26:58|cristofori whitakara|Re: Sorry but Africans were in Ancient China|  
also, Dr. Winters there was an article written in the 1932/1933 New York Times concerning the  
Na-xi of Yunnnan. If i recall correctly in was September '32 or '33.

*clyde winters* wrote:

It is clear that you have entered this forum  
mainly to debate the history of African people outside  
of Africa. In your post you maintain that you have the  
evidence that Blacks were not in China or America in  
ancient times.

I look forward to your presenting this evidence  
because, the archaeological and linguistic evidence  
make it clear that Chinese and Olmec civilization were  
founded by Africans. Below we will discuss some of the  
evidence for Africans in China.

The September 1998 scientific report published  
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population of modern China--one fifth of all the  
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data. In the Chinese literature the Blacks were called

li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The Zhou people were called Hua in the ancient records.

The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", *Current Anthropology*, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.

During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the west of Yin-Shang. The Qiang people were often referred to as the Ta Qiang "many Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral rites as sacrifice victims.

Archaeological research makes it clear that Negroids were very common to ancient China. F. Weidenreich (in *Bull. Nat. Hist. Soc. Peiping* 13, (1938-30) noted that the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien (Zhoukudian), was of a Oceanic Negroid/Melanesoid " (p.163). This makes it clear that many of the original inhabitants of China were Blacks, even before Africans from Iran and China entered the area after 2500BC.

These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of *Archaeology of ancient China* (1986) wrote that: "by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID races respectively?" (p.64). By the Upper Pleistocene the Negroid type was typified by the Liu-chiang skulls from Yunnan (Chang, 1986, p.69). It is interesting to note that many of these Negroes, due to the presence of common West African place names on Pacific Islands came from Africa.

In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic/African/Negroid type (

Kwang-chih Chang, *The archaeology of ancient China*, (New Haven, 1977) p.42; G.H.R. von Koenigswald, A giant fossil hominoid from the pleistocene of Southern China, *Anthropology Pap. Am Museum of Natural History*, no.43, 1952, pp.301-309). Although Negritos were also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.

In addition to Oceanic Blacks in Southeast Asia and southern China shortly before the Christian era Africoids of the Mediterranean type entered these areas by way of India. Much of the archaeology in southern China is related to the Southeast Asian patterns, with numerous finds of chipped stone of the type found in Szechewan, Kwangsi, Yunnan and in the western part of Kwangtung as far as the Pearl River delta. (Chang, 1977, p.76.) Neolithic culture of southern China as the people were parallel to southeastern development. It seems from the evidence that in China there were several major areas where the Neolithic way of life characterized by farming for food, use of pottery and the making of stone instruments.

Negroid skeletons dating to the early periods of Southern Chinese history have been found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl River delta and Jiangxi especially at the initial sites of Chingliengang (Ch'ing-lien-kang) and Mazhiabang (Machia-pang) phases (see: K.C. Chang, *The archaeology of ancient China*, (Yale University Press: New Haven, 1977) p.76). The Chingliengang culture is often referred to as the Ta-wen-k'ou (Dawenkou) culture of North China. The presence of Negroid skeletal remains at Dawenkou sites make it clear that Negroes were still in the North in addition to South China. The Dawenkou culture predates the Lung-shan culture which is associated with the Xia civilization.

Please send your refutations of the above archaeological evidence. Don't forget to include citations supporting your conclusions, propositions



and etc.

Clyde A. Winters, Ph.D.

--- dalmar\_barre wrote:

>  
> --- In Ta\_Seti@yahoogroups.com, "Asar Imhotep"  
> wrote:  
> >  
> > I think you are probably looking at it wrong. If  
> the evidence is  
> such  
> > that we know now that humanity started in the  
> laclustrine region of  
> > Africa some 50-60000 years ago and they spread to  
> other continents  
> > during this period, then it wouldn't be a far  
> fetch concept that  
> you  
> > should find evidence of African high culture in  
> various parts of  
> the  
> > world.  
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> Ok, I see your point, but which specific African  
> high cultures are we  
> dealing with here? I agree that ROA migrants  
> radiated out of Africa  
> and spread to other continents and later became  
> diversified. But if  
> we're talking about 50-60,000 years ago then I say  
> its reaching. That  
> particular time frame deals with primitive type  
> cultures.  
>  
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> People just don't move and forget everything they  
> know.  
> > Remember that the oldest homo sapiens bones are

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----->

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---

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<http://mail.yahoo.com>

| 15874|2005-03-02 14:35:35|clyde winters|Re: Sorry but Africans were in Ancient China|  
Hi

Thanks for the information. I believe this article is about the pygmies of China. I did not discuss this group in the earlier post. These people were called Man, by the Chinese. I discuss this group at the following web site:

<http://clyde.winters.tripod.com/junezine/id1.html>

Enjoy.

Clyde

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

> also, Dr. Winters there was an article written in  
> the 1932/1933 New York Times concerning the Na-xi of  
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 > is associated with the Xia civilization.  
 >  
 > Please send your refutations of the above  
 > archaeological evidence. Don't forget to include  
 > citations supporting your conclusions, propositions  
 > and etc.  
 >  
 > Clyde A. Winters, Ph.D.  
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 >  
 > --- dalmar\_barre wrote:  
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 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep"  
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=== message truncated ===



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| 15875|2005-03-02 14:58:10|Peter Barrett|Migrations into Western Africa|

Hi everyone,

I'm sure this question has come up before, but can someone tell me when and how the migrations of Kushites/Nubians entered into West Africa?

I always read that West Africa was injected with a new vigor and the started the West African kingdoms. These new people intermarried with those there and so forth. It never says who they were. I would appreciate some help on this one.

Peter

| 15876|2005-03-02 20:38:32|K. Loganathan|Sumerian Dumuzi and Ta. KaNNan , the Divine Black Child|

### **Sumerian Dumuzi and Ta. KaNNan , the Divine Black Child**

This is not a full or even an extensive analysis of the Sumerian God Dumuji , the Akkadian Tammuz but only an analysis of line 6 in the Temple Hymn 24 of En Hudu Anna (c. 2300 BC) of very interesting information.

>>>>>>>

6(299)

**dumu u-sun-zi ama-ugu-na gaba-ku-ga mi-du-ga ( The child, the wild cow, taken care of at the holy breast of her mother)**

Ta. tamu oo suunji ammaa ukunna kapa(m) kooga mai tuGka ( The child , of great brilliance, given birth to by the Divine Mother Herself, of the divine breast and divine Black color )

?? ???.?? ???? ???? ??? ???? ?????

dumu :Ta. tamu child as in tam-akkai ( elder sister, the first child) , tam-aiyan ( elder brother - the big child ) etc

**u-sun-zi** : Ta. uu suun ji: the divine(Ji) bright light ( uu suun)

**ama-ugu-na** ; Ta. amma ukunna : the one given birth to by Mother Goddess Herself . Ta.

ammaa: Mother Goddess Ta. uku: to drop, give birth to

**ga-ba** > (metathesis) Ta. paakam: breast, hips , chest

**mi-du-ga** : Ta. mai tuGka : the great black hue .Ta. mai (

>>>>>>>>>>

We can see immediately that this line is recognizably Tamil with some archaic features without distorting unduly the original line as give,

We notice that the word ?dumu? exists to this day in Tamil but frozen as parts of many words. We have tamakkai ( elder sister) ?akkai? is perhaps derived Su. as-a or es-a ( the first one) Similarly we have ?tamayan?( elder brother) , tamu-aiyan ; the big child and tangkai < tamu-kai , the small (ku, kai) child (tamu). We should recall here that dumu exists in Akkadian as ?tamu ? and it is the Akkadian version that also exists in Tamil

Now I have interpreted ?u-sun-zi? not as wild cow that does not make sense but as divine(zi) bright(sun) light (u) which is also possible within Sumerian. The divine child is also Divine Clear Light and which is the sense retained to this day in connection of the child god Muruka.. However here it is definitely KaNNan, the Black One as the phrase ?mi-du-ga? would indicate. The Su. mi as in ? mi-u-na? (at night ) means Black and certainly the same as Ta. mai: black. The ?du-ga? is Ta. tuGka, great lofty etc. Thus mi-du-ga is Ta. mai tuGka : the great and lofty Black, the Majestic Black

This makes it clear that Dumuzi, the Divine Black Child is KaNNan, the Black One, the Sk Krishna derived from Ta. karu-si-na : the Black one ( Ta. kar, karu: black)

Now the Su. ama-ugu-na is Ta. ammaa ugunna : ?dropped? by Mother Goddess Herself and where this Mother is Nin-in-si-na . Thus this description not only evokes the image of Madonna of the Christians but also that of Yasodha with child KaNNan as sung so eloquently by Periyazvar.

Now ?ga-ba-ku-ga ? can also be? paakam kuuka? the divine chest or body.

**There are TWO implications:**

1

Here we probably have the notion of Ideal Child - beautifully BLACK, divinely brilliant and with a faultless divine body and given birth to or fashioned by Mother Goddess herself using perhaps the womb of an ordinary woman.

2.

The other is a cult around such a child where the Parental LOVE is nurtured as part of religion

and which is true of both Tamil VaishNavism and Early Christianity

**Now the roots this cult of Child-God , may go back to the Africans where Dr Winters has noted the cult of the child among some Africans ( Olmecs?). That the divine child is seen as of majestic Black Color and which is retained to this day among the VaishNavas reinforces this view.**

---

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| 15877|2005-03-03 04:30:19|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> >

>

> > Again, I refer you to the Greenfield article, as that is (to

date)

> > the final word that Woodward has said on the topic.

> >

>

> Where do I get the "Greenfield article?" I remember before you

> referred to some obscure Canadian site that purportedly had a

faxed docuemnt from Zahi Hawass on the Fletcher case.

>

> I still have not been able to confirm that fax. Hawass has

> apparently never posted anything on this supposed study at his

> official website.

Why should he? The fax was sent from the SCA to the CBC: I suggest you either contact Dr. Salama at Ain Shams University or the CBC.

As I recall, I did give you Dr. Salama's mailing address some time ago in November.

> > > The mtDNA study simply shows their is more than one

matriarchal line in the family, which is no problem since kings had many wives.

> > And sometimes, irregular things happened in succession.

> >

> > Which means that there is no basis for an 'heir princess' to  
> define a king's right to succession. It's as Robins pointed out:  
> >  
>  
> That depends on the definition of the "heir princess."  
>  
> The heiress princess theory maintained a line of primogeniture  
> starting with the chief wife. However, if no daughter was

available in the senior line, then they logically would proceed to  
other daughters of the king who could have other mtDNA lineages.<

Hmm. No. The theory of the 'heir princess' is NOT based upon the  
this system at all, which is why it doesn't work. Petrie (1923: 110-  
111; he's the one who started the theory, after all) proposed that  
property [in this case, the throne of Egypt] could only pass through  
one female - the 'royal daughter' - the product of the chief queen  
and the king. This was the 'heir princess', a female who was the  
first-born, and of strictly royal blood from two equally royal  
parents. Likewise, the succeeding king HAD to marry this same  
female because she and only she held the property rights to the  
throne, i.e., the land of Egypt.

Their child, son or daughter, then constituted the NEXT 'royal'  
generation, such that the first-born son HAD to marry his first-born  
sister since she held the property rights to the throne, and so on.

That's the proposed system of the 'heir princess' theory.

However, we know for a fact that kings who were NOT first born of  
the royal dynasty which preceded them ascended to the throne and  
that also that most of their wives were NOT 'royal heir princesses.'

Thutmose I is such an example of a king unrelated to the preceding  
dynastic, not born of a royal daughter (Sensonb is never married to  
a king, nor given the title of 'royal daughter' or 'royal sister,'  
but is attested in several inscriptions as Thutmose I's mother). His  
position was one of designation by the preceding male king,  
Amenhotep I.

Thutmose III is NOT the first-born child of Thutmose II and his  
wife, Hatshepsut, but Neferure is. Thutmose III is the offspring of  
Thutmose II and a concubine named Isis (all her subsequent titles  
are post fact given by Thutmose III - none are rendered to her under  
the reign of Thutmose II).

However, Neferure never marries Thutmose III, but becomes the 'consort' of the Pharaoh Hatshepsut. Rather, Thutmose III marries Merytre Hatshepsut, who is NOT a 'daughter of the king', nor a 'sister of the king,' putting her outside the 'royal heir princess' realm. Thutmose III does this in no less than 6 instances, where all wives are of non-royal Egyptian origin.

Meanwhile, the son of Thutmose III and Merytre Hatshepsut, Amenhotep II, does NOT marry his sisters, Merytamun II, Nefertere, nor Baketamun, but rather a non-royal woman by the name of Tia. Tia possesses no title such as "royal daughter" nor "sister of the king," but her husband, born of a 'non-heir princess' mother still ascends to the throne.

Further, their son, Thutmose IV is not the first-born son, as this is so stated on the Dream Stela which is found at the Sphinx, in which the deity of the Sphinx, Horemakhet, tells Thutmose IV he will elevate him to the kingship if he clears the sand away from the monument (Hassan 1949: 195-196). One would think that since Amenhotep II had at least one putative daughter, Iaret, Thutmose IV would marry this sister and elevate her as the 'Great Royal Wife' due to her status since she would constitute the theoretical 'heir princess.\* This would be even MORE important than most for Thutmose, as he would need that added 'boost' to justify his position on the throne.

But he doesn't: he marries Mutemwiya - again, not a 'royal daughter' nor a 'sister of the king,' but until her marriage to Thutmose IV, only designated as a /rt-pa.t/ 'noblewoman.'

And so it goes: their son, Amenhotep III marries Tiye, and makes a specific reference on a scarab that she is NOT of royal blood, but that her parents are merely nobles. He mentions only their names, without any titles, and that, instead, Tiye is to be known for being married to a mighty king (Amenhotep III).

\*It should be noted that the position of Iaret is far from certain: most argue that Iaret is a daughter of Thutmose IV, and that he marries her after the death of Nefertere (there can be only one "Great Royal Wife" at a time. This appears to be true throughout Egyptian history). It is clear that Thutmose IV and Mutemwiya produce Amenhotep III during Amenhotep's reign (Bryan 1980: 72-77, on the representation of Amenhotep III as a child in TT64, Tomb of Hekanehekht) while Iaret does not appear as a /Hmt nsw wrt/ of Thutmose IV until year 7 of his reign. This space of

time argues, according to Bryan, more for the identification of Iaret as a daughter of Thutmose IV.

- > The idea is that heiress princess must have royal blood and be a
- > royal daughter, but not necessarily be of one direct lineage.

Yes, it does, for it is the property which passes through the first-born daughter, and that daughter must be of a king and a royal heiress who possessed the property so to pass it onto the king. If the mother is not a /sAt nsw/ or /snt nsw/, then there is no direct property rights to vest in the daughter.

Kings may be able to designate who is Great Royal Wife, but the 'heir princess' theory is strictly tied to property rights, and that must pass through a royal female who actually had rights to the land, which she theoretically passed onto her husband to make him king. A secondary wife who is NOT a /sAt nsw/ or /snt nsw/ does not have that right, under the 'heir princess' theory, and so her daughter could never become the 'heir princess.'

Again, it is this link to property rights which defines the 'heir princess theory'. The fact that so many kings married without any regard to the "property rights" of the various non-royal females indicates that their succession was based more upon choice by the preceding king upon whom he wanted to succeed him.

In the case, for example of Horemheb, who succeeded to the throne strictly by choice of Ay, he marries a woman named Mutnedjmet. Many think that she was the (half-)sister of Nefertiti, but in reality, it is more likely she was not (Martin 1982: 277-278). The fact that she carries no royal familial designations argues that Horemheb was likely a king by the choice of his predecessor (not that there were no power struggles to his accession, however; the damnatio memoriae of Nakhtmin, rival to Horemheb, and his family show it may have been quite violent (Ockinga 1997)).

- > For example, the daughter of a brother of the heiress queen, who
- > could have a completely different mtDNA lineage.

But she would have never been the 'heir princess,' according to the requirements of the theory.

- > An example in European royalty are the Windsor's. The normal

lineage is male primogeniture but in special cases as with the present queen the throne passes to the daughter because she is of royal blood.<

Elizabeth II attained the throne because there were no male heirs of George VI: period. Her uncle, Edward (VIII), had abdicated leaving her father, George VI, as next in line to become king. George VI had only two children - Elizabeth and Margaret.

If the law of succession was that ONLY males could inherit the throne, as you imply, then Henry, Duke of Gloucester (1900-74), who was the brother of George VI, should have taken the throne upon George VI's death. But it is the \_heir of the ruling king of England that governs who ascends the throne, and preferably the first-born male, \*if present\*\_.

In the case of Elizabeth II, that first-born male is Charles (born 1948), with the next born being Princess Anne (1950). However, should Charles die before ascending the throne, it would be HIS sons, William and Harry, who would be next in line for succession, while Charles' brothers (Andrew and Edward, respectively), would come after them in line of succession. Anne, as I recall, may come even further down than after her brothers, since those brothers have children as well.

But this is \_not\_ how succession worked in ancient Egypt: the king could designate an heir independent of his birth position, or even non-royal status (such as Thutmose I, who was designated by Amenhotep I as his heir, although Thutmose I was neither a son nor blood relative). A similar event occurs in the Middle Kingdom in the designation of Amenemhet I as successor to Montuhotep III, after serving as that king's vizier (Clayton 1994:78) Similarly, Ay's successor was Horemheb, who was neither related to the previous king or a named heir-successor (Nakhtmin was, however), but was serving as vizier to Ay, according to his coronation decrees (Murnane and Meltzer 1995: 230-234; No. 106 and 107).

Meanwhile, Horemheb had no known offspring (although debated; see Griffis-Greenberg 2001), but it is known that he designated his 'comrade in arms', Pi-rammessu, to serve first as his vizier and later, to ascend the throne as Ramses I, thus starting the 19th Dynasty.

> The exact specifics of the heir princess theory are not known.

Since the theory is a creation of Petrie (1923), I would say it IS known, since he set the parameters of the theory. There is no text in ancient Egyptian which gives rise to this theory: it's a modern construction of earlier Egyptologists eager to explain why apparently incestuous royal marriages took place (Barto 1997: 227).

- > > > That only suggests there might not have been an available
- > heiress from the senior line, nothing else.
- > >
- > > Which means there is no continuous possibility of an 'heir
- > > princess'. Thutmose I brings new blood not related to Amenhotep

I into the Ahmosid line, effectively starting the Thutmosid line.

- > This has been known for many years.
- >
- > Thutmose I brings in new blood only via the mtDNA lineage.

Then why is he not designated as the /sA nsw/ 'son of a king' in any inscription? Why does his mother contain NO royal designations whatsoever (meaning she is not related in any form to the ruling royal house)? This means that he is NOT related to the royal line at all, and thus the lack of mtDNA link to the previous royal house means he is NOT related to any part of it. This is why the 18th Dynasty is subdivided into the Ahmosid and the Thutmosid lines. Thutmose I's wife Ahmose (mother of Hatshepsut) is his sister, but she is never designated as a /sAt nsw/ 'daughter of a king,' having no relation to the house of Amenhotep I.

- > As I state above, Pharaohs usually had many wives and daughters.
- > The first in line would be the eldest of the chief queen, but if

she had no daughters, it likely could pass to other royal daughters.<

Yet, as I have shown above, many kings did not marry any of his sisters, which means the 'property of the throne/land' did not pass to later sisters. This is the major flaw of the "heir princess" theory.

- > The idea is that the two crowns are invested in the blood of the
- > royal daughters.
- >
- > You are maintaining that there must have been an unbroken direct
- > line but this is speculation.
- >
- > Thus, a Pharaoh marries his sister, but they have no daughters.



The brother of the couple, marries a princess with a different mtDNA  
> lineage and has a daughter. This daughter has the same royal

blood as the heiress queen but a different mtDNA lineage. She  
becomes the heir apparent.

No, she becomes, under the theory you are advancing, the "heir  
princess." The "heir apparent" designation always vests in a son,  
by the "heir princess" theory (and actual practice).

Further, there is no evidence that a "brother of the [royal] couple"  
produces \_any\_ princesses for the royal house. In fact, what few  
examples we have of royal brothers who did not become kings indicate  
they became 'non-persons' after the ascension of the king, and in  
the Middle Kingdom, attained only the level of counts (Ward 1982 and  
1986). If they did produce 'heir princesses' as you claim, these  
daughters would be designated by the title of /snt nsw/ 'sister of  
the king,' since nieces were so referred in kinship designations  
(Hannig 2000: 905b; Troy 1986: 104-106).

> Or the Pharaoh has another secondary wife by which he has

daughters and one of these becomes the heir princess. The royal  
blood comes from her father not her mother.<

Excuse me, but the whole point of an 'heir princess' theory is that  
the property rights must pass through the \_female\_ and not the male,  
thus making the property one of matrilineal succession. So, yes,  
the lineage must follow a strict line from one heir princess to  
another for this theory to work (which, as you have so clearly  
proved, doesn't work).

That has been the point all along. Otherwise, my point that the  
throne passes to whomever the king so designates is being conceded  
by you.

>

>> No, this result of Woodward is saying that Amenhotep I's mother,

> > presumably Ahmose Nefertari, is unrelated to Ahmose, which means

> she is likely NOT the daughter of Ahhotep. By the mtDNA results

> > Woodward is stating that Ahmose and Ahmose-Nefertari \_may\_ have  
> been

> > unrelated at all,

>

> They are generally considered brother and sister. The results from

> mtDNA would only mean they have different mothers. Thus she would

be of royal blood.<

But not by the same mother, which again interferes with the 'heir princess' theory, as the throne would have had to pass from Ahhotep to count as meeting the 'heir princess' requirements.

- > The article only says that it is "possible" that Ahmose-Nefertari
- > was the mother of Amenhotep I but doesn't reach any conclusions.
- >
- > We have to remember a new practice was introduced known as the

God's Wife of Amun during the 18th dynasty. So there could have been some changes in succession. However, the article does suggest that the heiress princess was the \*normal\* route:

- >
- > "The new mtDNA indicates that a pharaoh did not \*\*\*necessarily\*\*\*
- > inherit the throne through his mother's line."
- >
- > (emphasis mine)
- >
- > In other words, normally he did inherit through his mother's line.

Read Greenfield's note to this statement at the end of the article however, in which she points out that

"1 It should be noted that the theory of a royal "heiress" determining the succession to the Egyptian throne has been rejected on other grounds as well."

She does not adhere to the 'heir princess' theory at all.

Further, the title of 'god's wife of Amun' is a sacerdotal title, and had no bearing on the succession of kings or designations of women as 'heir princesses' (Troy 1986: 97-99; Robins 1983). Robins in particular noted that the title did not necessarily follow any pattern of being associated with royal or non-royal lineages.

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| 15878|2005-03-03 07:28:40|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> > >

> > The idea is that heiress princess must have royal blood and be a

> > royal daughter, but not necessarily be of one direct lineage.

>

> Yes, it does, for it is the \_property\_ which passes through the

> first-born daughter, and that daughter must be of a king and a

royal

> heiress who possessed the porperty so to pass it onto the king.

If

> the mother is not a /sAt nsw/ or /snt nsw/, then there is no

direct

> property rights to vest in the daughter.

>

This is only the first line of succession. You don't address the problem if there is no daughter or the daughter dies before succession takes place.

You have only given one version of the heir princess theory.

Everyone admits this has to be speculative. There basically trying to reconstruct the succession procedure. It is very obvious that the normal practice was to inherit through the mother's line, but

obviously there could have been other routes should that fail.

>  
> > The exact specifics of the heir princess theory are not known.  
>  
> Since the theory is a creation of Petrie (1923), I would say it IS  
> known, since he set the parameters of the theory.

No, you are now trying to restrict the heir princess theory to your own definition. Nobody owns this theory. It is based mainly on study of available evidence. There doesn't have to be one version that we can't modify because its against your rule.

Just because they didn't practice an Egyptian version of Europe's Salic law doesn't mean there wasn't an heir princess.

>  
> Read Greenfield's note to this statement at the end of the article  
> however, in which she points out that  
>  
> "1 It should be noted that the theory of a royal "heiress"  
> determining the succession to the Egyptian throne has been

rejected  
> on other grounds as well."  
>  
> She does not adhere to the 'heir princess' theory at all.  
>

This doesn't say anything about her views on the heir princess theory. All it says is that others have rejected the theory using other evidence.

However, what I'm referring to is the DNA evidence, which supports the idea that the normal succession was through the royal heiress.

Only two possible exceptions were found, and in neither case is it concluded that the wife was non-royal.

Regards,  
Paul Kekai Manansala  
| 15879|2005-03-03 11:09:03|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

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> > Yes, it does, for it is the \_property\_ which passes through the

> > first-born daughter, and that daughter must be of a king and a

> > royal heiress who possessed the property so to pass it onto the

king. If the mother is not a /sAt nsw/ or /snt nsw/, then there is no direct property rights to vest in the daughter.

> >

>

> This is only the first line of succession. You don't address the

> problem if there is no daughter or the daughter dies before

> succession takes place.

You see, Paul, this is WHY the 'heir princess' does not work. For it to work, ONLY one daughter can carry the bloodline: were the main daughter to not be born or die, then the right dies out.

This was Robins' point, as well as Mertz's: infant mortality rates were such that to vest the entire line in a single female would doom the dynastic line. By the time Troy wrote her work, this was a dead issue, mainly because exceptions proved the rule was invalid.

The fact that most 18th Dynasty kings marry females who are NOT even related also affirms that the fact that the bloodline is not the issue to succession.

> > > The exact specifics of the heir princess theory are not known.

> >

> > Since the theory is a creation of Petrie (1923), I would say it

IS known, since he set the parameters of the theory.

>

> No, you are now trying to restrict the heir princess theory to

your own definition. Nobody owns this theory.<

Petrie, who first enunciates the theory, and whose work is parroted in every work I have ever read on the 'heir princess theory' does indeed 'own' the theory (as of his 1923 work).

> It is based mainly on study of available evidence. There doesn't

have to be one version that we can't modify because it's against your rule.<

Not MY rule - Petrie's. Paul: you say there is a 'heir princess' theory: there is. It is the one that was first detailed in 1923 by Petrie. Any modification from that theory is no longer the 'heir princess' theory.

> Just because they didn't practice an Egyptian version of Europe's

> Salic law doesn't mean there wasn't an heir princess.

Beyond the fact that no one adheres to a strict 'heir princess' rule of female property succession, since many of the wives of kings are neither 'royal daughters' or 'king's sisters', and thus have no property rights in the throne? I would call that a serious drawback to any such system, IMO.

> > Read Greenfield's note to this statement at the end of the

article however, in which she points out that

> >

> > "1 It should be noted that the theory of a royal "heiress"

> > determining the succession to the Egyptian throne has been

> rejected on other grounds as well."

> >

> > She does not adhere to the 'heir princess' theory at all.

>

> This doesn't say anything about her views on the heir princess

> theory. All it says is that others have rejected the theory using

> other evidence.

And neither does she accept it, or she would have argued for it.

You cannot assume that she advances the theory simply from the use

of the word 'necessarily.' That is argumentum ex silentio, which is fallacious.

- > However, what I'm referring to is the DNA evidence, which supports
- > the idea that the normal succession was through the royal heiress.
- >
- > Only two possible exceptions were found, and in neither case is it
- > concluded that the wife was non-royal.

Actually the lack of mtDNA proves there is no familial relation at all, and the lack of known 'heiress' titles we have for these queens shows the females were non-royal, so science confirms textual evidence.

Having been involved myself in an mtDNA search for an ancestor, I can assure you that forensic genealogists search all permutations and levels of a family line to find possible mtDNA links. If the mtDNA is not there, there is NO relation between one generation to another.

However, believe what you will: there is no point claiming mtDNA 'proves' the 'heir princess' theory until a full family line can be gleaned, and Woodward's results (received over 4 years ago now) have never been published, which makes one wonder if the sample was large enough to produce any effective results.

You see, this is one of the drawbacks to full DNA testing to the 18th Dynasty - many male mummies are mislabeled, and the necessary female line for mtDNA lines is, in most cases, missing (the Valley of the Queens was not, for example, created until the 19th Dynasty).

This is a situation that will not likely be cured (the lack of the entire Amarna female line, from Nefertiti through Ankhsenamun, as well as the questioned identification of the Elder Lady as Tiye, means we have at least one and a half, if not two, generations of just the Amenhotep III line lacking for any answer to the question of Tutankhamun's ancestry, for example.

Now, if you multiply that across the dynastic line about 8 times, you can see how important the textual information becomes, since science is, and will likely forever remain, silent.

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| 15880|2005-03-03 11:17:37|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

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> levels of a family line to find possible mtDNA links. If the mtDNA

> is not there, \_there is NO relation\_ between one generation to

> another.

>

That's simply incorrect. MtDNA is passed only through the female line. So all it means is they didn't have the same maternal lineage, it says nothing about the paternal heritage.

Again, Woodward mentioned that royal mummies tested belonged to a very limited related gene pool.

Every female has only \*\*\*one\*\*\* mtDNA lineage, just as all males have only one Y chromosome lineage.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

| 15881|2005-03-03 11:42:54|Peter Gray|Re: What was Tiye's royal name|

I'm afraid Paul is right on this one. mtDNA defines strictly the maternal lineage, while Y-chromosomes define the male lineage. Common mtDNA implies a maternal link, and absence of any common mtDNA simply means that there was no mother -->daughter or mother--> son relationship.

Peter Gray

>From: "Paul Kekai Manansala" <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: What was Tiye's royal name

>Date: Thu, 03 Mar 2005 19:17:10 -0000

>

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

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> and  
> > levels of a family line to find possible mtDNA links. If the mtDNA  
> > is not there, \_there is NO relation\_ between one generation to  
> > another.  
> >  
>  
> That's simply incorrect. MtDNA is passed only through the female  
> line. So all it means is they didn't have the same maternal lineage,  
> it says nothing about the paternal heritage.  
>  
> Again, Woodward mentioned that royal mummies tested belonged to a  
> very limited related gene pool.  
>  
> Every female has only \*\*\*one\*\*\* mtDNA lineage, just as all males  
> have only one Y chromosome lineage.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://sambali.blogspot.com/>  
>  
>  
>  
| 15882|2005-03-03 11:55:59|Alex van Deelen|Hobbit was 'not a diseased human' (BBC)|  
<http://news.bbc.co.uk/1/hi/sci/tech/4308751.stm>

Hobbit was 'not a diseased human'  
By Paul Rincon  
BBC News science reporter

The famous skeleton from Indonesia nicknamed the "Hobbit" does not belong to a modern human pygmy with a brain disease, as some scientists argue. That is the main finding of a detailed examination of the creature's braincase, published in Science. The authors say their study of the Hobbit's brain supports the idea it is a new, dwarf species of human. However, others contend the report does little to quash their theory it was actually a small, diseased person.

The remains of the small hominid from the Indonesian island of Flores were unveiled last year to worldwide acclaim.

The 18,000-year-old bones were unearthed at a site called Liang Bua,

one of numerous limestone caves on Flores, and were designated LB1 and assigned to a human species new to science: *Homo floresiensis*.

In our opinion, LB1 is not in any way, shape or form, a true microcephalic

But the skeleton of this tiny female with a brain no larger than a chimpanzee soon became mired in controversy. Several prominent researchers - including the Indonesian palaeoanthropologist Teuku Jacob - argued that the remains were really those of a modern human (*Homo sapiens*), probably a pygmy with the brain defect known as microcephaly.

Microcephaly is a pathological condition characterised by an abnormally small head and brain and usually associated with mental difficulties.

Mirror image

The new research partly aims to scotch this theory. It shows that *H. floresiensis* managed to pack a number of features of more advanced brains into its tiny skull.

A male *Homo floresiensis* may have looked something like this (Image: National Geographic) This may explain signs of advanced intelligence shown by the hominid, including the ability to hunt with sophisticated stone tools.

"The overall shape of LB1's brain resembles *Homo erectus* (an earlier ancestor of modern humans) more than anything else. But it's its own thing," said co-author Dean Falk, an anthropologist at Florida State University in Tallahassee.

"It has some very advanced features that harken towards [modern] humans. Those features are at the frontal lobe, the temporal lobes at the sides and at the back of the brain.

"In our opinion, LB1 is not in any way, shape or form, a true microcephalic."

Unless other forms of this condition are characterised by a *Homo erectus*-shaped brain, says Falk and her colleagues, the theory that LB1 is a microcephalic can be rejected.

Virtual model

Because the brain creates a mirror image of its surface inside the skull, scientists can create a cast by applying several layers of rubber paint to the cavity. When dry, this leaves a hollow rubber model - or endocast - of the brain that can be removed. Professor Falk and researchers at the Mallinckrodt Institute of Radiology used computed tomographic (CT)

scan data on the original skull to create a 3D virtual endocast of LB1's brain.

Tiny stone tools were found with the hobbit remains

The dimensions and features of this brain cast were then compared with endocasts from a number of different species: the chimpanzee; a normal modern human including the modern pygmy; an individual with true microcephaly; and *Homo erectus*. Further comparisons were made with the ancient human-like creatures *Australopithecus africanus* and *Paranthropus aethiopicus*; and even with modern gorillas. Despite some advanced features, LB1's brain is in other ways intriguingly primitive. The ratio of brain size to body size in *H. floresiensis* is more similar to that of

the australopithecines than to what one would expect if *Homo erectus* were miniaturised.

"I thought that it was really a very good description," said hominid brain specialist Ralph Holloway, of Columbia University in New York, US.

But, he added: "I think the real weakness was using one microcephalic [skull] in their comparison. I don't think true microcephaly was the one to go with."

'Not swayed'

Professor Holloway said the team should have tried to get hold of an individual with a more generalised condition called nanocephaly.

"They've made a convincing case for ruling out pathology to 95% confidence. But I think if they had extended their sample, it would have been more interesting," he explained. Robert Eckhardt, of Penn State University, US, and a member of the group of researchers that believes LB1 was a microcephalic, said the team's work did not sway the disease theory.

LB1 was an adult female that stood just one metre in height

"We have some comprehensive analyses underway which I really think will resolve this question," Professor Eckhardt said.

"What I would say for now is that the specimen has multiple phenomena that I would characterise as very strange oddities and probably pathologies."

But Dr Falk was keen to emphasise that the evidence for LB1's position as a separate species extends beyond a lone skull.

"There are other remains of *Homo floresiensis*, so it's from a population. And it looks pretty interesting from the neck down. So multiple evidence suggests to us that it's not a microcephalic," argued Dr Falk.

"If others are interested in pursuing that line of enquiry, we welcome that and look forward to reading it in a peer-reviewed journal."

A wrangle over custody of the hominid now seems to be drawing to a close. The bones were temporarily moved from the Centre for Archaeology in Jakarta to Professor Jacob's university so the researcher could study them for himself. This prompted fears that access to the remains might be restricted.

But most of the remains have now been returned to a secure facility at their home institution.

| 15883|2005-03-03 12:15:58|James St. Clair|Fwd: FW: Fw: Harvard University|

Attachments :  
.....

Note: forwarded message attached.

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| 15884|2005-03-03 19:10:31|ssathia|Tamil and Centamiz|

Dear Friends,

It occurred to me during my search for traces of Tamil among the ancient languages, that the Tamil as we know of today, is actually centamiz, or refined Tamil. The ancient grammar book of Tolkaappiyam appear to have crystallised the development of Centamiz. Probably the Tamil as we know of today, took its definitive form from then on.

However, in areas where the effect of Tolkaappiyam or its successive grammar books did not reach, the pre-existing Tamil continued in its natural development, absorbing other languages and evolving its own grammar. Probably it was these pre-existing Tamil variants that formed the foundation for other major languages of the world in Europe, Asia and in Australia.

I am unable to say anything about Tamil's relationship with African languages as so far I have no avenue to do a comparison.

Regards,

Sathia

| 15885|2005-03-03 20:41:21|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Peter Gray" wrote:

> I'm afraid Paul is right on this one. mtDNA defines strictly the

maternal

> lineage, while Y-chromosomes define the male lineage. Common

mtDNA implies

> a maternal link, and absence of any common mtDNA simply means that

there was

> no mother --> daughter or mother--> son relationship.

>

> Peter Gray

Yes, I am aware of that, but the LACK of female mtDNA on a continuous basis in the Pharaonic line puts a damper on the 'heir princess' theory, which requires a continuous unbroken chain of females to 'pass on' the property rights to the throne.

Under Petrie's definition of the theory, the property passed ONLY through the female line, so the daughter of a property owner was the rightful heir to the property. If the 'heir princess' theory were actually at play, then the mtDNA of Tetisheri, the dynastic ancestress of the 18th Dynasty, should show up in every female and every male of the 18th Dynasty. It doesn't.

Thutmose I begins a NEW mtDNA line, according to Woodward (Greenfield 2001: 23). This is because Sensonb is not related to the Tetisheri strain of mtDNA, and so there is a 'break' in the dynastic line from the Ahmosid strain to the Thutmosid strain. Epithetically, this "break" has been assumed for many years (older works on Egyptology actually called the 18th Dynasty the "Ahmosid-Thutmosid" dynasty). Were Sensonb related (common sister with Amonhotep I or Ahmose-Nefertari, for example), Tetisheri's mtDNA would still be present.

But the requirements of the 'heir princess' theory, if true, would require an unbroken chain of related females to constitute validity of the theory. That doesn't occur.

What's worse, many of the queens of the 18th Dynasty, particularly of the Thutmosid strain, are known to be commoners (albeit nobles, but non-royal). Tiye is particularly noted by Amenhotep III's scarab to be NON-royal, nor does she possess 'king's daughter' /sAt nsw/ or 'king's sister' /snt nsw/ designations, which would be a requirement for an 'heir princess.'

Tiye's family hails from Akhmim of northern Upper Egypt (the Thutmosid strain's family home is known to have been in Lower Egyptian Memphis, according to the Restoration Stela of Tutankhamun). Theirs was a priestly family from the area, with her father, Yuya (along with his military title of 'Master of the Horse'), as a priest of Min and overseer of the god Min's cattle (Maspero in Davis 2000 (1907): XV); but beyond that, he was simply entitled as a 'count' /rpa.t hAty/, denoting a familial nobility title (Ward 1986: 119). Meanwhile, her mother, Thuya, was attached to the cult of Amun, as a /Smay.t n imm/ 'Chantress of Amun', as well as 'female overseer of the harim of Amun' and 'female overseer of the harim of Min' (Maspero in Davis 2000 (1907): XVI), but her greatest title, and one by which she denoted herself on all inscriptions was /mwt Hmt nsw wrt/ 'mother of the Great Royal Wife,' meaning Tiye (Maspero in Davis 2000 (1907): XVII). Had Thuya held any other 'royal' titles, for example, she would have listed them along with her maternal affiliation to Tiye and her priestly titles.

As detailed before, kings tended to marry noblewomen who did NOT possess the royal titles of /sAt nsw/ or /snt nsw/, which shows serious breaks with the concept of the matrilineal possession of the Egyptian throne as property to be passed from king to king by marriage. In all, kings married whom they wished, and elevated wives to the status of 'chief royal wife' upon their own whims.

If these women gave them male heirs, so much the better, but it was not necessarily a requirement. Satamun, daughter of Amenhotep III, was named as /Hmt nsw wrt/ to Amenhotep III, for example, by the time of the King's 3rd Jubilee while Tiye was still living, but this was done for cultic reasons, as Satamun did not bear him any children. Similarly, Nefertiti gave birth to no male heirs, but was /Hmt nsw wrt/ to Akhenaten throughout his reign. Meanwhile, Kiya, Akhenaten's second wife of record, and putative mother of Tutankhamun (as well as one daughter), was never elevated to the rank of /Hmt nsw wrt/ during her life. Ankhsenamun was considered the /Hmt nsw wrt/ of Tutankhamun, but produced no heirs to the throne. Further, but during Tutankhamun's reign, her former title of /sAt nsw nt xt.f mrt.f/ 'daughter of the king's own body whom he loves' was dropped altogether, eschewing her relationship with Akhenaten. Had the title been integral to maintaining Tutankhamun's grasp of the throne of Egypt, this title would have surely been retained.

Reference:



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Greenfield, J. 2001. Secrets of the Ancient World Revealed Through DNA. A lecture presented to the ESS by Dr. Scott Woodward, Professor of Microbiology, Brigham Young University, 20 April 2001. Online URL: [http://www.egyptstudy.org/Ostrakon/Greenfield\\_WoodwardDNA\\_June2001.pdf](http://www.egyptstudy.org/Ostrakon/Greenfield_WoodwardDNA_June2001.pdf)

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Troy, L. 1986. \_Patterns of Queenship: in ancient Egyptian myth and history\_. BOREAS 14. Uppsala: ACTA Universitatis Upsaliensis.

Ward, W. A. 1986. \_Essays on Feminine Titles of the Middle Kingdom and Related Subjects\_. Beirut: American University of Beirut.

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| 15886|2005-03-03 20:52:19|K. Loganathan|The Mantrayana of Tirumular- 84(Final|  
**The Mantrayana of Tirumular- 84**

## **The Elements of Tantric Psychology - aakarshaNam**

### **The Sadhana for Acquiring the Charisma**

All great souls who have redirected the historical processes by their extraordinary powers also possess a CHARISMA and which is the desire of all for having not only no opposition but also be respected immensely so that what one says is taken as if word of God Himself. There is a quality of personality which not immediately subdues every opposition, hatred and disrespect but also makes them LOVE and RESPECT them. This is certainly irrational just like the sentiment of LOVE which kills the analytic and combative moods and attitudes. There is an uncanny DEPTH a charismatic individual possesses and which creates a large following who submit themselves quite openly and perhaps also in an irrational way.

It turns out that the genuine charisma is also a gift of BEING conferred upon the deserving and the following Sadhana brings out the details.

What is the essence of this Sadhana? We must interpret the notion of mantra recitation and eight thousand times and so forth as CONTINUOUS LIVING with a certain mental frame to succeed in becoming charismatic.

And what can be this mental frame?

First the focus must be on the u-kaaram, the Natam and which is the bija mantra that enables one to rise ABOVE all and the mundane. It is that which allows the CLIMB towards the peak of the metaphysical ladder. But the foundation must be the Bindu and which emerges here as the plank of the Fig Tree and which is the tree of the Woman. Sitting on the foundation provided by Bindu, the WOMAN, the a-kaaram one must be recited or act to have the AUM burst into the soul and rule it .

But then this is NOT for all - only for some special individuals.

The soul and body must be GOLD and which means the THOUGHTS that channel one's behavior must be gold and which means not only the good and but also filled with truths , the axiomatic truths , the Nittyam, the absolute. Smearing the bright silver is seeking the Grace of the Sakti-She who rules the VeLLi Ambalam, the Assembly of Silver and where Siva rules the Pon Ambalam, the Assembly of Gold.

**What it means is that the Charisma comes to prevail only in the personality of those individuals who are golden in thoughts and who seek the Grace of BEING by LIVING resolutely with such a frame of mind**

1002

eN aakkarudanai eeddin ukaaram iddu  
eNNaap pon naaLil ezuveLLi puucidaa  
veN naval palakaiyil iddu meeRkee nookki  
eNNaa ezuttodu en aayiram veeNdilee

Meaning:

AkarshaNam is the mantra technology for acquiring the Charisma in personality that makes people be attracted to one and in that also diffuse their hatred and animosity. For being blessed with this quality, this is what one has to do. Write the bija mantra u-kaaram ( that of Natam) of a palm leaf and place bright silver straps over it. Then sitting on the plank of a fig tree and choosing the extremely rare moments when BEING as Golden is present within recite the Logos AUM eight thousand times.

**Comments:**

This concludes the part of Tirumantiram that deals directly with Mantrayana. Missing are another two processes - Vitveesanam and Peetanam and which are only hinted by Tirumular. The later Siddhas like Bokar and so forth also deal with them

---

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| 15887|2005-03-03 22:02:54|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Peter Gray" wrote:

>> I'm afraid Paul is right on this one. mtDNA defines strictly

the

> maternal

>> lineage, while Y-chromosomes define the male lineage. Common

> mtDNA implies

>> a maternal link, and absence of any common mtDNA simply means

that

> there was

>> no mother -->daughter or mother--> son relationship.

>>

>> Peter Gray

>

> Yes, I am aware of that, but the LACK of female mtDNA on a

> continuous basis in the Pharaonic line

It's impossible for there to be a lack of mtDNA in the Pharaonic line. Every mother passes on mtDNA.

>

> Under Petrie's definition of the theory, the property passed ONLY  
> through the female line, so the daughter of a property owner was

the

> rightful heir to the property.

I don't know of anything that I've read recently on the heir princess that stresses these "property rights."

You seem to be insisting that because Petrie supposedly started the whole thing, that no one else can make any variations to the theory and therefore there can be no heir princess. That's nonsense.

As Woodward noted, all the royals are closely related and the majority do appear to follow the heir princess succession.

Of course, there can be exceptions to the rule, and we can only speculate on what these would have been. But it does appear that another "daughter of the king" would be selected first.

Regards,

Paul Kekai Manansala

| 15888|2005-03-04 04:37:13|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

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lineage. Common mtDNA implies a maternal link, and absence of any common mtDNA simply means that there was no mother -->daughter or mother--> son relationship.

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> > > Peter Gray

> >

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> > continuous basis in the Pharaonic line

>

> It's impossible for there to be a lack of mtDNA in the Pharaonic  
> line. Every mother passes on mtDNA.

Do read more closely: I said "...LACK of female mtDNA on a  
continuous basis.." meaning in a direct line of succession.

> > Under Petrie's definition of the theory, the property passed

ONLY through the female line, so the daughter of a property owner  
was the rightful heir to the property. <<

>

> I don't know of anything that I've read recently on the heir  
> princess that stresses these "property rights."

Then you haven't been reading anything about the 'heir princess'  
theory, then: that is the WHOLE basis of the theory, Paul.

> You seem to be insisting that because Petrie supposedly started

the whole thing, that no one else can make any variations to the  
theory and therefore there can be no heir princess. That's  
nonsense.<

To be the 'heir princess' theory it would be as Petrie defined it in  
1923, and this is what has been argued for over 80 years. Any  
variation is, by definition, NOT the 'heir princess' theory.

This is the best summation of the 'heir princess' theory as defined  
in Egyptology, which is the ONLY 'heir princess' theory as far as  
the discipline is concerned. This is by Gay Robins:

"The 'heiress' theory

For over a century scholars have been reiterating the belief that  
the right to the throne of ancient Egypt was transmitted through the  
female line of the royal family in direct descent from one 'heiress'  
to the next. Thus, any king, whether or not he was the son of his  
predecessor, had to legitimise his claim to the throne by marriage  
with the 'heiress', who would be the daughter of the previous king  
and his 'heiress' queen. This meant that in most cases a king had to  
marry his sister or half-sister. Although the right to the throne,

according to this hypothesis, descended through the female line, the office of kingship was not exercised by the 'heiress' but by the man she married." (Robins 1993: 26)

As Troy noted, in further explanation of the 'heir princess' theory:

"...This perspective on the status of the royal women as bearers of the legitimacy of the throne includes reference to the /Hmt nsw wrt/ "great wife of the king" as the determining factor in the line of succession. Robins (1983) in a recent recapitulation of this problem clearly states the facts which are found in the documentation:

'Not all kings marry women of royal birth, or have mothers of royal birth, and this makes no difference to the position of the king or his queens on the monuments. Indeed, with the presumably high rate of mortality, \_any form of inheritance which was rigidly formulated on the existence of a particular person would be impracticable\_.' (Robins 1983, 71 f.) (Emphasis \_ \_ mine-KGG)

There is no documentary basis for the theory of the heiress princess as an element of a matriarchal society. What has been perceived is, instead, the projection of the status of the royal women as complementary to their male counterparts. Their role is formulated to express the mythic function of the eye [Hathor] as daughter and mother, as a medium of the continuity of the kingship. This is accomplished through the manipulation of the royal kinship designations." (Troy 1986: 103-104)

> As Woodward noted, all the royals are closely related and the majority do appear to follow the heir princess succession.

No, he didn't: Woodward noted that Thutmose I brings new mtDNA into the line, which effectively 'breaks' the 'heir princess' theory, since his mother, Sennefer, is NOT of royal blood and therefore cannot 'pass on' the throne from the Ahmose line. Thus, the right to Egyptian kingship is NOT a matter of matrilineal descent, which is the root of the 'heir princess' theory.

> Of course, there can be exceptions to the rule, and we can only speculate on what these would have been. But it does appear that > another "daughter of the king" would be selected first.

"Exceptions" in this case PROVES the 'rule' is no such thing at all, since the majority of the royal brothers and sisters of the Thutmosid line do not marry one another, and notably marry OUTSIDE the royal line altogether (and inform the populace of the fact of their non-royal marriages by the epithets given to the wives and in public announcements). If the 'heir princess' system was valid, it's definitely off that such a LARGE number of 18th Dynasty kings' Great Royal Wives are NOT 'royal daughter' nor 'royal sisters.'

Similarly, the Ramessides ALSO marry outside the blood line of the Thutmosids (which is why they are the 19th Dynasty, and not part of the 18th) AND do not marry each other, as Sat-re, mother of Seti I/wife of Ramses I and Tuya, Seti I's wife/ mother of Ramses II, also do not possess 'royal daughter' nor 'royal sister' designations.

Nefertiri (-Merymut), principle Great Royal Wife of Ramses II, is similarly NOT a 'king's daughter' nor a 'king's sister,' nor is her successor, Isitnofret (I). In all Ramses II had 6 Great Royal Wives, with the last 3 also being his daughters (possessing the /sAt nsw/ title). Yet, they bear him no kingly sons, and none of them are married to Merenptah, Ramses II's successor (he marries Isisnofret (II), who is a putative daughter of Ramses II, but is not so known by any of her titles).

The later Ramessides marry in and out of the bloodline, without much regard for 'heir princesses,' either. By Dynasty 20, the title of 'king's daughter' shows up only sporadically among those kings' Great Royal Wives, and the title, 'sister of the king', not at all.

For the 'heir princess' theory to work, it MUST be adhered to in some regular pattern to be seen as a calculated method of property transferral - which was the \_whole point\_ of the danged 'heir princess' theory to begin with, Paul!

It is, rather, as Robins has noted:

"...If this theory were correct, each king would have had to marry a woman of royal birth, and it should be possible to trace a line of royal women in direct descent from one another. A study of the situation in the Eighteenth Dynasty, the period in connection with which this theory is most often cited, shows that such a line of descent simply did not exist. Women of royal birth can be identified by the use of the title 'king's daughter', since there is no evidence in the Eighteenth Dynasty of women who are known to have had non-royal parents being given this title. This rules out the

possibility that the title was sometimes awarded to enhance the status of non-royal women. Among the queens of the Eighteenth Dynasty, some bear the title 'king's daughter' while others do not. Although filiation is rarely given for queens, in cases where we find queens filiated to non-royal parents, those queens are not attested with the title 'king's daughter'. Thus we can undoubtedly distinguish between queens of royal and non-royal birth, and it becomes clear that there was no line of 'heiresses' in unbroken descent." (Robins 1993: 26-27)

If you wish to think what you are espousing is an 'heir princess' theory, then you are wrong, as far as Egyptology is concerned.

It is a distinct and detailed theory, which, when closely examined, does not hold water. This is why it hasn't been seriously considered a viable theory in regards to kingship succession for at least 20 years.

Katherine Griffis-Greenberg, MA (Lon)

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Oxford, United Kingdom

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| 15889|2005-03-04 08:04:06|Kim Baskerville|MSN Health & Fitness - Inside the Head of the 'Hobbit'|

Take a look at this....

Kim Baskerville

<http://articles.health.msn.com/id/100100952?GT1=6203>

| 15890|2005-03-04 10:11:47|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >

>

>

> > As Woodward noted, all the royals are closely related and the

> > majority do appear to follow the heir princess succession.

>

> No, he didn't:



He did state this in the documentary. The fact that there is a new mtDNA lineage does not negate this statement. They still all can be very closely related.

>  
>> Of course, there can be exceptions to the rule, and we can only  
>> speculate on what these would have been. But it does appear that  
>> another "daughter of the king" would be selected first.  
>  
> "Exceptions" in this case PROVES the 'rule' is no such thing at

all,

Again that's nonsense. Now you're saying rules can't have exceptions.

Most types of succession do have alternative routes in case there is no "normal" heir.

Apparently, you or someone else, in order to further your arguments, are claiming that such incidents disprove the normal route of inheritance.

It does not. It's quite common in most societies for adjustments to be made in such cases.

For example, Japan today is considering changing its succession laws as there is no male heir apparent. However, many countries have automatic rules that come into effect in such instances.

And all your examples of non-royal wives are speculative and can and have been argued against. Case in point, the example of Queen Tiye.

Regards,

Paul Kekai Manansala

| 15891|2005-03-04 11:17:57|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
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>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>> wrote:  
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>>  
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> >  
> > No, he didn't:  
>  
> He did state this in the documentary. The fact that there is a

new mtDNA lineage does not negate this statement. They still all  
can be very closely related.

For one, Woodward said nothing in the documentary that affirmed the  
theory of 'heir princess.' Period. Secondly, his comments in the  
documentary he noted were \_preliminary\_, and were not final.  
Thirdly, his April 2001 lecture comments \_does\_ contradict the  
concept that 'all royal members were closely related' when you have  
NEW mtDNA introduced. This means that a NEW bloodline from another  
female NOT of the previous bloodline was introduced, and so the  
family line \_changed\_. This is the change from the Ahmosid to  
Thutmosid lines, as I have explained before.

> > > Of course, there can be exceptions to the rule, and we can  
only speculate on what these would have been. But it does appear  
that another "daughter of the king" would be selected first.<<<  
> >  
> > "Exceptions" in this case PROVES the 'rule' is no such thing at  
> all,  
>  
> Again that's nonsense. Now you're saying rules can't have  
> exceptions.

Don't be ridiculous: what I am saying is that there are \_more  
exceptions\_ that there are \_adherents\_ to the rule in the case of  
proving an 'heir princess' system. When more exceptions than  
adherents to a rule occurs, \_there is no 'rule'\_ since the overall  
results (more non-royal women are married by kings than royal women  
in the 18th, 19th and 20th Dynasties) do not stand the test of a  
true predictable pattern to affirm it as a viable theory.

> Most types of succession do have alternative routes in case there  
is no "normal" heir.<

Yet this 'alternative route' was followed more often than the  
supposed 'principal system' of succession, no? You see, when that  
occurs, and you can show more \_exceptions\_ to a rule rather than

adherents to the rule (recall the 'heir princess' theory was formulated to answer the question of brother-sister marriage in the early 18th Dynasty ONLY), then one has to ask if there is any 'system' at all.

Under MY understanding of 'testing' a theory, the theory's tenets have to occur MORE often than its exceptions. In the case of the 'heir princess' theory, the opposite is true: there are MORE exceptions than cases where the 'rule' was adhered to, as I have shown over my various posts.

> Apparently, you or someone else, in order to further your

arguments, are claiming that such incidents disprove the normal route of inheritance. <

Not just me, of course, but most everyone who is involved in Egyptology...in fact, I can't think of a SINGLE Egyptologist who adheres to the 'heir princess' theory at all these days. Since I consider Diop's adherence is only because he is parroting 19th-early 20th century CE Egyptologists' flawed work in this area, I would care to see some reference to \_any\_ known mainstream Egyptologist TODAY (that means, of the past, say, 15 years or so) that you can cite who even remotely adheres to the 'heir princess' theory.

> It does not. It's quite common in most societies for adjustments

to be made in such cases.<

Apparently, the 'adjustment' was permanent because after Amenhotep I, they don't use the 'heir princess' system' consistently again.

> For example, Japan today is considering changing its succession

laws as there is no male heir apparent. However, many countries have  
> automatic rules that come into effect in such instances.

Japan's ruler change takes an imperial fiat to achieve what it wants: the Princess can only become Empress IF the Emperor vocalises the change, and as I understand it, the Japanese legislative authority agrees to make it law (The Emperor having given up total law-making power during WW II). If he did not make such an announcement, or dies before making such an announcement, then, by present set-up, Japan would be without a ruler since the present law says ONLY a male heir can take the throne.

In short, it is a MAJOR change to Japanese society for this change to occur and certain acts MUST take place for it to occur.

However, we see no such royal announcements or inscriptions or monuments from Egypt stating 'we have decided to change the 'heir princess' system,' mainly because there never was any such system in operation in ancient Egypt in the first place: it is a \_theoretical construction\_ of late 19th-early 20th century Egyptologists who wanted to explain what they saw as 'incestuous' royal marriages, not understanding the mytho-religious rationales for it.

> And all your examples of non-royal wives are speculative and can and have been argued against. Case in point, the example of Queen Tiye.<

I know of NO legitimate Egyptologist today who asserts that Tiye was a 'royal daughter' or 'royal sister' since a) she does not (and never did) possess the titles, and b) because of the 'Limits of the Empire' scarab of Amenhotep III, which announced that Tiye was of non-royal blood, and that her parents were non-royal as well. This fact of Tiye's commoner status is one of the few widely accepted tenets in present-day Egyptology, primarily because the EGYPTIANS THEMSELVES SAID SO.

The fact that YOU do not agree with this fact does not make your assertion any more true.

I'm done arguing the same issues with you, Paul: as I have said, if YOU wish to believe it, it's a free country.

However, please do not clothe yourself with the 'authority' that "everyone" knows that Tiye was a 'royal daughter' or that 'Woodward said that all the royals were related' when the bare-faced facts to the contrary are presented in researched and cited publications, over and over again.

Repetition of misleading statements never made them any truer, from MY observation.

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15892|2005-03-04 14:55:11|Paul Kekai Manansala|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >

> For one, Woodward said nothing in the documentary that affirmed

the

> theory of 'heir princess.' Period. Secondly, his comments in the

> documentary he noted were \_preliminary\_, and were not final.

> Thirdly, his April 2001 lecture comments \_does\_ contradict the

> concept that 'all royal members were closely related' when you

have

> NEW mtDNA introduced.

I'll just make one comment and then leave the subject.

Two people can have the same paternal grandparents, the same maternal grandfather, and the same paternal ancestry of the maternal grandmother going back ad infinitum, and still have different mtDNA lineages.

Regards,

Paul Kekai Manansala

| 15893|2005-03-05 08:27:44|James St. Clair|Hannibal|

Members,

Last night I watched part of a program on Hannibal on the Discovery/Times channel. I was quite disturbed by his portrayal as obviously a Caucasian. After a quick search most of the statuary images on the net seem to support this portrayal. Yet the popular "Black History" belief is that he was an African. Does anyone have any hard evidence on this matter? I would appreciate some feedback.

Peace,

James E. St>Clair

Please visit me at <http://www.paintsaint.com>

---

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| 15894|2005-03-05 09:09:48|Kim Baskerville|Re: Hannibal|

<http://www.cwo.com/~lucumi/hannibal.html>

His name was Hannibal Barca....that might help in your search.  
Kim

----- Original Message -----

**From:** [James St. Clair](#)

**To:** [ta Seti](#)

**Sent:** Saturday, March 05, 2005 11:27 AM

**Subject:** [Ta\_Seti] Hannibal

Members,

Last night I watched part of a program on Hannibal on the Discovery/Times channel. I was quite disturbed by his portrayal as obviously a Caucasian. After a quick search most of the statuary images on the net seem to support this portrayal. Yet the popular "Black History" belief is that he was an African. Does anyone have any hard evidence on this matter? I would appreciate some feedback.

Peace,

James E. St>Clair

Please visit me at <http://www.paintsaint.com>

---

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| 15895|2005-03-05 11:29:55|Manu Ampim|MANU AMPIM Live Radio Interview (Sunday, March 6)|

Greetings Everyone,

I will be a guest on "The Digital Underground" hosted by Junious Ricardo Stanton. The interview will be on Sunday, March 6th from 1-2 pm EST (10-11 am PST; 6-7 pm GMT) on [www.Harambeeradio.com](http://www.Harambeeradio.com) and [www.BlackMic.com](http://www.BlackMic.com).

We will discuss my upcoming educational tour to Kemet (Egypt) and my pioneering work to expose the falsification of African images.

Advancing the work,

Prof. Manu Ampim

[www.manuampim.com](http://www.manuampim.com)

| 15896|2005-03-05 17:23:37|street\_messiah|Hi everyone,|

New to the group. I am looking forward to some interesting dialogue.

I am from Tunisia originally, but we moved here when I was about 8.

I am very interested in the research many of you have done and studied on African Culture worldwide.

"D"

| 15897|2005-03-05 17:23:56|Brian Lewis|People's Convention FIRST general meeting (tonight 6:30 St. Mary's c)|

The March 5th meeting at Saint Mary's Church in Harlem will be an important step towards the creation of a People's Program for New York City. It will be an effort to bring together many of the struggles which for years have resisted attempts by the corporate rulers to impose their

will over all aspects of life in this town. Other general meetings are planned throughout the city as momentum is built for a New York City People's Convention in the Summer.

In addition to keynote messages which will be delivered by Sam Anderson and Jamila Thompson, we have just received confirmation from Brenda Stokely that she will also give a message of solidarity. A U.S. District Court has just issued a preliminary injunction reinstating Brenda as president of AFSCME DC 1707. This a great victory for all those who are fighting to democratize the U.S. labor movement. Her victory is a defeat for those labor leaders who practice the ideology of business unionism, who are more interested in collaborating with the bosses and thereby betray the interests of working people.

Saint Mary's Church is located on 126th Street between Old Broadway and Amsterdam Avenue. You can take the #1 or #9 train to 125th Street and Broadway. The activity should start at 6:30pm.

Come and help build a People's Program!

| 15898|2005-03-05 17:29:46|ssathia|Re: Hannibal|

Dear Friends,

I searched the Internet for a Negroid looking Hannibal, but I could not locate any.

You may wish to look at the following sites featuring Hannibal but they seem to show caucasian features:

<http://www.newgenevacenter.org/movers/classical2.htm>

<http://www.lib.utexas.edu/photodraw/portraits/>

<http://www.livius.org/ha-hd/hannibal/hannibal.html>

<http://www.barca.fsnet.co.uk/hannibal-tomb.htm>

<http://faculty.maxwell.syr.edu/gaddis/HST210/Oct30/Default.htm>

<http://www.zum.de/Faecher/G/BW/Landeskunde/rhein/kultur/museen/blmka/ausst/karthago/t2.htm>

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville"  
wrote:

>

<http://www.cwo.com/~lucumi/hannibal.html>  
[nnibal.html](http://www.cwo.com/~lucumi/hannibal.html)>

>

> [His name was Hannibal Barca....that might help in your search.](#)

>

> [Kim](#)

> ----- Original Message -----

> From: James St. Clair

> To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)>

> Sent: Saturday, March 05, 2005 11:27 AM

> Subject: [Ta\_Seti] Hannibal

>

>

> Members,

> Last night I watched part of a program on Hannibal on the

Discovery/Times channel. I was quite disturbed by his portrayal as obviously a Caucasian. After a quick search most of the statuary images on the net seem to support this portrayal. Yet the popular "Black History" belief is that he was an African. Does anyone have any hard evidence on this matter? I would appreciate some feedback.

> Peace,

> James E. St>Clair

>

>

> Please visit me at <http://www.paintsaint.com>

>

>

> -----

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Web<<http://birthday.yahoo.com/netrospective/>>

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<[http://us.ard.yahoo.com/SIG=12996epst/M=298184.6018725.7038619.3001176/D=groups/S=1705942506:HM/EXP=1110126465/A=2593423/R=0/SIG=11e19gslf/\\*http://www.netflix.com/Default?mqso=60190075](http://us.ard.yahoo.com/SIG=12996epst/M=298184.6018725.7038619.3001176/D=groups/S=1705942506:HM/EXP=1110126465/A=2593423/R=0/SIG=11e19gslf/*http://www.netflix.com/Default?mqso=60190075)>

>

>

>

>

> -----

-----

> Yahoo! Groups Links

>

> a.. To visit your group on the web, go to:

>

[http://groups.yahoo.com/group/Ta\\_Seti/a\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/a_Seti/)>

≥

> b.. To unsubscribe from this group, send an email to:

> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)<[mailto:Ta\\_Seti-](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

[unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)?subject=Unsubscribe>

>

> c.. Your use of Yahoo! Groups is subject to the Yahoo! Terms of

Service<<http://docs.yahoo.com/info/terms/>>.

| 15899|2005-03-05 19:56:07|Paul Kekai Manansala|Re: Hannibal|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

>

With the exception of the coins, none of these are contemporary portraits of Hannibal, and some I believe are only rather recent creations. There is for example a seventeenth century "Bust of Hannibal."

As for Greco-Roman style coins of rulers, they usually tend to show the profiles of Greek gods.

For example, some of the Indo-Greek style coins of Indian rulers look just like clean-shaven Apollo images with head wreath and all, and are completely different than Persian style portraits that

feature very long heavy beards.

Some of those Indo-Greek coin profiles look exactly like the those on the Hannibal coins.

Regards,

Paul Kekai Manansala

| 15900|2005-03-06 01:28:48|ssathia|Re: Hannibal|

But is there any picture, statue or description that shows the negroid origins of Hannibal?

India is different. Profiles of Indians often look like Europeans too.

Regards,

Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

> >

> >

>

> With the exception of the coins, none of these are contemporary portraits of Hannibal, and some I believe are only rather recent creations. There is for example a seventeenth century "Bust of Hannibal."

>

> As for Greco-Roman style coins of rulers, they usually tend to show the profiles of Greek gods.

>

> For example, some of the Indo-Greek style coins of Indian rulers look just like clean-shaven Apollo images with head wreath and all, and are completely different than Persian style portraits that feature very long heavy beards.

>

> Some of those Indo-Greek coin profiles look exactly like the those on the Hannibal coins.

>

> Regards,

> Paul Kekai Manansala

| 15901|2005-03-06 05:25:23|Paul Kekai Manansala|Re: Hannibal|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ssathia" wrote:

>

> But is there any picture, statue or description that shows the negroid origins of Hannibal?

>

Yes. This is a quote from a discussion on RichardPoe.com:

"In Ivan Van Sertima's Great Black Leaders you will find a picture of one coin; in Ivan Van Sertima's African Presence in Early Europe you will find three distinct coins; and finally in Frank Snowden's Blacks in Antiquity you will find a panorama of six different coins."

Although Snowden shows the coins in his book, he thinks they are actually 'African mahouts' rather than Hannibal himself.

> India is different. Profiles of Indians often look like Europeans

too.

>

>

Yes, but what I'm saying is that the coins are all of classic Greek type. Frankly they don't resemble any type of Indian sculpture I've seen and they don't resemble other portraits of the same kings in other styles (including Indian).

Regards,

Paul Kekai Manansala

| 15902|2005-03-06 09:04:56|James St. Clair|Re: Hannibal|

Apparantly Hollywood is also engaged in this debate. It seems the question is who should play Hannibal,..Denzel Washington or Vin Diesel? I guess we have made some progress. At least the debate is not between Denzel and Brad Pitt. See link below....

<http://movies.yahoo.com/shop?d=hp&cf=prev&id=1808501902>

**Paul Kekai Manansala** wrote:

Please visit me at <http://www.paintsaint.com>

---

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| 15903|2005-03-06 16:14:34|Paul Kekai Manansala|Re: Hannibal|

The Denzel Washington movie has been "in the can" for a long time (10 years).

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"  
wrote:

> Apparently Hollywood is also engaged in this debate. It seems the

question is who should play Hannibal,..Denzel Washington or Vin Diesel? I guess we have made some progress. At least the debate is not between Denzel and Brad Pitt. See link below....

>

> <http://movies.yahoo.com/shop?d=hp&cf=prev&id=1808501902>

> Paul Kekai Manansala wrote:

>

>

> Please visit me at <http://www.paintsaint.com>

>

> -----

> Celebrate Yahoo!'s 10th Birthday!

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| 15904|2005-03-06 22:31:41|IMJs@webtv.net|Re: Hannibal|

A few years back someone at Ta\_Seti posted a link that had what was supposedly a portrait of Hannibal with his wife and son... I don't have any source info to verify it's actually Hannibal, but I save it and I just loaded it onto a temporary page. I'll leave this page up for a few days for those who might want to upload the image.

[http://community-2.webtv.net/Down\\_For\\_Knowledge/Hannibal/](http://community-2.webtv.net/Down_For_Knowledge/Hannibal/)

IMJ

| 15905|2005-03-07 07:23:40|biblical12|Re: Hannibal|

TaSeti,

The present occupants of North Africa don't all like Black people. The Kabyles, Riffians, and other White Berbers don't see themselves as Black and don't see St. Augustine, Hanniba'al, Tertullian and others as Black. They don't want to admit the possibility that these people could be mixed-race Black.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

>  
> A few years back someone at Ta\_Seti posted a link that had what was  
> supposedly a portrait of Hannibal with his wife and son... I don't  
have  
> any source info to verify it's actually Hannibal, but I save it and  
I  
> just loaded it onto a temporary page. I'll leave this page up for a  
few  
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>  
> [http://community-2.webtv.net/Down\\_For\\_Knowledge/Hannibal/](http://community-2.webtv.net/Down_For_Knowledge/Hannibal/)  
>  
>  
> IMJ  
| 15906|2005-03-07 07:27:15|biblical12|Re: Tamil and Centamiz|  
    > I am unable to say anything about Tamil's relationship with African  
    > languages as so far I have no avenue to do a comparison.  
    >  
    > Regards,  
    > Sathia

Sathia,

Another Indian guy posted this on his website:

The Sudroid (Indo-African) Race

[http://www.geocities.com/Athens/Ithaca/1335/Anthro/sud\\_afr.html](http://www.geocities.com/Athens/Ithaca/1335/Anthro/sud_afr.html)

The Sudran, or Sudroid, race refers to the aboriginal populations of India. Formerly widespread over all of India, they were displaced from most of Hindustan (North India) and virtually all of the Deccan by invading Aryans. Sudroid includes the following peoples:

Sudroid

Dravidoids (speakers of Dravidian languages)

Untouchables or Avarans

Antyajias/Dalits/SC

Adivasis/ST

Vedic Shudras (Aryanized and enslaved blacks)

They are a black race, closely related to the Africans and Australoids, as evident from -

Black skin , broad noses , thick lips and wavy-curly hair

Linguistically, all the languages are related.  
Genetically they are closely related

-----  
-----  
  
This ends the basic section. The advanced section is below.  
  
-----  
-----

The Sudran (Indo-African) Race  
Table of Contents  
The unity of Sudroids, Africoids and Australoids  
1. Physiognomic Similarities

- 1.1 Black Skin
- 1.2 Nose Width (Nasal Index)
- 1.3 Wavy-Curly Hair and Thick Lips
- 1.4 Prognathism
- 1.5 Skeletal Similarities
- 2. Ethnographic Evidence
  - 2.1 Boomerang & Hunting Customs
  - 2.2 Theological
  - 2.3 Burial & Funerary Customs
  - 2.4 Circumcision & Initiation Rites
  - 2.5 Agricultural
  - 2.6 Building Construction & Ship-Building
  - 2.7 Inheritance
  - 2.8 Calendar
- 3. Archaeological
  - 3.1 Megalithic Cultures
  - 3.2 Pottery : Red-and-Black Ware
- 4. Linguistic
- 5. Genetic
- 6. Zoological & Botanical
  - 6.1 Reptiles
  - 6.2 Mammals
  - 6.3 Botanical

1. Physiognomy

### 1.1 Black Skin

The most evident similarity between Africans and Sudroids is their black skin colour. It often approaches deep black, and when shiny resemble tar. The Adi Dravidas (true Dravidians) of South India are black like the Africans with a slightly different hair texture [ Win.gen ].

### 1.2 Nasal Index

The nose of Sudroids closely resembles that of Negroids and Australoids, being very broad. In both pure black African and pure Sudroid it is often as wide as it is broad, ie. the nasal index (ratio of width to height) is 100. By contrast Caucasians are fine-nosed. The Indo-Aryan is thus very similar to the European, possessing a fine nose, while the Sudroid is related to the Africans -

#### Race Nasal Index Nasal Type

Arya (Indo-Aryan)

Brahman (Bengal) 70.3 fine-nosed sub-leptorrhine

Rajput 71.6 fine-nosed sub-leptorrhine

Vaisya (Jat) 68.8 fine-nosed leptorrhine

Vaisya (Bania) 79.6 medium-nosed mesorrhine

#### Sudroid

Dravidian (Kadian) 89.8 broad-nosed platyrrhine

Dalit (Chamar) 86.0 broad-nosed platyrrhine

Adivasi (Munda) 89.9 broad-nosed platyrrhine

Vedic Shudrs (Dom) 83.0 broad-nosed sub-platyrrhine

-- [ Ris App. III p.395 ff ]

By comparison, the French of Paris average 69.4 [ Ris 28-9 ], while pure Africans average between 90 and 100.

### 1.3 Wavy-Curly Hair & Thick Lips

The hair of Sudroids is wavy and often curly, with imported Africans ( eg. the Makranis, the Siddis of Sind and the Dakhin ) it is frizzy. It is a common misconception to assume all Africoids have frizzy hair; it is often curly and wavy in Nubia and Abyssinia.

Curly Hair -

Friedrich Mueller classified black races according to hair texture, classing them under the tufted-haired peoples ( Bushmen, Hottentots and Papuans ), fleece-haired peoples ( Bantu and Negro ) and wavy-haired peoples ( Hamitic, Semitic and Nuba-Fulla ).

-- [ EB 'Languages of the World' ]

Another trait in common is the thick everted lips [ Arav.neg ] .

#### 1.4 Prognathism

Pronounced prognathism is characteristic of all black races from Africa to southern India and Oceania - Australia. In addition, the teeth are relatively larger in case of Australoids and Kolarians, as well as Dravidians.

#### 1.5 Skeletal Similarities

Long Forearm -

The forearm of Suroids and Africans are long.

Dolicocephaly -

Dolicocephaly ( long-headedness ) is common amongst Sudras. In fact, many are classed as hyperdolicocephalic. Dolicocephaly is common amongst East Africans in general ( Nilotes, Sudanic Blacks and Cushites - Hamites or Abyssinians )

### 2. Ethnographic Evidence

#### 2.1 Boomerang & Hunting Customs

The boomerang is used by Dravidian aboriginals, Australoids and is recorded from Egypt.

#### 2.2 Theological

Both Africans and Dravidians held a common interest in the cult of the Serpent and believed in a Supreme God, who lived in a place of peace and tranquility. Murugan the Dravidian god of the mountains parallels a common god in East Africa worshipped by 25 ethnic groups called Murungu, the god who resides in the mountains [ Win.gen ]

#### 2.3 Burial & Death Rites

Burning of the dead body is a characteristic of Indo-Aryans, while burial of the dead was common to Indo-Africans. In both South India



and the Western Sudan and Senegambia the dead were buried and interned in terra cotta jars [ Singh ] [ Win.gen ]

#### 2.4 Circumcision & Initiation Rites

Circumcision, both male and female, was practiced by Dravidians and is still widely practiced in Africa.

#### 2.5 Agricultural

Both groups use the hoe for tilling the ground, manuring the ground to fertilize crops, terracing irrigation and canal building.

Wheat of the 6-row variety, which is found in predynastic graves in Egypt, has been discovered at Harappan sites dating much later, as late as 2300-1750 BC. On the Gangetic plain, barley was found at neolithic Hallum in Mysore state (1800 BC). Pearl millet has been found at Saurashtra and Ahar (1200-100 BC). Indian sorghum is clearly of African origin. Cultivated cotton which came from West Africa appear at Mohenjo-Daro and harrapa from 2300-1700 BC. [ Win.agri ]

#### 2.6 Building Construction & Ship-Building

Both races used a single log or planks tied together

#### 2.7 Inheritance

Among the ali tiravitar (Adi Dravidas, or real Dravidians), the system of inheritance passes from the uncle to his nephews, instead of his sons (maru makkal tayam) as in Africa [ Win.gen ]

#### 2.8 Calendrical

The Dravidians and Africans used the same calendrical systema [ Win.agri ].

### 3. Archaeological

#### 3.1 Megalithic Cultures

Megalithic cultures in India and Africa dating to the third millenium BC are very similar: both contain black-and-red ware, bones and pottery sarcophagi near water tanks [ Win:Agri ]. Cave paintings are also very similar, pointing to ancient contacts.

#### 3.2 Pottery : Red-and-Black Ware

The black races are consistently associated with red-and-black pottery all over the world. Pottery of the Nubians is very similar to Dravidian pottery.

#### 4. Linguistic

The most evident linguistic connections between African and Dravidian languages is in place-names:

##### Africa India

-----

Botswana, Bophutatswana (reg) Gondwana (region)

Ubangi (river) Bhangi (caste)

Gonder (town, reg.) Gond (tribe)

Galla (tribe) Goala (caste), Gaya (town)

Kongo (river, reg., tribe) Kongu Nadu (reg.), Kond or Khond (tribe)

Imbangala (tribe) Bangala or Bengal (tribe, reg.)

The 'Congo' river and the 'Kongo' tribes are cognate to the Kongu Nadu comprising the Salem tract in Tamil Nadu prior to its conquest by the Cholas [ EB 10 salem 350 ].

The suffix '-wana' is common to Bantu and Dravidian languages, thus Botswana and Bophuthatswana in southern Africa [ EB 2 botswana 412 ] [ EB 2 boph. 376 ] and Gondwana in central India [ EB 5:358 ].

The Mbangala or Imbangala warrior tribe of central Angola [ EB 6: imb. 266 ] are cognate to the Bangala tribe and the region named after them in eastern India, which later became Bengal.

The Ubangi river [ EB ubangi 12:98 ] is the largest right-bank tributary of the Congo river and flows past Bangui town (the capital of the Central African Republic). A black tribe (and later low caste) by the name of Bhangi exists in northern India. The Bangweulu is a large lake and swamp region in northeastern Zambia. In Bantu the term denotes 'Large Water' [ EB 1 bangw. 868 ]

The Galla are the largest ethnic group in Ethiopia, forming 40 % of the population [ EB 5 galla 87 ]. They are cattle-herders, as are the black-skinned low-caste known as Goala (cow-herders) in central India.

The Mbundu are the second-largest ethnic group of Angola [ EB 7 mbundu 986 ] while the Munda are in Eastern India.

The Ndongo tribe of the Mbundu [ EB 7 mbundu 986 ] are perhaps cognate to the Dombas or Doms of India.

The Godabas of Somalia may have given their name to the Godavari River in the Deccan.

Congates of 'gond' and 'gong' are widespread in Africa and Dravidia. Gonder or Gondar is the ancient capital of Ethiopia 1652-1855 as well as the surrounding region. The Gongola river is the primary tributary

of the Benue River, while the Gongola basin is in northeastern Nigeria [ EB 5 gongola 359 ]. The Guang or Gonja in northern Ghana, who are descendant of Mandingos, speak the Gur and Goja languages and founded the Gonja kingdom [ EB 5 guang 532 ] The Gond are a large group of Dravidian tribes in Central India.

The Congolese linguist Th. Obenga proposed the term 'Indo-African' languages in analogy with 'Indo-European' [ Obenga ]. Prof. L. Homburger established close linguistic connections between Dravidian and Senegalese languages especially Fulani, as well as Kannada - Bantu and Telugu - Mande relationships [ Hom ]. Prof. Tuttle established connections between Nubian and Dravidian languages [ Tuttle ]. Prof. Lahoverty established connections between African and Dravidian languages [ Lah ]. Senegalese and Dravidian languages are closely related grammatically, structurally and lexically [ N'D ] [ Ups ]. The Upper Nile basin is considered by some scholars to be the original home of the Dravidians on linguistic grounds [ Win.gen 1118 ]

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## 5. Genetic

The Sudroid and Africoid peoples are also genetically closely related. The genetic similarities between Africans and Sudrics include:

Glucose-6-Phosphate dehydrogenase deficiency  
Gene for sickle-cell anemia is common  
Enzymes providing malaria resistance are present

The Kolarians (Indo-Australoids) share many genetic similarities with the Australoids and Oceanic Negroids. Genetic similarities of the Kolarians with the Australoids and Oceanic Negroids include :

Glucose-6-Phosphate dehydrogenase deficiency and alcohol intolerance  
A large ratio of B type blood

Rarity of Rhesus negative  
Rarity of P2 gene  
Rarity of A type, and especially A2  
Shovel-shaped incisors are common  
Low bi-zygomatic diameter

In addition, the hair is frequently reddish to blonde in childhood in the case of Australoid Blackfellows, Dravidians and Kolarians.

Genetic Studies of mtDNA of Dravidians in Andhra displayed a close similarity with African populations [ Bam ].

## 6. Zoological & Botanical Evidence

Zoological and Botanical similarities are numerous between animal and plant species of Africa, Australia and South India (Dravidia). This indicates that the similarity of humans extends to the plant and animal kingdoms as well. These similarities arise from either migration across the Suez and the Middle East into India and thence to Australia, or due to submerged land bridges in the Indian Ocean.

### 6.1 Reptiles

#### Python -

The python is found from western Africa to China, Australia and the Pacific Islands. The slender reticulated python is probably the world's longest snake, often reaching 8 m ( 26 feet ) with one specimen recorded as 9.6 m in length. The Indian python is usually less than 4 m but is much thicker and sometimes reaches 8m in length. The African python often reaches 7 m while the species in West Africa ( the Ball/Royal python ) is, as expected, smaller, reaching 1.5 m. The blood python of Malaya, Sumatra and Borneo is reddish and averages 2.7 m.

-- [ EB 9 `python' 828 ]

#### Mangrove Snake -

The mangrove snake, comprising 30 species of the genus Boiga, is found from tropical Africa to Australia and Polynesia [ EB 7 `mangr.'774 ].

### 6.2 Mammals

#### Rhinoceros -

The term denotes any of 5 species of the family Rhinocerotidae ( and sometimes includes extinct fossil genera ). These animals are found only in eastern and southern Africa and tropical Asia, lending

further support to the unity of vegetation of Africa and India and indicating that recent exchange of zoo-botanical contact existed much after the breakup of Gondwanaland. The great Indian rhino ( *R. unicornis* ) is the largest of all extant species, reaching 4.3 m in length and 2 m in height at the shoulder, while the Sumatran rhino is the smallest ( height 2.5 m or 8 foot and 2 m high ).

-- [ EB 10 `rhino' 23 ]

Buffalo -

Buffalos are again common to Africa and the Indies, while the related bison/wisent occurs in North America and Europe. The black Indian buffalo ( *Bubalus bubalus* ) reaches 1.5 m or more at the shoulder, as does the black Cape or African buffalo ( *Syncerus caffer* ). A red-brown subspecies of the Cape buffalo in the dense forests of equatorial western Africa is, like humans and animals of West Africa in general, much smaller. The anoa, a small dark brown buffalo of the dense Celebes rainforests and the tamaraw of the Philippines are also smaller species.

-- [ EB 2 `buffalo' 607 ]

Elephant -

The elephant once again is restricted to the Indies and Africa. 3 species exist: the Indian elephant, the large African elephant and the dwarfish Pygmy elephant of the rainforests of West Africa.

-- [ EB 4 `elephant' 441-2 ]

Felidae (Felines) -

The lion was once found in Africa, Europe and Asia. Now it is found only in sub-Saharan Africa and in India (eg. the Gir National Forest, Gujarat) [ EB 7 `lion' 382-3 ]. The leopard is found from Africa through Anatolia, Central Asia, India, China and Manchuria. Varieties include the Barbary, South Arabian, Anatolian, Amur, Sinai leopards [ EB `leo.' 281 ]

### 6.3 Botanical

Baobab Tree -

The baobab trees ( *Adansonia digitata* ), belonging to the bombax family (Bombacaceae) are native to Africa. However, a closely related and very similar tree, also known as baobab ( *Adansonia gregoria* ), occurs in Australia ! [ EB 1 `baobab' 877 ]

Banyan Tree -

The banyan tree ( *Ficus benghalensis* ) with its characteristic prop roots that resemble trunks is native to India. However, a similar variety, the wonderboom ( *Ficus pretoia* ) of Africa is very similar [

EB 28 `trees' 881 ] !

Capparaceae Trees -

Trees of the order Capparaceae, family moringaceae occur from Africa to India [ EB 13`angio.'638 ] and are another indication of the unity of Indian and African botanical life.

---

#### Appendix I - The Sudran Races

The Sudra, or Indo-African, Race consists of the following sub-races:

Dravidian - Dravidian-speaking Sudras:

Settled Dravidians - Tamils, Mallas/Malabarais, and Karnadas

Adivasi Dravidas in North India (Gonds, Bhils, Brahui etc.) and South India (Tulus, Kurumba etc.)

Kolarians - Austric-Speaking Blacks or Indo-Australoid Sudras.

Dalits - Hindicized Aboriginal Blacks and imported Africans (Habshis), SC in North India

#### Appendix II - Origin of the Term Sudra

The term Shudra first appears in Sanskrit texts around 1500 BC denoting one of the black aboriginal tribes that the Aryans conquered. It was subsequently expanded to all blacks subjugated, and the term Dasa or Dasyu , or slave, was used to denote the servitude to which most Sudras were subjected. Sanskrit texts refer to the Shudra as the black varna or colour. Thus Shudra is equivalent as a racial term to the Latin Negra . Initially it only referred to subjugated aboriginals and not the aboriginals themselves who were referred to as avarna and later Adivasi. Thus the terms Adivasi and Sudra were exclusive. Later under Muslim rule Arabic: sudd-> black and hence Sudra (not Shudra) became the generic term for Indian blacks.

In its modern sense Sudra denoted any black man in India and hence includes the following sub-races:

Dravidians - Speakers of Dravidian languages. This includes South Indian Dravidians or Settled Dravidians

Tamils

Mallas/Malabarais : Malayalis, Mallas

Karnad

Adivasi or Aboriginal Dravidians (eg. Tulu, Kurumba)

Kolarians - Kolarian speakers, incl. Mundas, Oraons, Santal, Ho

Dalits - Hindicized Sudras. This includes  
Habshis or Hindicized Abyssinians  
Hindicized Kols, eg. Bhuiyas

-----  
-----  
The term Shudra is first recorded from Sanskrit texts as referring to one of the black aboriginal tribes that the Aryans encountered. It is the name of a black tribe that was adopted into Sanskrit and was subsequently used to denote those blacks who had entered the caste system as the lowest 'varna' or color. They were the black varna. Initially, a distinction was drawn between Sudra and Adivasi (aboriginal blacks outside the caste system). However, in Prakrits the distinction was blurred, and Shudra was used for any aboriginal. During the Islamic Califate of Hindustan, Arabic became a sacred language, and in Arabic 'sudd' means black ( hence the 'bilad as-Sudan' or the Sudan of Africa ), and hence Sudra was used for any black, even the blacks imported from Africa. Terms of Abuse incl. Kalu kalia Kaluta kaffir English Hindustani Negro (Latin "negri") Sudra (Sans. "Shudra", Arab. "Sudd", black Black Kala

#### Appendix III - Nasal Index

The classification in general use is - leptorrhine (fine nose) if the nasal index is < 70, mesorrhine if it is between 70-85 and platyrrhine (broad-nosed) if it is > 85. The Indo-Aryan is comparable to the European, for the French of Paris have a nasal index of 69.4 as measured by Topinard [ Ris 28-9 ]. According to Sir H.H. Risley, the nose of Sudras is very similar to that of the lowest Negro types. The nasal index frequently reaches more than 100. The Paniyans of Malabar have an average nasal index of 95, while certain individual Kadias of Tamil Nad measured 115. [ Ris App.III p.369].

#### Race Nasal Index Nasal Type

##### Indo-Aryan (Arya)

Brahman (Bengal) 70.3 sub-leptorrhine  
Brahman (Bihar) 73.2 sub-leptorrhine  
Brahman (Bhojpur) 74.6 sub-leptorrhine  
Rajput 71.6 sub-leptorrhine  
Kayasth (Bengal) 70.3 sub-leptorrhine  
Jat 68.8 leptorrhine  
Vaisya (Bania) 79.6 sub-leptorrhine  
Gujjar 66.9 leptorrhine

Sikhs 68.8 leptorrhine [ Ris 28-9 ]

Sudroid

Paniyans (Malabar) 95.1 platyrrhine

Santal 88.8 platyrrhine

Munda 89.9 platyrrhine

Kol 82.2 sub-platyrrhine

Kadia 89.8 platyrrhine

Vellala 73.1 sub-platyrrhine

Tamil Brahman 76.7 sub-platyrrhine

Asur (Lohardaga) 95.9 platyrrhine

Bhil 84.1 sub-platyrrhine

Pariah 80.0 sub-platyrrhine

Irula 80.9 sub-platyrrhine

Kadia 89.8 platyrrhine

Musahar 88.7 platyrrhine

Chamar 86.0 platyrrhine

Dom 83.0 sub-platyrrhine

-- [ Ris App. III p.395 ff ]

Certain more recent analysts wish to refute Risley's claims [ Ghurye ] [ Bose ] but their results lack the depth and quality of Risley's.

Appendix IV - Linguistic Relationships

The most evident linguistic connections between African and Dravidian languages is in place-names:

Africa India

-----

Botswana, Bophutatswana (reg) Gondwana (region)

Ubangi (river) Bhangi (caste)

Gonder (town, reg.) Gond (tribe)

Gongola Gond

Gonga (people, Ghana) Gond

Galla (tribe) Goala (caste), Gaya (town)

Kongo (river, reg., tribe) Kongu Nadu (reg.), Kond or Khond (tribe)

Imbangala (tribe) Bangala or Bengal (tribe, reg.)

Tsonga (tribe) Tunga (Kalinga abor. vulg. family)

Tonga (tribe) Tunga

Pongo Pandya (Tamil dyn.), Ponda

Kadamba Kurumba (tribe, dyn.)

Katanga (distt., Congo) Kurumba

Karanga (eth. Zimbab.) Kurumba

Kamba (n.e. Bantu) Kadamba (or Kurumba)

Sotho, Basuto (tr., S.Afr.) Sudra (caste)

Aja (tr., Nigeria) Anga



Kinga (tr.) Kalinga (natn)  
 Ila (tr.) Irula  
 Ila Bhilla  
 Toga Toda  
 Ganda (tr.) Ganda (anus, Sans.)  
 Mamba Malla, Malaya, Malabar  
 Nuer Nayar (caste)  
 Pongo Pengu (tr., Orissa)  
 Mende (w. afr. people) Manda (Drav. people)  
 Zulu (tr., S. Af.) Tulu  
 Uganda Konda (Dr. tr.), Gonda  
 Iramba (rift Bantu) Irula  
 Turu (rift Bantu) Tulu  
 Masai (e. Nilotes) Malay or Malabar, Mallas  
 Kinga (Nyasa Bantu, Tanz.) Kalinga (natn., race)  
 Manyika Mleccha (sans. for barbarian)

The 'Congo' river and the 'Kongo' tribes are cognate to the Kongu Nadu comprising the Salem tract in Tamil Nadu prior to its conquest by the Cholas [ EB 10 salem 350 ]. The suffix '-wana' is common to Bantu and Dravidian languages, thus Botswana and Bophuthatswana in southern Africa [ EB 2 botswana 412 ] [ EB 2 boph. 376 ] and Gondwana in central India [ EB 5:358 ]. The Mbangala or Imbangala warrior tribe of central Angola [ EB 6: imb. 266 ] are cognate to the Bangala tribe and the region named after them in eastern India, which later became Bengal. The Ubangi river [ EB ubangi 12:98 ] is the largest right-bank tributary of the Congo river and flows past Bangui town (the capital of the Central African Republic). A black tribe (and later low caste) by the name of Bhangi exists in northern India. The Bangweulu is a large lake and swamp region in northeastern Zambia. In Bantu the term denotes 'Large Water' [ EB 1 bangw. 868 ] The Galla are the largest ethnic group in Ethiopia, forming 40 % of the population [ EB 5 galla 87 ]. They are cattle-herders, as are the black-skinned low-caste known as Goala (cow-herders) in central India. The Mbundu are the second-largest ethnic group of Angola [ EB 7 mbundu 986 ] while the Munda are in Eastern India. The Ndongo tribe of the Mbundu [ EB 7 mbundu 986 ] are perhaps cognate to the Dombas or Doms of India. The Godabas of Somalia may have given their name to the Godavari River in the Deccan. Congates of 'gond' and 'gong' are widespread in Africa and Dravidia. Gonder or Gondar is the ancient capital of Ethiopia 1652-1855 as well as the surrounding region. The Gongola river is the primary tributary of the Benue River, while the Gongola basin is in northeastern Nigeria [ EB 5 gongola 359 ]. The Guang or Gonja in northern Ghana, who are descendant of Mandingos, speak the Gur and Goja languages and founded the Gonja kingdom [ EB 5 guang 532 ] The Gond are a large group of Dravidian tribes in Central

India.

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Clear relationships have been established between Dravidian and Australoid languages [ Holmer ] [ Bleek ] [ 3 Oc. 189 ].

#### Appendix V - Lemuria

Dravidian legends mention an ancient landmass which disappeared into the Ocean. The Tamils say that it was highly populated and included large cities, now buried beneath the sea. Tamil historians have discussed this land mass in detail throughout history; eg. Ariyarkkunallar in the 12th century. Linguistic evidence indicates that the Dravidians are related to the C-group Nubians of the Western Sahara who built the Kerma empire. Since Egypt was often at war with Kerma, the connection across Lemuria seems more plausible. [Winters:Agri]

The English zoologist Philip Sclater proposed the theory of the continent of Lemuria in the mid-1800s [ 3 Oc. 127 ]

#### Appendix V - Miscellaneous Notes

The Asurs of Lohardaga [ Ris p.399 ] Dravidian

'In fact the word 'Kol' is a loose term used by the Hindus of the plains as a word of derision. De Meulder describes it as an Indian equivalent of the word 'nigger' in the US ... [for scientific purposes Kol includes the Larka Kols or Hos of Man and Dhalbhum, the Munda Kols of Chotanagpur and the Bhumij ... The Hos are physically [superior] to the other cognate branches of the Kolarian tribes... p.9 'The constant early use of the bow expanded the chest and set the muscles and their innate passion for the chase over the steep and rugged hills brought their lower limbs into a state of fitness, which the best phulwan (wrestler) of the plains of India might envy. Male height average 5'5" or 5'6" height women 5'2" .. copper tint complexion common women physically better ... developed Aryan

influence ... more than 50 % of the population in Chota Nagpur division.'

-- [C.P.Singh p.8]

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| 15907|2005-03-07 10:58:05|James St. Clair|Re: Hannibal|

I certainly do not intend to be argumentative but this is still a "live" issue and Vin Diesel's Hannibal is still in the works or pipeline. There is also some interesting discussion on this issue. See next <http://www.richardpoe.com/forum.cgi?article=2523>

Most of the discussion seems to come from people who are not of African descent which should be of concern to all of us. As a visual artist I wrestle regularly with how to portray historical characters. Hollywood has a major influence on our youth and society in general and I believe that members of groups like Ta-Seti should be actively involved in the debate and in the process of filmmaking. For far too many people their mental image of Moses is Charlton Heston and Jim (what ever his last name is) or any number of white actors as Jesus. Finally, does anyone know of a Dr. Shomarka Keifa, whose name is mentioned in one of the comments on this issue in attached link.

Respectfully,  
James E. St.Clair

***Paul Kekai Manansala*** wrote:

Please visit me at <http://www.paintsaint.com>

---

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

| 15908|2005-03-07 14:45:45|osirica|Re: What was Tiye's royal name|

It sounds like this whole "debate" is whether or not Tiye was included in the matrilineal requirement for a king to marry... (If I recall the prevailing myth is that Tiye was not of royal blood...)

So let me speculate, you guys tell me if I am right.

One side of this debate coincidentally

Tiye + black = "must not be of royal blood"

Or

Tiye + not really Black = "might be of royal blood"

vs

Tiye + Black = "yea she was of royal blood"

Katherine, you know how I feel about all of this half-way assumption with MtDNA and what not. It inevitably leads to the old racial issue. I didn't really go over the discourse, but I am amazed at how my simple question has unsurprisingly eluded to Tiye's position of history. If I recall it has been mentioned numerous times that Tiye was a commoner (her being Black and all) that was chosen almost like Cinderella.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Peter Gray"

> wrote:

>>>> I'm afraid Paul is right on this one. mtDNA defines strictly

>> the maternal lineage, while Y-chromosomes define the male

> lineage. Common mtDNA implies a maternal link, and absence of any

> common mtDNA simply means that there was no mother -->daughter or

> mother--> son relationship.

>>>>

>>>> Peter Gray

>>>

>>> Yes, I am aware of that, but the LACK of female mtDNA on a

>>> continuous basis in the Pharaonic line

>>

>> It's impossible for there to be a lack of mtDNA in the Pharaonic

>> line. Every mother passes on mtDNA.

>

> Do read more closely: I said "...LACK of female mtDNA on a

> continuous basis.." meaning in a direct line of succession.

>

>>> Under Petrie's definition of the theory, the property passed

> ONLY through the female line, so the daughter of a property owner  
> was the rightful heir to the property. <<  
> >  
> > I don't know of anything that I've read recently on the heir  
> > princess that stresses these "property rights."  
>  
> Then you haven't been reading anything about the 'heir princess'  
> theory, then: that is the WHOLE basis of the theory, Paul.  
>  
> > You seem to be insisting that because Petrie supposedly started  
> the whole thing, that no one else can make any variations to the  
> theory and therefore there can be no heir princess. That's  
> nonsense.<  
>  
> To be the 'heir princess' theory it would be as Petrie defined it  
in  
> 1923, and this is what has been argued for over 80 years. Any  
> variation is, by definition, NOT the 'heir princess' theory.  
>  
> This is the best summation of the 'heir princess' theory as defined  
> in Egyptology, which is the ONLY 'heir princess' theory as far as  
> the discipline is concerned. This is by Gay Robins:  
>  
> "The 'heiress' theory  
>  
> For over a century scholars have been reiterating the belief that  
> the right to the throne of ancient Egypt was transmitted through the  
> female line of the royal family in direct descent from one 'heiress'  
> to the next. Thus, any king, whether or not he was the son of his  
> predecessor, had to legitimise his claim to the throne by marriage  
> with the 'heiress', who would be the daughter of the previous king  
> and his 'heiress' queen. This meant that in most cases a king had to  
> marry his sister or half-sister. Although the right to the throne,  
> according to this hypothesis, descended through the female line, the  
> office of kingship was not exercised by the 'heiress' but by the man  
> she married." (Robins 1993: 26)  
>  
>  
>  
> As Troy noted, in further explanation of the 'heir princess' theory:  
>  
> "...This perspective on the status of the royal women as bearers of  
> the legitimacy of the throne includes reference to the /Hmt nsw  
> wrt/ "great wife of the king" as the determining factor in the line  
> of succession. Robins (1983) in a recent recapitulation of this  
> problem clearly states the facts which are found in the  
> documentation:



>

> 'Not all kings marry women of royal birth, or have mothers of royal birth, and this makes no difference to the position of the king or his queens on the monuments. Indeed, with the presumably high rate of mortality, \_any form of inheritance which was rigidly formulated on the existence of a particular person would be impracticable\_.'

> (Robins 1983, 71 f.) (Emphasis \_ \_ mine-KGG)

>

> There is no documentary basis for the theory of the heiress princess as an element of a matriarchal society. What has been perceived is, instead, the projection of the status of the royal women as complementary to their male counterparts. Their role is formulated to express the mythic function of the eye [Hathor] as daughter and mother, as a medium of the continuity of the kingship. This is accomplished through the manipulation of the royal kinship designations." (Troy 1986: 103-104)

>

>> As Woodward noted, all the royals are closely related and the majority do appear to follow the heir princess succession.

>

> No, he didn't: Woodward noted that Thutmose I brings new mtDNA into the line, which effectively 'breaks' the 'heir princess' theory, since his mother, Sensonb, is NOT of royal blood and therefore cannot 'pass on' the throne from the Ahmosid line. Thus, the right to Egyptian kingship is NOT a matter of matrilineal descent, which is the root of the 'heir princess' theory.

>

>> Of course, there can be exceptions to the rule, and we can only speculate on what these would have been. But it does appear that another "daughter of the king" would be selected first.

>

> "Exceptions" in this case PROVES the 'rule' is no such thing at all,

> since the majority of the royal brothers and sisters of the Thutmosid line do not marry one another, and notably marry OUTSIDE the royal line altogether (and inform the populace of the fact of their non-royal marriages by the epithets given to the wives and in public announcements). If the 'heir princess' system was valid, it's definitely off that such a LARGE number of 18th Dynasty kings' Great Royal Wives are NOT 'royal daughter' nor 'royal sisters.'

>

> Similarly, the Ramessides ALSO marry outside the blood line of the Thutmosids (which is why they are the 19th Dynasty, and not part of the 18th) AND do not marry each other, as Sat-re, mother of Seti I/wife of Ramses I and Tuya, Seti I's wife/ mother of Ramses II, also do not possess 'royal daughter' nor 'royal sister'

- > designations.
- >
- > Nefertiri (-Merymut), principle Great Royal Wife of Ramses II, is
- > similarly NOT a 'king's daughter' nor a 'king's sister,' nor is her
- > successor, Isitnofret (I). In all Ramses II had 6 Great Royal
- > Wives, with the last 3 also being his daughters (possessing
- > the /sAt
- > nsw/ title). Yet, they bear him no kingly sons, and none of them
- > are
- > married to Merenptah, Ramses II's successor (he marries Isisnofret
- > (II), who is a putative daughter of Ramses II, but is not so known
- > by any of her titles).
- >
- > The later Ramessides marry in and out of the bloodline, without
- > much
- > regard for 'heir princesses,' either. By Dynasty 20, the title
- > of 'king's daughter' shows up only sporadically among those kings'
- > Great Royal Wives, and the title, 'sister of the king', not at all.
- >
- > For the 'heir princess' theory to work, it MUST be adhered to in
- > some regular pattern to be seen as a calculated method of property
- > transferral - which was the \_whole point\_ of the danged 'heir
- > princess' theory to begin with, Paul!
- >
- > It is, rather, as Robins has noted:
- >
- > "...If this theory were correct, each king would have had to marry a
- > woman of royal birth, and it should be possible to trace a line of
- > royal women in direct descent from one another. A study of the
- > situation in the Eighteenth Dynasty, the period in connection with
- > which this theory is most often cited, shows that such a line of
- > descent simply did not exist. Women of royal birth can be
- > identified by the use of the title 'king's daughter', since there is
- > no evidence in the Eighteenth Dynasty of women who are known to have
- > had non-royal parents being given this title. This rules out the
- > possibility that the title was sometimes awarded to enhance the
- > status of non-royal women. Among the queens of the Eighteenth
- > Dynasty, some bear the title 'king's daughter' while others do not.
- > Although filiation is rarely given for queens, in cases where we
- > find queens filiated to non-royal parents, those queens are not
- > attested with the title 'king's daughter'. Thus we can undoubtedly
- > distinguish between queens of royal and non-royal birth, and it
- > becomes clear that there was no line of 'heiresses' in unbroken
- > descent." (Robins 1993: 26-27)
- >
- > If you wish to think what you are espousing is an 'heir princess'

> theory, then you are wrong, as far as Egyptology is concerned.  
>  
> It is a distinct and detailed theory, which, when closely examined,  
> does not hold water. This is why it hasn't been seriously  
> considered a viable theory in regards to kingship succession for at  
> least 20 years.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> Oriental Institute  
> Oriental Studies Doctoral Program [Egyptology]  
> Oxford University  
> Oxford, United Kingdom  
>  
> <http://www.griffis-consulting.com>

| 15909|2005-03-07 15:39:15|Freddie Thompson|Re: What was Tiye's royal name|

You all are gonna love this one!

Back when I was taking art history classes in college: whenever we came to the point in Egyptian study where Queen Tiye was the subject, the realism with which her African appearance was rendered (her well-known bust) was always explained away with a short but detailed commentary stating how unusually ugly she was. This was clearly meant to steer our rational thoughts away from the fact that she was obviously an unmixed native Negroid Egyptian -- in order to delude our minds into believing that Tiye should be looked upon as a White woman who was merely unattractive.

They don't seem to realize how insulting they are when they devise these clever ways of avoiding the fact that the people who created Egyptian society were Black Africans. That's probably what shocks us most -- the fact of how cluelessly insulting they generally are. This female instructor handled statues of Akhentaten in much the same way. Depictions of Nubians were simply commented on (rather loudly) as "NUBIAN SLAVES."

*osirica* wrote:

It sounds like this whole "debate" is whether or not Tiye was included in the matrilineal requirement for a king to marry... (If I recall the prevailing myth is that Tiye was not of royal blood...)

So let me speculate, you guys tell me if I am right.

One side of this debate coincidentally

Tiye + black = "must not be of royal blood"

Or

Tiye + not really Black = "might be of royal blood"

vs

Tiye + Black = "yea she was of royal blood"

Katherine, you know how I feel about all of this half-way

assumption  
with MtDNA and what not. It inevitably leads to the old  
racial  
issue. I didn't really go over the discourse, but I am  
amazed at how  
my simple question has unsurprisingly eluded to Tiye's  
position of  
history. If I recall it has been mentioned numerous times  
that Tiye  
was a commoner (her being Black and all) that was chosen  
almost like  
Cinderella.

```
--- In Ta_Seti@yahoogroups.com, "neseret" wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Peter Gray"
> wrote:
> > > > I'm afraid Paul is right on this one. mtDNA
> defines strictly
> > the maternal lineage, while Y-chromosomes define the
> male
> lineage. Common mtDNA implies a maternal link, and
> absence of any
> common mtDNA simply means that there was no mother --
> daughter or
> mother--> son relationship.
> > > >
> > > > Peter Gray
> > >
> > > Yes, I am aware of that, but the LACK of female
> mtDNA on a
> > > continuous basis in the Pharaonic line
> >
> > It's impossible for their to be a lack of mtDNA in the
> Pharaonic
> > line. Every mother passes on mtDNA.
>
> Do read more closely: I said "...LACK of female mtDNA on
> a
> continuous basis.." meaning in a direct line of
> succession.
>
> > > Under Petrie's definition of the theory, the
> property passed
> ONLY through the female line, so the daughter of a
> property owner
> was the rightful heir to the property. <<
> >
```

> > I don't know of anything that I've read recently on the heir  
> > princess that stresses these "property rights."  
>  
> Then you haven't been reading anything about the 'heir princess'  
> theory, then: that is the WHOLE basis of the theory, Paul.  
>  
> > You seem to be insisting that because Petrie supposedly started  
> the whole thing, that no one else can make any variations to the  
> theory and therefore there can be no heir princess. That's  
> nonsense.<  
>  
> To be the 'heir princess' theory it would be as Petrie defined it  
in  
> 1923, and this is what has been argued for over 80 years. Any  
> variation is, by definition, NOT the 'heir princess' theory.  
>  
> This is the best summation of the 'heir princess' theory as defined  
> in Egyptology, which is the ONLY 'heir princess' theory as far as  
> the discipline is concerned. This is by Gay Robins:  
>  
> "The 'heiress' theory  
>  
> For over a century scholars have been reiterating the belief that  
> the right to the throne of ancient Egypt was transmitted through the  
> female line of the royal family in direct descent from one 'heiress'  
> to the next. Thus, any king, whether or not he was the son of his  
> predecessor, had to legitimise his claim to the throne by marriage  
> with the 'heiress', who would be the daughter of the previous king  
> and his 'heiress' queen. This meant that in most cases a king had to  
> marry his sister or half-sister. Although the right to the throne,  
> according to this hypothesis, descended through the female line, the  
> office of kingship was not exercised by the 'heiress' but by the man  
> she married." (Robins 1993: 26)  
>  
>  
> As Troy noted, in further explanation of the 'heir

princess' theory:

- >
- > "...This perspective on the status of the royal women as bearers of
- > the legitimacy of the throne includes reference to the /Hmt nsw
- > wrt/ "great wife of the king" as the determining factor in the line
- > of succession. Robins (1983) in a recent recapitulation of this
- > problem clearly states the facts which are found in the
- > documentation:
- >
- > 'Not all kings marry women of royal birth, or have mothers of royal
- > birth, and this makes no difference to the position of the king or
- > his queens on the monuments. Indeed, with the presumably high rate
- > of mortality, \_any form of inheritance which was rigidly formulated
- > on the existence of a particular person would be impracticable\_.'
- > (Robins 1983, 71 f.) (Emphasis \_ \_ mine-KGG)
- >
- > There is no documentary basis for the theory of the heiress princess
- > as an element of a matriarchal society. What has been perceived is,
- > instead, the projection of the status of the royal women as
- > complementary to their male counterparts. Their role is formulated
- > to express the mythic function of the eye [Hathor] as daughter and
- > mother, as a medium of the continuity of the kingship. This is
- > accomplished through the manipulation of the royal kinship
- > designations." (Troy 1986: 103-104)
- >
- > > As Woodward noted, all the royals are closely related and the
- > > majority do appear to follow the heir princess succession.
- >
- > No, he didn't: Woodward noted that Thutmose I brings new mtDNA into
- > the line, which effectively 'breaks' the 'heir princess' theory,
- > since his mother, Senosib, is NOT of royal blood and therefore
- > cannot 'pass on' the throne from the Ahmosid line. Thus, the right
- > to Egyptian kingship is NOT a matter of matrilineal descent, which
- > is the root of the 'heir princess' theory.

>  
> > Of course, there can be exceptions to the rule, and we  
can only  
> > speculate on what these would have been. But it does  
appear that  
> > another "daughter of the king" would be selected  
first.  
>  
> "Exceptions" in this case PROVES the 'rule' is no such  
thing at  
all,  
> since the majority of the royal brothers and sisters of  
the  
> Thutmosid line do not marry one another, and notably  
marry OUTSIDE  
> the royal line altogether (and inform the populace of  
the fact of  
> their non-royal marriages by the epithets given to the  
wives and in  
> public announcements). If the 'heir princess' system was  
valid,  
> it's definitely off that such a LARGE number of 18th  
Dynasty kings'  
> Great Royal Wives are NOT 'royal daughter' nor 'royal  
sisters.'  
>  
> Similarly, the Ramessides ALSO marry outside the blood  
line of the  
> Thutmosids (which is why they are the 19th Dynasty, and  
not part of  
> the 18th) AND do not marry each other, as Sat-re, mother  
of Seti  
> I/wife of Ramses I and Tuya, Seti I's wife/ mother of  
Ramses II,  
> also do not possess 'royal daughter' nor 'royal sister'  
> designations.  
>  
> Nefertiri (-Merymut), principle Great Royal Wife of  
Ramses II, is  
> similarly NOT a 'king's daughter' nor a 'king's sister,'  
nor is her  
> successor, Isitnofret (I). In all Ramses II had 6 Great  
Royal  
> Wives, with the last 3 also being his daughters  
(possessing  
the /sAt  
> nsw/ title). Yet, they bear him no kingly sons, and none  
of them  
are  
> married to Merenptah, Ramses II's successor (he marries  
Isisnofret  
> (II), who is a putative daughter of Ramses II, but is  
not so known  
> by any of her titles).  
>  
> The later Ramessides marry in and out of the bloodline,  
without

much  
> regard for 'heir princesses,' either. By Dynasty 20, the  
title  
> of 'king's daughter' shows up only sporadically among  
those kings'  
> Great Royal Wives, and the title, 'sister of the king',  
not at all.  
>  
> For the 'heir princess' theory to work, it MUST be  
adhered to in  
> some regular pattern to be seen as a calculated method  
of property  
> transferral - which was the \_whole point\_ of the danged  
'heir  
> princess' theory to begin with, Paul!  
>  
> It is, rather, as Robins has noted:  
>  
> "...If this theory were correct, each king would have  
had to marry a  
> woman of royal birth, and it should be possible to trace  
a line of  
> royal women in direct descent from one another. A study  
of the  
> situation in the Eighteenth Dynasty, the period in  
connection with  
> which this theory is most often cited, shows that such a  
line of  
> descent simply did not exist. Women of royal birth can  
be  
> identified by the use of the title 'king's daughter',  
since there is  
> no evidence in the Eighteenth Dynasty of women who are  
known to have  
> had non-royal parents being given this title. This rules  
out the  
> possibility that the title was sometimes awarded to  
enhance the  
> status of non-royal women. Among the queens of the  
Eighteenth  
> Dynasty, some bear the title 'king's daughter' while  
others do not.  
> Although filiation is rarely given for queens, in cases  
where we  
> find queens filiated to non-royal parents, those queens  
are not  
> attested with the title 'king's daughter'. Thus we can  
undoubtedly  
> distinguish between queens of royal and non-royal birth,  
and it  
> becomes clear that there was no line of 'heiresses' in  
unbroken  
> descent." (Robins 1993: 26-27)  
>  
> If you wish to think what you are espousing is an 'heir  
princess'  
> theory, then you are wrong, as far as Egyptology is



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> It is a distinct and detailed theory, which, when  
closely examined,  
> does not hold water. This is why it hasn't been  
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> considered a viable theory in regards to kingship  
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> least 20 years.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
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> Oriental Institute  
> Oriental Studies Doctoral Program [Egyptology]  
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> Oxford, United Kingdom  
>  
> <http://www.griffis-consulting.com>

---

Celebrate Yahoo!'s 10th Birthday!

[Yahoo! Netrospective: 100 Moments of the Web](#)

| 15910|2005-03-07 15:39:36|ssathia|Re: Tamil and Centamiz|

Dear biblical12.

Thank you for the post at

[http://groups.yahoo.com/group/Ta\\_Seti/message/15906](http://groups.yahoo.com/group/Ta_Seti/message/15906)

Actually I have seen the source material many years back. It is still good to get a refresher.

What I would like to do is to first-hand compare word by word, a few hundred words of everyday usage going back to the old days. To do that I would need a good online dictionary of African languages.

Many of the studies of the type quoted in your post, are based on materials that precede genetic and archaeological studies carried out in the last 10 years or so.

I am still doing some comparisons between Tamil and English and also between Tamil and Kamilaroi of Australia. I am surprised at how much they have in common.

Perhaps the subject of African- Dravidian relationship is is a fertile area worth revisiting and updating.

Thank you again.

Regards,  
Sathia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>  
>  
>> I am unable to say anything about Tamil's relationship with  
>> African languages as so far I have no avenue to do a comparison.  
>>  
>> Regards,  
>> Sathia  
>  
> Sathia,  
>  
> Another Indian guy posted this on his website:  
>  
> The Sudroid (Indo-African) Race  
> [http://www.geocities.com/Athens/Ithaca/1335/Anthro/sud\\_afr.html](http://www.geocities.com/Athens/Ithaca/1335/Anthro/sud_afr.html)  
>  
| 15911|2005-03-07 16:04:48|ssathia|Re: Hannibal|  
Dear Friends,

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair" wrote:

>As a visual artist I wrestle regularly with how to portray  
>historical characters. Hollywood has a major influence on our youth  
>and society in general and I believe that members of groups like Ta-  
>Seti should be actively involved in the debate and in the process  
>of filmmaking. For far too many people their mental image of Moses  
>is Charlton Heston and Jim (what ever his last name is) or any  
>number of white actors as Jesus.

True, filmworld does affect popular images.

In the days before filmworld was brought in, artists (including sculptors) have had a free-hand in their depictions of history. You can see how many transformations Buddha had undergone in various countries!.

Now artists are challenged by the physical evidence coming from various angles: archaeology, forensic, linguistic, architecture, science etc. For example, the circular tower of babylon drawn by artists turned out to be a squarish structure after archaeological evidence was brought in. Even the face of Christ has been reconstructed to show a brown-skinned guy with brown eyes and

short black hair instead of the blue eyed caucasian with long flowing hair as often depicted by artists.

To add to the complexity, we have filmworld's often doctored versions of history and historical characters.

Once there was dicussion even about digital Gods in an Internet forum!!

Coming back to the issue of Hannibal, it is simply a question of evidence. It is also possible that he was an African and not necessarily a black. After all, light skinned people did populate North Africa thousands of years ago and they still do. They are no less Africans.

Regards,  
Sathia

| 15912|2005-03-07 16:46:47|Paul Kekai Manansala|Re: Hannibal|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"  
wrote:

> I certainly do not intend to be argumentative but this is still

a "live" issue and Vin Diesel's Hannibal is still in the works or pipeline. There is also some interesting discussion on this issue. See next <http://www.richardpoe.com/forum.cgi?article=2523>  
>

I know, James, I was just commenting that Denzel's version doesn't seem to be getting as much support as Vin Diesel's. Maybe that says something in itself.

I personally think Denzel fits my idea of the Hannibal character a bit better. I'm not that concerned about looks, but he has shown the ability to display depth of character which is what I would expect from a Hannibal portrayal.

Regards,

Paul Kekai Manansala

| 15913|2005-03-07 17:36:38|saidis\_aswan\_egy|Re: Hannibal|  
- Dr. Shomarka Keita is a bio-anthropologist that has studied the ancient remains in the Nile Valley. He has published many peer-reviwed articles in the American Journal of Anthropology and other various journals.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15914|2005-03-07 18:32:30|osirica|Re: What was Tiye's royal name|

Thank you PAUL.

We know where the whole DNA argument leads us, I am glad you saw it coming a mile away.

Thanks Katherine for your elaborate answer to my simple question. I assume the answer is "no" there is no specific Royal name for Tiye.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

>> wrote:

>>>

>> For one, Woodward said nothing in the documentary that affirmed  
> the

>> theory of 'heir princess.' Period. Secondly, his comments in the

>> documentary he noted were \_preliminary\_, and were not final.

>> Thirdly, his April 2001 lecture comments \_does\_ contradict the

>> concept that 'all royal members were closely related' when you

> have

>> NEW mtDNA introduced.

>

> I'll just make one comment and then leave the subject.

>

> Two people can have the same paternal grandparents, the same

> maternal grandfather, and the same paternal ancestry of the

maternal

> grandmother going back ad infinitum, and still have different mtDNA

> lineages.

>

> Regards,  
> Paul Kekai Manansala  
| 15915|2005-03-07 20:55:27|Ta-Mareye|Re: Hannibal|  
Greetings All,

Maybe Denzel's Hannibal Isn't Dead In The Water Just Yet. He Is  
About To Star On Broadway As Brutus In The Play Julius Ceasar.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"  
> wrote:  
>> I certainly do not intend to be argumentative but this is still  
> a "live" issue and Vin Diesel's Hannibal is still in the works or  
> pipeline. There is also some interesting discussion on this issue.  
> See next <http://www.richardpoe.com/forum.cgi?article=2523>  
>>  
>  
> I know, James, I was just commenting that Denzel's version doesn't  
> seem to be getting as much support as Vin Diesel's. Maybe that

says  
> something in itself.  
>  
> I personally think Denzel fits my idea of the Hannibal character a  
> bit better. I'm not that concerned about looks, but he has shown

the  
> ability to display depth of character which is what I would expect  
> from a Hannibal portrayal.  
>

> Regards,  
> Paul Kekai Manansala  
| 15916|2005-03-07 23:09:26|ABDUL-RAHMAAN SHAHEED|Re: Hannibal|

This is for all the people who are arguing about wheather hannibal is black or not first everyone must study before yougive any answerfor the problem. Go back and look into the origins of hannibal's family tree he comes from the bloodline of Kanin in the bible. So that should have a great deal of weight to carry. Also if you look carefully at what Vansertima explained in his book "golden age of the moors" he tells how the africans in the north became light just look at light skinned africans born and raised in america and how they got that way. This debate is real simple to crush withproof from our own scholars against these white movie makers and oreo black movie makers who want to keep brotherHannibal white. Listen brothers and sisters do not be afraid to use the intellectual weapons our own scholars have provided for us. It is written in the Quran that falsehood will nevermix with ordefeat the truth. There is one last thing I need to say

and that is never stop saying and proving that Hannibal wasan AFRICAN with black and not white skin because if we do they will win so keeppressure on them.  
Sincerly Laamb12000

***Ta-Mareye*** wrote:

Greetings All,

Maybe Denzel's Hannibal Isn't Dead In The Water Just Yet.  
He Is  
About To Star On Broadway As Brutus In The Play Julius  
Ceasar.

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"  
wrote:

>  
> --- In Ta\_Seti@yahoogroups.com, "James St. Clair"  
> wrote:  
> > I certainly do not intend to be argumentative but this  
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> a "live" issue and Vin Diesel's Hannibal is still in the  
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> pipeline. There is also some interesting discussion on  
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> I know, James, I was just commenting that Denzel's  
version doesn't  
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> I personally think Denzel fits my idea of the Hannibal  
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> bit better. I'm not that concerned about looks, but he  
has shown  
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> ability to display depth of character which is what I  
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> from a Hannibal portrayal.  
>  
> Regards,  
> Paul Kekai Manansala

---

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| 15917|2005-03-07 23:36:19|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Katherine, you know how I feel about all of this half-way

assumption with MtDNA and what not. It inevitably leads to the old racial issue.<

Perhaps for you; it doesn't for me. For me, it's a matter of detailing familial lineage issues having to do with the various sources of the royal households, at any period. Tutankhamun's actual parentage is not known, for example; it would be good to work out whose child he actually was - Amenhotep III (as Tutankhamun often states on his monuments) or Akhenaten (as the Hermopolis blocks near Amarna imply). Knowing who his mother was would also clear up some issues about Nefertiti and Kiya which have plagued Egyptologists for awhile.

Most of the issues having to do with DNA/mtDNA are of interest to Egyptologists because of foreign interaction issues (someone theorised that Tutankhamun, for example, was the Hittite prince discussed in the Egyptian Queen correspondence (this was advanced a few years ago in KMT). Few believe it, but again, DNA studies would also help clear that theory up).

>I didn't really go over the discourse, but I am amazed at how my

simple question has unsurprisingly eluded to Tiye's position of history. If I recall it has been mentioned numerous times that Tiye was a commoner (her being Black and all) that was chosen almost like Cinderella.<

As I won't go into the 'racial' issue (it appears most Afrocentrists believe Tiye was 'black,' based upon just one of her many sculptures (others do not give any such indication, FWIW, which makes the whole issue of 'race' again a subjective issue)), but the fact that Tiye is not of royal blood is attested by Amenhotep III himself in the 'Limits of the Empire' scarab [sometimes called the Marriage Scarab], issued in Year 2 of his reign, which states that she has commoner (though noble) parents, and Tiye herself has no royal titles.

The same information is duplicated on the Ghilukhipa Scarab, which is issued in Year 10 of Amenhotep III's reign.

In short, as you say, a 'Cinderella' story.

Newberry's \_Scarabs\_ (originally published in 1908, reprinted many

times) does give a very good hieroglyph rendering in the graphic reproduction of these two scarabs on Plate XXXII, if you care to read them for yourself. Translations are given in Newberry (1908 and later): 170; 172) and in Budge (1925 and later reprinted many times as well): 242-243.

#### References:

Budge, E. A. W. 1925 (1925). *The Mummy: A History of the Extraordinary Practices of Ancient Egypt*. New York: Wings Books.

Newberry, P. E. 1908. *Scarabs: An Introduction to the Study of Egyptian Seals and Signet Rings*. London: Archibald Constable and Co. Ltd.

Newmark, R. H. 1996. Who was Tutankhamun? KMT 7/3 (Fall 1996): 87-88.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15918|2005-03-08 04:24:08|Paul Kekai Manansala|Re: What was Tiye's royal name|  
Also remember in order to postulate various Hittite (Indo-European)  
lines in the Egyptian dynasties, they have to break down the heir  
princess theory.

The other avenue is through the Hyksos supposedly via the Ramessides.

Regards,  
Paul Kekai Manansala  
| 15919|2005-03-08 06:10:23|Kim Baskerville|Re: Hannibal|  
I disagree....

<http://www.cnn.com/US/9707/16/racial.suit/>

----- Original Message -----

**From:** [biblical12](mailto:biblical12)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, March 07, 2005 8:15 AM

**Subject:** [Ta\_Seti] Re: Hannibal



TaSeti,

The present occupants of North Africa don't all like Black people. The Kabyles, Riffians, and other White Berbers don't see themselves as Black and don't see St. Augustine, Hanniba'al, Tertullian and others as Black. They don't want to admit the possibility that these people could be mixed-race Black.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), [IMJs@w...](mailto:IMJs@w...) wrote:

>  
>  
> A few years back someone at Ta\_Seti posted a link that had what was  
> supposedly a portrait of Hannibal with his wife and son... I don't  
have  
> any source info to verify it's actually Hannibal, but I save it and  
I  
> just loaded it onto a temporary page. I'll leave this page up for a  
few  
> days for those who might want to upload the image.  
>  
> [http://community-2.webtv.net/Down\\_For\\_Knowledge/Hannibal/](http://community-2.webtv.net/Down_For_Knowledge/Hannibal/)  
>  
>  
> IMJ

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<http://docs.yahoo.com/info/terms/>

| 15920|2005-03-08 07:25:35|norenxaq|Re: What was Tiye's royal name|

Paul Kekai Manansala wrote:

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(Indo-European)  
lines in the Egyptian dynasties, they have to break  
down the heir  
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The other avenue is through the Hyksos supposedly via  
the Ramessides.

Regards,  
Paul Kekai Manansala

via the Hyksos? are you suggesting the Ramessides descend from them? if so,  
what would be the lineage?

| 15921|2005-03-08 07:36:02|Paul Kekai Manansala|Re: What was Tiye's royal name|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), norenxaq wrote:

>

>

> Paul Kekai Manansala wrote:

>

>>

>> Also remember in order to postulate various Hittite (Indo-

European)

>> lines in the Egyptian dynasties, they have to break down the heir

>> princess theory.

>>

>> The other avenue is through the Hyksos supposedly via the

Ramessides.

> >

> > Regards,

> > Paul Kekai Manansala

> >

> >

> >

>

> via the Hyksos? are you suggesting the Ramessides descend from

them? if

> so, what would be the lineage?

Not me, but there are some who have suggested as much, or that they otherwise were of "foreign" blood.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

| 15922|2005-03-08 08:29:56|James St. Clair|Re: Hannibal|

Dear Friends,

Thank you for your valuable feedback. You have opened additional lines of investigation for me. I found the fact that the United States government determines peoples race by geographical origin absolutely outrageous. Especially all North Africans as White!!!! I encourage all of you to be a little more militant in expressing your beliefs outside of this forum for the benefit of all our people.

Peace,

James E. St.Clair

Please visit me at <http://www.paintsaint.com>

---

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<http://mail.yahoo.com>

| 15923|2005-03-08 09:07:12|neseret|Re: What was Tiye's royal name|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), norenxaq wrote:

> >

> >

> > Paul Kekai Manansala wrote:

> >

> > >

> > > Also remember in order to postulate various Hittite (Indo-European) lines in the Egyptian dynasties, they have to break down

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> Ramessides.

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> > via the Hyksos? are you suggesting the Ramessides descend from  
> them? if so, what would be the lineage?

>

> Not me, but there are some who have suggested as much, or that

they otherwise were of "foreign" blood.<

-----

Once again, no one has seriously considered the Ramesside house to be of 'foreign blood' since the late 19th or early 20th century.

The Ramessides were from a warrior family which resided in the Delta region, which was called the "Tracts of Re", a crescent of land which stretch from Heliopolis to a town called the "Waters of Re," formerly known in the Middle Kingdom as Avaris. Despite certain texts you may have read, the Ramessides did not hail from Avaris, although they later reformed much of Avaris into the city known as Tanis.

Pa-Ramessu, the ancestor of Dynasty 19, held ever-increasing military positions during the 18th Dynasty, rising from General to Superintendent of the Mouth of the Nile, and eventually Vizier to the last king of the 18th Dynasty, Horemheb. He was named as his successor by this king in a number of representations and inscriptions (some of which can be found on Horemheb's Saqqara tomb), where he was named 'Primate of all Egypt (a religious title), 'Deputy of the North and South' in the confidence of Pharaoh, and eventually named "Prince of the Two Lands," which solidified his position as heir presumptive to the throne of Egypt (Kitchen 1982: 2-3; 14-17).

Later Seti I, his son would also come from the same area, and attained numerous political and priestly titles as part of his connection with the "Tracts of Re" and with the military. This is recounted in the '400 Year Stela' of Ramses II in honour of his father, Seti I, his grandfather, Ramses I, and the deity Sutekh, who was local god of the region:

"(1) Live the Horus: Mighty Bull, Who Loves Truth, ... . [Ramses II]

(5) His majesty commanded the making of a great stela of granite bearing the great name of his fathers, in order to set up the name of the father of his fathers (and of) the King Men-maat-Re, the Son of Re: Seti Mer-ne-Ptah, and abiding forever like Re every day: Year 400, 4th month of the third season, day 4, of the King of Upper and Lower Egypt: Seth-the-Great-of-Strength; the Son of Re, his beloved: The Ombite, beloved of Re-Hor-akhti, so that he exists forever and ever.

(History of the Career of Seti I)

Now there came the Hereditary Prince; Mayor of the City and Vizier; Fan-Bearer on the Right Hand of the King, Troop Commander; Overseer of Foreign Countries; Overseer of the Fortress of Sile; Chief of Police, Royal Scribe; Master of Horse; Conductor of the Feast of the Ram-the-Lord-of-Mendes; High Priest of Seth; Lector Priest of Uto, She-Who-Opens-the-Two-Lands; and Overseer of the Prophets of All the Gods, Seti, the triumphant, son of

(History of the Career of Ramses I)

the Hereditary Prince; Mayor of the City and Vizier;

10) Troop Commander; Overseer of Foreign Countries; Overseer of the Fortress of Sile; Royal Scribe; and Master of Horse, Pa-Ramses , the triumphant, and child of the Lady of the House and Singer of the Re, Tiu, the triumphant.

He said: 'Hail to thee, O Sutekh, Son of Nut, the Great of Strength in the Barque of Millions, felling the enemy at the prow of the barque of Re, great of battle cry... ! Mayest [thou] give me a good lifetime serving [thy] ka, while I remain in [thy favor] ..."

(Translation: ANET (1969): 252-253)

In short, the Ramessides have a long-stated indigenous connection in Egypt by the time of their dynastic assumption of the royal throne in the 19th Dynasty, with no connection with the Hyksos in any form. Had there been any such connection, it is very unlikely the Egyptians would have abided the Ramessides upon the throne, as xenophobic as the Egyptians were of foreigners (and remained so throughout all of Egyptian pharaonic history).

Reference:

ANET = Pritchard, J. B., Ed. 1969. Ancient Near Eastern Texts Relating to the Old Testament. Third Ed., Rev., with Supplement. Princeton: Princeton University Press.

Kitchen, K. A. 1982. Pharaoh Triumphant: The Life and Times of Ramesses II. Warminster: Aris and Philips.

Katherine Griffis-Greenberg, MA (Lon)

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Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15924|2005-03-08 11:25:38|atumkhepre|olmec|  
hoteb

how old is olmec civilization? Most of the school textbooks date them back to 1200 B.C, which I don't believe. There's a book where Buzz Aldron is quoted as saying something like "during my last years at NASA, an archaeological expedition was done on the central american cultures, and the ruins were confirmed to date back to 3000 B.C, relatively little was known about this group called olmec."

| 15925|2005-03-08 11:33:12|neseret|Breaking News: Tutankhamun NOT Murdered...|  
A breaking news report from about 2 hours ago:

"A three-dimensional X-ray scan of Tutankhamun's mummy found no evidence to support theories he was murdered but failed to solve the 3,000-year-old mystery of how the young Egyptian pharaoh died.

Some members of the investigative team say he may have died from an infected thigh wound, but others doubt this, saying that injury may have been inflicted later by archaeologists, according to the team's five-page report released on Tuesday.

Either way, the team's chairman says the case should now be closed and the tomb of the king who died in 1352 BC, aged about 19, should not be disturbed again.

Some historians have speculated the ruler was murdered, based on his young age and the turbulent political and religious circumstances during that period of Egyptian history.

"We don't know how the king died, but we are now sure that it was not murder. Maybe he died on his own," said Zahi Hawas, chairman of Egypt's Supreme Council of Antiquities.

"The case is closed. We should not disturb the king any more," he told Reuters after the report came out.

"There is no evidence that the young king was murdered," said a press release attached to the report.

The report said the CT scan performed in January found no evidence of a blow to the back of Tutankhamun's head and no other evidence of foul play.

Source:

<[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&cid=578&e=4&u=/nm/20050308/ts_nm/eg\ypt_tutankhamun_dc)  
tmpl=story&cid=578&e=4&u=/nm/20050308/ts\_nm/eg\  
ypt\_tutankhamun\_dc>

or

<http://tinyurl.com/4nd5u>

Apparently, the examiners also believe they have located the young king's missing genitalia, missing since about 1925 or so (after the unwrapping and Burton photograph showing it in place), located in the sand surrounding the king's body.

In a slighter later follow-up of less than 1 hour ago, ABC News International site within the past hour has just reported Paul Garwood's AP article in a slightly fuller version which noted that

"...The study, which was the first CT scan on a member of Egypt's ancient royalty, showed that Tut was of a slight build, well-fed and healthy and suffered no major childhood malnutrition or infectious diseases.

The boy king also had a slight cleft palate, which was not however associated with an external expression, like a hair-lip, or other facial deformities. He also had large incisor teeth and the typical overbite characteristic of other kings from his family. His lower teeth were also slightly misaligned.

Ruled out also were pathological causes for Tut's bent spine and

elongated skull, which had been noted in earlier examinations. His head shape appeared normal and spine was bent as a result of how royal embalmers had positioned his body."

Source:

<<http://abcnews.go.com/International/wireStory?id=560725&page=1>>

and

<<http://abcnews.go.com/International/wireStory?id=560725&page=2>>

If correct, then the cleft palate found one of the two female fetii in the king's tomb may be simply a familial trait as opposed to evidence of pathological disease.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15926|2005-03-08 12:19:24|Asar Imhotep|Re: olmec|

You will have to talk to Bro. Clyde Winters on that one.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "atumkhepre" wrote:

>

> hoteb

>

> how old is olmec civilization? Most of the school textbooks date them

> back to 1200 B.C, which I don't believe. There's a book where Buzz

> Aldron is quoted as saying something like "during my last years at

> NASA, an archaeological expedition was done on the central american



> cultures, and the ruins were confirmed to date back to 3000 B.C,  
> relatively little was known about this group called olmec."  
| 15927|2005-03-08 13:10:58|cristofori whitakara|Re: Hannibal|  
that picture was also represented as septimus severus also at google.com images.

*Kim Baskerville* wrote:

I disagree....

<http://www.cnn.com/US/9707/16/racial.suit/>

----- Original Message -----

**From:** [biblical12](mailto:biblical12)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, March 07, 2005 8:15 AM

**Subject:** [Ta\_Seti] Re: Hannibal

TaSeti,

The present occupants of North Africa don't all like Black people.  
The Kabyles, Riffians, and other White Berbers don't see themselves  
as Black and don't see St. Augustine, Hanniba'al, Tertullian and  
others as Black. They don't want to admit the possibility that these  
people could be mixed-race Black.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), [IMJs@w...](mailto:IMJs@w...) wrote:

>

>

> A few years back someone at Ta\_Seti posted a link that had what was  
> supposedly a portrait of Hannibal with his wife and son... I don't  
have

> any source info to verify it's actually Hannibal, but I save it and  
I

> just loaded it onto a temporary page. I'll leave this page up for a  
few

> days for those who might want to upload the image.

>

> [http://community-2.webtv.net/Down\\_For\\_Knowledge/Hannibal/](http://community-2.webtv.net/Down_For_Knowledge/Hannibal/)

>

>

> IMJ

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---

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[Yahoo! Netrospective: 100 Moments of the Web](#)

| 15928|2005-03-08 13:53:10|Kim Baskerville|Re: King Tut|

Hopefully, you guys will be able to open this video concerning King Tut.

<http://www.msnbcmsn.com/id/7128729/?GT1=6305>

Kim

----- Original Message -----

**From:** [cristofori whitakara](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, March 08, 2005 4:10 PM

**Subject:** Re: [Ta\_Seti] Re: Hannibal

that picture was also represented as septimus severus also at google.com images.

**Kim Baskerville** <[Juicy100@msn.com](mailto:Juicy100@msn.com)> wrote:

I disagree....

<http://www.cnn.com/US/9707/16/racial.suit/>

----- Original Message -----

**From:** [biblical12](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, March 07, 2005 8:15 AM

**Subject:** [Ta\_Seti] Re: Hannibal

TaSeti,

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Charles

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>

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-----~>

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---

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| 15929|2005-03-08 13:53:29|James St. Clair|Re: Hannibal|

Yes, that image is also shown on Yahoo.images as Septimus Severus and family. The image does seem artistically similar to many of the coins and busts of Septimus. Further, there seems to be little debate over Septimus' race and many of his statues clearly shows the sculpture attempting to show "kinky" hair. Is it possible that Septimus Severus and Hannibal had similar backgrounds and ethnicity.

Peace<

James E. St.Clair

Please visit me at <http://www.paintsaint.com>

---

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<http://mail.yahoo.com>

| 15930|2005-03-08 13:54:26|Kim Baskerville|Re: Breaking News: Tutankhamun NOT  
Murdered...|

<http://www.msnbcmsn.com/id/7128729/?GT1=6305>

----- Original Message -----

**From:** [neseret](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, March 08, 2005 10:21 AM

**Subject:** [Ta\_Seti] Breaking News: Tutankhamun NOT Murdered...

A breaking news report from about 2 hours ago:

"A three-dimensional X-ray scan of Tutankhamun's mummy found no evidence to support theories he was murdered but failed to solve the 3,000-year-old mystery of how the young Egyptian pharaoh died.

Some members of the investigative team say he may have died from an infected thigh wound, but others doubt this, saying that injury may have been inflicted later by archaeologists, according to the team's five-page report released on Tuesday.

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"There is no evidence that the young king was murdered," said a press release attached to the report.

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Source:

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[tmpl=story&cid=578&e=4&u=/nm/20050308/ts\\_nm/eg\ypt\\_tutankhamun\\_dc](http://story.news.yahoo.com/news?tmpl=story&cid=578&e=4&u=/nm/20050308/ts_nm/eg\ypt_tutankhamun_dc)

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<http://tinyurl.com/4nd5u>

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"...The study, which was the first CT scan on a member of Egypt's ancient royalty, showed that Tut was of a slight build, well-fed and healthy and suffered no major childhood malnutrition or infectious diseases.

The boy king also had a slight cleft palate, which was not however associated with an external expression, like a hair-lip, or other facial deformities. He also had large incisor teeth and the typical overbite characteristic of other kings from his family. His lower teeth were also slightly misaligned.

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Source:

<<http://abcnews.go.com/International/wireStory?id=560725&page=1>>

and

<<http://abcnews.go.com/International/wireStory?id=560725&page=2>>

If correct, then the cleft palate found one of the two female fetii in the king's tomb may be simply a familial trait as opposed to evidence of pathological disease.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

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Oriental Studies Doctoral Program [Egyptology]

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Oxford, United Kingdom

<http://www.griffis-consulting.com>

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----->

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| 15931|2005-03-08 14:14:11|Paul Kekai Manansala|Re: King Tut|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville"  
wrote:

> Hopefully, you guys will be able to open this video concerning

King Tut.

>

> <http://www.msnbc.msn.com/id/7128729/?>

GT1=6305<<http://www.msnbc.msn.com/id/7128729/?GT1=6305>>

>

>

I wonder if Alex Derrick can reconstruct a face from this CT scan?

Regards,

Paul Kekai Manansala

| 15932|2005-03-08 14:18:15|cristofori whitakara|Re: Hannibal|

denzel has been trying to do a hannibal movie since 1995 (has paper clippings from the new york daily news).

**ABDUL-RAHMAAN SHAHEED** wrote:

This is for all the people who are arguing about wheather hannibal is black or not first everyone must study before yougive any answerfor the problem. Go back and look into the origins of hannibal's family tree he comes from the bloodline of Kanin in the bible. So that should have a great deal of weight to carry. Also if you look carefully at what Vansertima explained in his book "golden age of the moors" he tells how the africans in the north became light just look at light skinned africans born and raised in america and how they got that way. This debate is real simple to crush withproof from our own scholars against these white movie makers and oreo black movie makers who want to keep brotherHannibal white. Listen brothers and sisters do not be afraid to use the intellectual weapons our own scholars have provided for us. It is written in the Quran that falsehood will nevermix with ordefeat the truth. There is one last thing I need to say and that is never stop saying and proving that Hannibal wasan AFRICAN with black and not white skin because if we do they will win so keeppressure on them.  
Sincerly Laamb12000

**Ta-Mareye** wrote:

Greetings All,

Maybe Denzel's Hannibal Isn't Dead In The Water Just Yet. He Is About To Star On Broadway As Brutus In The Play Julius Ceasar.

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta\_Seti@yahoogroups.com, "James St. Clair"

> wrote:

> > I certainly do not intend to be argumentative but this is still

> a "live" issue and Vin Diesel's Hannibal is still in the works or

> pipeline. There is also some interesting discussion on this issue.

> See next <http://www.richardpoe.com/forum.cgi?article=2523>

> >

>

> I know, James, I was just commenting that Denzel's version doesn't

> seem to be getting as much support as Vin Diesel's. Maybe that

> says

> something in itself.

>

> I personally think Denzel fits my idea of the Hannibal



character a  
> bit better. I'm not that concerned about looks, but he has  
shown  
the  
> ability to display depth of character which is what I would  
expect  
> from a Hannibal portrayal.  
>  
> Regards,  
> Paul Kekai Manansala

---

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[Yahoo! Netrospective: 100 Moments of the Web](#)

---

Do You Yahoo!?  
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<http://mail.yahoo.com>

| 15933|2005-03-08 14:33:49|James St. Clair|Re: Breaking News: Tutankhamun NOT  
Murdered...|  
Great information. Thank You. Peace, James E.St.Clair

Please visit me at <http://www.paintsaint.com>

---

Celebrate Yahoo!'s 10th Birthday!  
[Yahoo! Netrospective: 100 Moments of the Web](#)  
| 15934|2005-03-09 15:38:01|Emeagwali, Gloria (History)|Re: Sorry but Africans were in  
Ancient China|  
I, too, am also interested in seeing the alleged counter- evidence, given the fact that the Chinese  
Academy of Science- and others have publicly acknowledged the African connection.

Dr.Gloria Emeagwali  
[www.africahistory.net](http://www.africahistory.net)

-----Original Message-----  
From: clyde winters [mailto:[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)]  
Sent: Wednesday, March 02, 2005 10:23 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Sorry but Africans were in Ancient China

It is clear that you have entered this forum

mainly to debate the history of African people outside of Africa. In your post you maintain that you have the evidence that Blacks were not in China or America in ancient times.

I look forward to your presenting this evidence because, the archaeological and linguistic evidence make it clear that Chinese and Olmec civilization were founded by Africans. Below we will discuss some of the evidence for Africans in China.

The September 1998 scientific report published in the Los Angeles Times said that "Most of the population of modern China--one fifth of all the people living today--owes its genetic origins to Africa" (see: Hotz, Robert Lee. "Chinese Roots Lie in Africa, Research Says." Los Angeles Times, Sep 29, 1998. This genetic evidence is supported by Chinese surnames, textual, linguistic and archaeological data. In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The Zhou people were called Hua in the ancient records.

The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", *Current Anthropology*, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.

During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the west of Yin-Shang. The Qiang people were often referred to as the Ta Qiang "many Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral rites as sacrifice victims.

Archaeological research makes it clear that Negroids were very common to ancient China. F. Weidenreich (in *Bull. Nat. Hist. Soc. Peiping* 13, (1938-30) noted that the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien (Zhoukudian), was of a Oceanic Negroid/Melanesoid" (p.163). This makes it clear that many of the original

inhabitants of China were Blacks, even before Africans from Iran and China entered the area after 2500BC.

These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of *Archaeology of ancient China* (1986) wrote that: "by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID races respectively...."(p.64). By the Upper Pleistocene the Negroid type was typified by the Liu-chiang skulls from Yunnan (Chang, 1986, p.69). It is interesting to note that many of these Negroes, due to the presence of common West African place names on Pacific Islands came from Africa.

In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic/African/Negroid type (Kwang-chih Chang, *The archaeology of ancient China*, (New Haven, 1977) p.42; G.H.R. von Koenigswald, *A giant fossil hominoid from the pleistocene of Southern China*, *Anthropology Pap. Am Museum of Natural History*, no.43, 1952, pp.301-309). Although Negritos were also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.

In addition to Oceanic Blacks in Southeast Asia and southern China shortly before the Christian era Africoids of the Mediterranean type entered these areas by way of India. Much of the archaeology in southern China is related to the Southeast Asian patterns, with numerous finds of chipped stone of the type found in Szechewan, Kwangsi, Yunnan and in the western part of Kwangtung as far as the Pearl River delta. (Chang, 1977, p.76.) Neolithic culture of southern China as the people were parallel to southeastern development. It seems from the evidence that in China there were several major areas where the Neolithic way of life characterized by farming for food, use of pottery and the making of stone instruments.

Negroid skeletons dating to the early periods of Southern Chinese history have been found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl River delta and Jiangxi especially at the initial sites of Chingliengang (Ch'ing-lien-kang) and Mazhiabang (Machia-pang) phases ( see: K.C. Chang, The archaeology of ancient China, (Yale University Press:New Haven,1977) p.76) . The Chingliengang culture is often referred to as the Ta-wen-k'ou (Dawenkou) culture of North China. The presence of Negroid skeletal remains at Dawenkou sites make it clear that Negroes were still in the North in addition to South China. The Dawenkou culture predates the Lung-shan culture which is associated with the Xia civilization.

Please send your refutations of the above archaeological evidence. Don't forget to include citations supporting your conclusions, propositions and etc.

Clyde A. Winters,Ph.D.

--- dalmar\_barre <[dalmar\\_barre@yahoo.co.uk](mailto:dalmar_barre@yahoo.co.uk)> wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep"  
> wrote:  
> >  
> > I think you are probably looking at it wrong. If  
> the evidence is  
> such  
> > that we know now that humanity started in the  
> laclustrine region of  
> > Africa some 50-60000 years ago and they spread to  
> other continents  
> > during this period, then it wouldn't be a far  
> fetch concept that  
> you  
> > should find evidence of African high culture in  
> various parts of  
> the  
> > world.  
>  
> Ok, I see your point, but which specific African

> high cultures are we  
> dealing with here? I agree that ROA migrants  
> radiated out of Africa  
> and spread to other continents and later became  
> diversified. But if  
> we're talking about 50-60,000 years ago then I say  
> its reaching. That  
> particular time frame deals with primitive type  
> cultures.  
>  
>  
>  
>  
>  
> People just don't move and forget everything they  
> know.  
> > Remember that the oldest homo sapiens bones are  
> Homo Sapiens Idaltu  
> > dated to about 160, 000 years. Now if humanity is  
> that old and  
> > survived to this date, they couldn't have done it  
> being dummies or  
> > what not. That means they have developed processes  
> for survival  
> that  
> > became part of the dominant culture which  
> eventually was passed on  
> > from generation to generation.  
>  
>  
> Ok so using that type of logic are you saying that  
> all cultures  
> outside of Africa are African High Cultures?  
> Different cultures  
> developed outside of Africa in response to different  
> environments, so  
> I would not expect it to be totally the same.  
>  
>  
> >  
> > I don't know what "prehistory" means, but I assume  
> you mean a time  
> > before alphabetic characters were in use widely  
> amongst the  
> > populations in Africa to identify languages or  
> before stone

> building.  
> > I think most agree with current genetic data that  
> life spread from  
> > Africa, into Asia and then the rest of the world.  
> We have to also  
> > keep in mind that there are a lot of things within  
> African culture  
> > that is a lot older than what historians are  
> willing to give credit  
> > to.  
>  
>  
>  
> I can agree here, but current genetic and linguistic  
> data do not  
> closely link Indus, the Shang civilization of China,  
> and ancient Meso-  
> America to Africa. I agree that the earliest  
> inhabitants of Meso-  
> America superficially resembles sub-Saharan,  
> Australoids, and  
> Melanesians, but they represent a physical type that  
> was abruptly  
> replaced by populations who resemble the modern day  
> peoples. Perhaps  
> the "Negroid" faces seen there are remnants of these  
> peoples. Genetic  
> evidence would have to prove if they were direct  
> migrants from  
> Africa, but the likely scenario is that they came  
> from the Pacific  
> Islands.  
>  
>  
>  
>  
>

<http://birthday.yahoo.com/netrospective/>

Yahoo! Groups Links

| 15935|2005-03-10 13:58:14|p.manansala@sbcglobal.net|King Tut's small size|

Look at the body compared to Hawass and other bystanders. He was 19 years old, so he may have reached his full stature.



<http://www.npr.org/templates/story/story.php?storyId=4273700>

Regards,

Paul Kekai Manansala



| 15936|2005-03-10 15:02:36|neseret|Re: King Tut's small size|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), p.manansala@s... wrote:

> Look at the body compared to Hawass and other bystanders. He was

19 years old, so he may have reached his full stature.<

Harrison's post-mortem in 1972 indicates that the king in life was 5' 6" tall; the scan report confirms this, using the tibia as a scale for height. This is about the average height of a normal Egyptian male today.

Recall that the body in this picture you are looking is at an almost skeletal level now, as most of the soft tissue was destroyed by the various resins used on the body during mummification. Further, you are not looking a totally complete body, as the body was separated at the iliac crest to remove it from the coffin in 1925; this 'foreshortens' the body a small amount as well.

However, the scan did note that the body was of a "gracile" build, as did Harrison in 1972.

Reference:

TUTANKHAMUN CT SCAN, 8 MARCH, 2005: Press Release and Scan Report (Hawass' website)

<[http://www.guardians.net/hawass/press\\_release\\_tutankhamun\\_ct\\_scan\\_results.htm](http://www.guardians.net/hawass/press_release_tutankhamun_ct_scan_results.htm)>

Harrison, R. G. and A. B. Abdalla 1972. The remains of Tutankhamun. Antiquity 46/181: 9-14, 1 Plate.

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15937|2005-03-11 06:03:09|biblical12|Re: Hannibal|  
TaSeti,

[http://www.kabyle.com/article.php3?id\\_article=8907](http://www.kabyle.com/article.php3?id_article=8907)

The above link is a discussion on this issue. Read as much as you can and see all the references to African Americans including a TaSeti member.

This issue is not just about Hannibal, but it goes to who is claiming Kemet, Timbuktu, the Rock Art, the Fulanis, etc. What I see all over the internet is that African Ams are feared as the vanguard of Afrocentricism.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> denzel has been trying to do a hannibal movie since 1995 (has paper

clippings from the new york daily news).

>

| 15938|2005-03-11 13:04:38|Alex van Deelen|Terence McKenna (Food Of The Gods), on African Origin of ME Civiliz|

Sometimes it is useful to look back, in this case to Food Of The Gods, by Terence McKenna. Mind that McKenna believes that human culture and evolution was excellerated by the use of psilocybin mushrooms and other hallucinogenics. ;)

Also, it would be interesting to see how the spread of this ceramic culture coincides with theories on the spread of for instance Afro-Asiatic.

Alex



## Paradise Found?

The Tassili-n-Ajjer of 12,000 b.c. may well have been the partnership paradise whose loss has created one of the most persistent and poignant of our mythological motifs-the nostalgia for paradise, the idea of a lost golden age of plenty, partnership and social balance. The contention here is that the rise of language, partnership society, and complex religious ideas may have occurred not far from the area where humans emerged-the game filled, mushroom-dotted grasslands and savannahs of tropical and subtropical Africa. There the partnership society arose and flourished; there huntergatherer culture slowly gave way to domestication of animals and plants. In this milieu the psilocybin-containing mushrooms were encountered, consumed and deified. Language, poetry and ritual, and thought emerged from the darkness of the hominid mind. Eden was not a myth-for the prehistoric peoples of the Tassili-n-Ajjer, Eden was home.

The end of that story may well be the beginning of our own. Is it mere coincidence that at the beginning of the source code of Western civilization, in the book of Genesis, we read an account of history's first drug bust:

3.6. When the woman saw that the fruit of the tree was good to eat, and that it was pleasing to the eye and pleasing to contemplate, she took some and ate it. She also gave her husband some and he ate it. Then the eyes of both of them were opened and they discovered that they were naked; so they stitched fig leaves together and made themselves loincloths.

3.22. The Lord God made tunics of skins for Adam and his wife and clothed them. He said "The man has become like one of us, knowing good and evil, what if he now reaches out his hand and takes fruit from the tree of life also, eats it and lives forever?" So the Lord took him out of the garden of Eden to till the ground from which he had been taken. He cast him out, and to the east of the Garden of Eden he stationed the cherubim and a sword whirling and flashing to guard the way to the tree of life.

The story of Genesis is the story of a woman who is mistress of the magical plants (Figure 6 -- showing Eve by Lucas Cranach), She eats and shares the fruits of the Tree of Life or the Tree of Knowledge, fruits which are "pleasing to the eye and pleasing to contemplate." Note that "the eyes of both of them were opened and they discovered that they were naked".

At the metaphorical level, they had attained consciousness of themselves as individuals and of each other as "Other". So the fruit of the Tree of Knowledge gave accurate insights, or perhaps it enhanced their appreciation of sensuality. Whichever the case, this ancient story of our ancestors being cast out of a garden by a spiteful and insecure Jehovah, a storm god, is the story of a Goddess-oriented, partnership society thrown into disequilibrium by successive episodes of drought that affected the carrying capacity and climate of the pastoralists' Saharan Eden. The angel with flashing sword who guards the return to Eden seems an obvious symbol of the unforgiving harshness of the desert sun and the severe drought conditions that accompanied it.

Tension between male and female is close to the surface in this story and indicates that at the time the story was first recorded the change from partnership to dominator-style cultures was already well advanced.

---

## A MISSING LINK CULTURE

In the middle of the tenth millennium b.c., Palestine, which had been only lightly populated, was the site of the sudden appearance of a remarkably advanced culture that brought with it an explosion in the size of settlements, and in arts, crafts and technologies, such as had never before been seen in the Near East or, for that matter, anywhere on this planet. This is the Natufian culture, whose crescent moon flints and elegantly naturalistic carved bonework are unrivaled by anything contemplating found in Europe. As James Mellaart writes, "There is in the early Natufian a love of art, sometimes naturalistic, sometimes more schematized. The crouching limestone figurine from the cave of Umm es Zuweitina, or the handle of a sickle from el Wad showing a fawn, are superb examples of naturalistic art, worthy of Upper Paleolithic France."

(See figure 7)

In spite of the assumption of European academic archaeology that such a culture must have had links with the settlements of Old Europe, the skeletal evidence from Jericho, where the Natufian culture reached its peak, shows clearly that the inhabitants were of Eurafrian stock, fairly robust with long skulls. The ceramic evidence also favors the notion of an African origin: occurring in the Natufian sites is dark, burnished monochrome pottery that is known as Sahara-

Sudanese ware. Pottery of this type has been found near the Egyptian-Sudanese border in a situation that suggests that domesticated cattle were present. And it has been found in and near Tassili-n-Ajjer, evidently having appeared at the end of the Round Head Period. Mary Settleghast wrote, "The origin of these African ceramics is unknown. Very recent excavations of the Ti-n-Torha in the Libyan Sahara have uncovered Sahara-Sudanese type pottery with one carbon-14 reading of 7100 b.c., which, if a reliable date, would suggest a western seniority."

Such statements support the notion that a high culture to the west of the Nile was the source of the new advanced culture appearing in the Nile valley and Palestine. Of interest in this context is the Natufian culture's particularly close and intense involvement with plants.

## AFRICAN GENESIS

If the source of the oldest ceramics at the Natufian sites is North African, this would suggest strongly that the Natufian source culture was the previously disrupted partnership paradise that flourished in the wetter and more western regions of the Sahara, especially the Tassili-n-Ajjer. Archaeology may eventually provide answers, but to date no archaeology of significance has been done with these questions in mind. The western Sahara has not been taken seriously as a possible source of the advanced culture that entered Palestine in the mid-tenth millennium b.c. The result of this failure is reflected in comments like the following: "What is puzzling, however, is that the Palestinian sequence provides nothing at all convincing for an ancestor for the very original first stages of the Natufian. The industry which immediately precedes it... is a rather uninteresting culture, having very little in common with its successor. The Natufian, in fact, makes its first appearance apparently full-grown with no traceable roots in the past."

(D.A.E. Garrod, "The Natufian Culture: The Life and Economy of a Mesolithic People in the Near East," Proceedings of the British academy 43, 211-227)

The early Natufians in Palestine settled caves and the terraces in front of caves, and it was in precisely such situations that the rock paintings in the Tassili were done. Further excavation of the major Round Head

mural finds in the Tassili might reveal traces of the precocious civilization that is the Natufian source culture.

## CATAL HUYUK

In the Tassili-n-Ajjer can claim consideration as the original Eden and westernmost location of partnership culture, then certainly Catal Huyuk, in central Anatolia, must be seen its Neolithic and eastern culmination. Catal Huyuk has been called "a premature flash of brilliance and "an immensely rich and luxurious city." The stratigraphy for the site begins in the middle of the ninth millennium b.c. Elaboration of cultural forms reaches a pinnacle in Catal Level VI, in the middle of the seventh millennium b.c. Catal Huyuk was a huge settlement, spreading over thirty-two acres of the Konya Plain and, at its peak, accomodating over seven thousand people. Although barely begun, the excavation of Catal Huyuk has already yielded amazing shrines with cattle bas-reliefs and heads of now extinct aurochs (*Bos primigenius*) covered with other designs - the very complex paintings of a complicated civilization. (Figure 8)

Catal Huyuk's complexity has puzzled archaeologists:

"Less than three percent of the site has been explored. But Catal Huyuk has already yielded a wealth of religious art and symbolism that appears to be three or four thousand years ahead of its time. The mature complexity of the traditions of this Neolithic site further presupposes, according to the excavator, an Upper Paleolithic ancestor of whom we have no trace." (Settegast, op. cit. p. 180)

I contend that the "Upper Paleolithic ancestor of which we have no trace" is the culture of the Tassili-n-Ajjer. The Natufian culture was a transitional culture directly linking the Round Head culture in Africa with Catal Huyuk.

In support of this rather startling statement consider the following observations by other scholars. Mellaart said of agriculture at Catal: " Everything indicates that the plant husbandry of Catal Huyuk must have a long prehistory somewhere else, in a region where the wild ancestors of these plants were at home presumably in hilly country, well away from the man-made environment of the Konya Plain.... The beginnings must be sought in the Natufian of Palestine, the still unknown earlier aceramic of the Anatolian Plateau [of Turkey] and in Khuzistan [farther to the East].

(Mellaart, op. cit.; Mellaart, *Catal Huyuk: A Neolithic Town in Anatolia*; New York, McGraw Hill, 1967, pp 221-222)

Here is Mellaart on the material culture at Catal (Figure 9):

" In contrast to other contemporary Neolithic cultures, Catal Huyuk preserved a number of traditions that seem archaic in a fully developed

Neolithic society. The art of wall-painting, the reliefs modelled in clay or cut out of the wall-plaster, the naturalistic representation of animals, human figures and deities, the occasional use of finger impressed clay designs like "macaroni", the developed use of geometric ornament including spirals and meanders, incised on seals or transferred to a new medium of weaving; the modelling of animals wounded in hunting-rites, the practice of red-ochre burials, the archaic amulets in the form of a bird-like steatopygous goddess, and finally certain types of stone tools and the preference for dentallium shells in jewelry, all preserve remains of an Upper Paleolithic heritage. To a greater or less extent, such archaic elements are also traceable in a number of other post-Paleolithic cultures, such as the Natufian of Palestine, but nowhere are they so pronounced as in the Neolithic of Catal Huyuk."

Writing of the painted walls of shrines at Catal Huyuk, Settegast made this observation:

" The range of pigments used by the Catal artists was unmatched in the Near East (although equaled or surpassed in the Round Head art of the Sahara)... A third type of decoration was accomplished by cutting out silhouettes of animals from the deep accumulation of plaster on the walls, a curious use of interior surfaces that Mellaart [the excavator] believes may have been carried over from the techniques of rock art."

The elegant naturalism of the art at Catal Huyuk is an echo of the beautiful and sensitive renderings of cattle that typify the Tassili art finds (see, for example figure 10). Speaking of the inspired animal art of the Upper Paleolithic, Mellaart says:

" We have already seen a faint survival [of the naturalistic style] in the Natufian of Palestine but it was far more marked in the wall paintings and plaster engravings of the Neolithic site of Catal Huyuk. There this naturalistic art survived until the fifty-eighth century b.c., but it is no longer found in the later culture of Hacilar or Can Hasan, cultures which followed in the same area. "

What could account for the vitiation of the naturalistic spirit in archaic art that accompanies the changeover from hunter-gathering to agriculture? While the absence of the inspiring mushroom and the visual acuity it imparted cannot be the sole cause, its loss may well have sapped the vitality of the archaic vision. The Goddess-worshipping pastoralists saw more deeply into nature, and their naturalistic style sacrificed symbolic esoteric representation to visual realism, often of the most pristine sort. The most common motifs at Catal Huyuk are cattle and bulls and, secondarily, vultures and leopards-all animals of the African grasslands

(Figure 11). Of the vultures, Settegast says:

" In any event, if the vulture theme did enter Catal Huyuk at Level VIII with the pre-dynastic style flint daggers and possibly Sahara-Sudanese related ceramics, as the excavation to this point suggest, the chance that some of this Anatolian vulture symbolism was actually African cannot be ruled out. 13"

The conclusion that peoples and cultural institutions long old in Africa were entering and flourishing for a time in the Near Eastern environment is logical and difficult to avoid. Mellaart is puzzled that Catal Huyuk left no great impact on subsequent cultures in the area, remarking that "the neolithic cultures of Anatolia introduced the first beginnings of agriculture

and stock breeding and a cult of the Mother Goddess, the basis of our civilization."14 A basis many today still deny, it may be fairly added. Riane Eisler, who has examined the psychology and mechanisms for maintaining cultural equilibrium in partnership society, argues convincingly that the later pattern to emerge, that of the dominator society, came with the Indo-Europeans-the horse-mounted, wheeled-vehicle cultures from the cold country north of the Black Sea. These are the people of the controversial and hypothetical "Kurgan Waves" of Indo-European population movement. On this matter Eisler's position echoes that of Marija Gimbutas, who wrote:

" The term Old Europe is applied to a pre-Indo-European culture of Europe, a culture matrifocal and probably matrilinear, agricultural and sedentary, egalitarianism and peaceful. It contrasted sharply with the ensuing proto-Indo-European culture which was patriarchal, stratified, pastoral, mobile, war oriented, superimposed on all Europe, except the southern and eastern fringes, in the course of three waves of infiltration from the Russian steppe,

between 4500 and 2500 b.c. During and after this period the female deities, or more accurately the Goddess Creatrix in her many aspects, were largely replaced by the predominantly male deities of the Indo-Europeans. "

| 15939|2005-03-12 16:20:55|Paul Kekai Manansala|Pretoria re-named after ancient black leader|  
[http://www.nzherald.co.nz/index.cfm?c\\_id=2&ObjectID=10114389](http://www.nzherald.co.nz/index.cfm?c_id=2&ObjectID=10114389)

Pretoria re-named after ancient black tribal leader

09.03.05 1.20pm

By Basildon Peta

JOHANNESBURG - Pretoria, the capital of South Africa and administrative centre of the country's former apartheid regime has

been re-named after an ancient black tribal leader.

Following a hotly contested decision by the city council, which is dominated by African National Congress members, the capital will now be known as Tswane, after a chief who ruled well before white colonisation of the area.

The name Pretoria has only been retained for a tiny portion of the capital, which covers the city centre.

The controversial move has outraged members of the mainly white Democratic Alliance opposition in the council, as well as hard-core Afrikaner organisations.

Some irate white ratepayers are already threatening a rates boycott. Various Afrikaner organisations have threatened to launch a "separatist movement" dedicated to safeguarding the history of South Africa's white population.

Notwithstanding white dissent, the imposing Union Buildings, the seat of power where Nelson Mandela, took the oath of office as South Africa's first black president in 1994, as well as all residential suburbs, will now be part of Tswane.

ANC council members said the naming and renaming of national symbols after liberation was a common practice in post-colonial societies.

Zimbabwe's capital city, formerly Salisbury, became Harare in 1980, while Mozambique's capital changed from Lourenco Marques to Maputo in 1975.

The new name was agreed late on Monday and will be communicated to the United Nations, African Union, European Union and other international bodies.

But critics are arguing that the change is both financially extravagant and potentially damaging to tourism.

According to Democratic Alliance spokesmen, the move will cost at least 150 million pounds to enact.

The new name had "less substantiation behind it than the mythical island of Atlantis," said the DA's Derek Fleming.

Pretoria was originally established in 1855 and named after Andries Pretorius, a leader of the "Voortrekkers" (forward trekkers), a

vanguard of Dutch Boers who left the Cape colony with ox wagons and entered the interior to escape British rule.

In the rest of South Africa many place and street names in South Africa still originate in the country's apartheid past.

One of Johannesburg's main streets is still named after Hendrik Verwoerd, a former prime minister, one of the main architects of the system.

The Pan Africanist Congress (PAC), traditionally more radical than the ANC, has long said that all remnants of apartheid should be expunged from the new South Africa.

- Independent

| 15940|2005-03-12 19:19:54|osirica|Re: What was Tiye's royal name - (Osirica have been reactivated)|

Katherine, you have reactivated me after a long period of dormancy.

Let us all view ALL of the sculptures of Queen Tiye. And of course as you well know the more "realistic" sculptures would more likely to have to come from reality. (and of course as you know, to support the least likely scenario is ridiculous)

So, I will first request Nesperet that you present us with all of the sculptures of Queen Tiye that you are able to. Surely with your time and typing speed, you can merely link a few dozen.

I (being an afro-centric REALIST) do NOT believe that Tiye was black based on just ONE sculpture. And in fact most of the Afrocentricists in here will agree:

We believe she was black based on MANY of her sculptures... not just one.

But let us review this long dead issue, just for academia's sake.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

As I won't go into the 'racial' issue (it appears most Afrocentrists believe Tiye was 'black,' based upon just one of her many sculptures (others do not give any such indication, FWIW, which makes the whole issue of 'race' again a subjective issue)), but the fact that Tiye is not of royal blood is attested by Amenhotep III himself in the 'Limits of the Empire' scarab [sometimes called the Marriage Scarab], issued in Year 2 of his reign, which states that she has commoner (though noble) parents, and Tiye herself has no royal titles.



| 15941|2005-03-12 19:47:44|osirica|Neseret - subjectivity of Egyptian race? I agree|  
One

<http://members.tripod.com/~ib205/amarna/tiye/tiye.jpg>

Two

[http://www.freemaninstitute.com/Gallery/tiye010\\_big\\_copy.jpg](http://www.freemaninstitute.com/Gallery/tiye010_big_copy.jpg)

Three-a-negro

[http://www.bergerfoundation.ch/Akhenaton/images/p63\\_s.jpg](http://www.bergerfoundation.ch/Akhenaton/images/p63_s.jpg)

They

<http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>

Look

<http://www.homestead.com/wysinger/files/tiye.jpg>

Black

<http://www.homestead.com/wysinger/files/tiyetitle.jpg>

To me oh

[http://www.cis.nctu.edu.tw/~whtsai/Egypt%20Trip/Daily%20Webpages/Day%2009%20\(1\\_30\)%20Looking%20into%20Cairo/03%20Museum%20I/images/09%20Colossal%20statues%20of%20Amenophis%20III%20&%20his%20wife%20Tiye%20\(from%20Medinet%20Habu\).jpg](http://www.cis.nctu.edu.tw/~whtsai/Egypt%20Trip/Daily%20Webpages/Day%2009%20(1_30)%20Looking%20into%20Cairo/03%20Museum%20I/images/09%20Colossal%20statues%20of%20Amenophis%20III%20&%20his%20wife%20Tiye%20(from%20Medinet%20Habu).jpg)

7 8 9 don't play oh, or this will get outta hannnnnnnddddddd....

-----

Now, let us remember something.

There is the really annoying, dried out, withered Eurocentric argument that goes like this:

1. the whole issue of race is a subjective issue
2. Viking people were white, Zulu people are Black, Manchu people are Mongoloid.
3. Egyptians are not Black, unless their sculptures or DNA are identical to Zulu. However, Caucasoids are all considered white because the white (or Caucasoids) are a very wiiide variety, while the Negroid is a very narrow variety.

I reject argument #3 Katherine, because the "criteria" which describes one as "Black" constantly change to strain out people that modern white scholars consider "worthy" of being "out" of the Black group and in the Caucasoid group.

You will always find a similarity between a group of people and a Caucasoid, or a Negroid, or a Mongoloid. It's called the law of averages. No matter how much DNA, or skulls, or blood sampling you do...

I have explained time and time again that the "subjectivity" of calling the Egyptians Black are not based on any "subjectivity" at all from the Black side. They are Black, because everything that characteristically makes a person Black today are entirely what the Egyptians were. And most importantly the 18th Dynasty! You got Champollion saying they're Black.

In addition, the settlement patterns of the Egyptians, have been proven to come from within Africa, from the South. If you say "oh well there were some Egyptians there from before that", well my response will be that THEY ALSO came from Africa. and on and on...

Of course we know Egypt is in a way a nexus of many cultures, but SO ARE BLACKS. The "wide variety" of caucasoids are described in such detail from India to Great Britain. They do not LOOK ALIKE.

While right outside of Sudan, you want to say that it's subjective because not ALL of the sculptures of Tiye look as Negroid as the most negroid looking statue?

The subjectivity comes from how you view the sculptures in relation to each other. "Oh that's not negroid enough.... oh... hmmm... not exactly a wide enough nose there... oh a streak of blonde hair there...." Where is the wide variety for Negroids? Why is right outside of Africa, somewhere in the Nubian desert a silly psychological line between "Black" and "subjective". Where we talk to India, Pakistan, Iraq, Anatolia, the Danube, and wherever else North of the Mediterranean Sea its "caucasoid with some ADmixture"

Somewhere in the last century someone somewhere, after inventing the HIV virus decided to come up with yet another scheme to "unblacken" the Egyptians, after the skull routine didn't work, and after the Pharaonic master race routine didn't work. And you are buying into it.

Not Black... instead lets now use the word "subjective".

And this after DNA studies have confirmed doubletime that Black people are the most diverse of all the races on the Earth (not

because of the silly one drop rule either).

No it aint working, it didnt work in 97, it didnt work in 01, and it aint working in 05.

The Egyptians were Black, by every "subjective" and objective way you wanna slice it. If you can invent in your mind a definition of Blackness that you believe is "objective" then put the Kemites in there, cuz that's what they are.

Don't trip on the quotes Katherine, I am not in the mood, you know I'm not quoting you verbatim.  
| 15942|2005-03-12 20:00:22|osirica|Neseret contradiction|  
commoner (though noble)?

Katherine, this is what I am talking about. You mentioned subjectivity.

All my life of ever learning about ancient empires, there have been 4 groups.

Royalty  
Nobility  
Commoner  
Slave

Now, let me guess, if Tiye IS Black, she is a noble-commoner.

The Egyptians are Afro-Asiatic.

The Black Egyptian belief is an Afrocentric-subjective belief.

Amalgams are now my pet peeve for 2005. In fact, anything with a hyphen in it to merge two UNRELATED groups is my pet peeve.  
| 15943|2005-03-13 00:44:10|neseret|Re: Neseret - subjectivity of Egyptian race? I agree|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
>  
>  
> They  
> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>  
>  
> Look  
> <http://www.homestead.com/wysinger/files/tiye.jpg>  
>  
> Black  
> <http://www.homestead.com/wysinger/files/tiyetitle.jpg>

>  
> To me oh

Thank you for proving MY point:

"...(it appears most Afrocentrists believe Tiye was 'black,' based upon just one of her many sculptures (others do not give any such indication, FWIW, which makes the whole issue of 'race' again a subjective issue))..."

the fact that you use different viewpoints of the same image at least twice, the 'yew wood' image, and then the Sinai, Colossal, etc. claiming that to YOU they look 'black' while others would disagree (many show these same images of showing how "Egyptian" or even how "Levantine" the image looks (we're referring to the Sinai (full green statuette) show just how subjective the whole matter is, doesn't it?

So, chatter on as you will, Osirica: not interested and not about to think that YOUR viewpoint is any more 'objective' than anyone else's.

Katherine Griffis-Greenberg, MA (Lon)

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Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15944|2005-03-13 00:57:59|neseret|Re: Nesperet contradiction|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
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> Katherine, this is what I am talking about. You mentioned  
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> 4 groups.  
>  
> Royalty  
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> Now, let me guess, if Tiye IS Black, she is a noble-commoner.

Uhm, one has nothing to do with the other. Tiye is a 'commoner' because she is not of royal blood, and she is known to NOT be of royal blood because her husband, Amenhotep III, specifically states this in the Marriage/Limits of the Empire scarab.

She is of the nobility because she possesses a nobility title, /rt-pa.t/, which means 'countess' (Ward 1986), as did her mother and father (/r-pt/) before her (Maspero in Davis 2000 (1907):XIV-XVIII).

However, Tiye's ONLY royal titles related to her position as wife of Amenhotep III and as mother to Akhenaten (as cited previously in this thread), and NOT because she possesses royal titles of /sAt nsw/ 'daughter of the king' or /snt nsw/ 'sister of the king.'

Katherine Griffis-Greenberg, MA (Lon)

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Oriental Studies Doctoral Program [Egyptology]  
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Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 15945|2005-03-13 04:52:29|Paul Kekai Manansala|Re: Nesperet - subjectivity of Egyptian race?  
I agree|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> >

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> disagree (many show these same images of showing how "Egyptian" is  
> even how "Levantine" the image looks (we're referring to the Sinai  
> (full green statuette) show just how subjective the whole matter

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> doesn't it?

>

> So, chatter on as you will, Osirica: not interested and not about  
to  
> think that YOUR viewpoint is any more 'objective' than anyone  
else's.

Do any images of ancient Egyptians other than naturalized foreigners  
look black to you, Katherine?

Regards,  
Paul Kekai Manansala  
| 15946|2005-03-13 07:28:56|Kim Baskerville|Re: Naseret - subjectivity of Egyptian race? I  
agree|

[http://www.freemaninstitute.com/Gallery/Egyp031\\_big\\_copy.jpg](http://www.freemaninstitute.com/Gallery/Egyp031_big_copy.jpg)

----- Original Message -----

**From:** [naseret](mailto:naseret)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, March 13, 2005 3:44 AM

**Subject:** [Ta\_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" <[davidvelar@h...](mailto:davidvelar@h...)> wrote:

>  
>  
> They  
> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>  
>  
> Look  
> <http://www.homestead.com/wysinger/files/tiye.jpg>  
>  
> Black  
> <http://www.homestead.com/wysinger/files/tiyetitle.jpg>  
>  
> To me oh

Thank you for proving MY point:

"...(it appears most Afrocentrists believe Tiye was 'black,' based  
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So, chatter on as you will, Osirica: not interested and not about to think that YOUR viewpoint is any more 'objective' than anyone else's.

Katherine Griffis-Greenberg, MA (Lon)

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Oxford, United Kingdom

<http://www.griffis-consulting.com>

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----->

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| 15948|2005-03-13 11:50:02|osirica|Re: Nesperet - subjectivity of Egyptian race? I agree|  
Katherine, I am sure somewhere out there in the sands of the Kalahari  
desert is a statue somewhere that is just begging for you to comment

on it.

This statue that has yet to be unearthed has a Black face on it, and that statue is waiting for you to debate another Eurocentricist that wants to call the statue Caucasoid...

This statue is waiting for you to call it "subjective" also. Just waiting for you to call the statue how "Kalaharian" or "Azanian" it looks.

But the Osirica admire your attempt to assimilate our technique of using own words to refute. You have studied our debating style, and we are impressed. "Thanks for proving MY point" you say... from our own words...

Touche'

Nevertheless the clarity of the pictures reiterate the point.

See, Katherine, you waffled. On one hand you say that Afrocentricists rely on the one famous bust of Tiye... which if it WERE true, would denote the immaturity and simple minded tunnel vision mentality that many whites believe Black people have in regards to academic debate.

BUT when we show you that it is not this immature simple minded ness that draws us to conclude that Tiye is Black, you then try to rely on the old tactic of pushing that Black people all look like this one simple type. I showed you the VARIOUS viewpoints to illustrate to you the clarity that Tiye is Black, and is not stereotypically Negroid.

Again, I have yet to see any other Caucasoid sculpture that shows the same features or the same "type", but you can see various sculptures in Africa, including West African sculpture that shows a very similar facial structure. In addition, as was said earlier, the less realistic statues still retain the general features of Tiye that accentuates her African heritage, her nose, her eyes, etc.

You gotta understand Katherine, Caucasoids are a wide variety and so are NEgroids. You know that Queen Tiye would not be mistaken for a Caucasoid, even though she doesn't look like the "narrow Negroid"

Katherine Griffs-Greenburg: Will entertain the conversation, but will invariably classify every Egyptian as "not Black"...anything but "black".



And again, we were entertained by your technique. Reminds me of the time when the Rock did the pedigree on triple HHH. or when the Rock did the Stone Cold Stunner on Steve Austin...

See Katherine, to many others you are a force to be reckoned with... you are a fearsome symbol of Eurocentric power against the truth of history.

To me, you are fun, and quite entertaining. After all, you been studying Egyptology for what... 25 years now?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> >

> >

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> > Look

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> Katherine Griffis-Greenberg, MA (Lon)  
>  
> Oriental Institute  
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> Oxford, United Kingdom  
>  
> <http://www.griffis-consulting.com>  
| 15949|2005-03-13 11:51:14|osirica|Re: Neseret contradiction|  
So the countess, the dutchess and dukes in England are commoners?

Wheeeee... lets go Kath-e-rine...

(clap clap) Lets GO!!!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> >  
> > commoner (though noble)?  
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> > Katherine, this is what I am talking about. You mentioned  
> > subjectivity.  
> >  
> > All my life of ever learning about ancient empires, there have  
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> >  
> > Royalty  
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>  
> She is of the nobility because she possess a nobility title, /rt-  
> pa.t/, which means 'countess' (Ward 1986), as did her mother and  
> father (/r-pt/) before her (Maspero in Davis 2000 (1907):XIV-  
> XVIII).

>  
 > However, Tiye's ONLY royal titles related to her position as wife  
 of  
 > Amenhotep III and as mother to Akhenaten (as cited previously in  
 > this thread), and NOT because she possesses royal titles of /sAt  
 > nsw/ 'daughter of the king' or /snt nsw/ 'sister of the king.'  
 >  
 > Katherine Griffis-Greenberg, MA (Lon)  
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 >  
 > <http://www.griffis-consulting.com>  
 | 15950|2005-03-13 11:52:53|osirica|Re: Nesperet - subjectivity of Egyptian race? I agree|  
 No, there is no such thing as Black, Black people do not exist. We  
 are all "subjectively" something or other.

Eurocentric rule #32: Keep "Black" undefined for as long as possible.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 wrote:

>  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > >  
 > >  
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 > > least twice, the 'yew wood' image, and then the Sinai, Colossal,  
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 > > think that YOUR viewpoint is any more 'objective' than anyone  
 > else's.

>

>

> Do any images of ancient Egyptians other than naturalized

foreigners

> look black to you, Katherine?

>

> Regards,

> Paul Kekai Manansala

| 15951|2005-03-13 11:58:55|osirica|The Eurocentric definiton of "Black"|

....

(wind blowing)

..... (dog howling in the background)....

...anything west of Congo, south of Kenya, Chad, Niger, Mauratania,  
and Mali...

except the San, and any ancient civilization...

oh and except the Fulani, and the... ahem... the Tutsi.

Will someone please deactivate me? I wanna go back to debating  
religion again.

| 15952|2005-03-13 12:39:51|arumese|Re: Nesperet - subjectivity of Egyptian race? I agree|

> "... (it appears most Afrocentrists believe Tiye was 'black,'

based upon just one of her many sculptures (others do not give any  
such indication, FWIW, which makes the whole issue of 'race' again  
a subjective issue))..."

I think most Afrocentrists, if not all, believe that Tiye was 'black'  
because of the fact that the evidence - material and literal  
eyewitness- dictate that it is the most reasonable conclusion. The  
fact that the Tiye images are some of the least conventional  
renditions of Egyptian artifacts `flies in the face' of any claims  
that she was anything other than 'black.' It also clues us in to the  
most reasonable assumptions as to the race of her husband, children,  
and the rest of the native Egyptian race (whose conventional images  
are easily recognizable among African type people as likenesses of  
themselves. Any similarities to 'Europeans or Semites' should be

considered only on the grounds that countless 'black' people, mixed or not, share affinities with these other races. If you don't see this, then you are not objective. The proper conclusion is that Tiye was 'black,' and that the Egyptians were a 'black, Negroid, none-white, none-Semitic, Africoid people ? who otherwise had intimate contact with peoples outside of their own 'race.'

The accusation of you being subjective attempts to expose the real issue of why this whole business of a none-'black' Egyptian civilization arose in the first place: that issue of Western society's inability and refusal to consider any role for 'blacks' throughout history being anything other than intellectually formidable and perpetually subordinate. Thus, the many shades of browns yellows and blacks are readily miss-interpreted as evidence that there were no "blacks/Negroes" involved: while such descriptions as "wooly hair and black skin" and "a colony of Ethiopians" are viewed with such disdain and 'subjectivism' so as to become meaningless and completely feigned as insignificant by those who have fallen victim to the pseudo-intellectual web woven by those high and mighty progenitors whose motives were plagued with the delusion of a necessary racial hierarchy with 'whites' being at the forefront.

I think this is how you should consider the thinking of the one who accused you of being subjective. If that's not what he was thinking, then I apologize for speaking on his behalf.

--- In Ta\_Seti@yahoogroups.com, "Kim Baskerville" wrote:

>  
>

[http://www.freemaninstitute.com/Gallery/Egyp031\\_big\\_copy.jpg](http://www.freemaninstitute.com/Gallery/Egyp031_big_copy.jpg)  
[w.freemaninstitute.com/Gallery/Egyp031\\_big\\_copy.jpg](http://www.freemaninstitute.com/Gallery/Egyp031_big_copy.jpg)>

> ----- Original Message -----

> From: neseret

> To: Ta\_Seti@yahoogroups.com

> Sent: Sunday, March 13, 2005 3:44 AM

> Subject: [Ta\_Seti] Re: Neseret - subjectivity of Egyptian race? I

agree

>  
>  
>  
>

> --- In

Ta\_Seti@yahoogroups.com, "osirica"

<davidvelar@h...> wrote:

> >

> >

> > They

> >

<http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>

[rtsynopsis.com/Beheaded/QueenTiye.jpg](http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg)>

> >

> > Look

> >

<http://www.homestead.com/wysinger/files/tiye.jpg> com/wysinger/files/tiye.jpg>

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> Katherine Griffis-Greenberg, MA (Lon)

>

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> Oxford, United Kingdom

>

> <http://www.griffis-consulting.com>  
consulting.com/>

>

>

>

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>

>

>

> Yahoo! Groups Links

| 15953|2005-03-13 12:57:06|Asar Imhotep|mtDNA analysis of Nile River Valley populations:|  
What's your opinion on the following?

.....

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&ammp;db=PubMed&list\\_uids=10090902&dopt=Citation](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&ammp;db=PubMed&list_uids=10090902&dopt=Citation)

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&ammp;db=pubmed&dopt=Abstract&list\\_uids=9158841](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&ammp;db=pubmed&dopt=Abstract&list_uids=9158841)

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&ammp;db=pubmed&dopt=Abstract&list\\_uids=12687584](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&ammp;db=pubmed&dopt=Abstract&list_uids=12687584)

Asar Imhotep

<http://www.mochasuite.com>

| 15954|2005-03-13 13:40:12|arumese|Re: Naseret - subjectivity of Egyptian race? I agree|  
Here are some links to a well-known actress of the 1970's "blacksploitation" movie genre. She has never been cast in the roles she was born to play. And she never will be as long as our "White" brothers and sisters are so selective in their ability to apply truth and logic to their perception.

The actress I am talking about is Pam Grier. Check out these images and tell me that this clearly Negroid woman does not look more like White society's ideal of an Egyptian queen than either Tyie or Nefertiti!

[http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?](http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

[http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?](http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

[http://www.imdb.com/gallery/ss/0330251/1.jpg?](http://www.imdb.com/gallery/ss/0330251/1.jpg?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

[http://www.imdb.com/gallery/ss/0166110/2?](http://www.imdb.com/gallery/ss/0166110/2?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

Look at the Semitic type profile on this one.

[http://www.imdb.com/gallery/ss/0119396/2?](http://www.imdb.com/gallery/ss/0119396/2?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

Oops! I guess I was mistaken. She could not possibly be 'black' because she clearly has aquiline features. And 'black' people simply cannot possess such features ?especially in any great numbers.

[http://www.imdb.com/gallery/ss/0119396/10?](http://www.imdb.com/gallery/ss/0119396/10?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

Oops again, the complexion is all wrong for her to be 'black.' She seems to be only a few shades darker than the Caucasian man seated across from her.

[http://www.imdb.com/gallery/ss/0119396/festil\\_0028.jpg?](http://www.imdb.com/gallery/ss/0119396/festil_0028.jpg?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam

The thing I'm wondering is how, if her hair is naturally "wooly," could it take-on the long straight appearance of Caucasian hair. This is definitely an unexpected development: one I just can't seem to figure out for myself. Oooh! This is a tough one.

[http://www.imdb.com/gallery/ss/0119396/11?](http://www.imdb.com/gallery/ss/0119396/11?path=pgallery&path_key=Grier,%20Pam)  
path=pgallery&path\_key=Grier,%20Pam



[http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?  
path=pgallery&path\\_key=Grier,%20Pam](http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?path=pgallery&path_key=Grier,%20Pam)

<http://www.cultsirens.com/grier/grier.htm>

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
=992412&url=\[http://www.allposters.com/IMAGES/MMPH/259417\\\_a.jpg\]\(http://www.allposters.com/IMAGES/MMPH/259417\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992412&url=http://www.allposters.com/IMAGES/MMPH/259417_a.jpg)

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
=275446&url=\[http://www.allposters.com/IMAGES/54/039\\\_20043\\\_a.jpg\]\(http://www.allposters.com/IMAGES/54/039\_20043\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039_20043_a.jpg)

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
=275446&url=\[http://www.allposters.com/IMAGES/54/039\\\_20043\\\_a.jpg\]\(http://www.allposters.com/IMAGES/54/039\_20043\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039_20043_a.jpg)

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
=992416&url=\[http://www.allposters.com/IMAGES/MMPH/259421\\\_a.jpg\]\(http://www.allposters.com/IMAGES/MMPH/259421\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992416&url=http://www.allposters.com/IMAGES/MMPH/259421_a.jpg)

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=27&height=41&listprice=24.9900&ourprice=24.9900&type=Poster&post  
erid=973824&url=\[http://www.allposters.com/IMAGES/153/973824\\\_a.jpg\]\(http://www.allposters.com/IMAGES/153/973824\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=27&height=41&listprice=24.9900&ourprice=24.9900&type=Poster&posterid=973824&url=http://www.allposters.com/IMAGES/153/973824_a.jpg)

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
=992415&url=\[http://www.allposters.com/IMAGES/MMPH/259420\\\_a.jpg\]\(http://www.allposters.com/IMAGES/MMPH/259420\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992415&url=http://www.allposters.com/IMAGES/MMPH/259420_a.jpg)

[http://www.celebritywonder.com/cgi-bin/poster.cgi?  
width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
=275446&url=\[http://www.allposters.com/IMAGES/54/039\\\_20043\\\_a.jpg\]\(http://www.allposters.com/IMAGES/54/039\_20043\_a.jpg\)](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039_20043_a.jpg)

Sadly, there are countless African women and African American actresses that would be perfect representations of Egyptian Queens of the Nile. But White society is so caught-up in its own matrix of self-adoration that it can't recognize what's reality and what's fantasy. And they cannot fathom the idea that 'black' people are not as intellectually simple as they obviously assume.

It seems that Hollywood can only put such black women in the forefront of a camera when the subject does not have to do with representing ancient Egyptian phenotypes.

| 15955|2005-03-13 13:53:31|Alex van Deelen|Re: What was Tiye's royal name - (Osirica have been reactivated)|

> Message: 2  
> Date: Sun, 13 Mar 2005 03:19:51 -0000  
> From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>  
> Subject: Re: What was Tiye's royal name - (Osirica have been reactivated)  
>  
>  
> Katherine, you have reactivated me after a long period of dormancy.  
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> Let us all view ALL of the sculptures of Queen Tiye. And of course  
> as you well know the more "realistic" sculptures would more likely to  
> have to come from reality. (and of course as you know, to support  
> the least likely scenario is ridiculous)

David,

Check out my page on

<http://www.geocities.com/vandeelen/Afrocentric/>

and most especially the page on people from Ancient Egypt and modern Africa (including of course Egypt).

<http://www.geocities.com/vandeelen/Afrocentric/people.htm>

I would like to see Katherine convincingly explain the cranial shape of the god Amon, which can only be described as resulting from the Central African practice of headbinding.

She could perhaps also explain Maiherpri and Masharta, two mummies that cannot be described as anything other than Black, unless of course you start ascribing Black features to White people.

There are also some excellent and unambiguous images of Queen Tye.

Enjoy,

Alex

| 15956|2005-03-13 13:53:31|Alex van Deelen|Origins of modern humans pushed back|  
[http://www.theaustralian.news.com.au/common/story\\_page/0,5744,12276481%255E2703,00.html](http://www.theaustralian.news.com.au/common/story_page/0,5744,12276481%255E2703,00.html)

Origins of modern humans pushed back

Reuters

February 17, 2005

THE oldest humans just got older - by 35,000 years. Two Homo sapiens skulls, originally dated as 130,000 years old when they were unearthed in Kibish, Ethiopia in 1967, then later put back to 160,000, have now been declared 195,000 years old based on geological evidence.

"It pushes back the beginning of the anatomically modern humans," said geologist Frank Brown, Dean of the University of Utah's College of Mines and Earth Sciences and co-author of a new study into the skulls known as Omo I and Omo II.

The results of a study with New York's Stony Brook University and the Australian National University were published in the science journal Nature.

After looking at the volcanic ash where the skulls were found along the Omo river, the researchers not only dated the remains as the same age but pushed back the date of their existence, making them by far the oldest humans.

"On this basis we suggest that hominid fossils Omo I and Omo II are relatively securely dated to 195 +/- 5 (thousand) years old ... making Omo I and Omo II the oldest anatomically modern human fossils yet recovered," the study concluded.

The new dating firmly underpins the "out of Africa" theory of the origin of modern humans.

Brown said the redating was important culturally because it pushed back the known dawn of mankind, the record of which in most cases only starts 50,000 years ago.

"Which would mean 150,000 years of Homo sapiens without cultural stuff such as evidence of eating fish, of harpoons, anything to do with music, needles, even tools," he said.

"This stuff all comes in very late except for stone knife blades, which appeared between 50,000 and 200,000 years ago, depending on whom you believe," he added in a commentary.

The skulls were first discovered just 200 meters apart on the shores of what was formerly a lake by a team led by renowned fossil hunter and wildlife expert Richard Leakey.

They bear cut marks made by stone tools which have been taken as evidence of

prehistoric mortuary practices.

Ever since the discovery of the fossil skulls, scientists have not only been locked in debate over the dating but also of the physical types because Omo I has more modern features than Omo II.

The new dating suggests that modern man and his older precursor existed side by side.

"It dates the fossil record almost exactly concordant with the dates suggested by genetic studies for the origin of our species," said Stony Brook anthropologist John Fleagle.

"Second, it places the first appearance of modern Homo sapiens in Africa many more thousands of years before our species appears on any other continent. It lengthens the gap," he added.

| 15957|2005-03-13 14:07:13|arumese|Re: Nesperet - subjectivity of Egyptian race? I agree|

It is easy for Hollywood producers to feature African American Actors in roles as pimps and whores and insignificant side-kicks. But when it comes to putting them in roles where the public can compare their features to the features of the Egyptian mummies and artifacts, then Hollywood suddenly sees that there is only one phenotype that should be available for comparison. This is because they are automatically conditioned against giving the general public the opportunity to do the necessary visual analysis (critical comparisons) that would lead them to a logical conclusion that does not need comment from the scientific community. ?That these people were what they have always known as "Black."

| 15958|2005-03-13 14:19:15|SaNu Tepa|Re: Nesperet - subjectivity of Egyptian race? I agree|

Paul, I spoke with Shomarka Keita several weeks ago about his research. His bottom line is that the ancient Egyptians were indigenous Africans. He believes that this is a more sophisticated way to view them instead of debating whether they were "black" or "white." The African with tan colored or light skin and an aquiline nose and so-called "thin" lips is just as authentically African (i.e., has NO admixture of caucasian or asiatic blood) as the one with dark or black skin, full lips and a wider nose. This is necessarily true due to the fact that humankind has been evolving in Africa the longest and indigenous Africans would therefore have a greater range of facial features than all other population groups on the planet, including Europeans. Eurocentrists would have us believe the exact opposite—that there is only ONE type of African—one with "thick" lips, "wide" noses, and dark skin. All other varieties of Africans have been deceitfully held out as having obtained their features from intermixing with Europeans and Asiatic peoples. The unspoken implication is that if there's a complex civilization in Africa such as so-called ancient Egypt, then indigenous Africans couldn't possibly have done this on their own. The problem is we have been psychologically conditioned to accept Eurocentric stereotypes of what Africans are SUPPOSED to look like so that we cannot conceive that Africans have a variety of facial features that have nothing whatsoever to do with European or Asiatic intermixing.

On a related theme, if we were to adapt the mendacious line which holds that "the ancient Egyptians were neither black nor white, they were Egyptians", we could also say that the ancient Greeks, whom eurocentrists claim gave the world the elements of civilization—science, medicine, philosophy, mathematics, literature, etc.—were not white, they were Greek.

=====

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, "neseret" wrote:  
>  
> --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
> >  
>  
> the fact that you use different viewpoints of the same image at  
> least twice, the 'yew wood' image, and then the Sinai, Colossal,  
> etc. claiming that to YOU they look 'black' while others would  
> disagree (many show these same images of showing how "Egyptian" is  
> even how "Levantine" the image looks (we're referring to the Sinai  
> (full green statuette) show just how subjective the whole matter  
is,  
> doesn't it?  
>  
> So, chatter on as you will, Osirica: not interested and not about  
to  
> think that YOUR viewpoint is any more 'objective' than anyone  
else's.

Do any images of ancient Egyptians other than naturalized foreigners  
look black to you, Katherine?

Regards,  
Paul Kekai Manansala

| 15959|2005-03-13 14:23:14|arumese|Re: What was Tiye's royal name - (Osirica have been  
reactivated)|

Alex wrote:

"I would like to see Katherine convincingly explain  
the cranial shape of the god Amon, which can only  
be described as resulting from the Central African  
practice of headbinding."

I don't know if that'll work Alex. I tried something similar once. I  
tried using the issue of hairstyles once a year or so ago. The  
response I got back was one that boldly proclaimed that the Egyptian  
hairstyles were not related to African hairstyles, nor influenced by

the texture of African wooly hair: but a native none-black invention instead. Those exact words were not used of course, but the effect was the same.

I thought to myself: "that was really good."  
And it was at that moment that I fell in love.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> > Message: 2  
> > Date: Sun, 13 Mar 2005 03:19:51 -0000  
> > From: "osirica"  
> > Subject: Re: What was Tiye's royal name - (Osirica have been

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> Check out my page on

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> and most especially the page on people from Ancient

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> than Black, unless of course you start ascribing Black  
> features to White people.

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> There are also some excellent and unambiguous  
> images of Queen Tye.

>  
> Enjoy,

>  
> Alex

| 15960|2005-03-13 14:46:48|Paul Kekai Manansala|Re: Nesperet - subjectivity of Egyptian race?  
I agree|

I agree Sanu. The development of the "Hamitic" theory is really  
some 200 years old predating the actual use of the term by Seligman  
and others.

Even today, there is somewhat of an obsession in Western genetic  
circles with finding white/caucasoid admixture in other peoples, but  
hardly anything reciprocal in finding foreign "racial" admixture in  
Europeans (other than an occasional study on Finns and Saami).

Regards,  
Paul Kekai Manansala

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wrote:

> Paul, I spoke with Shomarka Keita several weeks ago about his

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| 15961|2005-03-13 15:22:52|Alex van Deelen|Re: Nesperet - subjectivity of Egyptian race? I agree|

> Message:

> Date: Sun, 13 Mar 2005 03:47:41 -0000

> From: arumese" <arumese@y...

> Subject: Nesperet - subjectivity of Egyptian race? I agree

Alex wrote:

"I would like to see Katherine convincingly explain the cranial shape of the god Amon, which can only be described as resulting from the Central African practice of headbinding."

> I don't know if that'll work Alex. I tried something similar  
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> none-black invention instead. Those exact words were not used  
> of course, but the effect was the same.  
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> I thought to myself: "that was really good."  
> And it was at that moment that I fell in love.

Argument by assertion. It's a good thing I have a comparison of the hairstyles of Ramses II/Amenhotep III compared to the hairstyle of "a modern Watusi" from Diop's book.

<http://www.geocities.com/vandeelen/Afrocentric/pharaohs.htm>

Perhaps Katherine should define Black and White, before stating what is or isn't ambiguous?

Alex

| 15962|2005-03-13 16:27:53|osirica|Re: What was Tiye's royal name - (Osirica have been reactivated)|

Consider the irony. "Non" black civilization lives next door to black civilization. Black civilization has styles, ideas, etc. Non-black civilization does not learn from the black civilization, but invents the same thing.

The "wooly hair" is just a coincidence... happenstance occurrence.

But of course, we will seriously consider a white civilization "giving" black people all sorts of ideas over history. or..or...OR... The Black civilization, when it invented the ideas themselves, weren't really Black at that time.

It's not love... it's obsession!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

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> > Message: 2

> > Date: Sun, 13 Mar 2005 03:19:51 -0000

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> > Enjoy,  
> >  
> > Alex  
| 15963|2005-03-13 16:30:01|osirica|Re: Neseret - subjectivity of Egyptian race? I agree|  
THANK YOU!

I told yall once I told yall a million times. Eurocentricists NEED to keep "Black" undefined in order to keep this mess going. As soon as they define it, it's like them taking a step into a bog in the middle

of a lightning storm. Just a teeny tiny bit of water, and that \*#\$&@ is history!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Perhaps Katherine should define Black and White, before  
> stating what is or isn't ambiguous?  
>

> Alex

| 15964|2005-03-13 16:37:22|alberto34482@yahoo.com|Re: What was Tiye's royal name - (Osirica have been reactivated)|

Actually, that statue on your website is not of the deity Amun but of a Amarna era princess. Amun is usually in the form of a man with a crown or a ram.

BTW, do you have a larger image of Senworset I than of that certain image?

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 15965|2005-03-13 16:43:58|osirica|Yall PLEASE read! What's that game we used to play?|  
Just read this, I am hoping some of us on BOTH sides will  
get...really REALLY get what this is about:

What was that game we played when we were little... was it a video game?

You would start at one point and inevitably go back to this other point (and lose or die) when you wanted to get to the other side of the board. You would try from a different location to get to the other side, but somehow you would wind up in the same point. It was like a wierd verssion of bumper cars where your car (or character) would always end up at a particular spot unless you meticulously plotted the course to the other side.

This is the same with Eurocentric-Egyptology:

Such and such...such and such.... whiiiiiiite..

Hair, skin, blah blah, this and that..... caucasssooidddd....

Ebony skin, black features, wooly hair.....whiiiiiiiteeee....

-----

I guess to you guys, the debate with Katherine is academic. To me it is purely psychological. I am not stupid, i know that those Egyptians were Black, and they were not semitic. Culture, and features different from Semites. Deep down Katherine knows it too. Katherine knows that despite the modern "rap videos" and "disco time" Black culture in America, she knows that if she were in Egypt at the 18th dynasty, she would be blown back...no blown away with shock at how "Black" the Egyptians were.

yes yes, we would reason, wouldn't we Katherine. Try to "look again". Squint the eyes, turn your head... maybe QUEen Tiye doesn't look so Black. yeah, in a subjective way you could.... naaaaaaaaah!

You know it! Katherine, psychologically speaking... in your heart, if you were there, imagine yourself viewing the court of the 18th dynasty. You know it, they are Black. Just let your arms fall limp and let it go. Just say it: Say "Ok, ok ok Osirica, I...I can't deny it. Yeah, it feels right, they would have been Black. No, not modern African-Americans culturally, but the connection is there ancestrally. I can see what you mean Osirica. They are just Black. I can't put my finger on it, but yea I know it's there."

Just let it go Katherine, because you actually opened up something.

When you mentioned the subjectivity of the issue, you reminded me and helped me see how purely psychological your position actually is. I can go to Africa and interact with Africans that are in no way "Americanized" but they are Black.

So stop with the bumper car game and lets just move on to the next page. You got the Hyksos, have comfort in that. The 18th Dynasty? Come on Katherine, the only subjectivity is coming from your end.  
| 15966|2005-03-13 16:57:46|osirica|Re: Nesperet - subjectivity of Egyptian race? I agree|  
Thats related to a theory I had about many groups in the "middle" adapting independantly of "Caucasoid admixture"

But Sanu, the issue is too determine where to place them. If they

developed independantly, and we KNOW they were intermixing with other uncontested Black people all the while, then the game becaomes "who do they sit with?"

Some Egyptologgreenburgicists will imply that they were detached enough from the uncontested Black societies to not be interrelated to them... But for the Egyptians, the history CLEARLY indicates otherwise. The Egyptians were NOT semetic. Their language is NOT semetic.

So we have to branch them properly with their group. They were Nilo-Saharan, and that is a part of the Equatorial group (not any Mediterranean groups), for which all Black Africans originate.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), SaNu Tepra wrote:

> Paul, I spoke with Shomarka Keita several weeks ago about his research. His bottom line is that the ancient Egyptians were indigenous Africans. He believes that this is a more sophisticated way to view them instead of debating whether they were "black" or "white." The African with tan colored or light skin and an aquiline nose and so-called "thin" lips is just as authentically African (i.e., has NO admixture of caucasian or asiatic blood) as the one with dark or black skin, full lips and a wider nose. This is necessarily true due to the fact that humankind has been evolving in Africa the longest and indigenous Afrikans would therefore have a greater range of facial features than all other population groups on the planet, including europeans. Eurocentrists would have us believe the exact opposite-that there is only ONE type of African-one with "thick" lips, "wide" noses, and dark skin. All other varieties of Afrikans have been deceitfully held out as having obtained their features

> from intermixing with europeans and asiatic peoples. The unspoken implication is that if there's a complex civilization in Afrika such as so-called ancient Egypt, then indigenous Afrikans couldn't possibly have done this on their own. The problem is we have been psychologically conditioned to accept eurocentric stereotypes of what Afrikans are SUPPOSED to look like so that we cannot conceive that Afrikans have a variety of facial features that have nothing whatsoever to do with european or asiatic intermixing.

>

> On a related theme, if we were to adapt the mendacious line which holds that "the ancient Egyptians were neither black nor white, they were Egyptians", we could also say that the ancient Greeks, whom eurocentrists claim gave the world the elements of civilization-science, medicine, philosophy, mathematics, literature, etc- were not white, they were Greek.

>

> =====

>

> Paul Kekai Manansala wrote:

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>>>

>>

>> the fact that you use different viewpoints of the same image at

>> least twice, the 'yew wood' image, and then the Sinai, Colossal,

>> etc. claiming that to YOU they look 'black' while others would

>> disagree (many show these same images of showing how "Egyptian"

ir

>> even how "Levantine" the image looks (we're referring to the

Sinai

>> (full green statuette) show just how subjective the whole matter

> is,

>> doesn't it?

>>

>> So, chatter on as you will, Osirica: not interested and not about

> to

>> think that YOUR viewpoint is any more 'objective' than anyone

> else's.

>

>

> Do any images of ancient Egyptians other than naturalized

foreigners

> look black to you, Katherine?

>

> Regards,

> Paul Kekai Manansala

| 15967|2005-03-13 17:14:05|arumese|Re: Naseret - subjectivity of Egyptian race? I agree|

Alex wrote:

> Argument by assertion. It's a good thing I have a comparison

> of the hairstyles of Ramses II/Amenhotep III compared to the

> hairstyle of "a modern Watusi" from Diop's book.

>

> <http://www.geocities.com/vandeelen/Afrocentric/pharaohs.htm>

Yes, that's a very good example. I have that book too. I didn't think about that photograph at the time.

Even still: when one has the evidence staring them in the face from

every direction imaginable and still refuses to acknowledge its obvious implications, then there is something else at work other than objectivity and common sense.

I reckon if I were in the position of a Eurocentrist, I would assume out of hand that any cultural similarities to be found in inner Africa to Ancient Egyptian must have come into Africa from the direction of Egypt ? probably out of Asia. I probably wouldn't consider the material evidence that contradicts my position as having any relevance at all and therefore wouldn't look into its research with an open mind; because I will have already decided that the Afrocentrists are automatically wrong about everything they believe ? regardless of how much they appeal to the material evidence.

Here is a small example of how endemic and highly focused 'white society's' selective use of logic is. I have a cousin who has a Russian American girlfriend. Sweet girl ? smart, a banker -- But somewhat clueless as to how to connect what believes about 'black' people with what she sees of 'black' people when the subject of ancient Egypt comes up.

She and my cousin were at my house and my cousin looked at a picture of the clearly African-looking Egyptian hanging on my wall. He got a little gleam in his eye and began discussing his belief that the Egyptians were 'black.' My cousin grew up in an area that was totally 'white.' He didn't see any 'black' people accept his mother, father and siblings, and us when we came to visit. He himself has a long thin nose and light skin: a cranial structure that bares little if any resemblance to so-called true African craniums. His kinky hair is his only significant African feature: maybe his full lips too, but I think they have managed to convince themselves that this is an indigenous European feature too.

Well anyway, his girlfriend interjects in response to the comments he made about Egyptians being 'black:' She says that from what she has seen of Egyptian artifacts, the Egyptians could not have been 'black' because all the artifacts show Egyptian Pharaohs with thin noses.

I'm thinking, how could she look into our faces and make such a matter-of-fact assertion? My cousin looked at me speechless and said "what does she think I am?"

Some time later, we were all out on the town with a friend of mine who is really good with numbers. (He's apart of this group in fact.) She liked him until he demonstrated his skills as a human calculator. She even asked him what nationality he was. And when he



said he was `black' she got this strained look on her face and challenged him on it. And when he was no longer around, she let us know how much she resented him.

She was a perfectly sweet and fair-minded young woman when there is nothing to challenge her established assumptions.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> > Message:

> > Date: Sun, 13 Mar 2005 03:47:41 -0000

> > From: arumese" <arumese@y...

> > Subject: Nesperet - subjectivity of Egyptian race? I agree

>

> Alex wrote:

> "I would like to see Katherine convincingly explain

> the cranial shape of the god Amon, which can only

> be described as resulting from the Central African

> practice of headbinding."

>

> > I don't know if that'll work Alex. I tried something similar

> > once. I tried using the issue of hairstyles once a year or so

> > ago. The response I got back was one that boldly proclaimed

> > that the Egyptian hairstyles were not related to African

hairstyles,

> > nor influenced by the texture of African wooly hair: but a native

> > none-black invention instead. Those exact words were not used

> > of course, but the effect was the same.

> >

> > I thought to myself:"that was really good."

> > And it was at that moment that I fell in love.

>

> Argument by assertion. It's a good thing I have a comparison

> of the hairstyles of Ramses II/Amenhotep III compared to the

> hairstyle of "a modern Watusi" from Diop's book.

>

> <http://www.geocities.com/vandeelen/Afrocentric/pharaohs.htm>

>

> Perhaps Katherine should define Black and White, before

> stating what is or isn't ambiguous?

>

> Alex

| 15968|2005-03-13 17:29:00|herneith11|Re: nesret|

Let me preface my post with this disclaimer; By no stretch of the imagination do I consider myself an expert in Egyptology. Indeed, I am somewhat of a 'dabbler'. However, my eyes do-not deceive me. I have perused Egyptian art from the Old Kingdom to the New Kingdom. Most of the people depicted in the paintings and statuary look Black or what is defined as Black in these times. As for race being subjective, I doubt if you were to transport one of the subjects of ancient Egyptian art to the 1060's southern states, the white onlookers would be 'subjective' in their dealings with them. In fact, they would be subject to the same Jim Crow treatment meted out to the other blacks. This puts me in mind of the writer Erik von Daniken who puts forth the theory that the Incan and Mayan cultures were created by aliens. It is implied either implicitly or covertly, I don't know which, that a group of people not white, couldn't have created such cultures without the help of some superior being(s). The arguments of Nesperet, puts me in mind of this although they may not be as far-fetched. So what if the ancient Egyptians were black? Why argue to the contrary? Would it be such an insult? Obviously it is to Nesperet, who argues so vehemently against ancient Egyptians being black, or that the issue of race is 'subjective'. Most of history is based upon interpretation of events and whatever artifacts documents e.t.c. are available. However, art does not lie, at least to those of us considered laymen. Could you imagine 2,000 years from now archeologists arguing that the Europeans were really Chinese? That Painting by Da Vinci, Rembrandt, or Michaelangelo were symbolic and did-not portray the real people? I am sure people would look askance at this statement. They surely would not be 'subjective' to what was before their very eyes. For the last several centuries we have been subjected to a eurocentric point of view. Why should we not be able to have an Afrocentric or asiancentric retelling of history? Believe me, it would make for much more interesting reading. With the so-called Globalism the time is nigh. In closing, I will again reiterate, I am not an expert on these matters but my eyes do-not deceive me!

| 15969|2005-03-13 17:34:07|arumese|Re: Nesperet - subjectivity of Egyptian race? I agree|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

"So we have to branch them properly with their group. They were Nilo-Saharan, and that is a part of the Equatorial group (not any Mediterranean groups), for which all Black Africans originate."

But what about the so-called 'brown Mediterranean' populations on the European side leading up to the historical era? They were labeled such because they were clearly not Caucasian or Semitic. Afrocentric scholars have identified them as subgroups of African types. Hardly

anything is ever discussed about these groups and what their presence in Europe and Asia implies regarding the Eurocentric notion that 'blacks' were confined to areas south of Egypt.

- >
- > That's related to a theory I had about many groups in the "middle"
- > adapting independently of "Caucasoid admixture"
- >
- > But Sanu, the issue is too determine where to place them. If they
- > developed independently, and we KNOW they were intermixing with other
- > uncontested Black people all the while, then the game becomes "who
- > do they sit with?"
- >
- > Some Egyptologgreenburgicists will imply that they were detached
- > enough from the uncontested Black societies to not be interrelated to
- > them... But for the Egyptians, the history CLEARLY indicates
- > otherwise. The Egyptians were NOT semetic. Their language is NOT
- > semetic.
- >
- > So we have to branch them properly with their group. They were Nilo-
- > Saharan, and that is a part of the Equatorial group (not any
- > Mediterranean groups), for which all Black Africans originate.
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- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), SaNu Teptra wrote:
- > > Paul, I spoke with Shomarka Keita several weeks ago about his
- > research. His bottom line is that the ancient Egyptians were
- > indigenous Africans. He believes that this is a more sophisticated
- > way to view them instead of debating whether they were "black"
- > or "white." The African with tan colored or light skin and an
- > aquiline nose and so-called "thin" lips is just as authentically
- > African (i.e., has NO admixture of caucasian or asiatic blood) as the
- > one with dark or black skin, full lips and a wider nose. This is
- > necessarily true due to the fact that humankind has been evolving in
- > Africa the longest and indigenous Afrikans would therefore have a
- > greater range of facial features than all other population groups on
- > the planet, including europeans. Eurocentrists would have us believe
- > the exact opposite-that there is only ONE type of African-one

- > with "thick" lips, "wide" noses, and dark skin. All other varieties
- > of Afrikans have been deceitfully held out as having obtained their
- > features
- >> from intermixing with europeans and asiatic peoples. The
- unspoken
- > implication is that if there's a complex civilization in Afrika
- such
- > as so-called ancient Egypt, then indigenous Afrikans couldn't
- > possibly have done this on their own. The problem is we have been
- > psychologically conditioned to accept eurocentric stereotypes of
- what
- > Afrikans are SUPPOSED to look like so that we cannot conceive that
- > Afrikans have a variety of facial features that have nothing
- > whatsoever to do with european or asiatic intermixing.
- >>
- >> On a related theme, if we were to adapt the mendacious line which
- > holds that "the ancient Egyptians were neither black nor white,
- they
- > were Egyptians", we could also say that the ancient Greeks, whom
- > eurocentrists claim gave the world the elements of civilization-
- > science, medicine, philosophy, mathematics, literature, etc- were
- not
- > white, they were Greek.
- >>
- >>

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- >>
- >> Paul Kekai Manansala wrote:
- >>
- >>
- >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:
- >>>
- >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:
- >>>>
- >>>
- >>> the fact that you use different viewpoints of the same image at
- >>> least twice, the 'yew wood' image, and then the Sinai,
- Colossal,
- >>> etc. claiming that to YOU they look 'black' while others would
- >>> disagree (many show these same images of showing how "Egyptian"
- > ir
- >>> even how "Levantine" the image looks (we're referring to the
- > Sinai
- >>> (full green statuette) show just how subjective the whole
- matter

> > is,  
> > > doesn't it?  
> > >  
> > > So, chatter on as you will, Osirica: not interested and not about  
> > to  
> > > think that YOUR viewpoint is any more 'objective' than anyone  
> > else's.  
> >  
> >  
> > Do any images of ancient Egyptians other than naturalized  
> foreigners  
> > look black to you, Katherine?  
> >  
> > Regards,  
> > Paul Kekai Manansala

| 15970|2005-03-13 18:04:34|arumese|Black Tiye: Nesperet - subjectivity of Egyptian race?|  
Please compare this image of Pam Grier and the 'Gangster rapper'  
Snoop Doggie Dogg to any of the images of Queen Tiye.

<http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?>

<http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>

Queen Tiye is clearly more Negroid even than Snoop Dog. I can't imagine any 'white' person who would try to claim him as one of their own. They would gladly acknowledge he could be nothing but a 'black' man. Yet when it comes to seizing historical glory for their 'race' - which they say is a subjective concept which must not be applied when discussing people groups- they just can't keep their sweaty little hands off.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>  
> Here are some links to a well-known actress of the  
> 1970's "blacksploitation" movie genre. She has never been cast in  
> the roles she was born to play. And she never will be as long as  
> our "White" brothers and sisters are so selective in their ability  
to  
> apply truth and logic to their perception.  
>  
> The actress I am talking about is Pam Grier. Check out these  
images  
> and tell me that this clearly Negroid woman does not look more like  
> White society's ideal of an Egyptian queen than either Tyie or

> Nefertiti!  
>  
> [http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?](http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
>  
> [http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?](http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
>  
> [http://www.imdb.com/gallery/ss/0330251/1.jpg?](http://www.imdb.com/gallery/ss/0330251/1.jpg?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
>  
> [http://www.imdb.com/gallery/ss/0166110/2?](http://www.imdb.com/gallery/ss/0166110/2?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
>  
> Look at the Semitic type profile on this one.  
> [http://www.imdb.com/gallery/ss/0119396/2?](http://www.imdb.com/gallery/ss/0119396/2?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
> Oops! I guess I was mistaken. She could not possibly be 'black'  
> because she clearly has aquiline features. And 'black people simply  
> cannot possess such features 'especially in any great numbers.  
>  
> [http://www.imdb.com/gallery/ss/0119396/10?](http://www.imdb.com/gallery/ss/0119396/10?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
> Oops again, the complexion is all wrong for her to be 'black.' She  
> seems to be only a few shades darker than the Caucasian man seated  
> across from her.  
>  
> [http://www.imdb.com/gallery/ss/0119396/fcstil\\_0028.jpg?](http://www.imdb.com/gallery/ss/0119396/fcstil_0028.jpg?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
> The thing I'm wondering is how, if her hair is naturally "wooly,"  
> could it take-on the long straight appearance of Caucasian hair.  
> This is definitely an unexpected development: one I just can't seem  
> to figure out for myself. Oooh! This is a tough one.  
>  
> [http://www.imdb.com/gallery/ss/0119396/11?](http://www.imdb.com/gallery/ss/0119396/11?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
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> [http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?](http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?path=pgallery&path_key=Grier,%20Pam)  
> path=pgallery&path\_key=Grier,%20Pam  
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> <http://www.cultsirens.com/grier/grier.htm>  
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> [http://www.celebritywonder.com/cgi-bin/poster.cgi?](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992412&url=http://www.allposters.com/IMAGES/MMPH/259417_a.jpg)  
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> =992412&url=[http://www.allposters.com/IMAGES/MMPH/259417\\_a.jpg](http://www.allposters.com/IMAGES/MMPH/259417_a.jpg)

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> [http://www.celebritywonder.com/cgi-bin/poster.cgi?](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
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> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> =275446&url=[http://www.allposters.com/IMAGES/54/039\\_20043\\_a.jpg](http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
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> [http://www.celebritywonder.com/cgi-bin/poster.cgi?](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
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> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> =275446&url=[http://www.allposters.com/IMAGES/54/039\\_20043\\_a.jpg](http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
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> [http://www.celebritywonder.com/cgi-bin/poster.cgi?](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992416&url=http://www.allposters.com/IMAGES/MMPH/259421_a.jpg)  
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> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> =992416&url=[http://www.allposters.com/IMAGES/MMPH/259421\\_a.jpg](http://www.allposters.com/IMAGES/MMPH/259421_a.jpg)  
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> [http://www.celebritywonder.com/cgi-bin/poster.cgi?](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=27&height=41&listprice=24.9900&ourprice=24.9900&type=Poster&posterid=973824&url=http://www.allposters.com/IMAGES/153/973824_a.jpg)  
>  
> width=27&height=41&listprice=24.9900&ourprice=24.9900&type=Poster&post  
> erid=973824&url=[http://www.allposters.com/IMAGES/153/973824\\_a.jpg](http://www.allposters.com/IMAGES/153/973824_a.jpg)  
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> [http://www.celebritywonder.com/cgi-bin/poster.cgi?](http://www.celebritywonder.com/cgi-bin/poster.cgi?width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992415&url=http://www.allposters.com/IMAGES/MMPH/259420_a.jpg)  
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> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
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> =275446&url=[http://www.allposters.com/IMAGES/54/039\\_20043\\_a.jpg](http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
>  
>  
> Sadly, there are countless African women and African American  
> actresses that would be perfect representations of Egyptian Queens  
of  
> the Nile. But White society is so caught-up in its own matrix of  
> self-adoration that it can't recognize what's reality and what's  
> fantasy. And they cannot fathom the idea that `black' people are  
not  
> as intellectually simple as they obviously assume.  
>  
> It seems that Hollywood can only put such black women in the  
> forefront of a camera when the subject does not have to do with  
> representing ancient Egyptian phenotypes.  
| 15971|2005-03-13 18:43:30|Kim Baskerville|Re: The Eurocentric definiton of "Black"|  
I am just having a BALL reading the emails today....It's ok Katherine. I guess it does hurt a little,

to find these things out; Or is that a hard pill to swallow?

<http://www.homestead.com/wysinger/nefertiti.html>

<http://www.homestead.com/wysinger/tiye.html>

[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswites1.htm](http://www.stewartsynopsis.com/death_by_blackness_files/blackswites1.htm)

<http://www.freemaninstitute.com/Gallery/lemba.htm>

----- Original Message -----

**From:** [osirica](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, March 13, 2005 2:57 PM

**Subject:** [Ta\_Seti] The Eurocentric definition of "Black"

....

(wind blowing)

..... (dog howling in the background)....

...anything west of Congo, south of Kenya, Chad, Niger, Mauritania,  
and Mali...

except the San, and any ancient civilization...

oh and except the Fulani, and the... ahem... the Tutsi.

Will someone please deactivate me? I wanna go back to debating  
religion again.

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----->

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To visit your group on the web, go to:



[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

To unsubscribe from this group, send an email to:

[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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<http://docs.yahoo.com/info/terms/>

| 15972|2005-03-13 19:37:44|arumese|Re: The Eurocentric definiton of "Black"|  
Iss-a CON-SPIRA-CY!!! 'A SEE-OWE-INN...???? SPIRA-CY...

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville"  
wrote:

> I am just having a BALL reading the emails today....It's ok

Katherine. I guess it does hurt a little,

> to find these things out; Or is that a hard pill to swallow?

>

>

>

<http://www.homestead.com/wysinger/nefertiti.html>  
[com/wysinger/nefertiti.html](http://www.homestead.com/wysinger/nefertiti.html)>

>

>

<http://www.homestead.com/wysinger/tiye.html>  
[ysinger/tiye.html](http://www.homestead.com/wysinger/tiye.html)>

>

>

[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswites1.](http://www.stewartsynopsis.com/death_by_blackness_files/blackswites1.htm)  
htm<[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswites1.](http://www.stewartsynopsis.com/death_by_blackness_files/blackswites1.htm)  
es1.htm>

>

>

<http://www.freemaninstitute.com/Gallery/lemba.htm>  
[stitute.com/Gallery/lemba.htm](http://www.freemaninstitute.com/Gallery/lemba.htm)>

> ----- Original Message -----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) <[mailto:Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> Sent: Sunday, March 13, 2005 2:57 PM

> Subject: [Ta\_Seti] The Eurocentric definiton of "Black"

>

>

>

>

> ....

> (wind blowing)

>

>

> ..... (dog howling in the background)....

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>

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>

> oh and except the Fulani, and the... ahem... the Tutsi.

>

>

> Will someone please deactivate me? I wanna go back to debating  
> religion again.

>

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>

>

> Yahoo! Groups Links

| 15973|2005-03-13 21:53:19|osirica|Re: Nesperet - subjectivity of Egyptian race? I agree|  
Which groups? The Celts? The Early Minoan? The original inhabitants of  
Sicily? It depends. I am not biased, we need settlement patterns and  
languages. The thing is, we have to understand the "white" Caucasoids  
have been categorized way too broadly. The "defining factor" of  
Caucasoid types is being pushed off as anything virtually:

Caucasoid hair can be straight, wavy, or kinky.

Caucasoid skin can be light medium or dark  
Caucasoid features can be aquiline, medium or broad

The problem we are having is the "subjectivity" of the middle groups. It is like a tug of war. Where it suits the Eurocentricist, the middle groups will be pulled from the Black side to the Caucasoid (or unknown) side... and then back. Of course the trend over the past 30 years is to pull as much out of the Black side as possible. Most of us Afrocentricists in here are probably categorized as Caucasoids or mixed-caucasoids. AND so the paradox occurs. We mixed "caucasoids" consider ourselves Black, but the extreme, narrow, specialized Caucasoids who have power and influence in the media want us to either renounce PSYCHOLOGICALLY being Black, or reject being connected to what they consider "Egyptian" history because our Black heritage for much part comes from "WEST" Africa.

This is PSYCHOLOGY... not anthropology we are dealing with.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> "So we have to branch them properly with their group. They were Nilo-Saharan, and that is a part of the Equatorial group (not any Mediterranean groups), for which all Black Africans originate."

>

> But what about the so-called 'brown Mediterranean' populations on the European side leading up to the historical era? They were labeled such because they were clearly not Caucasian or Semitic. Afrocentric scholars have identified them as subgroups of African types. Hardly anything is ever discussed about these groups and what their presence in Europe and Asia implies regarding the Eurocentric notion that 'blacks' were confined to areas south of Egypt.

>

>

>

>>

>> That's related to a theory I had about many groups in the "middle" adapting independently of "Caucasoid admixture"

>>

>> But Sanu, the issue is too determine where to place them. If they developed independently, and we KNOW they were intermixing with other

>> uncontested Black people all the while, then the game becomes "who do they sit with?"

>>

>> Some Egyptologues will imply that they were detached

> > enough from the uncontested Black societies to not be interrelated  
> to  
> > them... But for the Egyptians, the history CLEARLY indicates  
> > otherwise. The Egyptians were NOT semetic. Their language is NOT  
> > semetic.  
> >  
> > So we have to branch them properly with their group. They were Nilo-  
> > Saharan, and that is a part of the Equatorial group (not any  
> > Mediterranean groups), for which all Black Africans originate.  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), SaNu Tepra  
> wrote:  
> > > Paul, I spoke with Shomarka Keita several weeks ago about his  
> > research. His bottom line is that the ancient Egyptians were  
> > indigenous Africans. He believes that this is a more sophisticated  
> > way to view them instead of debating whether they were "black"  
> > or "white." The African with tan colored or light skin and an  
> > aquiline nose and so-called "thin" lips is just as authentically  
> > African (i.e., has NO admixture of caucasian or asiatic blood) as  
> the  
> > one with dark or black skin, full lips and a wider nose. This is  
> > necessarily true due to the fact that humankind has been evolving  
> in  
> > Africa the longest and indigenous Afrikans would therefore have a  
> > greater range of facial features than all other population groups  
> on  
> > the planet, including europeans. Eurocentrists would have us  
> believe  
> > the exact opposite-that there is only ONE type of African-one  
> > with "thick" lips, "wide" noses, and dark skin. All other varieties  
> > of Afrikans have been deceitfully held out as having obtained their  
> > features  
> > > from intermixing with europeans and asiatic peoples. The  
> unspoken  
> > implication is that if there's a complex civilization in Afrika  
> such  
> > as so-called ancient Egypt, then indigenous Afrikans couldn't  
> > possibly have done this on their own. The problem is we have been  
> > psychologically conditioned to accept eurocentric stereotypes of  
> what  
> > Afrikans are SUPPOSED to look like so that we cannot conceive that  
> > Afrikans have a variety of facial features that have nothing  
> > whatsoever to do with european or asiatic intermixing.  
> > >  
> > > On a related theme, if we were to adapt the mendacious line which  
> > holds that "the ancient Egyptians were neither black nor white,

> they  
>> were Egyptians", we could also say that the ancient Greeks, whom  
>> eurocentrists claim gave the world the elements of civilization-  
>> science, medicine, philosophy, mathematics, literature, etc- were  
> not  
>> white, they were Greek.  
>>>  
>>>

=====

>>>  
>>> Paul Kekai Manansala wrote:  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>>>>>  
>>>>>  
>>>>> the fact that you use different viewpoints of the same image at  
>>>>> least twice, the 'yew wood' image, and then the Sinai,  
> Colossal,  
>>>>> etc. claiming that to YOU they look 'black' while others would  
>>>>> disagree (many show these same images of showing how "Egyptian"  
>> ir  
>>>>> even how "Levantine" the image looks (we're referring to the  
>> Sinai  
>>>>> (full green statuette) show just how subjective the whole  
> matter  
>>> is,  
>>>>> doesn't it?  
>>>>>  
>>>>> So, chatter on as you will, Osirica: not interested and not  
> about  
>>> to  
>>>>> think that YOUR viewpoint is any more 'objective' than anyone  
>>> else's.  
>>>>  
>>>>  
>>>> Do any images of ancient Egyptians other than naturalized  
>> foreigners  
>>> look black to you, Katherine?  
>>>>  
>>>> Regards,  
>>>> Paul Kekai Manansala

| 15974|2005-03-13 21:57:04|osirica|Re: Black Tiye: Nesperet - subjectivity of Egyptian race?|

You put in pictures, what I put in wordds in my previous post.

Katherine will you wake up? This Caucasoidism and "subjectivity" is obviously from your side. You psychologically have a narrow definition of Blackness in archaeology that contradicts Blackness in reality.

To say "well we should discard race altogether" won't work. It's not about proving an eternal stone inscribed issue. It's about our reasonable undersanding of the issue.

To say that the Egyptians were not Black nor White won't work either. Those picutres show the obviousness of them being Black.

You know what the real question is? What experiences do YOU have that can make anyone trust that YOU are objective?

I have said a million times that the typical African American can be easily mistaken for an Ancient Egyptian (and vice versa). Snoop Dogg could easily "pass" for Ancient Egyptian (NOT NUBIAN).

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> Please compare this image of Pam Grier and the 'Gangster rapper"

> Snoop Doggie Dogg to any of the images of Queen Tiye.

>

> <http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?>

>

> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>

>

> Queen Tiye is clearly more Negroid even than Snoop Dog. I can't

> imagine any 'white' person who would try to claim him as one of their

> own. They would gladly acknowledge he could be nothing but a 'black'

> man. Yet when it comes to seizing historical glory for their 'race' -

> which they say is a subjective concept which must not be applied when

> discussing people groups- they just can't keep their sweaty little

> hands off.

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> >

> > Here are some links to a well-known actress of the

> > 1970's "blacksploitation" movie genre. She has never been cast in

> > the roles she was born to play. And she never will be as long as

> > our "White" brothers and sisters are so selective in their ability

> > to

> > apply truth and logic to their perception.

> >

> > The actress I am talking about is Pam Grier. Check out these  
> images  
> > and tell me that this clearly Negroid woman does not look more like  
> > White society's ideal of an Egyptian queen than either Tyie or  
> > Nefertiti!  
> >  
> > [http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?](http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> >  
> > [http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?](http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> >  
> > [http://www.imdb.com/gallery/ss/0330251/1.jpg?](http://www.imdb.com/gallery/ss/0330251/1.jpg?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> >  
> > [http://www.imdb.com/gallery/ss/0166110/2?](http://www.imdb.com/gallery/ss/0166110/2?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> >  
> > Look at the Semitic type profile on this one.  
> > [http://www.imdb.com/gallery/ss/0119396/2?](http://www.imdb.com/gallery/ss/0119396/2?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> > Oops! I guess I was mistaken. She could not possibly be `black'  
> > because she clearly has aquiline features. And `black people simply  
> > cannot possess such features ?especially in any great numbers.  
> >  
> > [http://www.imdb.com/gallery/ss/0119396/10?](http://www.imdb.com/gallery/ss/0119396/10?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> > Oops again, the complexion is all wrong for her to be `black.' She  
> > seems to be only a few shades darker than the Caucasian man seated  
> > across from her.  
> >  
> > [http://www.imdb.com/gallery/ss/0119396/fcstil\\_0028.jpg?](http://www.imdb.com/gallery/ss/0119396/fcstil_0028.jpg?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> > The thing I'm wondering is how, if her hair is naturally "wooly,"  
> > could it take-on the long straight appearance of Caucasian hair.  
> > This is definitely an unexpected development: one I just can't seem  
> > to figure out for myself. Oooh! This is a tough one.  
> >  
> > [http://www.imdb.com/gallery/ss/0119396/11?](http://www.imdb.com/gallery/ss/0119396/11?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> >  
> > [http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?](http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?path=pgallery&path_key=Grier,%20Pam)  
> > path=pgallery&path\_key=Grier,%20Pam  
> >  
> > <http://www.cultsirens.com/grier/grier.htm>  
> >

> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
> >  
> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> > =992412&url=[http://www.allposters.com/IMAGES/MMPH/259417\\_a.jpg](http://www.allposters.com/IMAGES/MMPH/259417_a.jpg)  
> >  
> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
> >  
> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> > =275446&url=[http://www.allposters.com/IMAGES/54/039\\_20043\\_a.jpg](http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
> >  
> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
> >  
> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> > =275446&url=[http://www.allposters.com/IMAGES/54/039\\_20043\\_a.jpg](http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
> >  
> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
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> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> > =992416&url=[http://www.allposters.com/IMAGES/MMPH/259421\\_a.jpg](http://www.allposters.com/IMAGES/MMPH/259421_a.jpg)  
> >  
> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
> >  
> width=27&height=41&listprice=24.9900&ourprice=24.9900&type=Poster&post  
> > erid=973824&url=[http://www.allposters.com/IMAGES/153/973824\\_a.jpg](http://www.allposters.com/IMAGES/153/973824_a.jpg)  
> >  
> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
> >  
> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> > =992415&url=[http://www.allposters.com/IMAGES/MMPH/259420\\_a.jpg](http://www.allposters.com/IMAGES/MMPH/259420_a.jpg)  
> >  
> > <http://www.celebritywonder.com/cgi-bin/poster.cgi?>  
> >  
> width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid  
> > =275446&url=[http://www.allposters.com/IMAGES/54/039\\_20043\\_a.jpg](http://www.allposters.com/IMAGES/54/039_20043_a.jpg)  
> >  
> >  
> > Sadly, there are countless African women and African American  
> > actresses that would be perfect representations of Egyptian Queens  
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> > the Nile. But White society is so caught-up in its own matrix of  
> > self-adoration that it can't recognize what's reality and what's  
> > fantasy. And they cannot fathom the idea that `black' people are  
> > not  
> > as intellectually simple as they obviously assume.  
> >  
> > It seems that Hollywood can only put such black women in the



> > forefront of a camera when the subject does not have to do with  
> > representing ancient Egyptian phenotypes.  
| 15975|2005-03-13 22:01:50|osirica|Re: The Eurocentric definiton of "Black"|  
It is without a doubt... the most absurd attempt at gaining power and  
prestige...

[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswhites1.htm](http://www.stewartsynopsis.com/death_by_blackness_files/blackswhites1.htm)

This site illustrates the idiotness of Eurocentricists.

I hope you all remember long ago a guy named Pontikus. He has a website out there somewhere. He tried to use DNA and whatever else to gobble everyone in the world up into the Caucasoid-White fold.

You know what I want to do? I want to give the white people what they wish for.

Let us all find out if we will be assimilated into the Caucasoid collective or if the Caucasoid collective will suffer a serious self-destruct from the ingestion of all of us.

I formally declare that we all join the Caucaasoid collective and eat it from the inside, destroying it from within. We are all Caucasoids, and we will make Caucasoids become majority "non-white".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville" wrote:

> I am just having a BALL reading the emails today....It's ok  
Katherine. I guess it does hurt a little,  
> to find these things out; Or is that a hard pill to swallow?

>

>

>

<http://www.homestead.com/wysinger/nefertiti.html>>

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<http://www.homestead.com/wysinger/tiye.html>>

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[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswhites1.htm](http://www.stewartsynopsis.com/death_by_blackness_files/blackswhites1.htm)>

≥

≥

<http://www.freemaninstitute.com/Gallery/lemba.htm>>

> ----- Original Message -----

> [From: osirica](#)

> [To: Ta\\_Seti@yahoogroups.com](#)<mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> Sent: Sunday, March 13, 2005 2:57 PM

> Subject: [Ta\_Seti] The Eurocentric definiton of "Black"

>

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>

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> ....

> (wind blowing)

>

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> ..... (dog howling in the background)....

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> ...anything west of Congo, south of Kenya, Chad, Niger, Mauratania,

> and Mali...

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> except the San, and any ancient civilization...

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>

> oh and except the Fulani, and the... ahem... the Tutsi.

>

>

> Will someone please deactivate me? I wanna go back to debating

> religion again.

>

>

>

>

>

>

>

> Yahoo! Groups Links

| 15976|2005-03-13 22:03:21|osirica|Everyone is a Caucasoid|

Eurocentric diffusionism... let them stuff themselves with it.

| 15977|2005-03-13 22:55:52|Alex van Deelen|Re: Black Tiye: Neseret - subjectivity of Egyptian race?|

Message: 24

Date: Mon, 14 Mar 2005 02:04:27 -0000

From: "arumese" <[arumese@yahoo.com](mailto:arumese@yahoo.com)>

Subject: Black Tiye: Neseret - subjectivity of Egyptian race?

> Please compare this image of Pam Grier and the 'Gangster rapper'

> Snoop Doggie Dogg to any of the images of Queen Tiye.

>

- > <http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?>
- > <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
- >
- > Queen Tiye is clearly more Negroid even than Snoop Dog.

Absolutely. If Pam Grier or Snoop Dogg had been ancient Egyptians, they would be classified either "white" or "mediterranean" or "ambiguous".

That says nothing about them, and everything about the individual doing the classifying.

Alex

| 15978|2005-03-14 08:11:01|Paul Kekai Manansala|Re: Black Tiye: Nesperet - subjectivity of Egyptian race?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

- > Message: 24
- > Date: Mon, 14 Mar 2005 02:04:27 -0000
- > From: "arumese"
- > Subject: Black Tiye: Nesperet - subjectivity of Egyptian race?
- >
- > > Please compare this image of Pam Grier and the 'Gangster rapper'
- > > Snoop Doggie Dogg to any of the images of Queen Tiye.
- > >
- > > <http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?>
- > > <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
- > >
- > > Queen Tiye is clearly more Negroid even than Snoop Dog.
- >
- > Absolutely. If Pam Grier or Snoop Dogg had been ancient
- > Egyptians, they would be classified either "white"

or "mediterranean"

- > or "ambiguous".
- >
- > That says nothing about them, and everything about the
- > individual doing the classifying.
- >

As noted already, nobody considers Greek or Arab civilization as ambiguous. Some people such as Lefkowitz have even tried to maintain a sort of "purity" for Classical Greeks, which is opposite of what

the evidence tells us.

Regards,

Paul Kekai Manansala

| 15979|2005-03-14 12:34:04|Mahari|Re: Naseret - subjectivity of Egyptian race? I agree|

I am convinced this woman and her kind of people  
have a psychological problem.

A while back I went to the website of a white  
professor of Egyptology who said that possibly  
Queen Tiye had some disease that made her  
look the way she does!

She and people like her are fascinating though -  
like watching a large snake digest a small dog:  
disgusting, repugnant but you can't stop  
looking at the repulsive sight.

But it did start a heated discussion; perhaps,  
that was the goal.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,

Mahari

HTP,



Mahari

--- On Sun 03/13, osirica < davidvelar@hotmail.com > wrote:

**From:** osirica [mailto: davidvelar@hotmail.com]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Sun, 13 Mar 2005 19:49:07 -0000

**Subject:** [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree

Katherine, I am sure somewhere out there in the sands of the Kalahari desert is a statue somewhere that is just begging for you to comment on it.

This statue that has yet to be unearthed has a Black face on it, and that statue is waiting for you to debate another Eurocentricist that wants to call the statue Caucasoid...

This statue is waiting for you to call it "subjective" also. Just waiting for you to call the statue how "Kalaharian" or "Azanian" it looks.

But the Osirica admire your attempt to assimilate our technique of using own words to refute. You have studied our debating style, and we are impressed. "Thanks for proving MY point" you say... from our own words...

Touche'

Nevertheless the clarity of the pictures reiterate the point.

See, Katherine, you waffled. On one hand you say that Afrocentricists rely on the one famous bust of Tiye... which if it WERE true, would denote the immaturity and simple minded tunnel vision mentality that many whites believe Black people have in regards to academic debate.

BUT when we show you that it is not this immature simple minded ness that draws us to conclude that Tiye is Black, you then try to rely on the old tactic of pushing that Black people all look like this one simple type. I showed you the VARIOUS viewpoints to illustrate to you the clarity that Tiye is Black, and is not stereotypically Negroid.

Again, I have yet to see any other Caucasoid sculpture that shows the same features or the same "type", but you can see various sculptures in Africa, including West African sculpture that shows a very similar facial structure. In addition, as was said earlier, the less realistic statues still retain the general features of Tiye that accentuates her African heritage, her nose, her eyes, etc.

You gotta understand Katherine, Caucasoids are a wide variety and so are NEgroids. You know that Queen Tiye would not be mistaken for a Caucasoid, even though she doesn't look like the "narrow Negroid"

Katherine Griffs-Greenburg: Will entertain the conversation, but will invariably classify every Egyptian as "not Black"...anything but "black".

And again, we were entertained by your technique. Reminds me of the time when the Rock did the pedigree on triple HHH. or when the Rock did the Stone Cold Stunner on Steve Austin...

See Katherine, to many others you are a force to be reckoned with... you are a fearsome symbol of Eurocentric power against the truth of history.

To me, you are fun, and quite entertaining. After all, you been studying Egyptology for what... 25 years now?

--- In Ta\_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:

> >

> >

> > They

> > <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>

> >

> > Look

> > <http://www.homestead.com/wysinger/files/tiye.jpg>

> >

> > Black

> > <http://www.homestead.com/wysinger/files/tiyetitle.jpg>

> >

> > To me oh

>

>

> Thank you for proving MY point:

>

> "... (it appears most Afrocentrists believe Tiye was 'black,' based upon just one of her many sculptures (others do not give any such indication, FWIW, which makes the whole issue of 'race' again a subjective issue))..."

>

> the fact that you use different viewpoints of the same image at least twice, the 'yew wood' image, and then the Sinai, Colossal, etc. claiming that to YOU they look 'black' while others would disagree (many show these same images of showing how "Egyptian" is

> even how "Levantine" the image looks (we're referring to the Sinai  
> (full green statuette) show just how subjective the whole matter  
is,  
> doesn't it?  
>  
> So, chatter on as you will, Osirica: not interested and not about  
to  
> think that YOUR viewpoint is any more 'objective' than anyone  
else's.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> Oriental Institute  
> Oriental Studies Doctoral Program [Egyptology]  
> Oxford University  
> Oxford, United Kingdom  
>  
> <http://www.griffis-consulting.com>

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| 15980|2005-03-14 13:02:16|Asar Imhotep|Aksum An African Civilisation of Late Antiquity|  
<http://users.vnet.net/alight/aksum/mhak1.html>

Aksum: An African Civilisation of Late Antiquity was first published in 1991. Some errors have been corrected in this edition.

Stuart Munro-Hay 1991

[put online with permission by Alan Light, <[alight@vnet.net](mailto:alight@vnet.net)>]

[A number of readers have wanted to contact Mr. Munro-Hay. His current address is at loxinfo.co.th, user name is scmh. I'm using that format to try to keep him from getting spam.]

British Library Cataloguing  
in Publication Data

Munro-Hay, S. C. (Stuart C), 1947-

Aksum: an African civilization of late antiquity.

1. Axumite Kingdom, history

I. Title

963.4

It is an online book. It would be beneficial to print out.

Asar Imhotep

<http://www.mochasuite.com>

| 15981|2005-03-14 13:04:23|Asar Imhotep|Ancient Egyptian linen: the role of natron and other salts in the p|

<http://library.uws.edu.au/adt-NUWS/public/adt-NUWS20031219.155140/>

Title

Ancient Egyptian linen: the role of natron and other salts in the preservation and conservation of archaeological textiles ; a pilot study

Author

Marsh-Letts, Glennda Susan

Institution

University of Western Sydney



Date 2002

## Abstract

An understanding of the physical and chemical nature of archaeological textiles is an important prerequisite for their successful conservation treatment, display and storage. Ancient Egyptian linen textiles were examined through a combination of optical microscopy, environmental scanning electron microscopy (ESEM), ion chromatography (IC), and energy dispersive X-ray analysis (EDXA). These analytical techniques were used to distinguish between flax fibres, foreign matter present on and within flax fibres, and natron or other salts absorbed into the linen fibres in a form of partial mineralization. The use of ESEM enabled the observation and recording of the movement of salts, in real time, during cycles of hydration and dehydration. Few studies have been undertaken to date on the dynamics of salt crystallisation within organic archaeological materials, and none previous to this has been published showing the dynamics of salt crystallisation within archaeological textiles. Once the dynamics of salt crystallisation were viewed and recorded it became possible to investigate methods for the treatment of salt affected textiles through washing trials followed by alternative methods of drying. The release of salts from linen samples during washing in deionized water was monitored using IC and ESEM with EDXA, showing the pattern of salt removal and retention. The use of IC, ESEM and EDXA to monitor salt removal in textiles has not previously been reported. A conservation treatment for ancient Egyptian linen was developed, incorporating a long water washing to remove salts, soils and organic deposits, followed immediately by carefully controlled freeze drying. This was effective in preserving the integrity of the ancient linen. By combining archaeological, historical and chemical data, this pilot study of the effects of salts upon and within linen textiles has widened our understanding of the role played by salts in both the deterioration and the preservation of the textiles.

| 15982|2005-03-14 13:12:05|Mahari|Re: Naseret - subjectivity of Egyptian race? I agree|


It's jealousy, plain and simple. You know what acceptance of a black Kemet says about them and us.

A few years back in Indiana a white woman wrote into the Indianapolis News in response to the comment that the beautiful Lena Horne was black. She was incensed and insistent that

she was not! White woman in particular are extremely jealous of black women.

There is an account of Athena and Medusa that I think illustrates this:

Medusa was a beautiful Afrikan goddess, a Lybian goddess (before the caucasian invasions). She had an altercation with Athena because she wanted to go back to Afrika and Athena did not want her to leave. Medusa insisted and Athena turned her into an ogre. And of course, subsequently Paris murdered her as the ogre. To me this encounter and murder of the Afrikan goddess symbolizes the caucasian patriarchic ascendancy and the degradation of the black goddess which THIS woman continues to suppress

by argumentations. 

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,

Mahari

HTP,



Mahari

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 7

In honor,

HTP,

Mahari

--- On Sun 03/13, arumese < arumese@yahoo.com > wrote:

**From:** arumese [mailto: arumese@yahoo.com]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Sun, 13 Mar 2005 21:40:02 -0000

**Subject:** [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree

Here are some links to a well-known actress of the 1970's "blacksploitation" movie genre. She has never been cast in the roles she was born to play. And she never will be as long as our "White" brothers and sisters are so selective in their ability to apply truth and logic to their perception.

The actress I am talking about is Pam Grier. Check out these images and tell me that this clearly Negroid woman does not look more like White society's ideal of an Egyptian queen than either Tyie or Nefertiti!

[http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?  
path=pgallery&path\\_key=Grier,%20Pam](http://www.imdb.com/gallery/ss/0166110/CN3-18.jpg?path=pgallery&path_key=Grier,%20Pam)

[http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?  
path=pgallery&path\\_key=Grier,%20Pam](http://www.imdb.com/gallery/ss/0180052/C160-16.jpg?path=pgallery&path_key=Grier,%20Pam)

[http://www.imdb.com/gallery/ss/0330251/1.jpg?  
path=pgallery&path\\_key=Grier,%20Pam](http://www.imdb.com/gallery/ss/0330251/1.jpg?path=pgallery&path_key=Grier,%20Pam)

[http://www.imdb.com/gallery/ss/0166110/2?  
path=pgallery&path\\_key=Grier,%20Pam](http://www.imdb.com/gallery/ss/0166110/2?path=pgallery&path_key=Grier,%20Pam)

Look at the Semitic type profile on this one.

[http://www.imdb.com/gallery/ss/0119396/2?  
path=pgallery&path\\_key=Grier,%20Pam](http://www.imdb.com/gallery/ss/0119396/2?path=pgallery&path_key=Grier,%20Pam)

Oops! I guess I was mistaken. She could not possibly be 'black' because she clearly has aquiline features. And 'black' people simply cannot possess such features ?especially in any great numbers.

<http://www.imdb.com/gallery/ss/0119396/10?>

path=pgallery&path\_key=Grier,%20Pam

Oops again, the complexion is all wrong for her to be `black.' She seems to be only a few shades darker than the Caucasian man seated across from her.

[http://www.imdb.com/gallery/ss/0119396/fcstil\\_0028.jpg?](http://www.imdb.com/gallery/ss/0119396/fcstil_0028.jpg?)

path=pgallery&path\_key=Grier,%20Pam

The thing I'm wondering is how, if her hair is naturally "wooly," could it take-on the long straight appearance of Caucasian hair.

This is definitely an unexpected development: one I just can't seem to figure out for myself. Oooh! This is a tough one.

<http://www.imdb.com/gallery/ss/0119396/11?>

path=pgallery&path\_key=Grier,%20Pam

<http://www.imdb.com/gallery/ss/0119396/jbsep4.jpg?>

path=pgallery&path\_key=Grier,%20Pam

<http://www.cultsirens.com/grier/grier.htm>

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992412&url=http://www.allposters.com/IMAGES/MMPH/259417\_a.jpg

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039\_20043\_a.jpg

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=275446&url=http://www.allposters.com/IMAGES/54/039\_20043\_a.jpg

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992416&url=http://www.allposters.com/IMAGES/MMPH/259421\_a.jpg

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=27&height=41&listprice=24.9900&ourprice=24.9900&type=Poster&posterid=973824&url=http://www.allposters.com/IMAGES/153/973824\_a.jpg

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid=992415&url=http://www.allposters.com/IMAGES/MMPH/259420\_a.jpg

<http://www.celebritywonder.com/cgi-bin/poster.cgi?>

width=8&height=10&listprice=5.9900&ourprice=5.9900&type=Photo&posterid

=275446&url=http://www.allposters.com/IMAGES/54/039\_20043\_a.jpg

Sadly, there are countless African women and African American actresses that would be perfect representations of Egyptian Queens of the Nile. But White society is so caught-up in its own matrix of self-adoration that it can't recognize what's reality and what's fantasy. And they cannot fathom the idea that 'black' people are not as intellectually simple as they obviously assume.

It seems that Hollywood can only put such black women in the forefront of a camera when the subject does not have to do with representing ancient Egyptian phenotypes.

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| 15983|2005-03-14 14:06:06|Paul Kekai Manansala|Re: Nesperet - subjectivity of Egyptian race?  
I agree|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

>Year: 12,951, March

Mahari, when you say the Year 12,951, what calendar are you using?

Regards,

Paul Kekai Manansala

| 15984|2005-03-14 14:29:40|cristofori whitakara|Re: Pretoria re-named after ancient black leader|

"safeguarding the history of white south africa"? what behavior is so honorable about white people in azania/monomotapa to safeguard?

**Paul Kekai Manansala** wrote:

[http://www.nzherald.co.nz/index.cfm?c\\_id=2&ObjectID=10114389](http://www.nzherald.co.nz/index.cfm?c_id=2&ObjectID=10114389)

Pretoria re-named after ancient black tribal leader

09.03.05 1.20pm  
By Basildon Peta

JOHANNESBURG - Pretoria, the capital of South Africa and administrative centre of the country's former apartheid regime has been re-named after an ancient black tribal leader.

Following a hotly contested decision by the city council, which is dominated by African National Congress members, the capital will now be known as Tswane, after a chief who ruled well before white colonisation of the area.

The name Pretoria has only been retained for a tiny portion of the capital, which covers the city centre.

The controversial move has outraged members of the mainly white Democratic Alliance opposition in the council, as well as hard-core Afrikaner organisations.

Some irate white ratepayers are already threatening a rates boycott. Various Afrikaner organisations have threatened to launch a "separatist movement" dedicated to safeguarding the history of South Africa's white population.

Notwithstanding white dissent, the imposing Union Buildings, the seat of power where Nelson Mandela, took the oath of office as South Africa's first black president in 1994, as well as all residential suburbs, will now be part of Tswane.

ANC council members said the naming and renaming of national symbols after liberation was a common practice in post-colonial societies.

Zimbabwe's capital city, formerly Salisbury, became Harare in 1980, while Mozambique's capital changed from Lourenco Marques to Maputo in 1975.

The new name was agreed late on Monday and will be communicated to the United Nations, African Union, European Union and other international bodies.

But critics are arguing that the change is both financially extravagant and potentially damaging to tourism.

According to Democratic Alliance spokesmen, the move will cost at least 150 million pounds to enact.

The new name had "less substantiation behind it than the mythical island of Atlantis," said the DA's Derek Fleming.

Pretoria was originally established in 1855 and named after Andries Pretorius, a leader of the "Voortrekkers" (forward trekkers), a vanguard of Dutch Boers who left the Cape colony with ox wagons and entered the interior to escape British rule.

In the rest of South Africa many place and street names in South Africa still originate in the country's apartheid past.

One of Johannesburg's main streets is still named after Hendrik Verwoerd, a former prime minister, one of the main architects of the system.

The Pan Africanist Congress (PAC), traditionally more radical than the ANC, has long said that all remnants of apartheid should be expunged from the new South Africa.

- Independent

---

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| 15985|2005-03-14 14:39:19|osirica|Simple question|

Simple question:

IS this a caucasoid or not?

<http://emeagwali.com/speeches/black-history-month/nefertiti-reconstructed.jpg>

Are you going to say that the study done to CGI map the face is not reliable? (the CGI mapping was done by people who have helped find missing persons, criminals, and what not with the use of the same technique on modern skulls and X-Rays.)

Why not just say "Yeah, that is a good representation of her, and the people that did the work, DID work without any knowledge of WHO they were working on, so they did the work unbiased, they were White and there is no reason to accuse them of trying to fabricate a Black Egyptian.... so yeah, they're Black"

| 15986|2005-03-14 14:43:00|osirica|Re: Pretoria re-named after ancient black leader|  
The whiteness itself denotes inherent honor that transcends any actions that are deemed dishonorable... in fact, the whiteness itself magically makes any dishonorable events in history.... "honorable" because after all "seriously, it's white, and that is honor in itself".

Or as my father would say when imitating a white person cutting him off on the Freeway..."Dag nab it, I'm white, and I deserve to go first!"

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> "safeguarding the history of white south africa"? what behavior is

so honorable about white people in azania/monomotapa to safeguard?

>

> Paul Kekai Manansala wrote:

> [http://www.nzherald.co.nz/index.cfm?c\\_id=2&ObjectID=10114389](http://www.nzherald.co.nz/index.cfm?c_id=2&ObjectID=10114389)

>

> Pretoria re-named after ancient black tribal leader

>

> 09.03.05 1.20pm

> By Basildon Peta

>

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- > be known as Tswane, after a chief who ruled well before white
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- >
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- > Democratic Alliance opposition in the council, as well as hard-core
- > Afrikaner organisations.
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- > in 1975.
- >
- > The new name was agreed late on Monday and will be communicated to
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- > international bodies.
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- > The new name had "less substantiation behind it than the mythical
- > island of Atlantis," said the DA's Derek Fleming.
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- > Pretoria was originally established in 1855 and named after Andries
- > Pretorius, a leader of the "Voortrekkers" (forward trekkers), a
- > vanguard of Dutch Boers who left the Cape colony with ox wagons and
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- > Africa still originate in the country's apartheid past.
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- > system.

>

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>

- > - Independent

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| 15987|2005-03-14 14:48:50|Mahari|Re: The Eurocentric definiton of|

Has anyone thought about how the "fact" of a black Kemet would affect jews? Since they claim to have been enslaved by the Kemetans that would mean that they were enslaved by a black people. I can't imagine jews finding that acceptable as arrogant as they tend to be as a group. So I would imagine that there are a lot of jews fighting the "black Kemet" truth just to avoid accepting having been enslaved by blacks. I don't believe they were enslaved, anyway.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,

Mahari

--- On Sun 03/13, Kim Baskerville < Juicy100@msn.com > wrote:

**From:** Kim Baskerville [mailto: Juicy100@msn.com]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Sun, 13 Mar 2005 21:43:11 -0500

**Subject:** Re: [Ta\_Seti] The Eurocentric definiton of "Black"

I am just having a BALL reading the emails today....It's ok Katherine. I guess it does hurt a little, to find these things out; Or is that a hard pill to swallow?

<http://www.homestead.com/wysinger/nefertiti.html>

<http://www.homesteadcom/wysinger/tiye.html>

[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswhites1.htm](http://www.stewartsynopsis.com/death_by_blackness_files/blackswhites1.htm)

<http://www.freemaninstitute.com/Gallery/lemba.htm>

----- Original Message -----

**From:** [osirica](#)

**To:** [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

**Sent:** Sunday, March 13, 2005 2:57 PM

**Subject:** [Ta\_Seti] The Eurocentric definiton of "Black"

....

(wind blowing)

..... (dog howling in the background)....

...anything west of Congo, south of Kenya, Chad, Niger, Mauritania, and Mali...

except the San, and any ancient civilization...

oh and except the Fulani, and the... ahem... the Tutsi.

Will someone please deactivate me? I wanna go back to debating religion again.

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| 15988|2005-03-14 15:16:08|Mahari|Re: Nesperet - subjectivity of Egyptian race? I agree|

An ancient Egyptian solar calendar. More than  
that I can't say. I'll have to go back in my archives  
and find more details.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 14

HTP,



Mahari

--- On Mon 03/14, Paul Kekai Manansala < pmanansala@sbcglobal.net > wrote:

**From:** Paul Kekai Manansala [mailto: pmanansala@sbcglobal.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 22:05:44 -0000

**Subject:** [Ta\_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

--- In Ta\_Seti@yahoogroups.com, "Mahari" wrote:

>Year: 12,951, March

Mahari, when you say the Year 12,951, what calendar are you using?

Regards,

Paul Kekai Manansala

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| 15989|2005-03-14 15:18:18|osirica|Re: The Eurocentric definiton of  
I believe they were enslaved, but they were Black too.

We have to accept that Black people are not perfect, and things aren't so nice and neat in history. The HEBREWS (which were not Jews), of Moses' time were Mixed Egyptian/Chaldeans. Joseph, son of Jacob married an Egyptian woman. In any event, it's well known that the Moses even if he was not Black, married a Kushite women anyway. However, the issue of Egyptians enslaving HEBREWS is far different from the issue of whether or not the Hebrews were Black. The intermarriage of Egyptians and Hebrews was obviously allowed, and not an "issue" with the HEBREW religion nor culture. It wasn't until later, after Solomon's time that the whole belief in a "pure, Semetic, Jew" came up, when they had to deal with many invasions and wars against other groups.

The modern Jew is far removed from this history, even though they celebrate it and recognize it as part of their heritage.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

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Ruth McKenney Year: 12,951, March 14 In honor, HTP, Mahari--- On Sun

03/13, Kim Baskerville < Juicy100@m... > wrote: From: Kim Baskerville [mailto: Juicy100@m...] To: Ta\_Seti@y...: Sun, 13 Mar 2005 21:43:11 -0500 Subject: Re: [Ta\_Seti] The Eurocentric definition of "Black"  
| 15990|2005-03-14 15:24:04|Mahari|Re: Pretoria re-named after ancient black leader|

Very unreasonable and insulting, is it not?

Concurs perfectly with the attitude of this woman of the opposing position, does it not?

Uhhmm.

Free India's Blacks.....

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-- Ruth McKenney

Year: 12,951, January 7

In honor,

HTP,

Mahari

HTP,



Mahari

--- On Mon 03/14, cristofori whitakara < boogie\_down\_black@yahoo.com > wrote:

**From:** cristofori whitakara [mailto: boogie\_down\_black@yahoo.com]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 14:29:24 -0800 (PST)

**Subject:** Re: [Ta\_Seti] Pretoria re-named after ancient black leader

"safeguarding the history of white south africa"? what behavior is so honorable about white people in azania/monomotapa to safeguard?

**Paul Kekai Manansala** wrote:

[http://www.nzherald.co.nz/index.cfm?c\\_id=2&ObjectID=10114389](http://www.nzherald.co.nz/index.cfm?c_id=2&ObjectID=10114389)

Pretoria re-named after ancient black tribal leader

09.03.05 1.20pm  
By Basildon Peta

JOHANNESBURG - Pretoria, the capital of South Africa and administrative centre of the country's former apartheid regime has been re-named after an ancient black tribal leader.

Following a hotly contested decision by the city council, which is dominated by African National Congress members, the capital will now be known as Tswane, after a chief who ruled well before white colonisation of the area.

The name Pretoria has only been retained for a tiny portion of the capital, which covers the city centre.

The controversial move has outraged members of the mainly white Democratic Alliance opposition in the council, as well as hard-core Afrikaner organisations.

Some irate white ratepayers are already threatening a rates boycott. Various Afrikaner organisations have threatened to launch a "separatist movement" dedicated to safeguarding the history of South Africa's white population.

Notwithstanding white dissent, the imposing Union Buildings, the seat of power where Nelson Mandela, took the oath of office as South Africa's first black president in 1994, as well as all residential suburbs, will now be part of Tswane.

ANC council members said the naming and renaming of national symbols after liberation was a common practice in post-colonial societies.

Zimbabwe's capital city, formerly Salisbury, became Harare in 1980, while Mozambique's capital changed from Lourenco Marques to Maputo in 1975.

The new name was agreed late on Monday and will be communicated to **the United Nations, African Union, European Union and other international bodies.**

**But critics are arguing that the change is both financially extravagant and potentially damaging to tourism.**

**According to Democratic Alliance spokesmen, the move will cost at least 150 million pounds to enact.**

**The new name had "less substantiation behind it than the mythical island of Atlantis," said the DA's Derek Fleming.**

**Pretoria was originally established in 1855 and named after Andries Pretorius, a leader of the "Voortrekkers" (forward trekkers), a vanguard of Dutch Boers who left the Cape colony with ox wagons and entered the interior to escape British rule.**

**In the rest of South Africa many place and street names in South Africa still originate in the country's apartheid past.**



One of Johannesburg's main streets is still named after Hendrik Verwoerd, a former prime minister, one of the main architects of the system.

The Pan Africanist Congress (PAC), traditionally more radical than the ANC, has long said that all remnants of apartheid should be expunged from the new South Africa.

- Independent

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| 15991|2005-03-14 15:55:56|Mahari|Re: The Eurocentric definiton of|

| agree with a lot of what you say. Also, I believe

that jews became jews after being defined through their experiences in Kemet: religious/social.

I wrote with respect to today's white jews who have been denying that the original jews/hebrews were black.

And who are far removed from those times and events.

I should have made that distinction. I always urge others to make that distinction when discussing jews because,

I believe, the jews of today ARE very different from the jews of Kemet. So a distinction needs to be made in order to put history in its proper truthful perspective.

But you know I wonder whether jewish racism/ethnocism is so different from those times. I know or believe that it is worse now but there are accounts of jews objecting to intimacy with E\_ thiopians/blacks; for example, when Moses was to marry his E\_ thiopian wife, members of the group objected.

I know there are different interpretations as to why they objected.  
Also, there is an account of Moses becoming king of Ethiopia  
but never consumating or looking at the Ethiopian Queen.

Strange.

So just things that make you wonder.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,



Mahari

Free India's Blacks.....

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**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 23:18:11 -0000

**Subject:** [Ta\_Seti] Re: The Eurocentric definiton of

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| 15992|2005-03-14 19:01:38|Alex van Deelen|Re: Black Tiye: Nesperet - subjectivity of Egyptian race?|

From: "Paul Kekai Manansala"

Date: Mon Mar 14, 2005 5:09 pm

Subject: Re: Black Tiye: Nesperet - subjectivity of Egyptian race?

Hi Paul,

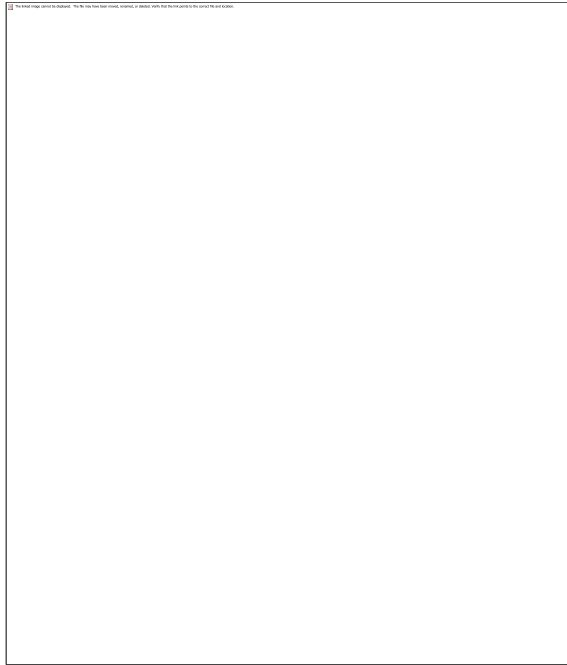
> As noted already, nobody considers Greek or Arab civilization as  
> ambiguous. Some people such as Lefkowitz have even tried to  
> maintain a sort of "purity" for Classical Greeks, which is opposite  
> of what the evidence tells us.

There was even some school of thought that proposed the Greeks were blonde and blue eyed. Somehow, they were pushed out by the Ottomans, or something like that. By the way, modern Greeks and Turks look like twins. Which isn't surprising, as one considers that much of what is now Turkey, used to be Greek (Lydia, Lycia, etc.).

Alex

| 15993|2005-03-14 19:02:54|Nuwaubian Hotep|Re: Nesperet - subjectivity of Egyptian race? I agree|

Attachments :  
.....



A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx. Notice the Nubian slaves on the bottom being crushed. Im just wondering what the belligerent yea-sayers of this group have to say about this drawing. Obviously, from this image we see that not all Nubians are direct descendants of KMT.

---

**From:** Mahari [mailto:mahari@myway.com]  
**Sent:** Monday, March 14, 2005 3:34 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree

I am convinced this woman and her kind of people  
have a psychological problem.

A while back I went to the website of a white  
professor of Egyptology who said that possibly  
Queen Tiye had some disease that made her  
look the way she does!

She and people like her are fascinating though -

like watching a large snake digest a small dog:

disgusting, repugnant but you can't stop

looking at the repulsive sight.

But it did start a heated discussion; perhaps,

that was the goal.

Free India 's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

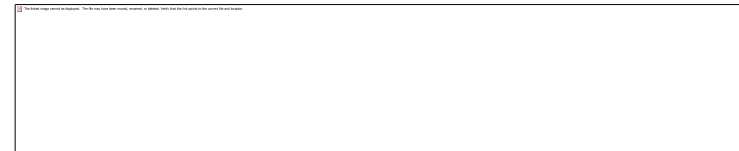
Year: 12,951, March 14

In honor,

HTP,

Mahari

HTP,



Mahari

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**From:** osirica [mailto: davidvelar@hotmail.com]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Sun, 13 Mar 2005 19:49:07 -0000

**Subject:** [Ta\_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

Katherine, I am sure somewhere out there in the sands of the Kalahari desert is a statue somewhere that is just begging for you to comment on it.

This statue that has yet to be unearthed has a Black face on it, and that statue is waiting for you to debate another Eurocentricist that wants to call the statue Caucasoid...

This statue is waiting for you to call it "subjective" also. Just waiting for you to call the statue how "Kalaharian" or "Azanian" it looks.

But the Osirica admire your attempt to assimilate our technique of using own words to refute. You have studied our debating style, and we are impressed. "Thanks for proving MY point" you say... from our own words...

Touche'

Nevertheless the clarity of the pictures reiterate the point.

See, Katherine, you waffled. On one hand you say that Afrocentricists rely on the one famous bust of Tiye... which if it WERE true, would denote the immaturity and simple minded tunnel vision mentality that many whites believe Black people have in regards to academic debate.

BUT when we show you that it is not this immature simple minded ness that draws us to conclude that Tiye is Black, you then try to rely on the old tactic of pushing that Black people all look like this one simple type. I showed you the VARIOUS viewpoints to illustrate to you the clarity that Tiye is Black, and is not stereotypically Negroid.

Again, I have yet to see any other Caucasoid sculpture that shows the same features or the same "type", but you can see various sculptures in Africa , including West African sculpture that shows a very similar facial structure. In addition, as was said earlier, the less realistic statues still retain the general features of Tiye that accentuates her African heritage, her nose, her eyes, etc.

You gotta understand Katherine, Caucasoids are a wide variety and so are NEgroids. You know that Queen Tiye would not be mistaken for a Caucasoid, even though she doesn't look like the "narrow Negroid"

Katherine Griffs-Greenburg: Will entertain the conversation, but will invariably classify every Egyptian as "not Black"...anything but "black".

And again, we were entertained by your technique. Reminds me of the time when the Rock did the pedigree on triple HHH. or when the Rock did the Stone Cold Stunner on Steve Austin...

See Katherine, to many others you are a force to be reckoned with... you are a fearsome symbol of Eurocentric power against the truth of history.

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 > So, chatter on as you will, Osirica: not interested and not about  
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 > think that YOUR viewpoint is any more 'objective' than anyone  
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 >  
 > Katherine Griffis-Greenberg , MA (Lon)  
 >  
 > Oriental Institute  
 > Oriental Studies Doctoral Program [Egyptology]  
 > Oxford University  
 > Oxford , United Kingdom  
 >  
 > <http://www.griffis-consulting.com>

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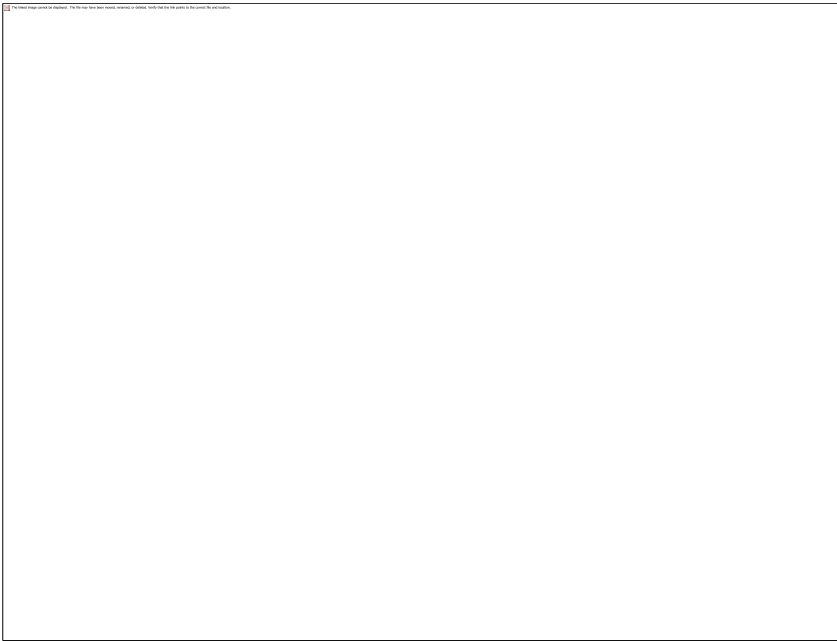
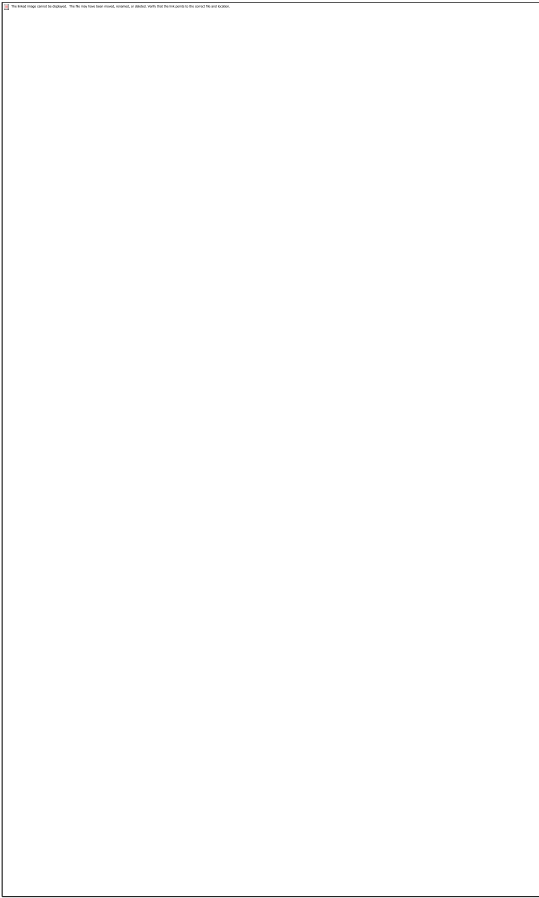
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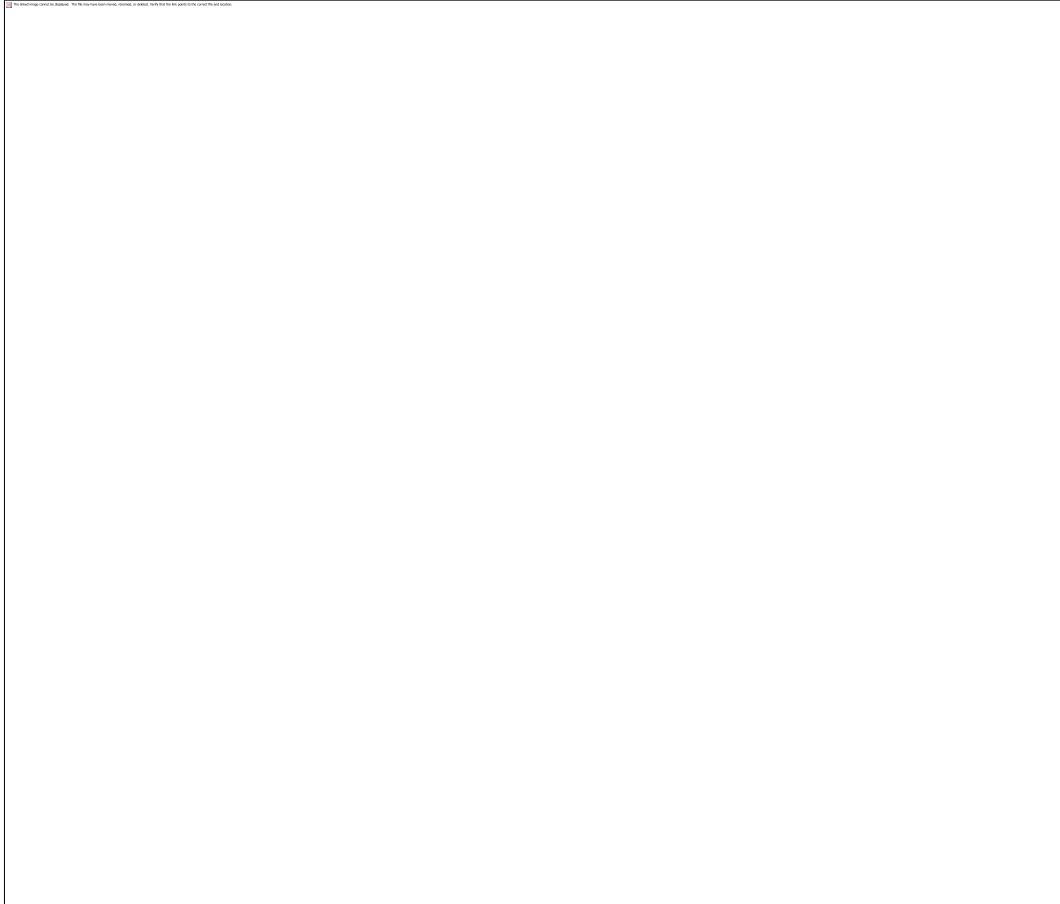
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| 15994|2005-03-14 19:19:34|Nuwaubian Hotep|Are African Americans descendants of KMT?|

Attachments :  
.....







| 15995|2005-03-14 19:55:15|arumese|Re: Nesperet - subjectivity of Egyptian race? I agree|  
It looks like an Asiatic and a Nubian, but they don't necessarily  
look like slaves. Are they slaves, or are they representations of  
foreign military being defeated in battle?

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- >
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> hari>  
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>>>

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| 15996|2005-03-14 21:38:50|osirica|Re: Neseret - subjectivity of Egyptian race? I agree|  
I cant see the images, they come up as blank "space.gif".

But whatever they may be, the point of the matter is, as a yay-sayer,  
I do not look at this any differently than two black groups fighting  
against each other.

What amazes me is that Eurocentricists or doubeters will  
"extrapolate" that because Egyptians are Black, therefore any and  
every other Black people they encounter will be perfectly in harmony  
with them... it's the same kind of thinking that Afrocentric  
diffusionists have. They both think that ALL Black people are Kemetic,  
and everything Black originated in Kemet. Obviously the Kemites were  
conquering other blacks, as well. Obviously the Kemites respected  
other Blacks and traded, and they were not all cloned societies.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> It looks like an Asiatic and a Nubian, but they don't necessarily

> look like slaves. Are they slaves, or are they representations of

> foreign military being defeated in battle?

>  
>  
> --- In Ta\_Seti@yahoogroups.com, "Nuwaubian Hotep"  
> wrote:  
>>  
>>  
>>  
>>  
>> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.  
> Notice the  
>> Nubian slaves on the bottom being crushed. I'm just wondering what  
> the  
>> belligerent yea-sayers of this group have to say about this drawing.  
>> Obviously, from this image we see that not all Nubians are direct  
>> descendants of KMT.  
>>  
>>

>>  
>> \_\_\_\_\_  
>>  
>> From: Mahari [mailto:mahari@m...]  
>> Sent: Monday, March 14, 2005 3:34 PM  
>> To: Ta\_Seti@yahoogroups.com  
>> Subject: [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I  
> agree  
>>  
>>  
>>  
>>  
>> I am convinced this woman and her kind of people  
>>  
>> have a psychological problem.  
>>  
>> A while back I went to the website of a white  
>>  
>> professor of Egyptology who said that possibly  
>>  
>> Queen Tiye had some disease that made her  
>>  
>> look the way she does!  
>>  
>> She and people like her are fascinating though -  
>>  
>> like watching a large snake digest a small dog:

> >  
> > disgusting, repugnant but you can't stop  
> >  
> > looking at the repulsive sight.  
> >  
> > But it did start a heated discussion; perhaps,  
> >  
> > that was the goal.  
> >  
> > Free India's Blacks.....  
> > Man has no nobler function than to defend the truth.  
> > -- Ruth McKenney  
> >  
> > Year: 12,951, March 14  
> > In honor,  
> > HTP,  
> > Mahari  
> >  
> > HTP,  
> >  
> > > [paris8.fr/~rosmond/nomHieroPHP/nomHiero.php?nom=ma](http://paris8.fr/~rosmond/nomHieroPHP/nomHiero.php?nom=ma)  
> > hari>  
> > Mahari  
> >  
> >  
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> >  
> >  
> >  
> > --- On Sun 03/13, osirica <davidvelar@h...> wrote:  
> >  
> > From: osirica [mailto:davidvelar@h...]  
> > To: Ta\_Seti@yahoogroups.com  
> > Date: Sun, 13 Mar 2005 19:49:07 -0000  
> > Subject: [Ta\_Seti] Re: Neseret - subjectivity of Egyptian race? I  
> > agree  
> >  
> >  
> >  
> >  
> > Katherine, I am sure somewhere out there in the sands of the  
> > Kalahari  
> > desert is a statue somewhere that is just begging for you to comment  
> > on it.  
> >  
> > This statue that has yet to be unearthed has a Black face on it, and  
> > that statue is waiting for you to debate another Eurocentricist that  
> > wants to call the statue Caucasoid...

>>  
>> This statue is waiting for you to call it "subjective" also. Just  
>> waiting for you to call the statue how "Kalaharian" or "Azanian" it  
>> looks.  
>>  
>> But the Osirica admire your attempt to assimilate our technique of  
>> using own words to refute. You have studied our debating style, and  
>> we are impressed. "Thanks for proving MY point" you say... from our  
>> own words...  
>>  
>> Touche'  
>>  
>> Nevertheless the clarity of the pictures reiterate the point.  
>>  
>> See, Katherine, you waffled. On one hand you say that  
> Afrocentricists  
>> rely on the one famous bust of Tiye... which if it WERE true, would  
>> denote the immaturity and simple minded tunnel vision mentality that  
>> many whites believe Black people have in regards to academic debate.  
>>  
>> BUT when we show you that it is not this immature simple minded ness  
>> that draws us to conclude that Tiye is Black, you then try to rely  
> on  
>> the old tactic of pushing that Black people all look like this one  
>> simple type. I showed you the VARIOUS viewpoints to illustrate to  
> you  
>> the clarity that Tiye is Black, and is not stereotypically Negroid.  
>>  
>> Again, I have yet to see any other Caucasoid sculpture that shows  
> the  
>> same features or the same "type", but you can see various sculptures  
>> in Africa, including West African sculpture that shows a very  
> similar  
>> facial structure. In addition, as was said earlier, the less  
>> realistic statues still retain the general features of Tiye that  
>> accentuates her African heritage, her nose, her eyes, etc.  
>>  
>> You gotta understand Katherine, Caucasoids are a wide variety and so  
>> are NEgroids. You know that Queen Tiye would not be mistaken for a  
>> Caucasoid, even though she doesn't look like the "narrow Negroid"  
>>  
>> Katherine Griffs-Greenburg: Will entertain the conversation, but  
> will  
>> invariably classify every Egyptian as "not Black"...anything  
>> but "black".  
>>

> >  
> > And again, we were entertained by your technique. Reminds me of the  
> > time when the Rock did the pedigree on triple HHH. or when the Rock  
> > did the Stone Cold Stunner on Steve Austin...  
> >  
> > See Katherine, to many others you are a force to be reckoned  
> with...  
> > you are a fearsome symbol of Eurocentric power against the truth of  
> > history.  
> >  
> > To me, you are fun, and quite entertaining. After all, you been  
> > studying Egyptology for what... 25 years now?  
> >  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "neseret" wrote:  
> > >  
> > > --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
> > > >  
> > > >  
> > > > They  
> > > > <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>  
> > > >  
> > > > Look  
> > > > <http://www.homestead.com/wysinger/files/tiye.jpg>  
> > > >  
> > > > Black  
> > > > <http://www.homestead.com/wysinger/files/tiyetitle.jpg>  
> > > >  
> > > > To me oh  
> > >  
> > >  
> > > Thank you for proving MY point:  
> > >  
> > > "... (it appears most Afrocentrists believe Tiye was 'black,' based  
> > > upon just one of her many sculptures (others do not give any such  
> > > indication, FWIW, which makes the whole issue of 'race' again a  
> > > subjective issue))..."  
> > >  
> > > the fact that you use different viewpoints of the same image at  
> > > least twice, the 'yew wood' image, and then the Sinai, Colossal,  
> > > etc. claiming that to YOU they look 'black' while others would  
> > > disagree (many show these same images of showing how "Egyptian" it  
> > > even how "Levantine" the image looks (we're referring to the Sinai  
> > > (full green statuette) show just how subjective the whole matter  
> > is,  
> > > doesn't it?

>>>  
>>> So, chatter on as you will, Osirica: not interested and not about  
>> to  
>>> think that YOUR viewpoint is any more 'objective' than anyone  
>> else's.  
>>>  
>>> Katherine Griffis-Greenberg, MA (Lon)  
>>>  
>>> Oriental Institute  
>>> Oriental Studies Doctoral Program [Egyptology]  
>>> Oxford University  
>>> Oxford, United Kingdom  
>>>  
>>> <http://www.griffis-consulting.com>  
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| 15997|2005-03-14 21:53:52|Mahari|Re: The Eurocentric definiton of|

Let?s take a look at this Eurocentric crap

about Afrikan Kemet. Science seems to

have determined that humans originated

in Afrika some 195,000 years ago

conservatively and began to migrate

to other parts of the world mainly by

way of the Middle East and on to

the other regions around 50,000

years ago. At this time it is assumed

that humans began to develop cultural expression which presumably leads to civilizations. However, the recent discoveries in the caves of South Afrika dated to approximately 75,000 years ago brings into question when these expressions of cultural development actually began. Possibly they began as early as 70-75,000 years ago in Afrika. The beads that were found suggest a concept of design and self-adornment which certainly seems like, at least, rudimentary cultural expression. If so, that's 25,000 years to develop art and culture before the migrations began from Afrika.

But, for argument sake, let us say that nothing further developed from the early stages of artistic/cultural expression for 25,000 years until the emigrants began to leave Afrika on their worldwide trek. And at that time there began this blossoming of cultural expression.

Are we supposed to assume that all those who were culturally inspired left Afrika? I doubt it. It's possible, of course, but so very unlikely. And if they did not all leave, are we supposed to assume that the ones who remained possessed



no cultural and artistic expression,  
inspiration or talent? That all the black  
Afrikans who remained did was swing  
in the trees, eat, have sex, and shoot poison  
arrows and darts and fight each other?  
I doubt it. The warrior mentality belongs  
to another group as history has  
CLEARLY shown. And we know  
who that is. Yes, there is now a lot of  
fighting in Afrika but its main cause is  
due to European predation and social  
disturbance. They came in and screwed  
up the countries? boundaries and  
peoples: divide and conquer.  
To suggest that the Afrikans who  
remained in Afrika did not continue to  
develop its culture and civilization is the  
height of insult; that the Egyptian culture  
could not have developed from  
indigenous black Afrikan people and  
had to be created by caucasoids who apparently  
migrated back to Afrika is  
the height of arrogance and narcissism.  
It is narcissism of the most psychotic kind.  
Such an attitude is untenable. It is worse  
than being called a n\*\*\*\*. And it is stupid.  
It does not mesh with what recent history  
has shown about Afrikans. An excellent  
example is the Afrikan-American.

Afrikan-Americans have created the only indigenous American art: jazz. In addition to jazz we have created numerous inventions. I have wondered why blues, rock'n'roll, gospel and rap are not added to that list of American "firsts" as well. I suspect it's because that's too many firsts for Afrikan-Americans. That's OK though, I'll claim them for us. In addition, we have created numerous dances in America and the Afrikan diaspora that have swept the world. In the area of religion who are the most charismatic preachers? Black ministers ? outstanding example: Martin Luther King. It is black people who are changing the nature of religious worship here in America and the world. White American church services are not like they used to be: staid, stiff, stale white bread. They now have choirs that sing with energy, vigor and vitality with a style that clearly comes from the black church and most often have black lead singers or predominantly black choirs. The white preacher's style is changing as well. It has become more Afrikan-American in its delivery. Religious recorded music has changed

and the change is clearly Afrikan influenced.  
The music of the world has its origins in  
Afrika ? more accurately in the Afrikan-American  
musical idiom. However, indigenous Afrikan  
music holds a powerful place in world music on its own.  
And who is possibly the greatest leader of  
all time? Nelson Mandela. There is no need  
to depict the history of his struggles and victory.  
It is of legendary proportions. And the Counsel  
of Forgiveness(?) which deals with the obscenities  
of South Afrikan apartheid is an example for all  
CIVILIZED humans to emulate. It is exemplary.  
So with this abundance of culture and leadership  
sweeping the world in just the last 200 years  
these dumb Eurocentrics are going to try to  
tell me that the culture and civilization of  
Kemet couldn't be black? It couldn't be anything else.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,



Mahari

--- On Mon 03/14, Mahari < mahari@myway.com > wrote:

**From:** Mahari [mailto: mahari@myway.com]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 18:55:30 -0500 (EST)

**Subject:** [Ta\_Seti] Re: The Eurocentric definiton of

I agree with a lot of what you say. Also, I believe that jews became jews after being defined through their experiences in Kemet: religious/social.

I wrote with respect to today's white jews who have been denying that the original jews/hebrews were black.

And who are far removed from those times and events.

I should have made that distinction. I always urge others to make that distinction when discussing jews because, I believe, the jews of today ARE very different from the jews of Kemet . So a distinction needs to be made in order to put history in its proper truthful perspective.

But you know I wonder whether jewish racism/ethnocism is so different from those times. I know or believe that it is worse now but there are accounts of jews objecting to intimacy with Ethiopians/blacks; for example, when Moses was to marry his Ethiopian wife, members of the group objected. I know there are different interpretations as to why they objected. Also, there is an account of Moses becoming king of Ethiopia but never consumating or looking at the Ethiopian Queen.

Strange.

So just things that make you wonder.

Free India's Blacks.....

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-- Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,



Mahari

Free India's Blacks.....

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Year: 12,951, March 7

In honor,

HTP,

Mahari

--- On Mon 03/14, osirica < davidvelar@hotmail.com > wrote:

**From:** osirica [mailto: davidvelar@hotmail.com]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 23:18:11 -0000

**Subject:** [Ta\_Seti] Re: The Eurocentric definiton of

I believe they were enslaved, but they were Black too.

We have to accept that Black people are not perfect, and things aren't so nice and neat in history. The HEBREWS (which were not Jews), of Moses' time were Mixed Egyptian/Chaldeans. Joseph, son of Jacob married an Egyptian woman. In any event, it's well known that the Moses even if he was not Black, married a Kushite women anyway. However, the issue of Egyptians enslaving HEBREWS is far different from the issue of whether or not the Hebrews were Black. The intermarriage of Egyptians and Hebrews was obviously allowed, and not an "issue" with the HEBREW religion nor culture. It wasn't unt il later, after Solomon's time that the whole belief in a "pure, Semetic, Jew" came up, when they had to deal with many invasions and wars against other groups.

The modern Jew is far removed from this history, even though they celebrate it and recognize it as part of their heritage.

--- In Ta\_Seti@yahoogroups.com, "Mahari" wrote:

> Has anyone thought about how the "fact" of a black Kemet would

affect jews? Since they claim to have been enslaved by the Kemetans that would mean that they were enslaved by a black people. I can't imagine jews finding that acceptable as arrogant as they tend to be as a group. So I would imagine that there are a lot of jews fighting the "black Kemet" truth just to avoid accepting having been enslaved by blacks. I don't believe they were enslaved, anyway. Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,951, March 14 In honor, HTP, Mahari--- On Sun 03/13, Kim Baskerville <Juicy100@m... > wrote: From: Kim Baskerville [mailto:Juicy100@m...] To: Ta\_Seti@y...: Sun, 13 Mar 2005 21:43:11 -0500 Subject: Re: [Ta\_Seti] The Eurocentric definition of "Black"

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| 15998|2005-03-14 22:01:27|Mahari|Re: Nesperet - subjectivity of Egyptian race? I agree|

First of all I don't think that this is an original copy  
of the supposed pictorial. If you present a picture of  
the original. I would comment but a red herring won't do  
it for me.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,



Mahari

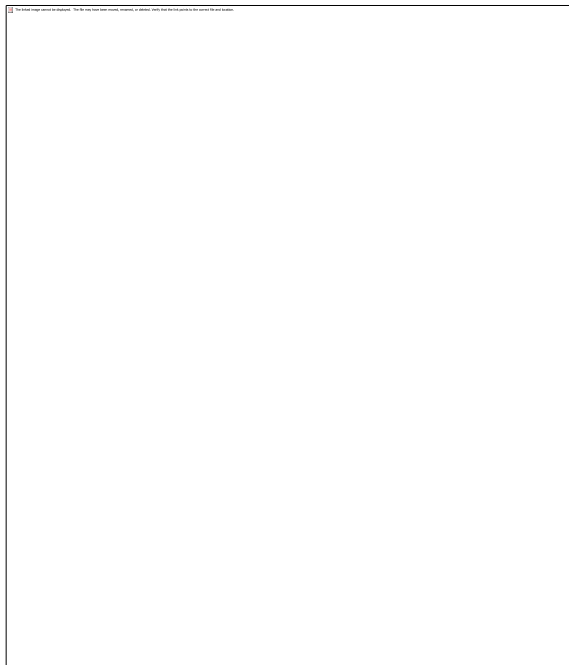
--- On Mon 03/14, Nuwaubian Hotep < nuwaubian\_hotep@covad.net > wrote:

**From:** Nuwaubian Hotep [mailto: nuwaubian\_hotep@covad.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 22:02:47 -0500

**Subject:** RE: [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree



A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx. Notice the Nubian slaves on the bottom being crushed. I?m just wondering what the belligerent yea-sayers of this group have to say about this drawing. Obviously, from this image we see that not all Nubians are direct descendants of KMT.

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**From:** Mahari[mailto:mahari@myway.com]  
**Sent:** Monday, March 14, 2005 3:34PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Naseret -subjectivity of Egyptian race? I agree

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Maharí

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**To:** Ta\_Seti@yahoogroups.com

**Date:** Sun, 13 Mar 2005 19:49:07 -0000

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>  
 > --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
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 >> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>  
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 > doesn't it?  
 >  
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 > think that YOUR viewpoint is any more 'objective' than anyone  
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 >  
 > Katherine Griffis-Greenberg, MA (Lon)  
 >  
 > Oriental Institute  
 > Oriental Studies Doctoral Program [Egyptology]  
 > Oxford University  
 > Oxford, United Kingdom  
 >  
 > <http://www.griffis-consulting.com>

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| 15999|2005-03-15 06:47:20|Kim Baskerville|Re: The Eurocentric definiton of  
Amen.

----- Original Message -----

**From:** [Mahari](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, March 15, 2005 12:53 AM

**Subject:** [Ta\_Seti] Re: The Eurocentric definiton of

Let?s take a look at this Eurocentric crap  
about Afrikan Kemet. Science seems to  
have determined that humans originated  
in Afrika some 195,000 years ago  
conservatively and began to migrate  
to other parts of the world mainly by

way of the Middle East and on to the other regions around 50,000 years ago. At this time it is assumed that humans began to develop cultural expression which presumably leads to civilizations. However, the recent discoveries in the caves of South Afrika dated to approximately 75,000 years ago brings into question when these expressions of cultural development actually began. Possibly they began as early as 70-75,000 years ago in Afrika. The beads that were found suggest a concept of design and self-adornment which certainly seems like, at least, rudimentary cultural expression. If so, that's 25,000 years to develop art and culture before the migrations began from Afrika.

But, for argument sake, let us say that nothing further developed from the early stages of artistic/cultural expression for 25,000 years until the emigrants began to leave Afrika on their worldwide trek. And at that time there began this blossoming of cultural expression.

Are we supposed to assume that all those who were culturally inspired left Afrika? I doubt it. It's possible, of course,

but so very unlikely. And if they did not all leave, are we supposed to assume that the ones who remained possessed no cultural and artistic expression, inspiration or talent? That all the black Afrikans who remained did was swing in the trees, eat, have sex, and shoot poison arrows and darts and fight each other? I doubt it. The warrior mentality belongs to another group as history has CLEARLY shown. And we know who that is. Yes, there is now a lot of fighting in Afrika but its main cause is due to European predation and social disturbance. They came in and screwed up the countries? boundaries and peoples: divide and conquer. To suggest that the Afrikans who remained in Afrika did not continue to develop its culture and civilization is the height of insult; that the Egyptian culture could not have developed from indigenous black Afrikan people and had to be created by caucasoids who apparently migrated back to Afrika is the height of arrogance and narcissism. It is narcissism of the most psychotic kind. Such an attitude is untenable. It is worse than being called a n\*\*\*\*. And it is stupid.

It does not mesh with what recent history has shown about Afrikans. An excellent example is the Afrikan-American.

Afrikan-Americans have created the only indigenous American art: jazz.

In addition to jazz we have created numerous inventions. I have wondered why blues, rock'n'roll, gospel and rap are not added to that list of American "firsts" as well. I suspect it's because that's too many firsts for Afrikan-Americans. That's OK though, I'll claim them for us. In addition, we have created numerous dances in America and the Afrikan diaspora that have swept the world.

In the area of religion who are the most charismatic preachers? Black ministers? outstanding example: Martin Luther King. It is black people who are changing the nature of religious worship here in America and the world.

White American church services are not like they used to be: staid, stiff, stale white bread. They now have choirs that sing with energy, vigor and vitality with a style that clearly comes from the black church and most often have black lead singers or predominantly black choirs.

The white preacher's style is changing as well. It has become more Afrikan-American in its delivery. Religious recorded music has changed and the change is clearly Afrikan influenced. The music of the world has its origins in Afrika ? more accurately in the Afrikan-American musical idiom. However, indigenous Afrikan music holds a powerful place in world music on its own. And who is possibly the greatest leader of all time? Nelson Mandela. There is no need to depict the history of his struggles and victory. It is of legendary proportions. And the Counsel of Forgiveness(?) which deals with the obscenities of South Afrikan apartheid is an example for all CIVILIZED humans to emulate. It is exemplary. So with this abundance of culture and leadership sweeping the world in just the last 200 years these dumb Eurocentrics are going to try to tell me that the culture and civilization of Kemet couldn't be black? It couldn't be anything else.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,





Mahari

--- On Mon 03/14, Mahari < mahari@myway.com > wrote:

**From:** Mahari [mailto: mahari@myway.com]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Mon, 14 Mar 2005 18:55:30 -0500 (EST)

**Subject:** [Ta\_Seti] Re: The Eurocentric definiton of

I agree with a lot of what you say. Also, I believe that jews became jews after being defined through their experiences in Kemet: religious/social.

I wrote with respect to today's white jews who have been denying that the original jews/hebrews were black.

And who are far removed from those times and events.

I should have made that distinction. I always urge others to make that distinction when discussing jews because, I believe, the jews of today ARE very different from the jews of Kemet . So a distinction needs to be made in order to put history in its proper truthful perspective.

But you know I wonder whether jewish racism/ethnocism is so different from those times. I know or believe that it is worse now but there are accounts of jews objecting to intimacy with Ethiopians/blacks; for example, when Moses was to marry his Ethiopian wife, members of the group objected. I know there are different interpretations as to why they objected. Also, there is an account of Moses becoming king of Ethiopia but never consumating or looking at the Ethiopian Queen.

Strange.

So just things that make you wonder.

Free India's Blacks.....

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-- Ruth McKenney

Year: 12,951, March 14

In honor,

HTP,



Mahari

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 7

In honor,

HTP,

Mahari

--- On Mon 03/14, osirica < davidvelar@hotmail.com > wrote:

**From:** osirica [mailto: davidvelar@hotmail.com]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 14 Mar 2005 23:18:11 -0000

**Subject:** [Ta\_Seti] Re: The Eurocentric definiton of

I believe they were enslaved, but they were Black too.

We have to accept that Black people are not perfect, and things aren't so nice and neat in history. The HEBREWS (which were not Jews), of Moses' time were Mixed Egyptian/Chaldeans. Joseph, son of Jacob married an Egyptian woman. In any event, it's well known that the Moses even if he was not Black, married a Kushite women anyway. However, the issue of Egyptians enslaving HEBREWS is far different from the issue of whether or not the Hebrews were Black. The intermarriage of Egyptians and Hebrews was obviously allowed, and not an "issue" with the HEBREW religion nor culture. It wasn't until later, after Solomon's time that the whole belief in a "pure, Semetic, Jew" came up, when they had to deal with many invasions and wars against other groups.

The modern Jew is far removed from this history, even though they celebrate it and recognize it as part of their heritage.

--- In Ta\_Seti@yahoogroups.com, "Mahari" wrote:

> Has anyone thought about how the "fact" of a black Kemet would affect jews? Since they claim to have been enslaved by the Kemetans that would mean that they were enslaved by a black people. I can't imagine jews finding that acceptable as arrogant as they tend to be as a group. So I would imagine that there are a lot of jews fighting the "black Kemet" truth just to avoid accepting having been enslaved by blacks. I don't believe they were enslaved, anyway. Free India's Blacks.....Man has no nobler function than to defend the truth.--

Ruth McKenney Year: 12,951, March 14 In honor, HTP, Mahari--- On Sun 03/13, Kim Baskerville <Juicy100@m... > wrote: From: Kim Baskerville [mailto:Juicy100@m...] To: Ta\_Seti@y...: Sun, 13 Mar 2005 21:43:11 -0500 Subject: Re: [Ta\_Seti] The Eurocentric definition of "Black"

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| 16000|2005-03-15 08:44:45|alberto34482@yahoo.com|Re: Nesperet - subjectivity of Egyptian race? I agree|

Well, the following picture is part of the execration rituals in ancient Kmt. Often times there was reenactments of wars from previous dynasties that are reenacted as symbolism. Such as the binding of captives, stomping of captives, or any other execration ritual. Most likely the following Nubians were primarily from modern day Southern Sudan.

You can also see the same hairstyles, scarification patterns, and dress amongst the modern Southern Sudanese groups like the Nuer, Shilluk, and Dinka in southern Sudan. These groups are amongst the darkest people in all of Africa. Of course, most Africans from the Sahel to Sahara looked considerably lighter.

Another scene during the 4th dynasty shows Khafre attempting to kill a Libyan chieftain while his family begs for his life. This scene is repeated from the 5th dynasty into the 25th dynasty. The battles probably happened but were reenactments of previous battles well before the certain dynastic period.

Ancient Kmt's attitude towards foreigners was somewhat complex often allowing some to assimilate and sometimes keeping their culture, but other times it appears that Kemetians often despised foreigners and considered them chaotic forces [isofret] against Ma'at [balance]. Nothing of what we would call racism in the American Jim Crow sense but there probably was some who looked down upon foreigners.

I don't really like the term Nubia because Kemetians themselves referred to the area south of the first cataract by different names. Nubia did not become so frequently used until Greco-Roman times. Some of the names were Wawat [Lower Nubian], Setjau, ...etc You also had the medijay that are related to the modern Beja tribes living from the Red Sea hills into parts of the eastern Desert. You also had regions of Upper Nubia like Yam that some scholars have postulated

might be within modern day Dongola Sudan.

Your sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

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